

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

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

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For the Religio Philosophical Journal. AN EXCURSION TO SCIENTIFIC GHOST-LAND.

BY A GNOSTIC THEOSOPHIST.

What may be visible to the soul's eye which

That is to say, a string of 300,000 molecules darting one after another at full speed, and farther apart from one another than the moon is from the earth in proportion to their size, would only reach an inch.

How much do molecules and atoms weigh? Since every gas, at same temperature and ressure, has the same number of molecules in the same space, the weight of the individ-In the same space, the weight of the intrin-ual molecules of any gas must be propor-tionate to the weight of the gas itself. A cubic yard of the air we breathe weighs 2 pounds. A cubic yard of hydrogen gas weighs 2^{1}_{3} ounces. The weight of molecules and atoms is estimated as follows:

Hydrogen is the lightest substance that can be weighed. What is called a "crith" is the weight of 1 litre (about 1% pints) of hydrogen, in a vacuum, thermometer 32° F. barometer 30 inches. A crith is about 0.09 of a gramme; a gramme is $15\frac{1}{2}$ grains; a crith is therefore 1.7222 grains. Now as there are some billions of billions of mole-cules in a litre of any gas, it will be conven-ient to represent this by n. Then each mole-

cule of hydrogen weighs - criths; since oxygen we know is 16 times heavier than hydro-

gen, the oxygen molecule weighs $\frac{-1}{n}$ criths. But a hydrogen molecule consists of two atoms; then each atom weighs 1/2 a crith. This half-crith is called a "microcrith," and the microcrith thus becomes the standard for the "atomic weight" of all bodies. A hydrogen molecule weighs 2 microcriths. An oxygen " 32 "

An oxygen

A nitrogen A molecule of water

Of course this is no actual weighing or absolute weight either of molecules or atoms; but it is their comparative weight, taking hydrogen, the lightest substance that can be weighed in bulk, or mass, as the standard. This way of getting at the relative gravity

called " ponderable elements "-things that

goes by radiation, and only affects atoms. one end to the other. Assuming the near shaking up is this?

It has been supposed, with good reason, that atoms rotate on their axes, like tops spinning, and also revolve in elliptical orbits, like the earth around the sun. And these orbital revolutions of atoms are supposed to be affected by light, in a way that makes them faithful transcripts or exact reflections of what is called the "amplitude" of lightwaves. The brilliancy of light depends upon this amplitude. Lights vary in brilliancy 40,000,000,000 times, representing a differ-ence in amplitude of their waves of 200,000 times. Hydrogen flame has a spectrum, and the fixed red, green, blue, and violet lines of its spectrum show distinct "periodicities," or orbits of the hydrogen atoms, of from 456 million million to 729 million million revolutions in a second of time.

All this atomic cosmos goes on certain spaces smaller than melecules, and of molecules there are one hundred thousand million million million in a cubic inch!

How far off are the stars, and how far apart are they then?

The sun is about 921/2 million miles † from the earth; light comes that distance in a few seconds. The nearest fixed star is Sir-ius. The "amplitude" or brilliancy of the

light of Sirius is $\frac{1}{1.815.600}$ that of the sun-light; and it takes twenty years for the light from Sirlus to get here. Some stars are many thousand times further off. If some event on Sirius could be seen, it would have been twenty years ago by the time we saw it. But it is as easy to think of Sirius as of these words. *Thought* goes as instantane-ously to that star as the eye falls upon this paper.

This way of getting at the relative gravity of all substances which have a molecular structure, brings all kinds of chemical mat-ter into the category of what are therefore with itself. Space is the boundless contiguity of mind with matter.

Thus, a ray of blue light communicates 699,000,000,000,000 impulses or shocks to atoms in a second of time. What kind of a the instant of the blow to be even 1,600,000

of an inch; the time required for the blow to traverse this distance is $\frac{1}{210,000,000,000}$

of a second; plenty long enough, neverthe-less, for atoms of steel to perform 20,000 to 30,000 of their revolutions or oscillations. In fact, the hammer never touches the bar at all. But it strikes the blow, all the same. What is the medium of the transfer of the "force" of the blow from the hammer to the bar?

Matter must act on matter either at some distance, or at no distance. It cannot act at no distance, for it never gets there; therefore, it must act at some distance; therefore, it only acts where it is not.

This is the celebrated Paradox of Zeno.

The fact is, matter never acts on matter, either where it is, or where it is not. In the above illustration, the sledge-hammer does not drive the crowbar; the man who slings the hammer does that.

It is not even his arm that does it. Nor his head, nor any thing that is in his head. The man himself does it. "Can matter think?" Yes, if a hammer can hit a crowbar. But if it has no mind to

do this, it has to get a man with a mind to strike the blow.

No explanation is final till there is noth-ing left to be explained—till it is pushed to the inexplicable, and no explanation satisfies the mind unless it rests upon the incomprehepsible.

BROOKLYN SPIRITUAL DIARY.

To the Editor of the Keligio-Philosophical Journal:

About fifteen years ago in this E. D. of Brooklyn, we had a remarkable medium, a Miss Jael, a young lady in whose presence the spirits auricularly talked to the surrounding company and familiarly responded to their questions in understandable English, and also did many other surprising things. Can. mind come in contact with matter? The following extract from my journal I How closely can mind apply itself to matter? thought might be interesting to your read-Let me premise my remarks by saying that Miss Selina Jael, the medium, when this peculiarity was first noticed, was a school miss and dressed in the attire of a young lady student, in short dresses. In her presence it was noticed that spirits would announce themselves by name audibly. This peculiarity soon attracted attention, and her parents were induced by their friends to let the young lady sit as a public medium, which she did for some years at home and abroad at private residences. Hearing she had become the daughter-in-law of one of my particular friends, Mr. Neilson, on whose integrity I could fully rely, I accepted an invitation for myself and my friends to attend one of her private scances to be held at his house. This took place about fifteen years ago. But Miss Jael got married, and as a family of small children grew up around her all spiritual influences gradually left-seeing, writing and hearing; and for some years she has had no return of her remarkable gifts, when she needed their pecuniary aid. I send you my first advent with my friends at one of her remarkable scances, and I tell you, Mr. Editor, it did take considerable nerve to sit through the allotted term, all of which were duly journalized by the writer. Generally they were social and agreeable, but at times terrifying. The hour of eight found me with some of my friends, a group of ten persons, all common-sense people at the house of my friend, Mr. Neilson, his daughter-in-law aged about seventeen as the medium. She was quite a delicate specimen of womanhood. It was decided that I should take my position next to the medium. All light being excluded through the windows and elsewhere by thick sheets, the sitters formed something like a semi-circle, each one grasping the hand of his next companion and myself grasping the hand of the medium. The door having been locked, the kerosene lamp was extinguished, leaving us, as it were, in Egyptian darkness. and we quietly waited for results. We sat in quietude about eight minutes, the stillness only relieved by a little subdued conversation with ourselves. At the request of one of the party a little singing was in-dulged in. Suddenly a few balls of light be-gan to shoot across the room, increasing un- $\frac{1}{100}$ of a linear inch, or $\frac{1}{10,000}$ of a square inch. So, while we admire the splendid Iris of the bubble, we can look at a quantity 1 $\frac{1}{100}$ of a linear inch, or $\frac{1}{10,000}$ of a square inch. So, while we admire the splendid inch. So, while we can look at a quantity the splendid the bubble inches the splendid the splend them balls of light, but what was remarkable, although they were brilliant and shot in every direction, alighting at request on the nose, fingers, hands, or any part of the person of the sitter, they emitted no illum-ination, rays, or odor! This showery jet lasted, I should think, about five minutes. After the subsidence of this phenomena a hoarse, loud, masculine voice broke in upon the ear; a voice as of one apparently accustomed to a heavy out-door atmosphere. "Good evening, friends," was its first remark. "'Tis Jimmy Hicks," said a lady who evidently had attended some former seance. "Ahl Jimmy," she said, "you observe we have been waiting for you; and you are favored with a number of new visitors. Jimmy, what has kept you so long? We were straid you had given us up."

possibly I may have seen her, but if I have, I should not have known her, for in this place there are thousands of spirits who are strangers to me."

"Jimmy, could you favor your friends with a song? for I've heard you sing before,"

said Mr. P____l. "I don't know about singing. I slept out of doors last night and am a little hoarse, and am afraid I have got a churchyard cough," he replied with something like a snicker; "but I will try." Jimmy here treat-ed the company to a mongrel song of several verses, composed of Dutch and English words, which some of the company could un-derstand but the humor was lost to me derstand, but the humor was lost to me. While I was pondering on the novelty of my position, a short scream of deafening loudness startled every one in the room! Its very loudness showed the sound never came from mortal lungs! It was almost in loudness like the explosion of a six pounder.

Here followed a suspension of talking by Jimmy for a few minutes, but was resumed by him as if it were at a great distance; ap-parently expostulating with another partyboth speaking earnestly and loud at the same time. Jimmy seemed to be urging the other party not to intrude himself. "Now, do keep away; they don't want to hear from you. Do keep back, Cliff."

The other spirit voice boisterously and rap-idly replied. "But I will come. I will be heard; who's going to stop me? Not you, Jimmy Hicks!"

After much angry wrangling on the part of the new comer, a remark was made by some one in the circle in an undertone: "I declare, there is that wretch Clifford! Now we will have confusion."

It seems this disorderly spirit had been here before and could not be appeased or expostulated with even by the company or Jimmy. Now commenced the most surpris-ing part of the evening's scance. One lady remarked: "After all here is that noisy wretch Chif; I was in hopes he would stay away.

"Shut up," sneeringly said the new comer. at the same time using very oroprions language to the lady. "What is it your business any how?" "Clifford," said my friend Mr. Neilson, "we have never injured you, and feel very sorry for you, I am sure, if you are suffering remorsefully. Are we not all the children of one common parent?" "What do you mean by one common par-ent? Do you mean God?" said Cliff quick and spitefully.

lerces the vehi of leis? Let us see what the mind's eye of sober science has scrutinized in the chemical and physical fabric of that veil which no man's hand has lifted.

The least particle of matter that can be known by the physical senses to exist is a "mass." A mass is the least quantity of matter that has any sensible physical pro-perties. A mass is made up of "molecules." molecule is the least quantity of matter that has any sensible chemical properties. A molecule is made up of "atoms." What an atom is, no one knows. Nevertheless, science can weigh atoms, and estimate how many molecules there are in a given space, how heavy they are, and how fast they move about. Let us see some of these things.

The molecule is the assumed unit of the physical structure of matter, and the atom is the presumed unit of the chemical structure of matter. To study these points, we will take some gas or air, like hydrogen or oxygen gas, or like the air we breathe. There are certain well-known properties of all gases, of which we will enumerate three: 11. The same volume of all gases, at the same temperature and pressure, contains the same number of molecules.

2. The volume of a given mass of gas, under constant pressure of surface impacts, varies directly as the absolute temperature. 3. The volume of a given confined mass of

gas varies inversely as the pressure. Recognizing these facts, and making suit-

able experiments, science reaches the following conclusions:

How big is a molecule?

The actual size of molecules is probably

between 1,000,000,000 and 4,000,000 000 of an inch in diameter; or about as much smaller than a pea as an orange is smaller than our earth! The diameter of a molecule is also

about $\frac{1}{20,000}$ as long as a medium length of a wave of light! And remember it takes at least two atoms to make a molecule.

A cubic inch of gas at ordinary pressure and temperature, contains one hundred thousand million million million molecules! An absolutely unthinkable number!! It is 1028 -ten raised to the 23rd power,-giving a string of figures as follows: 100,000,000,000,000,000,000,000!!!

How far apart are molecules?

Venus and the earth, set apart from each other about fifty times their own diameters, would be as near to each other, for their size, as any two molecules of our air ever come to each other.

The moon is much nearer the earth, comparatively, than one molecule ever gets to another.

How fast do molecules move, and how far do they travel?

A molecule vibrates or oscillates within certain limits of distance, in proportion to its size about as far us the distance between Venus and the earth in proportion to the size of these planets. A hydrogen molecule trav-els at a rate of 6,000 to 6,500 feet a second; a nitrogen molecule about 1,754; an oxygen molecule about 1,640. At this rate, an oxy-gen molecule would collide with its fellows about 7,000,000,000 times a second. The live-lier hydrogen molecule would hit some 17,-000,000,000 other fellows every second of

molecolar vibration of the air 114

breathe is about sound of an inch, or about one-sizth of a wave-length of yellow light.

have sensible weight, if you weigh enough of them.

What now of the so called imponderable elements?

All the foregoing kinds of things are coarse, heavy, gritty, slow and dull in comparison with the kind of stuff called luminiferous ether, the vibrations of which make the light we see with-though nobody has ever seen light itself in this world.

Light is a wave-motion or undulation of this ether, proceeding by radiation from some luminous body, as the sun or a candle. The ether itself does not move along, but the wave-motion travels along the ether, at the rate of 192.000 miles a second-about a million times faster than sound goes; for soundwaves of ordinary air only 3et along 1,100 feet or one fifth of a mile in a second.

The waves of light all progress at the same speed, 192,000 miles a second, but different colors of light are due to the difference in the lengths of the waves of differently colored light, and their number of oscillations in a given time. Thus, taking the three colors -blue, yellow, and red-there are in an inch 51,000 blue waves, 44,000 yellow waves, and 39,000 red waves; these numbers of course expressing the absolute as well as relative lengths of the waves of these colors respectively. But how fast is the motion in these waves? What number of oscillations or vibrations in a second of time? Red oscillates 477,000,000,000,000 times a

second. Yellow oscillates 535,000,000,000,000 times second.

Blue oscillates 622,000,000,000,000 times a

econd. Violet is still quicker in its oscillations, giving 699 with the same twelve ciphers after

Now we see that the velocity increases towards the violet end of the spectrum. Then light gets too fast for our slow eyes, * and all is dark beyond. What, indeed, is beyond? That is "The light that shineth in the darkness, and the darkness comprehendeth it not.'

Neither matter nor motion can be concelyed to stop there. But what kind of motion in what kind of matter goes on? Sound is a million times slower than light. How many million times is the laggard light slower than thought?

But to return to our science. Heat is a kind of motion, and nothing else. Heat proceeds, or is conveyed, in three ways. When heat is conveyed by convection, as it is call-ed, it affects masses directly, as you may ascertain by putting your finger in a candle. When it is conveyed by conduction, as from one end of a bar of iron to the other, it affects molecules. When it is conveyed by radiation, it affects atoms.

Light is much finer and swifter; it only

* The microscope has been brought to such a pitch of perfection, that the difficulty of getting any further in seeing through it is no mechanical ob-stacle or defect of construction, but simply the coarseness of light itself, and the duilness of our eyes. The instrument is capable of much better work, but " the light is too coarse," as microscopists often complain, to show its finest effects. Of course, when an object is so megnified in the microscopists often complain, to show its finest effects. Of course, when an object is so megnified in the microscope inde we can use matrix on it that are no larger than light-waves, light becomes itself an obscuration or between from first becomes itself an obscuration or picts as fine as the vibrations of the elser that is be-pond the visible chief show of the elser that is be-pond the visible chief that show he dark-man, and he infinited in a plander the gloxy of whose mailsnow is to us now inclusivable.

How small are the spaces occupied by matter | ers and I herewith forward it. that we can perceive by our bodily senses?

A man tried once to see how many parallel lines he could cut in an inch of glass. Nobert found he could mechanically engrave on glass 112.000 visible lines in an inch: for his 19th band" can be thrown upon a screen and every line be distinctly displayed to a roomful of people. Indeed, his mechanical contrivance went beyond his sight; for he managed to cnt 224,000 lines to an inch with almost mathematical accuracy, though they remained invisible. The lines of his 19th band were only about half as thick as the distance apart of two flat glasses pressed together with a pressure of 1000 pounds to the

square inch. They were about $\frac{1}{500000}$ of an inch thick, and were distant from each other about 1/2 the length of a wave of violet light. or 1/3 that of a red wave. One to three of Nobert's visible lines could be laid in the trough of a light-wave.

A soap-bubble can be blown up till the film

of water is about 156,000 of an inch thick, which is less than 1/4 the length of a wave of red light; so that 4 or 5 thicknesses of such a soap-bubble could be wedged together into the trough or hollow of a light-wave.

It takes 882,600 foot-pounds, or 4 tons lifted 100 feet high, to tear a pound of water into steam. We can estimate the weight of a square inch of soap-bubble, and so the force required to wrench its molecules asunder. A soap-bubble reduced nearly to

500,000,000 of an inch in thickness would prob-ably be a film or sheet of molecules about one molecule thick, and to tear this would be equivalent to volatilizing it into steam.

At this degree of thinness, 500,000,000 of an

inch, the film is $\frac{1}{12,000}$ as thick as a wave of light is long. But the film before the bubble bursts is certainly less than $\frac{1}{1,000,000}$ of an

inch thick; a square inch of this would only

weigh $\frac{1}{1,000}$ of a grain; and the eye can see

1

of water weighing 10.000,000 of a grain. Some minds can also see the rainbow of this bubble of the world.

If then mind cannot quite come in contact with matter,--can matter come in contact with matter? Can any thing touch any other thing? It is impossible. The atomic abyss is as unfathomable as the interstellar void is immeasurable. At a pressure of 1,000 pounds to the square inch, two plates of glass pressed flat to each other are still

250,000 of an inch apart-very far from touching with absolute contact, even in bulk or mass. Strike a blow with a sledge-hammer on a steel crowbar. If the bar is a foot long

it takes $\frac{18,000}{18,000}$ of a second for the blow to get to the other end of it; if 7 miles long, the

blow would be 2 seconds in travelling from

t A certain calculation in the possession of the writer, made from data derived from the Great Pyramid of Gizeh, makes the distance 92,986,568

"Mrs. M ----- n, I have had much to do; but I have come as soon as the conditions would allow," said Jimmy.

"Well, Jimmy, have you seen any thing of my mother since we met last?" "Mrs. H_____," said Jimmy pleasantly,

"Of course I do," said Mr. Neilson.

"Then why in h-I don't you say God," was Cliff's quick retort.

Here was a slight suspension of loquacity on the part of the sitters, as Cliff seemed to have a pleasant word for no one. To one he would say, "What do you know about me?" To another, "Go home to your Welsh wife;" to another, "Shut up, you d-d old fool." When he was not talking he seemed to be

passing around amongst us and breathing in close proximity to our faces, and when he did speak he had an utterance which I could liken to nothing less repulsive than the hissing of a snake.

One of my friends at the farther part of the room said, "Why don't you, Mr. B., ask him some questions?". I replied, "I thought it would be of no use; perhaps Cliff would not like to talk with me; he is so ill-natured, and has 'got his back up.'" "Yes," he said, "I do want to talk with

you, but what do you mean by 'your back

I replied that you are so snappish and ill-tempered. "Do ask him something," said Mrs. M---n to me.

I really was so astounded that I found it difficult to summon composure, and slowly replied, "Well, well, let me see -

"Well. well." he quickly and snappishly reiterated—"How many wells make a river?" "Give me time," I said.

"Go on, then, you are always getting things back-side foremost," he hurriedly replied." During this time his breathing expiration in my face seemed extremely snakish. I must say I was getting terrified, which was intensified by a sudden and violent clutch of my thigh, so much so that I yelled aloud! A confused and crashing sound was heard a little distance from me. One of the sitters in a remote part of the circle screamed, "For pity's sake, will some one strike a light?" While this was being done a small vase containing flowers was dashed across the room. Thus ended my first attendance at a dark auricular seance. The light being struck every person was found seated as before; the young medium was wide awake, quietly seated by my side, and the fragments of the vase of flowers strewn around.

In conclusion I must frankly admit that it is hard to realize the truthfulness of one of these scances where audible voices are heard, by a mere description.

Much is said about ventriloquism, but the speaking in two voices, and both at the same time, shuts off the possibility of that ac-complishment causing the manifestations.

complishment causing the manifestations. The outline of Jimmy Hick's history, as told by himself at one of the scances is, that he was born and bred an ignorant fisherman at Carnarsia, Long Island; that he died in a state of intextistion; that when he avoide to consciousness he found himself an inhabit-ant of the Spirit-world. Of the replacive rough, "Chiff," all that could be gettined at his earthly career, was, that he had counsel his earthly career, was, that he had counsel, Brooklyn, E. D. D. Brookly.

RELIGIO-PHILOSOPHICAL JOURNAL FEBRUARY 20, 1886.

ire the Phenemona of Spiritualism in Harmony with Science?

BY ALFRED BUSSEL WALLACE, LL. D. Bevieed and corrected by the Author.)

"Life is the elaboration of soul through the varied undermations of matter."-Spiritual Evolution.

It is a common, but I believe a mistaken, stion, that the conclusions of Science are antagonistic to the alleged phenomena of dern Spiritualism. The majority of our achers and students of science are, no doubt antagonistic, but their opinions and preindloss are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spirit-nalism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture-of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritu-alism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evi-dence, and in spite of the most powerful pre-possessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that deepite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made-all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of Science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live-full and sys-tematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experi-ments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions neces-sary for the production of the phenomena. They have also arrived at certain general | teach us, not only our own lives end here, conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts, to determine the value or correctness of those conclusions. We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg. as the credulous victims of delusion or imposture. The so-called miracles and super-natural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror, and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folklore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper condi-tions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism. To the teacher of religion it is of vital im-portance, since it enabled him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years. Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Mödern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism, on the other hand, recognizes in Mind the cause of organization, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which maerialistic science has no cognizance, and with an othereal chemistry whose transformtions are far more marvellous than any of we with which science deals. It thus these with which science deals. It thus gives as proof that there are possibilities of incanized existence beyond those of our ma-strial world, and in doing so removes the inclusion standing-block in the way of be-the statute state of existence—the im-terministic science of a separating the student of ma-ministic science of separating the conscious inclusions is partmership with the brain inclusions as prose.

On the spiritual theory man consists eson the spiritual theory man consists es-sentially of a spiritual nature or mind inti-mately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole raison d'eirs of the material universe -with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms -is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of that of matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures-all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means. *

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil; for it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

- "All Nature is but Art, unknown to thee; All Chance, Direction which thou canst not see;
- All Discord, Harmony not understood; All partal Evil, universal Good."

Finally, these teachings of modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by them that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading sin and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. Modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they but the life of the whole human race is sure difficult to se day, it adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed in this world will make further progress towards a nobler and happi er existence in the spiritual world, just in proportion as their higher moral feelings are cultivated here-and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of u.known an-cient writers, but as being founded on direct knowledge of the Spirit-world, and the continued actual reception of teachings from it, then indeed we shall have in our midst

diame so wonderfully developed as were H. C. and A. D. of my communication; still they do exist, and better ones maybe, and it may be your good fortune to meet such in your investigations. Such investigations may be conducted in various ways, and each method may produce some degree of success. As to the medus operandi: Select any number of height for the success. ladies and gentlemen, from four to twelvepreferably about seven or eight; each sex about equally represented. Exclude elderly people while you are making first series of experiments (my experience is that younger people gpi better results). They may be ad-minimid later when you have obtained some results of a satisfactory kind. Having formed your circle about a wooden table in a cool room, with both hands upon the table-not necessarily touching fingers, sit in subdued light, quietly for, say thirty minutes, and await results. It is not necessary to request in actual words the spirits to manifest if present. Your presence at the table is a sufficient prayer. Quiet singing or music of any sort aids in producing manifestations, it is thought.

Let not the least atom of dishonesty or side experiments by individuals be made during the sittings; reserve these for a period later on when you may know more, and at the same time have a little platform of facts whereon to rest. Investigate as for scientific facts. No one fact in nature is more sacred than another. It is no more sacred or supernatural a fact for spirits to communicate with mortals, than that water quenches thirst: therefore proceed with your investigations free from superstition and undue reverence. You are as near God now and here as you ever will be. If this fact was more largely known and realized, there would be much less superstition throughout the land. Proceed, then, as you might in the study of chemistry. Meet at the same place at the same hour, having the same number of sitters, if possible, each reoccupying his or her particular chair. You should bear in mind that you may get manifestations which you do not expect: for instance: You may expect to hear raps or see the table move when one of your number may be entranced or may show a disposition to write, or do some other thing. In all these cases try to understand what is meant, and constantly aid your friends in their attempts at manifestation. If one is entranced, don't become frightened and try to "bring her out of it"; let her alone, but pay attention to her acts or words, so that the meaning of the spirit controlling may be understood, and he be content to leave. If you obtain raps—call one rap no, and three yes; two will stand for "doubtful," or "don't know." Use the alphabet to get names or to spell out messages. Keep the moral atmosphere of your circle good, and you will not be troubled with lying or tricky spirits. Be watchful of the sayings and doings of your spirit friends. Select according to your own judgment, that part which to you seems good and true, and lay aside the residue for further digestion later on. Do not call every contradiction a lie. If you do not obtain some results after sitting thirty times, break circle and reorganize with different sitters.

Elgin, Ill., Feb. 2, 1886. C. M. BABCOCK.

"THE OCCULT WORLD."

(Mind in Nature.)

My personal friendship for my amiable young critic, Dr. Shufeldt, and not any concern for myself, leads me to beg you to let me answer his article of January, in order that, if possible, I may deter him from pubany more worn-out common-nlaces

It is, however, i fear, peculiar in one respect: it chi only be imparted to those who already poinces its knewledge. If I can possess this wisdom, and could impart it, I could make Dr. Shufeldt a wise man.

What is Theosophy? It is what a great many million people have sought, and a few have been untheosophic enough to suppose they found. Ask an old Brahman of the third degree of intimation. Ask an ecotoric Buddhist. Ask a Zarathrustrian, or a Persian Magus. Ask a Jewish Cabalist or Talmudist. Ask a Pythagorean, a Platonist, a Hermetist, a Rosicrucian, a Gnostic, an Essene, a Therapeut, a thirty-third Mason of the Scots Rite, or a Ninetieth adept of the Rite of Misraim. If none of these can answer Pontius Pilate's famons question,-ask Dr. Shufeldt.

To his two terrible counts against me. (a) mystifying knowledge; and, (b) using new names for old things, I reply, that nothing but ignorance can possibly mystify knowledge, and that old names are as unintelligi-ble as new ones to those who do not know what they mean.

It seems to worry Dr. Shufeldt, that my guest from Bombay should not tell everybody all he knows, and Dr. Shufeldt asks, "In what particular are we gainers by his coming?" To which the natural reply To which the natural reply might be given, that Babu Joshee came to this country for his own gain, not ours; for his own business or pleasure, or both: and that just possibly he is minding the one and enjoying the other,—singular as it may seem "to the Western mind." ELLIOTT COUES. Washington, D. C.

Answers to Questions by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

Below is given the gist of some answers to questions by Mrs. E. L. Watson, in Metropol-itan Temple, San Francisco, Cal. Sunday evening, Jan. 24, 1886. Question. What are the relations of Spir-

itualism to true religion?

Answer. There are many definitions of the word religion. My definition is, Man's conception of the highest truth, and his desire to attain goodness. The principles of Spiritu-alism form the philosophy of life. They have a direct bearing on man's moral nature, inspiring a veneration for truth and a keen desire to perfect his character. Spiritualism and true religion cannot be separated. The terms are synonymous, although Spiritualism, per se, is not a religion. It is a science based on facts, not on superstition. So far as any religion embodies truth, so far is it true religion.

Science explains psychological phenomena, including the mysteries of the past. It establishes on demonstrable facts the truth of man's existence after the death of his body. Spiritualism inspires to the noblest service. It is the realization of our past hopes. Spiritualism and science unite knowledge with religious faith. There is no antagonism between true religion and Spiritualism. Spiritualism is opposed to certain forms of religion, which are antagonistic to liberty and free thought. Christianity is opposed to man's greatest good. The doctrine of total depravity and vicarious atonement is immoral and injurious. All that is truly good anywhere belongs to humanity; and nothing can wrench it away. True religion founded upon scientific facts will yet prevail through out the earth.

Q. How can every atom be a soul? A. Matter and spirit are one, and natural

law operates both in the visible and in the IA TAI

Angels have ministered everywhere and in every age. They influence us to work well. All are moving forward; and happiness is constantly growing. Shall all be happy? Yes. And shall there be no regret? We cannot conceive of a condition when all will be full of joy with never a cloud; but all can become happy in a very high degree. Our very susceptibility to suffering, especially through our sympathy for others, renders our enjoyment the keener when it comes. We can best enhance our happiness by noble living, and by the hope of something better in the future. To none is given the bitterness without the sweet.

Q. Does man improve in the same ratio beyond the veil as he does here?

A. Men improve in different ratios there as well as here; but progress there is more rapid than on earth. Some thirsty souls, by their restless energy, advance very quickly in knowledge of the truth, while others sunk in lethargy, must wait for an awakening. The more spiritual the nature the more rapid is the progress.

Q. Is not a soul created at conception? If so, does it not become resolved into its original elements and lost at death?

A. The soul is created, or, rather, formed at conception; but, as it develops from infancy to maturity, we see an infinite plan unfolded. There is a concentration of wonderful forces, capable of endless expansion and moved by an infinite desire, which will require eternity for their development. Everything in nature fulfills its end; and nothing is lost. Death cannot thwart nature.

Was the resurrection of Christ a mira-Q.: cle'

A. No. Resurrection is an immutable law; and it always takes place at death. Countless millions experienced it before Christ, although it is said that he brought light and immortality into the world. If Jesus was God, as the Christians declare, his resurrection was no evidence of our resurrection. His case was exceptional; and his death was a farce; but if he was a man, his resurrection is evidence that all will live beyond the grave.

There never was a miracle. To suspend a law of nature one instant would cause chaos, and would destroy all life. The telephone the telegraph and the phonograph would have been called miracles a thousand years ago. All wonders are miracles till understood.

Of what is spirit composed?

A. Spirit is composed of sublimated matter, and its growth is going on now within us. The soul is a refined, physical form. It is a complete organism, beautiful in its symmetry and color; but we know not the secret of its formation.

Death of King Fernando.

The concluding chapter of a work by Washington Irving is of such interest, the subject matter being identical with much of spiritualistic experiences that I give the chapter entire:

When King Fernando had regulated everything for the good government and prosperity of Seville, he sallied forth with his con-quering army to subdue the surrounding country. He soon brought under subjection Xeres, Medina, Sidonia, Alua, Bepel and many other places near the sea coast; some surrendered voluntarily, others were taken by force; he maintained a strict peace with his vassal the King of Granada, but finding not sufficient scope for his arms in Spain, and being inflamed with a holy zeal in the cause of

power that makes for righteousness." Thus, modern Spiritualism, though usual ly despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope. founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:

The deep assurance that the wrongs of life Will find the r perfect guerdon! That the scheme to broken here will elsewhere be fulfilled: Hope not a dreamer's dream!

Love's long last yearnings satisfied, not stilled!" -Medium and Daybreak.

* This argument applies of course to other worlds and systems, all of which, on the spiritual hypothe-sis, either have been or will be the scenes of the development of human souls.

HOME CIRCLES.

Directions as to Obtaining the Best Results.

A LETTER OF INQUIRY.

C. M. BABCOCK, ESQ.-Dear Sir: I have just read your letter in the RELIGIO-PHILO-SOPHICAL JOURNAL. Myself and several friends would like to investigate something in the manner you describe. Can you give us a little more particularly the modus operandia Would not most circles made up as you describe be without any manifestations? Of course we can only try, and I thought the trial might be much more likely to succeed if you would aid us.

Denver, Col., Jan. 27, 1886. A. M. G.

A. M. G-, Esq.-Dear Sir: Yours of 27th at hand and noted. I will be glad to aid you to the extent of my ability. You must remember that my success was like the gold seeker in mining districts; one man will bull-headedlystumble onto a rich pocket or vein. and immediately cover himself all over with glory, while others faithfully dig and seek for weary months with but little if any success. Now, perhaps you may not succeed in obtaining manifestations of any na-ture. Should this result be yours, do not conclude that there are no spirit intelligences within our reach, but rather believe. fike the luckless gold seeker, that " there is gold hereabouts, but I cannot find it as yet." It is rarely, indeed, that one may meet in the sircle of his acquaintances, one or more me-

against Theosophy. He is a naturalist of great industry, marked ability, and an amount of accomplishment unusual for his years; furthermore, I have always suspected him of a touch of real genius; I am therefore pained to see him printing nonsense. He has not done enough yet to have earned that privilege.

He has verified the fact that, in his lexicon of youth, there is no such word as fail; but he will put it there if he looks in the dictionary for my meaning of the word "Theosophy

There are said to be three stages in the evolution of the human mind — opinion, science, illumination.

Has my amiable young friend shown in this skit of January that he has passed beyond the first stage so far as psychic science is concerned? I think that if he had done so. he would never have accused me of not knowing the difference between "mind' and "soul-stuff."

He would never have confounded what he calls "atman of Indian mythology" (more correctly, Atma of Hindu psychic science) with any veridical, or phantasmic, or biogenic, or psychic, or semimaterial, or astralized substance. All of these are each and several exactly what Atma is not. The difference between anyone of them, or all of them together, and Atma, is much greater than the difference between any two things that Dr. Shufeldt seems to know anything about; greater by far than the difference between luminiferous ether and a crowbar of iron; for example, as great as the difference between nothing and anything else.

Has my well-meaning but too precipitous young critic any idea what a Theosophist means when he says "soul?" It is far from Atma; it is not Buddhi; it is not even Manas; it is simply kamarupa; and when a Theosophist speaks of demonstrating its existence, he commonly means its visible and tangible presentation in the astral body, or Linghashara; divested of its sthulaskarira. If it be the soul of a person whose body has died, we call it in English a ghost; if it be that of a person still in the flesh, we call it a wraith in plain English, a döppelganger in German, phantasm of the living" in the language of the English Psychic Researchers, etc. and very likely I may have somewhere spok-en of it as a "biogen-body." "Soul-stuff" is another name for the same substance, but what this material has to do with "mind" (manas), or with Atma (spirit, "God," "No-Thing") Dr. Shufeldt may discover some day, long after he has mastered the vocabulary of the psychic science of to day.

As to the third stage of mental evolution, I should have shown myself very far indeed from it, had I undertaken to explain Theosophy or anything else to a newspaper reporter in a hurried, casual, and unsought interview, while the soup was waiting and all the fam-ily, myself and guest included, were hungry for dinner; indeed, as far from any luminous wisdom as my impetuous critic has shown himself to be, in lecturing me in public on the basis of a reporter's recollection of the interview. So far am I from "screaming Theosophy from the house-tops of Washington," as Dr. Shufeldt seems to infer to be my habit. I would not even undertake to whisper it in his ear. It is a large subject, but it might get lost there. But seriously, What is Theosophy? I wish

I knew. I fear it may be many years before I discover. If I ever do, I will tell him, if meanwhile he has not found out for himself.

mode of Supreme Intelligence. Consider the law of gravitation, for instance. Like causes produce like effects. If law were separate from intelligence, this could not be. In nature we see harmony, an aim and a definite plan. She is ever tending to more complex forms and to higher expressions of life. Gravitation proves the existence of intelli-gent spirit in matter. Each atom contains intelligence, which is ever climbing upward, and each is necessary to the universal sys-tem. There is infinite variety in unity; and all atoms are related to each other, as each identity is to all others. God, or nature is the source of all life, while matter and soul are but different expressions of the same power.

Q. Do we imperil our happiness by descending into low places and striving to bauish ignorance and vice?

A. No: a thousand times no! He who ministers in love among the vicious, and brings his intelligence to bear upon ignorance is his intelligence to bear upon ignorance is iruly exaited. In forgetfulness of self he finds himself higher. No condition exists without permission. Immutable law reigns everywhere. Whatever suffering is caused by ignorance and sin serves a divine object. He who is firm and pure of purpose can well afford to lend his aid to the ignorant and the wicked: and in this work he still find his wicked; and in this work he will find his chiefest blessings.

Q. Is suicide ever justifiable?

A. We have answered this question many times. Suicide is never justifiable, yet we should pity rather than blame suicides. Persons are brought to this act by a weakening of the physical or of the spiritual nature, or both. Disease is the cause of suicide. If all were wise, none would commit this deed, for life here is as valuable as any other life; and death is no escape from sin, from duty, or from self. To escape from self is the desire of the suicide; but remember that death helps only him who has done his best here. It does not introduce us to a better world unless we have earned it; and it does not free us from our obligations. Try to be patient. Q. Would it not be well for one who is ob-sessed by evil spirits, and whose life-work is done, to end this life

A. When your life-work is done, nature will open the way. If obsession is possible here, it is possible beyond the veil; but to the When your life-work is done, nature pure nature, in the flesh or out of it, there is no danger anywhere. Our worst enemy is within us. Good may be temporarily over-come on either side of the line, but the spell is soon broken. You excuse evil and call it good. I do not believe that any person did a wrong act, thinking it to be wrong. A dangerous doctrine, you may say. But the truth is that blind passions over-power us. We are betrayed. Sin is but a disease of the physical man, for the soul cannot sin.

If your angel friends are unable to help you while you are on this side of the line, they cannot help you if you go to the other side. Your brain is in an abnormal condition. You have obsessed yourself by brooding npon this idea of obsession. Are we without government? If so, mediumship is a curse. Get rid of it. Such believers are obsessed by the old ideas of satan and the fall of man. If prayers will not dismiss the trouble, try hy-giene. Use physiological, not supernatural, remedies. Evil is not positive to good. The best may slip; the wisest minds may be cloud-ed; but let them readjust theunelyes to the laws of nature, and they will be saved. Q. Will all mankind be finally happy? A. All enjoy now more than they know.

and retaliate upon the Moelems their daring invasion of his country. For this purpose he ordered a powerful armada to be prepared in the ports of Cantabria. to be put under the command of the bold Admiral Bonifay. In the midst of his preparations, which spread consternation throughout Mauritania, the pious king fell dangerously ill at Seville of a dropsy. When he found his dying hour ap-proaching, he made his death bed confession and requested the holy sacrament to be administered to him. A train of bishops and other clergy, among whom was his son Philip, Archbishop of Seville, brought the Sacra-ment into his presence. The king rose from his bed, threw himself on his knees, with a rope round his neck and a crucifix in his hand, and poured forth his soul in penitence and prayer. Having received the viatica or the holy sacrament, he commanded all ornaments of royalty to be taken from his chamber. He assembled his children round his bedside and blessed his son, the Prince Altonso, as his first born, and the heir of his throne, giving him excellent advice for the government of his kingdom, and charging him to protect the interests of his brethren. The pious king afterward fell into an ecstasy or trance, in which he beheld angels watching round his bed to bear his soul to heaven. He awoke from this in a state of heavenly rapture, and, asking for a candle, he took it in his hand and made his ultimate profession of the faith. He then requested the clergy present to repeat the litanies, and to chant the Te Deum Laudamus. In chanting the first verse of the hymn the king gently inclined his head, with perfect serenity of countenance, and rendered up his spirit. "The hymn," says the ancient chronicle, " which was begun on earth by men, was continued by the voices of angels which the king in his ecstacy had beheld around his couch, and which now accompanied him in his glorious ascent to heaven, with songs of holy tri-umph." Nor was it in his chamber alone that these voices were heard, but in all the royal alcazars of Seville, the sweetest voices were heard in the air, and seraphic music, as of angelic choirs, at the moment that the sainted king expired. He died on the 30th of May, the vespers of the Holy Trinity in the year of the Incarnation one thousand two hundred and forty-two, aged seventy-three years, having reigned thirty-five years over Castile and twenty over Leon.

Two days after his death he was interred in his royal chapel in the Holy Church in a sepulchre of alabaster which still remains. It is asserted by grave authors that at the time of putting his body in the sepulchre the choir of angels again was heard chanting his enlogium, and filling the air with sweet melody In praise of his virtues.....

I prefaced this copy by saying that the subject matter of the chapter is identical with spiritualistic experiences. Some reader may be disposed to except the war spirit, and the superstition manifest as not in place as identical. I am not prepared to concede the exception. JOSEPH BRETT. Geneva, O.

Horsford's Acid Phosphate.

IN DEBILITY.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the hervous energies.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

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

FROM A LECEND OF PROVENCE.

Have we not all, amid Life's petty strife, Some pure ideal of a noble life That once seemed possible? Did we not hear The flutter of its wings and feel it near, And just within our reach? It was, and yet, We lost it in this daily jar and fret, And now live idle in a vague regret But still our place is kept, and it will wait Ready for us to fill it, soon or late. No star is ever lost that once has been.-We always may be what we might have been. Since Good, though only thought has life and

breath, God's life—can always be redeemed from death; And evil in its nature, is decay, And any hour can blot it all away. The hopes, that lost in some far distance seem, May be the truer life and this the dream. Adetaide A. Proctor.

THE SOCIAL EVOLUTION OF WOMAN.

"The humiliating position of women to-day, under a government republican in form, is only what we might expect, when we reflect upon the tenacity of theological supersti-tions. For it can hardly be doubted that the social condition of woman was fixed thousands of years ago by religious beliefs, which, though greatly modified by later civilization, are yet operative in their effects upon modern habits of thought. When we add to the power of custom, which is an iron hand to the unthinking, the force inherent in unconscious selfishness of the governing class, we can not wonder that the social development of women has not advanced at a greater rate of speed. In fact, the slower may perhaps be the safer way, since it admits of better preparation on the part of the restricted class; and the slow progress of social conditions challenges all the energy and capacity of the proscribed.

" It took more than ten centuries of churchly contest to make communicants feel that they were bound by moral obligations to their slaves. How much longer will it be before women are acknowledged as having equal opportunitiesland rights before the laws of Christendom?

"We must go back to the East for that religion which fixed the status of woman. Max Muller says: 'We know now that in language, and all that language implies. India and Eu-a magic spell. We say no longer Ex Oriente Lux; but we know that, in all the most vital elements of our knowledge and civilization, our language, our alphabets, our arts and figures, our weights and measures, our religions, our traditions, our very nursery stories, come to us from the East."

"It seems to me that research proves this to be the case in regard to our condition. Many of the laws daily enforced in our courts of justice had their origin in the laws of Manu, which were adopted in India a thousand years before the Christian era. 'Westward the course of empire takes its way;' and the Aryans, in following the sun around the globe, carried in their journeyings the seeds of that curious tree of civilization whose shadow is thrown over all the land.

"Max Muller illustrates this tenacity of thought, in his 'Migration of the Fables,' by the tale of the milkmaid who carried her pail upon her head, and counted her chickens be-fore she owned the hens that were to lay the eggs. This apt tale, originating in Sanskrit, has been translated into Greek, Latin, German, Italian, French, Spanish and English. t gives the p DURIOIO stories ' *vised* at every place through which they have journeyed.' When children's fa-bles, however wise, attain a longevity of near three thousand years, shall we not believe in the survival of far more important influences? "Something more interior than man's su-perior strength alone, must have caused the positive masculine nature to maintain its supremacy, certainly after some degree of re-finement had been established in the community. If the institutions of law and religion grew out of the diverse necessities of man's needs and ambitious, they were rendered ad-amantine and unchangeable by unenlightened religious beliefs. "In Maine's Ancient Law, it is asserted that 'the family, as held together by Pater-nal authority, is the source out of which the entire law of Persons has germinated.' The author continues. 'Of all the chapters of that law, the most important is that concerned about the status of woman.' Now, if we go back to the first systems of worship, origin-ating in the mysteries of generation and of death we find a belief in a continuous existdeath, we find a belief in a continuous exist-ence. The soul was still associated with the body it formerly inhabited; but it could not be confined to the underworld, unless that body had received proper rights of sepulture! Without that, the soul remained a wander-ing, restless shade, 'malevolent and tormenting. "Accordingly, a sacred fire burned upon each household altar, dedicated to its ancestral divinity, who was worshiped by special forms and ceremonies. This family religion, devo-ted to ancestors' worship, jealously guarded those rites in which the stranger and alien had no part. That which ministered to the peace of the departed, and served to shield the ministrants themselves from calamity. the ministrants themselves from calamity, could not be left to any uninterested person. "Nor could it be left to a female. The wife "Nor could it be left to a female. The wife and the daughter were totally effaced in the sanctuary of the home. Believing that the father alone possessed the reproductive pow-er, their religious rites were transmitted on-ly from male to male. The eldest son handed down his sacred office, in turn, to his male off-spring, thus establishing an unbroken chain between his 'ghostly predecessors' and his suc-cessors. If a link was wanting, it was supplied by adoption or by divorce and a second marriby adoption or by divorce and a second marri-age. This acceptance of the father over the age. This acceptance of the father over the mother in parentage was found not only among the Aryans, but also among the Chin-ese, the Scythians, and tribes of Africa, Mex-ico and Peru. The laws of Manu call the eld-est son 'one who is begotten for the accom-plishment of a duty.' In a later period, an Athenian orator exclaimed, regarding one who had left no descendants, 'There is no one to render him that worship that is due to the dead.' the dead.' "Nor was this all. The daughter by marri-age, was cut off from participating in the family rites. Du Coulanges explains her con-dition at length and with great clearness. Handed over like an 'infant or idiot' to the Lares and Penates of another fireside, she was alienated from her own family, and forever disqualified from engaging in its worship. The transplanted maiden, when she becamea mother, could not be regarded as an ances-tor. Piaced in the tomb, she could not her-self receive special worship, like her hus-band. In death, as in life, she counted only days later he died without warning.

as an unimportant portion of her lord and master.

"In consequence of this belief and its prac-tices, the laws of India, Greece and Rome, which are the foundations of our own, agree in considering the wife in the light of a minor. In Rome, she lost even her title of materfamilias upon the death of her husband. She was never mistress of herself; or, if she broke away from ordinary restraints of custom, she was called 'courtesan,' like that splendid Aspasia who threw a charm over the most brilliant period of Grecian history.

"The laws of Manu say: 'Woman, during infancy, depends upon her father; during youth upon her husband; when her husband is dead, upon her sons; when she has no son, upon the nearest male relative of her husband, for a woman ought never to govern herself according to her own will.'

"The laws of Greece and Rome were to the same effect. So complete was masculine authority dominant, that the husband could designate a guardian for his wife, should she survive him, or even choose for her a second husband. Plutarch tells us that at Rome women could not even appear in a court of justice; the father alone could represent the family before the tribunal. 'The family was a little muncipality, of which the father was

the governor, protector, priest and lawgiv-er." When we regard the all-compelling power of religions, we can not wonder at the origin of the caste systems of India and Egypt, at the laws of primogeniture, and, in all countries, at the subserviency of woman.

"What we may marvel at is, considering woman's hereditary influences and her en-vironments from the beginnings of history, that any person should feel like criticising woman's shortcomings or her follies. Do we expect wisdom from children not yet trained to walk alone? Do we cast aside as worthless the plant that, kept secluded in a dim twilight, without sufficient nutriment or warmth, fails to give perfect blossoms? Rather let us be thankful that it has dared to put forth a single bud amid such uncongenial environments. Let us, instead, reverence that divine indwelling power, which, unhindered, shall be able, in due time, under better conditions, to fashion its own petals, and transmute its own life into fragrance and beauty.

"But to return a moment to ancestor worship. Relics of it are found among the Chinese and Turks at the East, and among those western Turks, the Mormons at the West. In one of Mr. Higginson's admirable papers in Harper's Bazar, on Woman, that writer expresses his wonder that woman has contributed any thing to science, art and literature, for the plain reason that the shadow of repression, which is the bequest of the Oriental religion, still hangs over her.' He regards the real disadvantage of women 'has lain in being systematically taught from childhood up, that it is their highest duty to efface themselves, or, at least, to keep out of sight.' We have all seen many of our sisters whose every act seems to beg pardon for existing at all. 'We would not, if we could, help it, you know,' they appear to say; ' but we real-ly can not. Pray forgive us.' There are a few extremists on the other hand, as in every thing else, who take the opposite position; but they poorly represent the class about

whom they prate. "In Miss Field's book, Pagoda Shadows, that returned missionary states that one cause for the prevalence of girl infanticide in China is the continuance of ancestor worship by male descendants. Extreme poverty, of course, is the other cause; but it is difficult to say just how far the latter motive prevails to destroy the sense of obligation toward the unfortunate female child.

"It would take volumes to trace the evolution of woman's social position from remote ages to our own, and would be a delicate task to undertake. It is one continuous ascent sometimes sharp and steep, always slow and painful. It takes many a wild winter storm to prepare the atmosphere for the smiling skies of May. It seems to be according to law that the feminine or religious temperament shall be a later development than the materialistic, virile, or masculine, and with evident reason. The one deals with rude physical conditions in the domain of force; the other enters into the spiritual realm where all real power inheres. The highly developed man may possess that temperament to a great degree: such are the true po-ets, artists, and above all, teachers of ethics. "For the distinguishing traits of the best and latest development in womanhood must surely be in the realm of morals. All her in-tuitions point in that direction. Her great and tender heart broods over the miserable and unfortunate with more than maternal love. With opportunities will come lives de voted to earnest and helpful activities, an I the world shall be the better for it," when her ethical sense is left free to guide her into right methods, as the compass guides the mariner. "It seems to me that the chief aids to such are: unfoldment in the evolution of science, the growing recognition of the rights of the individual, and the decay of theological supersitions. These closing lines of Bayard Taylor in *Faust* have significance in the di-rection of woman's influence: 'Love is the all-uplifting and all-redeeming power on earth and in heaven, and is revealed in its most pure and perfect form through woman, as Margaret drew Faust in the great poem." [Written for the Index.]

A Trance Vision.

BY MARTHA A. GRIMES,

In Kansas, near Bross, there lived in 1884, a fami-ly by the name of Benifiel. Mrs. Benifiel visited me at Indianapolis, being my sister. Her health was in a very serious condition, having lung trouble. She said she knew she could not live long. Death to her was a serious thing. She asked me if I had gained, through my mediumship, any knowledge in regard to "passing over the river." I gave her all the information that I was capable of imparting. In September, 1885, while I was in a trance, sister and I approached the river. There I lost sight of her. I passed over. There I saw a multitude of spirits and many families grouped that had come to welcome their loved once to the other shore, who were yet dazed from the effects of the passage they were yet dazed from the effects of the passage they had just accomplished. I passed on until I came to a gate. On passing through I saw beautiful walks and spirits passing along. I continued my journey until I came to a beautiful wall. On crossing it I found it was on the evergreen shore, where there was a vast multitude of spirits. On casting my eyes around to view the grandeur of the place, I saw my sister coming from the opposite side. I ran to meet her, exclaiming, "I feared I never would find you again." She smiled and said she did not cross at again." She smiled and said she did not cross at that bad place. She crossed on a higher plane. Her countenance was illuminated, and I heard her

sweetly singing. On the following day I received a communication from Kansas, from my nephew, William M. Benifiel, informing me that sister had passed over the river. Indianapolis, Ind.

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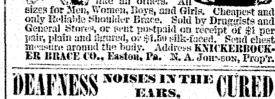
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THE NIACARA FALLS ROUTE."

Just before Col. Bob Ingersoll started West last week (says a writer in the New York Times) he entertained two or three friends at Zimes) he entertained two or three friends at his home on Fifth avenue, and not unnatur-ally, perhaps, somebody drifted the conversa-tion over toward religion, and one man was rather aggressive in his condemnation of all heresy. This prompted Col. Ingersoll to tell a story. "My views regarding religion are not generally understood." he said; "I am credited with a good many ideas that I have never entertained. I am very much like an old Indian of whom I have heard. An enternever entertained. I am very much like all old Indian of whom I have heard. An enter-prising missionary with the tribe was bent upon the conversion of this particular sav-age. One day out on the plains the good man plied his subject vigorously, till finally the red man, picking up a stick, bent down and drew in the sand a small circle. That's what Indian know 'he said. Then he draw a large Indian know,' he said. Then he drew a larg-er circle round the first, and, pointing to it, said: 'That's what white man know; but outside of that Indian know much as white man -know nothing.' The Indian's doctrine is my doctrine," ended the orator.

A gentleman walked into the dining-room of one of the Boston clubs in the early part of one of the Boston clubs in the early part of last week, and, there being twelve at ta-bie, he refused to make the thirteenth, hav-ing some scruples on the subject. He was the subject of some pleasant bantering upon the superstition, which he accepted in good part. He took his dinner at a side table, and

letigis-Thilosophical Journal

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CHICAGO, ILL., Saturday, February 20, 1886.

A Lesson of Change and Growth.

If we claim to be righteous above our neighbors, it is sometimes well for us to look back a little ways and see ourselves where we are shocked to find them now. We read with indignation the newspaper, reports of some base fellows in Quitman, Georgia, burning down a schoolhouse built for the education of colored girls, but in staid old Connecticut, " the land of steady habits," a half century ago, a Quaker woman, Prudence Crandall, had her ladies' school broken up because she was willing to teach colored girls as well as others. It was not merely a base mob that did this pitiful work, but a town meeting was called to abate the nuisance. Rev. Samuel J. May-an eminent and excellent man, one of the faithful few antislavery clergymen among the faithless many clerical defenders of slavery-was not allowed to speak in her defence, her pupils were insulted, her well was polluted, stores would not trade with her, physicians would not visit her family, and the church trustees gave a pious air to all this meanness by forbidding her scholars to attend the Sunday services. Then these respectable and pious tyrants got a law passed by the Legislature forbidding any school to teach or harbor colored persons not inhabitants of the State, and the church bells rang and cannon were fired in glorying in their shame at its passage. She was arrested and lodged in jail, escaping only by a flaw in the indictment. Then an attempt was made to burn her house; its doors and windows were broken up, and she was compelled to give up her property and leave the town. This was in 1832-3, in Canterbury, Ct. Un among the granite hills of New Hampshire, in 1835, the trustees of Noyes Academy consented to take colored pupils; a town meeting was called, and it was voted to remove the buildings. A committee was chosen to do this lawless work, and three hundred citizens with a hundred yoke of oxen hauled it away. Now comes the cheering proof that the children do not walk in the dark paths of their fathers. Prudence Crandall is living in Kansas, old and poor, and citizens of Canterbury have petitioned the Connecticut Legislature to pay her for the losses of 1833, so far as money can do it. That body may be slow in doing so honorable a deed, but the people of the town where this excellent woman was robbed and insulted, can seize the up. golden opportunity themselves and promptly make her last earthly years comfortable. Doubtless some of her old time persecutors still survive and would gladly join in such a good effort. This change of feeling toward Prudence Crandall reminds us of Garrison, hunted in Boston streets by a flerce mob about the time this school was broken up in Connecticut, and his statue now standing in the Court House yard among those of other honored worthles of the city. Such has ever been the way of the world: its Christs crucified to-day and splendid altars erected in great temples built to their honor to-morrow. Those who step out of the beaten track, faithful to their own souls in the advocacy of unappreciated and unpopular truth, must learn to bide their time with serene patience, with unfaltering faith, with triumphant confidence that the good cause will win at last.

ed for from the garret; others followed, and his circle of readers widened after his work on earth was ended.

For long years his friend Waldo Emerson had "fit audience but few,"--a small circle of appreciative friends, while the clergy held him as a Yankee pagan and the outer world as a mystic dreamer. Now his name and fame are world-wide; the higher class of clerical thinkers recognize his wealth of spiritual intuition, and the kings in science see the cosmic method of his transcendental thought.

In his life here his serene soul was never perturbed by this lack of understanding, and doubtless in his higher life beyond, he notes the change, and is glad that the world gains, as he always felt and taught that it did, moving ever in upward grooves.

To be a Spiritualist is to be misunderstood and unappreciated by the multitude: to fail of every fair and just recognition by the leaders in the world of religious or scientific thought; to have your choicest writing or your most earnest eloquence passed by with slight or treated with indifference or contempt.

Before Darwinian evolution, the same doctrine, with wider scope, was taught by Spiritualists. All the leading and vital ideas in the excellent and able books of John Fiske on The Destiny of Man and kindred topics. are in the earlier contributions to the literature of Spiritualism, which he probably never saw. To this the world is blind; even its scholars and teachers pay no heed to these things.

To be a spiritual medium is to be misunderstood and unjustly suspected, even sometimes by friend as well as foe, and to be the object of ignorant and vulgar curiosity.

But we must bide our time serenely, and be strong in the faith to which we have added knowledge. The dawn begins to brighten; we begin to be understood; signs of appreciation from the best quarters increase slowly; we know good mediums held in high esteem by excellent persons and well treated in social life. Whether few or many are with us, our "exceeding great reward," the light, inspiring strength and peace which Spiritualism brings to our own souls, is sure. The frowning world cannot take that away, and with it we can wait until frowns turn to smiles, as they will when the truth wins, as it will in our day or when the time is ripe for its triumph.

Gladstone.

Episcopal missioner Aitken talks in a sensible way in the revival meetings in Trinity Church, New York, as follows:

"Life without an exalted purpose is merely a record of incessant toil varied by cares and disappointments. That purpose should be the cultivation of our moral natures, the nurture of the best feelings in our breasts. The contentment welling out of a blameless life is not transient: the hereafter is to be its continuation and development. Virtue is the health of our moral system, vice its disease. The permanent in happiness should hand the translation of the Rig Veda. Spurred, be the aim of all men, but it is not to be as he confesses, by an honorable ambition not found wholly in the strife of politics or on the Exchange. To-day Mr. Gladstone, at seventy-six, sees the world go by him. What tirely in the hands of the foreigners, he has a sad spectacle if we did not know that he undertaken to translate it into Bengalee. The had the faith of a child in a hereafter of spiritual happiness! A friend of Lord Cairns once said to him: 'How can you keep such a quiet front in the Lords when the whole country is agitated?' His wife answered for him that every morning he spent an hour in religious meditation before facing the trials of the day. Somebody has said that if wealth is not happiness it is an excellent substitute Here is apposite the rebuke of an English judge to a corrupt brother who had accepted a bribe of £2,000: What good is it to you If you could take it with you it would melt. No, material acquisition is not congruous to our moral natures, and alone cannot make us happy. But the acquisition of purity self-control, and the qualities of a strong high character can make us happy. Let our lives bear the stamp of utility, that the world may be the better for our passing through it and we may be sure of a happiness that is permanent in the hereafter. Let spiritual progress enter into our lives. To go wearily through the rounds of business and ceremony lay after day-this is sticking in the ruts. A true man yearns to broaden his moral nature, to let the light of spiritual progress into the recesses of his character. Yes, a life of usefulness, of spiritual contentment and progress, is worth living, in face of the worst the world has in store for us.' He did not mention Gladstone's interest in Spiritualism, but we are glad of this good word for progress, in Trinity Church, "Push things," and keep the world moving on and

Social Purity.

The Tribune says that the department for the Promotion of Social Parity is the latest addition to a varied curriculum formulated by Miss Frances E. Willard and her lieutenants for bettering the condition of the human race. It is conducted in co-operation with the "White Cross Army," an organization founded by the Bishop of Durham, which, among other things, seeks to establish a single code of morals and to maintain the law of purity as equally binding upon men and women. The fact that such a movement is extant and that meetings are held under its auspices will surprise many. The original idea of this department has been enlarged upon, and now Miss Willard has on foot a project that is destined to rank foremost among the reformatory institutions of this city. Before enlarging upon the details of this scheme, however, further explanation is necessary in regard to this department:

According to the prospectus "it aims to exhibit the relations existing between the drink habit and the nameless habits, outrages, and crimes which disgrace modern civ ilization; and especially to point out the brutalizing influence of malt liquors upon the lower nature: this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc.

"It has in view a distinct effort to impress upon the minds of men and women, youth and maidens, the absolute demand of religion and physiology for purity in word, thought, and

"It will endeavor to secure legislation of a character calculated to protect the honor and purity of women and girls, and render them safe from the depravity of brutal men."

The workers are seeking to bring about meetings of mothers, that consultations may be had relative to the training of sons and daughters in the knowledge and love of purity and in habits of virtue. This course is intended to show to mothers the falsity of engendering ignorance, long called innocence. which oftentimes leaves a victim defenseless in the hour of temptation. Following this line further, youths and young men are called upon to enlist under the White Cross banner. pledging themselves to lead pure lives.'

Light in Hindoostan.

The Northwestern Christian Advocate says The "great Bibles of the East" have only been translated hitherto by western Europe scholars. A professional hieratic sentiment has hitherto prohibited translation; but times are changing. The Indian Baptist says the Rig Veda, which has been translated by scholars under the direction of the great oriental scholar Max Muller, is now to be translated into Bengalee, by an Indian native. The Baptist says: "The great masses of the people and even multitudes of educated men have always fallen back on the Vedas as the foundation of their faith, and as a mine of unknown spiritual wealth that cast even Christianity itself into the shade. Such a belief of course derived all its strength from ignorance, and as long as the Vedas remain unknown, might continue unshaken. But that day has passed An officer of the civil service, Rom sh Chunder Dutt, collector and magistrate of Burisaul combines with the practical ability required for success in his profession, a literary falent and scholarship that have led him to take in to leave the work of popularizing the study of the first great literary work of his race enfirst of the eight parts of which the translation will consist, has already appeared. But before its appearance the fight commenced There are far-sighted champions of Hinduism who see that the unveiling to the nation of the secrets of the mysterious book will inevitably destroy the veneration in which, as un known, it is enshrouded. Doubtless it may be true that the leading conservative Brahmins oppose this popularizing of the Vedas, as the Catholics opposed Luther's work of Bible translation, for if the people read, they think for themselves, and a powerful priesthood, pagan or Christian, fears free thought. But there is another side to this matter, which the Advocate does not give. The leaders of the Bramo Somaj, able men of Brahmin cast, who preach to a hundred congregations of progressive thinkers, always favor the reading of the Vedas by the people. The Hindoo Spiritualists also favor this, and all other free investigation, and Spiritualism has its foothold in Hindoostan, and its able friends there.

Dickens' Domise.

The demise of Dickens, as set forth by his

daughter, was certainly impressive and pathetic. On Monday morning the sisters were to leave for London. Charles Dickens had an intense dislike to, and shrinking from, all leave-taking. He never used the word "goodby" if he could help it, and generally left his family for any short absence with a kiss or a nod. But on this day his daughter Kate said: "I must say good-by to papa," and went over to the chalet where he was busy writing. As a rule, when he was busy he would just put up his cheek to be kissed. But this day he took his daughter in his arms, saying: "God bless you, Kate!" And there among the branches of the trees, among the birds and butterflies and scent of flowers, she left him. All that day and the next he was well, but soon tired-an unusual thing for him. On Wednesday morning he was in excellent spirits, talking to "auntie" about his book, "Edwin Drood," and as he was to go to his office in London the next day, he would work in the chalet and take no drive or walk until the evening. He once came to the house in the middle of the day, smoked a cigar in the conservatory, which "improvement" he took intense delight in, and went back to the chalet. It was not until he and his sister-inlaw, the only member of the family home just then, sat down to dinner that she noticed a change in his color and expression. She asked him if he were ill, and he said: "Yes, very ill; I have been very ill for the last hour." She was going to send immediately for a doctor, but he forbade her, saying that he would go on with the dinner, and to London afterward. He struggled against the fit that was coming on, and she, becoming seriously alarmed, entreated him to come and sit down. "Yes, on the ground," he answered, quite distinctly, and, on her going to assist him, he slid from her arms and fell on the floor. A couch was brought into the diningroom, on which he was laid. Telegrams were sent to his children and to his London doctor, and a messenger sent for the doctor at Rochester, and the faithful friend and companion sat alone, for a time, watching. The two daughters and Mr. Beard arrived that evening, the eldest son the next morning, and his son Henry from Cambridge, the evening of the 9th-too late, alas! They watched all through the night and all through the next day, but he never once opened his eyes or showed one sign of consciousness. It was better so for him. The last "good-by" would have caused him such pain and sorrow. But they could tell the moment-ten minutes past six o'clock-when his spirit took flight. A shadow stole across his face, a tear rolled down his cheek, he gave a deep sigh, and he was gone from us.

GENERAL ITEMS.

A note from Col. Bundy, dated Raton, N.M., Feb. 11th, says: "Here to breakfast, 10 hours behind time. All well. I am better than when I started. Bright sun, strong but not cold wind; snow on the mountains; sa Pike's Peak an hour ago." The article on our first page, "An Excursion to Scientific Ghost-Land," by a Gnostic Theosophist, will be read with deep interest by careful, scientific thinkers.

Solon Laner, a prominent Spiritualist, is a student at the Unitarian College, Meadville, Pa., where he can be addressed.

The New York Tribune save, that "the Spiritualists' settlement near Neshaminy Falls, has grown so large, that the adherents of the faith have decided to build a temple at Neshaminy to be devoted exclusively to their religious belief. They have formed themselves into a chartered organization, and will found a town at Neshaminy. At present they own one hundred and ten acres of land, thirty-two of which are given up to park purposes. The rest has been divided up into building lots.

Light for Thinkers says that "A man was shot in Atlanta a few days ago. The bullet struck a button and both entered the flesh a short distance. The doctor (?) probed for and failed to find the bullet. The patient was pronounced mortally wounded. Upon turning him over the bullet dropped out of the wound, and now the patient is getting well. Wonderful surgeons are some of these holders of medical diplomas. Such a professional result should cause a doctor to take down his shingle."

Moody, the revivalist, has a poor idea of women. At Farwell Hall in this city, he lately said, as reported in the Interior: "My experience has taught me that I can reach working men easier than any other class of people. For fifteen years it has been my custom to preach to women in the afternoon, and very often I have preached the same sermon, as near as I could, at the night meeting to men; and ninety-nine times out of one hundred, humanly speaking, there is five times more result from the preaching to men than to women."

Columbus Dronenberg, aged twenty-four, near Urbana, Md., attended a sociable at a neighbor's house. He started home about one A. M., and was never seen alive again. On Monday night following, Mr. Dronenberg, the father, had a dream in which he saw his son's corpse lying on the floor of a large barn. The neighbors began to search all the barns in the neighborhood. In the barn owned by Thomas Dixon, near Urbana, the largest barn in the country, the body of the young man was found. It bore many bruises.

We take the following from the Boston Traveller: "There is a church in Milton county, Ga., that is badly split up on the subject of cyclone pits. It seems that a goodly number of members of the church have dug cyclone pits, which is considered by a majority of the church as a flagrant violation of their doctrines and a temptation to God to wipe them off the face of the earth. As the pit-diggers were more fearful of cyclones than of the wrath of the majority, they have been turned out of the church. They immediately organized themselves into a church, under the name of Cyclone Primitives."

Light of London, says: "The proportion of suicides in all civilized countries depends upon two elements-physical conditions and mental conditions. The harder the present life, and the less hope people have of any life in the future, the greater the number of suicides. No doubt some Spiritualists have killed themselves, as have some good Christians. but these are quite exceptional cases. There is a distinct disease, called suicidal mania, which may be found in animals and even in insects. And considering the conditions of great masses of human beings about us, the wonder is that they consent to live in them at all." The Daily Law Record of Boston, in commenting upon the case in which Judge Shepard of the Superior Court of this county, allowed Mr. Eugene Prussing, a member of the Chicago bar, to be sworn as a witness, although he stated he had no fixed belief as to whether there was a God or not, concludes its article as follows: "These old inhibitions have lingered too long into the light of the nineteenth century; it is less than ten years since the constitution of New Hampshire contained a provision prescribing that all incumbents of the office of governor or member of the legislature must be of the Protestant religion, and to this day the word 'Protestant' is retained in the bill of rights of that State. The very question which has arisen in Chicago, may be brought up any day in Massachusetts. If we remember aright. the Rhode Island legislature half a century ago was compelled to pass a law enabling the evidence of Universalists to be taken. In our own legislature there have been repeated efforts made to permit the evidence of 'athelets' to be taken in Massachusetts courts, but all have failed." Policeman Burke of New London, while pacing his beat very early in the morning of the 4th, saw in the darkness two slowly and dimly burning lights in front of a doorway. That these lights were part of an infernal Policeman Burke. But he was equal to the emergency. Getting a long pole, he managed to lift the machine from the doorway, carry it to the town watering trough, and plunge it into the water. The lights went out with a faint hiss, and then, after the machine had well soaked, the faithful officer carried it tothe police station, and laid it on the Sergeant's desk. There it stood, with the water dripping from the charred ends of two sticks of incense, which had been stuck into a large sweet potato, which served the double purof immortelles being stuck into the potato between the sticks. The infernal machine was but the offering of a devout Chinese, who had patriotically placed it on his laundry Celestial Empire.

Some years after its publication, the larger part of the few hundred copies of his first book were sent back to the Concord home of Henry D. Thoreau as wholly unsalable. He piled them cheerfully away in the garret, ad kept on in his sunny path, studying naare and man and making his own quaint mmments. In due time the books were call- | employed.

The Allanburg Horror.

A curious incident is related in connection with the murder of Mary Bates in Canada. A son of Mrs. Bates, who lives at Port Rowan, had a dream on the night of the murder. The dream, as he tells it, was that after falling asleep on Friday night he plainly saw that a robbery and murder was taking place in his mother's home near Allanburg. That he heard a noise in a hen-roost outside the house, to which he went, and when he came back he found three burned bodies on the dining-room floor. He felt his mother had been killed and in revenge he lifted one of the bodies to a table, and taking a large butcher knife attempted to cut off its head, when it vanished and he awoke horrified and terribly nervous. He told his strange dream to his wife at breakfast, and also said that he felt certain some awful calamity had happened to his mother at Allanburg, when a short time later a telegram was brought to him which an. nounced the intelligence of the Allanburg tragedy.

On another page will be found a letter from Lyman C. Howe. He is an indefatigable worker, and benefits the cause wherever he is

"A Cloud of Witnesses."

The London Christian World, the largest and most widely circulated religious news paper in England, has grown up to the point of a frank confession that it "distrusts all isolated and exclusive infallibilities, be they of reason, conscience, Book, Church, or Pope. We believe that a cloud of witnesses bear testimony for God to the soul of man, and that it is a mistake to silence the message of any one of them. The wisdom of God has been to let the light penetrate to man through a thousand channels. The wisdom of man has been to drill one hole in the shutter of his room and to cut his brother's throat, or at least to threaten him with hell, if he al leged that light could possibly enter by any other orifice."

Such sentiments in a journal of this kind make us realize the great change going on in the religious world. A new breadth of view, a finer charity, and a deeper sense of human fraternity are gaining ground, and the old spirit of dogmatic sectarianism is on the wane.

The genius of the great modern spiritual movement is world-wide and fraternal. People from the life beyond who visit us from their heavenly homes, are of all nations and all religions, but have broken down the old barriers of national and religious hatred and prejudice, and realize the unity of man. The Spirit-world has much to do in breaking down these barriers on earth. They influence and help us more than we realize.

Mrs. Katle Fox-Jencken is giving seances in New York City. Her rooms are filled with anxious inquirers.

Gerald Massey announces that he will answer calls to lecture in America during camp meeting season.

J. Madison Allen is about to enter the lecture-field again. He can be addressed at Aucora, N. J. A letter from him will appear in the next JOURNAL.

Mrs. Clara A. Field will answer calls to lecture wherever desired-illustrating her remarks with tests and psychometric readings. She will also attend funerals. Address her No. 2 Hamilton Place, Boston.

We have received a pamphlet on the Atlantic and Pacific Ship-Railway across the Isthmus of Tehuantepec, in Mexico, considered commercially, politically and constructively by Elmer L. Corthell, Chief Engineer.

February 7th, Dr. Dean Clarke spoke before the Haverhill and Bradford Spiritualists, in Brittan Hall. In the afternoon he gave the time to answering questions proposed by the audience, and in the evening his theme was: 'Mediums and Mediumship."

Says London Light: "That Spiritualism is spreading in Catholic countries is shown by the number of journals devoted to its philosophy in those countries. In Italy, within the very shadow of the Vatican, there are four; in France, nineteen; in Spain, sixteen; seven in Mexico; four in Austria; three in Brazil and two in Cuba."

A Malay gentleman regards the use of a fork at table dirty and disagreeable. "You do | machine, which they only wanted time to set not know," he says, "into how many months it off, was at once the profound conviction of has been inserted. It may have been washed and scoured, but you are not certain but some lazy servant has neglected the work. On the other hand," he concluded, "I know that my fingers are clean, because I wash them myself, and I am sure they have never been in anybody's mouth but my own."

A new temperance crusade has broken ou in Pennsylvania, where women go about with a new set of commandments and demand the signatures of saloonkeepers. "Thou shalt not sell liquor on Sunday " is one of them. and another is, "Thou shalt contribute \$25 to pose of incense and bouquet holder, a bunch the temperance fund without delay." One of these days a saloon-keeper will poke the commandment "Thou shalt get up and get " under the noses of the crusaders and demand their signatures, and then there will be stoop in honor of the New Year's Day of the trouble.-Chicago Herald.



The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of broks. Int fit-

vestigators and busiers will been to lied with a CATALOGUE AND PRICE LIST

on application. Address. JNO. C. BUNBY, Chicago, III

Lyman C. Howe is engaged to speak at Elmira, N. Y., until April first.

Gleanings in Bee Culture. (A. I. Root Medina, Ohio.) This semi-monthly is devoted to Bee, Honey and Home interests.

"A godless hop in the name of sweet charity" was the theme of a sermon preached in Baltimore on Sunday by Rev. Robert S. Rowe.

An illustrated Catalogue for 1886 of Vegetable and Flower Seeds has been received from the Joseph Harris Seed Co., Rochestor, N.Y.

The proprietors of Mount Auburn, the most famous of the cemeteries about Boston, have just decided not to establish a crematorium, "until the further development of public opinion."

H. B. Philbrook, of New York City, ed ito of Problems of Nature, lectures at the Hall in the Methodist Church block, corner of Washington and Clark Streets, Thursday evening, Feb. 18. His lectures are said to be exceedingly interesting. Subject: "Cause of the Mind and of its Different Capacities."

Mr. Claretie once heard Victor Hugo exclaim, with a solemnity that was curiously out of accord with the last assertion in the remark: "Yes: I feel that I shall be complete only up youder! That which later I shall speak, now I only stammer. I shall continue my being in sublimating it. I am the tadpole of an archangel!"

The fatality of thirteen at table has been illustrated by King Alfonso's death; so say superstitious Spaniards. When the King visited Aranjuez last summer to see the cholera patients, he lunched at the palace, and thirteen persons sat down to the lunch. Noticing the number, the King gayly referred to the tradition, and made his equerry give him a list of the guests, that he might see whether any one died within the year. Don Alfonso himself was the first of the thirteen to pass away.

A "North Sider" gives a new method of cure, which strikes us as being decidedly original. He says: "In order to cure a sty rub a solid gold ring over the head or point of the sty, lengthwise of the eye, nine times in succession, pressing as closely as the patient can bear; then rub in like manner nine times at direct right angle over point of sty. I do not believe in superstition, and laughed at my wife when she proposed this cure for me, but it effectually cured the sty, it disappearing altogether in two days following. Probably some quality of the gold effects the cure."

C)

Rev. Samuel Watson, of Memphis, Tenn., writes: "Our Sunday meetings are largely attended with intelligent inquirers after truth, filling our hall. Mrs. Henderson, wife of Dr. Henderson, gives us some fine lectures. Mrs. Clanney,our oldest and most reliable medium, has improved very much lately. She is controlled by many of our old citizens, who give through her organism satisfactory tests of their identity. Dr. Henderson has been very useful since he came among us as a

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

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

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

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

Society of United Spiritualists.

To the Editor of the Religio-Philosophical Journal:

The Society of United Spiritualists last Sunday, as usual, had a very interesting meeting in Madison Street Theatre. Mrs. Wright, trance speaker, gave an entertaining, impressive and instructive discourse of thirty-five minutes. Mr. Philbrook of New York, editor of Problems in Nature, gave a lecture of thirty minutes in which the audience was deeply interested by his peculiar logic and originality in interpreting the Bible and Christ and his doctrines, and some things not seriously thought about in nature.

Mrs. Cole and Mrs. Faust gave a dust very nicely, and one old gentleman who assured us he never attended a Spiritualist meeting before, stated that one of the mediums gave him a very wonderful account of a dead friend; that the name, description, etc., were all correct, and as he never had any idea of such a thing being possible, he wanted to know more about it.

Next Sunday, Mrs. S. F. De Wolf will give the opening lecture.

Chicago, Feb. 15th. **OBSERVER.**

Marvelous Spirit Manifestations.

To the Editor of the Religio-Philosophical Journal:

Shall I pen another article in support of the fact of spiritual visitations? So many articles have been written and published only to be covered up and deprived of influence by a class of religionists who know their self-aggrandizement, social standing and personal preferment must vanish as mists of dew before the sun's rays, if "Spiritualism" should prevail. And while they rant and denounce the possibility of materialization, they continually preach the same doctrine! As for myself, I never in all my life held a conversation with a medium; never attended a scance; but I know full well that I have often, very often; seen and held conversation with spirits; and no instance of the kind ever occurred that failed to produce a feeling of genuine satisfaction. When I was seventeen years of age, I met

a young lady in a village near Louisville, Ky. We loved each other at sight, and in a few days thereafter we became engaged-the nuptials to take place at the end of our school days. Time rolled on. Her father

moved to Louisville, and we were thereby thrown together every evening for the next two years,

Our school days being over, preparations were being made for our marriage; but as fate would have it, the death angel swooped down and swept away the spirit of her so dear to my heart. Then the world lost all of its charms and joys, and to this day my love sleeps with her in the grave or follows her in the land of spirifs.

A short time after her death she appeared to me, and with tears rushing down her physician and lecturer. Mr. Beers, our chair- cheeks, besought me most affectionately not

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, ITS USE IN LUNG TROUBLES.

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

THE BUCKEYE PUB. Co., of Minneapolis, Minn., offer a paper published by them, entitled "The Housekeeper," for 6 months to any person purchas-ing 50 cents worth of their seeds. For details see advertisement headed "GARDEN SEEDS FREE" in this issue. This is a liberal offer, and any of our readers wishing to obtain seeds at a nominal figure, besides having an excellent paper thrown in, should address this company.

Hood's Sareaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

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

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

Glenn's Sulphur Soap heals and heautifies, 25c. GermanCorn Remover killsCorns, Bunions, 25c Hill's Hair and Whisker Dye-Black & Brown, 59c, Pike's Toothache Drops cure in 1 Minuto, 256.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Atends funerals. Telegraphic addresss, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

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

MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 25th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd S., New York City.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Child B. K.W. Spinical Dispensation, 416 Addipinist, Jean
 Fulton, Hrockiyn, N. Y. Sunday Services, 11 A. M. and 745
 P. M. Medium's Meeting 3:30 P. M. Laidies Aid Society
 meets every Thursday, 3 to 10 P. M.
 John Jeffrey, President; S. B. Nichols, Vice-President; W.
 J. Cushing, Secretary; A. G. Kipp, Treasurer,
 February.—Mrs. A. L. Luli, of Lawrence, Kansas,

The Ladies Ald Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York, at three 0'clock at 128 west abid buct, her zone. The People's Spiritmal Meeting of New York (http: convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES, Conductor,

Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B Stryker, services Sunday at 11 A.M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice President; Dr. Georgo H. Perine, Secretary; F. S. Maynard, Treasurer.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 p. M. at the Madison Street Theatre. The exer-cises will consist of a lecture, tests, short addresses, and sing-ing. DE. J. H. RANDALL, President.

Saratoga Springs, N. Y.

The First Saciety of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afterneon and evening, at the Supreme Court Room, Town Hall; also on the first Mon-day and Tuesday evenings of each month, at which Mirs. Nellie J. T. Brigham with officiate, E. J. HULING, Sec. H. J. HORN, Pres.

CATARRE.

Instrument. The results will be happiness and satisfaction, A full History of the AMMONIA PHONE will be sent free to those mentioning this paper. Address E. V. VERMONT, 226 Fifth Avenue, N. Y.

man, presides over our meetings very acceptably. He was educated for a Presbyterian minister."

Gen. Hancock was regarded for a year before his death as a convert to cremation. He had several friends in the New York Cremation Society, and seemed, they say, to take a deep interest in the subject. Although he did not explicitly declare that he wished to be cremated instead of buried, it was thought that he believed firmly in the propriety and sanitary desirability of the new method. Nevertheless he was interred in the Hancock family graveyard. His illness was so sudden and disabling that he could not have expressed a wish on that point, and intimates of Mrs. Hancock say that, as she never could bring herself to regard cremation save with repugnance, the General would not have gone contrary to her sentiment anyhow.

On Tuesday evening, Feb. 9th, Mr. H. B. Philbrook, editor of Problems of Nature. gave a lecture on "What and Where is God?" at the First M. E. Church Building, this city. His audience, though small, gave an attention to his address that only a deep interest would insure. It is impossible here to give even a synopsis of his address; suffice it to say that he regards nature's God as being all-pervading electricity guided by, or possessing, infinite wisdom and justice; that all evolvments of nature are cells from the first inception of a globe to the death of earth's highest fruition-man. The lecture was interspersed throughout with interesting statements. Mr. Philbrook can certainly lay claim to high originality in thinking.

Augustus C. Carey of Washington, D. C., writes: "J. Frank Baxter commenced last Sunday, a course of eight lectures at G. A. R. Hall, Washington, D.C. His fame must have preceded him for the hall was packed to its utmost capacity, the janitor bringing in extra chairs until there was no room for more. The lectures were the best I ever heard him deliver, and his peculiar style of singing and playing held the audience in a breathless silence. Mr. Baxter held a reception on Thursday evening last at Mr. Chapman's, 104 C. St., S. E., some seventy-five friends being present. It proved to be a very pleasant occasion and is, I believe, to be repeated the coming week. Mr. Baxter is one of those speakers and mediums who not only hold the Gates ajar' but ' Wide open.'"

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL WIII be sent to new subscribers, on trial, thirteen weeks for fifty cents. Subscribers in arrears are reminded that | or nearest Agent.

to grieve for her, so bitterly, saying: "I will always be near you!" And she has made good her word. I see her very frequently, and talk with her often. She has kissed me ten thousand times. It is now ten years since her change on earth, yet her spirit form is the same in appearance.

Besides this young lady. I have seen many others in the Spirit-world, and have often profited by information received from them. One evening last week I called to see a young lady in this city. Three hours had been passed quite pleasantly. I had put on my overcoat preparatory to taking my departure. I was standing by the parlor stove, facing the young lady upon whom I had called. In the middle of the room was an ordinary parlor chair. Suddenly the young lady, of whom I have already spoken, appeared in the chair. As my eyes fell upon her she suddenly vanished, but the chair rocked violently. The young lady with whom I was talking, heard the voice, and turning, she saw the chair rocking, and it continued to rock for a full minute. She was somewhat alarmed until I explained the cause. 1 expected her to be still more alarmed, but

At some future day I shall take pleasure in detailing still more evidences of the reality of materialization within my own knowlege. Dennison, Texas. R. P. WRIGHT.

she was not.

CALIFORNIA EXCURSIONS.

A new line to Southern California has lately been opened in direct connection with the famous Santa Fe route to the Pacific, and a series of first-class, low-rate excursions has been arranged to San Francisco via the San Gabriel valley (Los Angeles, Sierra Madre Villa, San Bernardino, Colton, Riverside, Pasadens, San Diego, etc.) The first of these excursions will leave Kansas City on Thursday, March 11th, and the second on April 15th, and others will follow.

This route saves at least one day over the old methods of reaching this famous country, which is now offering to thousands of travelers its great inducements of escape from cold, benefit to health or permanent residence. This ticket is good for six months.

Persons wir so elect at the time of purchasing their tickets, can return by way of Deming and El Paso, and from the latter point northward over the Santa Fe route to the Missouri river; or by way of Ogden and Salt Lake City, and by the Denver and Bio Grande to Pueblo, and thence to the Missouri River over the Santa Fe route, without extra charge,

The Pullman car fare is

- \$12.00 Kansas City to Los Angeles.
- \$2.50 Los Angeles to San Francisco.
- This means a double berth, which two persons can occupy if they see proper.

The price of a round trip ticket for this tour, aside from the Pullman fares above mentioned, is one hundred dollars.

For particulars, apply personally or by letter to W. F. WHITE, G. P. & T. Agent, Topeks, Kansas;

Dyspepsia and Nervous Debility cured by Prof. 250 S. 5th St., Philadelphia, Pa.

Convention of Spiritualists.

The Fourth Annual State Convention of the Michigan State The Fourth Annual State Convention of the Michigan State Association of Spiritnalists will be feld at Grand Repids, Mich., in W. C. T. U. Hall on Fearl Street, Fiday afternoon and evening, also Saturday and Sunday. February 26th, 27th and 28th. Good speakers are to attend Parties at a distance can find furnished rooms cheap at the Gibbert Block, the brick part of what wa the old Rathburn. It is hoped Spiritnalists from all parts of the State will be present, Mediums and any Speakers not on the list that may be in the State are cordially invited to stiend. J. P. WHITING President. MRS. It A. SHEFFER, Treasurer. MRS. F. E. SPINNEY, Secretary.





This wonderful discovery is a crimament benefit in most case permanent benefit in most cases of deafness. An electric current is concealed in a handsome cane or fan, which is used as a hearing in-strument. It is unobjectionable in appearance, its effects in many cases are marvellous. It cannot barm any one. Price of Cane or Fan §25. Instru-ments on 60 days trial for \$10. E. A. Lewis, Presiding Judge St. Lonis Court of Appeals says: "After using instru-ment for half an hour, my hearing is greatly improved for ensuing 21 hours. I have tried the most accomplished Aurists but never found anything so effective as your Auro-phone."

phone." Dr. T. G. Comstock, St. Louis, says:-"I have known Mr. Ehrlich for years, am quite sertain his deafnessis much less, we now con-rerse without difficulty." Rev. A. N. Hollifield, Grand Av. Presbyte-fan church, says: "I can recommend the hurophone." have kno

Aurophone." T. C. Witherspoon, member Cotton Ex-change, says: "A majority of all curable cases will be benefitted if not cured by its steady use." 12 prominent firms on St. Louis Cotton Ex-change, say: "We have known Mr. Wither-spoon, who has been cured of deafness by the Aurophone, and have done business with him many years. We recommend any one afflicted with deaf-ness to use it." Gen. G. Muilins. Chanlain 25th Infantry, in charge

Years, we feel interest any one anterest with dealers to use it." Geo. G. Mullins, Chaplain 25th Infantry, in charge of Education in Army, says: "Am satisfied your cane will accomplish all you claims I would be sad to part with this helpful friend."

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A STATE OF A

Jorsets, Nrusing Jorset, Nursing Jorset, Abdominal, 18 to 36 inches Hair Curler, Curls, Bangs and Crimps Galvanic Generator, Cures Dyspepsia Nerve and Lung Invigorator, 100 Magnet Power

That, after five flowsond years of study and practice, physicians are still manble to care such common dimy troubles, etc.? Tommon sense convinces one that something must be wrong. Other branches of science, stargery, dentistry, etc., have achieved wonderful results, while medicine the source is for a study of the sense in the sense convinces one that something must be the science, stargery, dentistry, etc., have achieved wonderful results, while medicine the source is for a study of the sense convinces one that something must be wrong. Other branches of science, stargery, dentistry, etc., have achieved wonderful results, while medicine the source is the sense convinces one that something must be the science stargery. dentistry etc., have achieved wonderful results, while medicine the solution of the sense bill and the the sense of protound study. Can it be the issuif grouping in the sense of medicine, and thinking people are exclaiming: Why all these higher is an ordinary freedache, known to the doctors since Adam's time, and the the study. Can it be the issuif grouping in the sense of medicine, and thinking people are exclaiming of protound study. Can it be the still grouping in the sense of medicine, and thinking people are exclaiming of protound study. Can it be the still group of medicine and the sense of medicine, and thinking people are desiring and reacting with affect the human family? In tweive months how much do you as you as you will you try, at no risk of money, a simple and most active to vears, and the sense of models and parts of the load. Start for the sense of models with the sense of models are the sense of medicine sense or media. The sense the well said, " electricity is the steam in the sense or will you try, at no risk of money, a simple and most actue the well said, " electricity is the steam in the sense or money. It is the "Vital spark" itself. The sense of the sense or mediate is the sense or money while the sense or more sense or source or specifies the sense or the sense or money.

NEWARK, N. Y. June r. Dr. Scott's Electric Corsets ha

Dr. Scott's Electric Corsels hav entirely cared me of mascula rheumatism. It has also cared severe case of head,che and fe male trouble of eighteen yeras standing. MRS, L. C. SPENCER

HOLLIS CENTRE, ME., Aug. 29 I suffered severely from bac rouble for years, and found no r lief till I wore Dr. Scott's Electr

Corsets. They cured me, and would not be without them. MRS. H. D. BENSON.

Dewitt, N. Y. I have an invalid sister who had not been dressed for a year. She has worn Dr. Scott's Electric Cor-sets two weeks and is now able to be dressed and sit up most of the time. MELVA J. DOB,

PEORIA, ILL., I suffered from kidney, liver, and nervous troubles for twelve years Dr. Scott's Electric Belt entirely cured me, after all other remedie had failed. His Electric Hai Brush has cured my neura/via. C. W. HORI^W.H.

Nerve and Lung Invigorator, too Magnet Power Gentlemen's Belt, Adjustable, Full Power Ladies' Aldominal Supporter. Ladies' Belt, Adjustable, Full Power Sleeping Caps, all sizes, 30 Magnet Power. Office Cap (Silk), all sizes, 25 Magnet Power. Sciatic Appliance, all sizes Leg Appliance, all sizes Shoulder Appliance, all sizes Shoulder Appliance, all sizes Chest Protector

C. W. Hoki W.H. Frobably never, since the invention of Cornets, has so invention of the solution of

Please mention this Publication. Agents Wanted I

Station at 11 190

BALTIMORE, MD. nervens debility ha Intense nervas debility has been my trouble for years. Phys-icians and their medicines did no help me, Ifinally derived grea relief from Dr. Scott's Electri wath L. H. MILLER, L. H. MILLER,

NILES, MICH., Jan. 5,1635. Dr. Stott's Electric Corsets have cured me of acute dyspepsia, from which I thad suffered for eight years, His Electric Hair Brush cures my headache every time. MRS. WM. H. PEAK.

CEDAR FALLS, IOWA. Dr. Scott-Belt received all 0. K it has done me more good in short time than all the medicin l have taken in my life. E. W. MEADE,

CHAMBERSBURG, PA., Oct. 8-I found Dr. Scott's Electric Cor-lets possessed miraculous power in stimulating and invigorating my enfected body, and the Han Brush Indi a magic effect on my scalp. MRS. T. E. SNYDER Fancy Goods Dealer.

Voices from the Zeople. IND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Palingenesis.

BY O. W. BARNARD.

The wintry win is swept o'er the moor Beneath an angry sky, Where people dwelt so sad and poor That none regret to die!

This low land lay beside the sea, A lonely, barren waste! So sterile that no shrub or tree Its fruitless soll embraced:

So far from busy haunts of men They seldom saw the place-Such wretchedness beyond their ken, To ever fairly trace.

The sea a scanty living gave, But want was ever there. And no relief this side the grave From wretchedness and care;

And here disease with lingering breath, Prolonged the wretch's life, Who wept and groaned, and longed for death To come and end the strife:

Here crime and theft were seldom known Upon this wretched shore---So humble had the people grown Bowed by afflictions sore.

But lo! a scourge has come at last, That sweeps them all away-It comes as Winter's searching blast, Prolonged for many a day:

And all are gone, save one alone, While in his hut he lies, "Lavern, the loper," long was known— Whose misery never dies!

For ten long years in filth he's lain-By loathsome sores defiled, Forever cursed by cruel pain, And torn by frenzy wild!

His wretchedness no tongue can tell-Soon death must close the scene. And wintry winds will shrick his knell The eve and mora between.

Lavern has suffered to the end The keenest mortal throes— In loneliness, and not a friend To cheer him at the close;

But now upon the golden shore, Transformed, in glory stands, Hissufferings past forevermore, To rest in radiant lands.

And as his sorrows here below, Were all that man could bear, The joys of life now overflow In fullness over there!

Around him gather dearest friends, Whom he's rejoiced to meet-For loneliness to make amends, In dear communion sweet.

Thus compensation full is made, In realms forever pure, For burdens here upon us laid Whate'er we may endure.

The Cold Wave in Florida.

To the Editor of the Religio-Philosophical Journal.

When Casar gave utterance to the oft quoted and terse expression *zeni* vidi vici, he very aptly ex-pressed what we can imagine this latest and saddest "cold wave" might truly say were it personified, and could look over the stricken orange trees with their frozen, golden treasure, and curled and willed leaves, and could then look into the saddened hearts and consequent long faces of the many sanguine ones who have had their hopes placed upon the rich harvest of the much loved and coveted orange grove. Well, might this boreal breeze say, "I came, I saw, I conquered," for we are all ready to own up to the truth that the much discussed frost line, or line of no frost, is not here in our region, for we have had ood batch of ice cream frozen with native ice and seasoned with native oranges and bananas, and we are glad to don our overcoats and mittens (those who are fortunate to have them), and to hover around a good rousing fire and to eat hot buckwheat cakes for breakfast.

The Howling Dervishes.

The following account of a visit to this Museulman ceremony, by Thomas Stevens in his narrative of his journey around the world, in Outing for February will be read with interest:

The howling dervisites have already begun to howl as we open the portals leading into their place of worship by the influence of a cherik placed in the open paim of a sable eunuch at the door; but it is only the overture, for it is half an hour later when the interesting part of the programme begins. The first hour seems to be devoted to preliminary meditations and comparatively quiet ceremonies; but the cruel-looking instruments of self-flagellation hang-ing on the wall, and a choice and complete assortment of drums and other noise-producing but un-melodious instruments, remind the visitor that he is in the presence of a peculiar people. Sheepskin mats almost cover the floor of the room, which is kept scrupulously clean, presumably to guard against the worshipers solling their lips whenever they kiss the floor, a ceremony which they perform quite frequently during the first hour; and every quite frequently during the first hour; and every one who presumes to tread within that holy precinct removes his overshoes, if he is wearing any, other-wise he enters in his stockings. At 5 o'clock the ex-citement begins, thirty or forty men are ranged around one end of the room, bowing themselves about most violently and keeping time to the move-ments of their bodies with shouts of "Allah! Allah!" and Mussulman supplications, that, unintelligible as they are to the infidel ear, are not altogether devoid of melody in the expression, the Turkish lan-guage abounding in words in which there is a world of mellifluousness. A dancing dervish, who has been patiently awaiting at the inner gate, now receives a nod of permission from the pricet, and after laying aside an outer garment, waltzes nimbly into the room, and straightway begins spinning round like a ballet dancer in Italian opera, his arms ex-terded his lows shirt forwing a complete size tended, his long shirt forming a complete interview the determined gaze into vacancy. Among the howlers is a negro, who is six feet three at least, not in his socks, but in the finest pair of undershoes in the room, or whether it be in the ceremony of kissing the floor, knocking foreheads against the same, kissing the hand of the priest, or in the howling and bodily contortions, this son of Ham performs his part with a grace that brings him conspicuously to the fore in this respect. But as the contortions gradually become more violent and the cry of "Allah akbar! Allah hai!" degenerates into violent grunts of "h-o-o-o-a-hoo-hoo," the half-exhausted devotees fling aside everything but a white shroud, and the perspiration fairly streams off them from such violent exertions in the hot weather and close atmosphere of the small room. The exercise makes rapid inroads upon the tall negro's powers of endur-ance, and he steps to one side and takes a breathing spell of five minutes, after which he resumes his place again, and in spite of the ever-increasing violence of both lung and muscular exercise and the extra exertion imposed by his great height, he keeps it up heroically to the end.

For twenty-five minutes by my "Waterbury" the one dancing dervish-who appears to be a visitor merely, but is accorded the brotherly privilege of whirling around in silence while the others howlspins round and round like a tireless top, making not the slightest sound, spinning in a long, persevering, continuous whirl, as though determined to prove himself holier than the howlers, by spinning longer than they can keep up their howling,—a fair test of fanatical endurance, so to speak. One cannot help admiring the religious fervor and determination of purpose that impel this lone figure silently around on his axis for twenty-five minutes, at a speed that would upset the equili rlum of anybody but a dancing dervish in thirty seconds; and there something really heroic in the manner in which he at last suddenly stope, and, without uttering a sound or betraying any sense of dizziness whatever from the exercise, puts on his coat again and departs in silence, conscious, no doubt, of being a ho-lier person than all the howlers together, even though they are still keeping it up. As unmistakable signals of distress are involuntarily hoisted by the violently exercising devotees, and the weaker ones quietly fall out of line, and the military preclsion of the twists of body and bobbing and jerk-ing of head begins to lose something of its regular-ity, the six "encouragers," ranged on sheepskins be-fore the line of howing men, like non-commissioned officers before a squad of new recruits, increase their encouraging cries of "Allah! Allah akbar!" as though fearful that the din might subside on account of the several already exhausted organs of arhelped to swell the volume. Little children now come trooping in, seeking with eager anticipation the happy privilege of being ranged along the floor like sardines in a tin box, and having the pricet walk along their bodies, stepping from one to the other along the row, and returning the same way, while two assistants steady him by holding his hands. In the case of the smaller children, the priest conside-rately steps on their thighs, to avoid throwing their internal apparatus out of gear; but if the recipient of his holy attentions is, in his estimation, strong amough to you the risk he steps square on their enough to run the risk, he steps square on their backs. The little things jump up as eprightly as may be, kies the prices's hand fervently, and go trooping out of the door, apparently well pleased with the novel performance. Finally human nature can endure it no longer, and the performance termi-nates in a long, deepairing wall of "Allah! Allah! Allah!". The exhausted devotees, soaked wet with perspiration, step forward and receive what I take to be rather an inadequate reward for what they have been subjecting themselves to, viz., the privi lege of kissing the pricet's already much-kissed hand, and at 5:45 the performance is over. I take my departure in time to catch the 6-o'clock boat for Galata, well satisfied with the finest show I ever

Was it All a Dream?

(Mind in Nature.)

A lady who had never been abroad, dreamed that a relative of her husband, who lived in Europe, was dead. Neither she nor her husband knew that he was ill, nor had they received any recent news from him. She saw the funeral procession, the ar-rangement of which was different from anything of rangement of which was different from anything of the kind she had ever witnessed. The manner in which the corpse was conveyed to the grave, the dress of the men forming the procession, and the absence of women, were specially noted by her. She also saw plainly the streets through which it passed and the surroundings of the grave. She heard the people speak of her husband and ask if he was there, and the renty "No he is not here but will be son?" and the reply, "No, he is not here, but will be soon." A few days after, they received by telegraph infor-mation of the death of this relative. At that time her husband had not the remotest intention of going to Europe, but a few months after circumstances arose which made him decide suddenly to take the

trip. She accompanied him, and on reaching the place where the relative had lived and died, recognized the surroundings immediately as those she had seen in her dream, and on learning the details of the funer-al, found it had taken place exactly as she had dreamed it; the order of the procession and the dress of the men were described to her as she had seen them.

On the day of her arrival the rooms of the house were shown to her, and one on the lower floor pointed out to her as the one occupied by the now dead relative, while a guest chamber on the second floor was assigned to her and her husband.

On retiring that same evening she remained awake after her husband had fallen æleep, and she saw something come from the door of the room like a greyish white cloud, having the form and features of a man. It came to her side of the bed and seem-ed to bend over her, when she screamed and it dis-appeared. Her husband awoke, and she told him what she had seem, insisting that his relative had died in that mean. This was desired the part day by died in that room. This was denied the next day by the whole family, but admitted later on in the visit. They denied it at first, because they thought that she would be afraid to occupy the room if she knew the facts.

At that period of her life she was for some time in delicate health, and while in that state had other similar experiences. Since regaining her health nothing of the kind has occurred. U. N. G.

The facts given in the above statement can be relied upon. For obvious reasons we cannot always give names or addresses to statements of this kind. as it might cause unpleasant notoriety, but the man-ager is ready at all times to furnish proofs to any one who desires to investigate the cases.

Henry Slade and His Assailants.

To the Editor of the Religio-Philosophical Journal.

I have read the statements of S. E. Barrett and others and am somewhat puzzled. Mr. Slade has been spoken of by many as a very reliable medium for the manifestation of occult powers, and having had a question partially answered by you by being referred to an interview you had with him. I had thought there was no reason for his resorting to fraud or trickery. In three of the certificates of those looking

through a crack in the door the statement is made that they saw Mr. Slade hold the slate under the table with his knee, and one says that he "pinloned it fast under the side of the table and wrote with his own hand," Was the slate so far under the table that the white surface of the slate was covered? If so, he must have written on the slate through the table-top, nearly an inch in thickness. If the slate was but half way under the table, then the person witten with him could have each build out and sitting with him could have seen him do it, and hence destroy all claim to independent power, and the person so sitting could see it and did not need the testimony of any other eres looking on to con-firm the fact. Where are the persons who sat with him? and where are their affidavits? Mr. Barrett says: "The writing was done in the usual way, by holding the slate with one hand under the table, while he placed his left hand on my hands on the table." Mr. Barrett does not say that he saw Slade write on the slate with his own hands. If he did do it that way, what was Mr. Barrett doing that he did not see him? From what I have heard of Mr. Slade's powers, and even from the statements above referred to, he has the wonderful power to produce writing on a slate through a table-top nearly an inch thick with his own hand, and I fail to see any fraud in that art. If he wrote on the slate with his own hand when it was half-covered under the table, and those sitting beside him did not see it so done, they could not have been very close observers, and are not competent to charge fraud upon any one. If Mr. Slade wrote upon the slate with his own hand as is alleged, it is different from what hundreds are wil-ling to affirm, and the only way that I can account for the departure from his usual action, is that Mr. Barrett and others mesmerized Mr. Slade and made him perform the feats alleged, by their own wills. Without further knowledge, I am as yet unable to discover where the fraud lice, and which was the most defrauded and cheated, the accusing or the ac-INQUIRER. cused.

The Worship of Scifishness.

Are the orthodox churches doing anything to cor-rect the worship of mammon? I heard two ser-mons, so-called, in the largest Methodist church in this city on Sunday. Both of them were from beginning to end-money! Occasional religious ex-pressions were interjected as an inducement to pay cash. The people are not religiously fed, which may be the reason of so little faith in churches. Please publish the following from the Star of Liberty. Is it not a shame that most of it is true? Detroit, Mich. G. F. LEWIS.

THE ALMIGHTY DOLLAR---A PRAYER INAUDIBLY UT-TERED BY ALL THE WORLD.

"O! Almighty Dollar! our acknowledged gover-nor, preserver and benefactor, we desire to approach thee, on this and every other occasion, with that reverence which is due superior excellence, and that regard which should ever be cherished for exalted greatness. Almighty Dollar! without thee in the world we can do nothing, but with thee we can see all things. When sickness lays its palsying hand see all things. When sickness lays its palsying hand upon us thou canst provide for us the tenderest of nurses, the most skillful physicians, and when the last struggle of mortality is over and we are being borne to the resting place of the dead, thou canst provide a band of music and a military escort to ac-company us hither; and last but not least erect a magnificant monument over our graves with a lanagnificent monument over our graves, with a ly-

And while here in the midst our memories. And while here in the midst of misfortune and temptation of this life, we perhaps are accused of crimes, and brought before magistrates; thou Almighty Dollar; canst secure to us a feed lawyer; a bribed judge; a packed jury, and we go out scott free.

Be with us, we pray thee, in all thy decimal parts, for we feel that thou art the one altogether lovely, and the chiefest among ten thousand.

We feel that there is no true condition in life where thy potent and all-powerful charms are not felt. In thy absence how gloomy is the household, and how desofate the hearthstone; but when thou O Almighty Dollar, art with us how gleefully the beelsteak sings on the gridiron; how genial the warmth that Anthracite coal or hickory wood diffuses through the apartment, and what exuberance of joy continues to swell in every bosom.

Thou art the joy of our youth and the solace of old age. Thou canet adorn the gentleman and thou feedest the jackass. Thou art the favorite of the philosepher, and the idol of the lankhead. When an election is to be carried, O! Almighty Dollar, thou art the most potent argument of politicians and demagogues, and the umpire that decides the contest.

Almighty Dollar, thou art worshiped the world over. Thou hast no hypocrites in thy temples or false hearts at thy altars. Kings and courtiers how before thee, and all nations adore. Thou art loved by the civilized and the savage alike, with unfeigng and unfaltering affection.

O! Almighty Dollar, in the acquirement and de-fense of human liberty thoú hast placed armies in the field and navies in the ocean. At the uplifting of thy powerful hand their thunders break and their lightnings flash. Thou hast bound continents, together by the telegraph cables, and made the var-ied products of our country available to all by a per-fort net of reliende. fect net of railroads. The forest has been prostra-

ted and the desert made to blossom like the roses, When our brothers and sisters of the Sunny South are smitten "hip and thigh" by the climate scourge of Yellow Fever, and destitution prevails in consequence of the cessation of industries, and suffering is increased from the lack of nurses and medical attendants and they call for the Almighty Dollar of the North, thou goest on the wings of love to the rescue; while the air that was discordant with groans and shricks, become redolent with the ex-

hilerating melodies of Yankee Doodle. O! Almighty Dollar, be with us we beseech thee, attended by an inexpressible number of thy minisattended by an inexpressible number of thy minis-tering angels, made in thine own image, even though they be but silver quarters, whose gladden-ing light shall illumine-the vale of penury and want with heavenly radiance, which shall cause the wakening soul to break forth in acclamation of joy. Almighty Dollar, thou art the awakener of our energies, the guide of our footsteps and the goal of our being. Guided by thy silvery light we hope to reach the Golden Gate; triumphanity enter while angel hands harmoniously sween their golden angel hands harmoniously sweep their golden barps, and we on the golden streets, in the highest exhibitation of feeling, and with jubilant emotion strike the "Highland fling."

Almighty Dollar, thy shining face, Bespeaks thy wondrous power,

is no use talking. I will tall you another thing, there are too many men in this country courting with their wives. I always get rather squeamish when I get around a fellow that signs himself agent for his wife—that boards with his wife. If a man does the clean thing, and just shells the corn down like God wants him to, the Lord is going to stand by him and give him three square meals every day even if He has got to put angels on two-thirds ra-tions. Let us do right and defraud no man. He wanted none of your corn-stalking revivals with men going around shouting, but wanted a bedrockbottomed revival that will make this town do right." By their fruits said Jesus, ye may know them. When Missionary Cram preached to the Indians and When Missionary Cram preached to the Indians and invited them to embrace Christianity as taught by him, Red Jacket answered, "We know the white people to whom you have been preaching here. We will wait a little and see how it affects them; if it makes them more honest and less disposed to cheat. Indians we will consider again." Anything that makes men and women live a pure, sweet, honest life will be desired by nearly all men, civilized or savage. What is the good of any other revival.—G. F. LEWIS, in Corry, Penn. Flyer.

Notes and Extracts on Miscellancous Subjects.

One field of ice that passed down the Penobscot River last week is declared to have contained upward of 150 acres.

Dr. Henry Schlieman is now in Cuba, paying a visit to Don Miguel de Aldema at his beautiful estate of Santa Rosa.

The colored employes of a Georgia railroad struck last week because of the appointment of one of their own race as foreman.

It is practically decided that the Harvard-Yale races shall be rowed over the New London course for another term of five years.

It is significant of the extent to which boycotting has been carried in Ireland that a midwi fe declined to attend the wife of a proscribed man.

The opening by Queen Victoria of the eleventh Parliament of her reign is a circumstance a parallel to which cannot be found since the time of Henry

No wonder that the bailiffs lately refused to serve 500 ejectment notices on Lord Carbery's estate in Cork, seeing that some of their brethren have actually been made to eat such notices.

The proprietors of Mount Auburn, the most famous of the cometeries about Boston, has just decid-ed not to establish a crematorium "until the further development of public opinion."

A Cohoes man and a Troy woman met at a party in Lansingburgh, recently, on Friday evening, fell in love at sight, became engaged before the party was over, and were married Saturday night.

At Modesta, Cal., a Chinaman has succeeded in blackmailing his countrymen to the extent of \$10 a week by a pretence of being able to protect their gambling games from police interference.

English doctors accused by hysterical women of attempted assault are now described by the London medical press as being "Bradleyed," that is, falsely charged, as Dr. Bradley is believed to have been.

The United States Government is the greatest printer and publisher in the world. The number of publications issued annually amounts to about 2,500,-000, of which about 600,000 are bound volumes.

Mrs. James K. Polk has found it necessary to deny the report that she is a Catholic. She is and always has been, a Presbyterian, and was once even called a blue Presbyterian, on account of her opposition to dancing.

An overseer of the poor at St. Albans, Vt., who in-vestigated a case of supposed need, found the head of a family saving his money to feed his horces abundantly while he let the rest of the family beg daily for their food.

Stature, as connected with heredity, has recently been investigated by Francis Dalton; and among his first results is the inference that the height of children of both exces, but especially that of the daugh-ters, takes after that of the father.

A doctor who has had much experience in treating laborers in gas works says that persons who have become insensible from breathing illuminating gas will usually revive after the administration of a few drops of acetic ether in water.

A Japanese inventor has discovered a means of making paper from seaweed. It is thick in texture, and, from its transparency, can be substituted for

And this is Florida-sunny Florida-the land of flowers and perpetual summer, with ice all about us and frozen ground to walk upon, and mercury at 25 to 28, and in some places lower, I hear.

But we are not cast down or dismayed, and we yet have hope and faith in Florida, and will still ook ahead and wait for the warm sunshine and balmy breezes to revivify and reclothe the beautiful orange tree with its far-famed rich, green foliage, and to give new life and hope to the many disappointed ones who have been led to think that this State could not be thus stricken as with death. Trurly, warmth is life, and cold is death, and we

have just had a strange comminging, which has brought a new experience to many. Let us hope that it will be productive of good in the end, and teach us that we are still in the material body, sur-rounded by material environments, and subject to all the vicissitudes of nature and the ordinary disappointments and uncertainties of human life, even here in far-famed sunny Florida.

I would like to offset this lesson of the cold wave by an account of a regular sheol-fire revival effort m our school house close by us, but it will make my letter too long; suffice it to say that the suburban school-house theology is true to creed and tradition, and is really amusing to one who feels safe from the threatened vengeance of an angry God, ready to visit his wrath upon his predestined and foreordained and helpless victims. Probably the world does move, but we fail to find any evidence of it in the sermons of these third or fourth rate revival ministers, or in the sayings or doings of most of their interested co-workers in these revival efforts. Now thankful we ought to be for our soul freedom and intelligent feelings of safety in the midst of such blind but well-meaning nonsense.

S. BIGELOW. Sanford, Fla.

The Knock-Down Cure.

The medical journals are having a discussion on male hysteria. A correspondent of the Medical and Surgical Reporter gives the following case:

"A prominent physician of Paterson, N. J., was arrested a short time since under very curious and amusing circumstances. The physician was sum-moned to attend a person who was said to be suffering from cramps, and the following is the state-ment made subsequently to the Police Justice by the patient of the treatment he received: "When the dector arrived I was on the lounge in great misery. He felt my pulse and then began to cuff me, first on eneside of the head and then on the other. Then he hit me in the eye and knocked me off the lounge and wiped the floor with me. I want him armested.

"Perhaps it was some sort of treatment the doctor was giving you," suggested Recorder Greaves. "What! Knock a man on the head and hit him in

the eye for a pain at the pit of the stomach? No, I grees not! I want him arrested."

The warrant was after awhile issued, and the docthe warrant was also a while is don, and the doc-tor, in his turn, made a statement of the affair: "Why," said he, "I found the man suffering from hysteria. His pulse and condition showed that he really had no such cramps as he described. No doubt the thought he had, but it was purely nervous trou-Me. I tried to engage his thoughts and get them off the apparent seat of pain, but being unable to do so in any other way, I had recourse to the old-fashioned method of making him angry; I slapped his cheeks and rubbed his ears. As soon as he got angry he experfenced a change of the current of his thought, and the attack of hysterics was over. That ended That is a frequent remedy in a hypochonthe pain. drincal attack."

What the result of the arrest was does not appear but the physician was probably discharged,"

A Boston man is making himself famous by carry-ing a paper bag filled with ashes, which he carefully sprinkles on the slippery places he finds in his path. This done he walks on with safety, case, and the sat-infaction that only the Simon pure Boston man can

Phenomenal Experiences.

BY D. L. S.

To the Editor of the Religio-Philosophical Journal:

saw for a cherik.

I am well pleased with its general treatment of so important a subject as the communion with the loved ones that have passed to the Spirit-world. wish to give you a communication that I received through a lady, a writing medium (a medium, who sits only for a few personal friends). I copy one from an old friend with whom years ago I was asso-ciated in business, and both members of the same church. Years ago he investigated the subject of Spiritualism, but did not have the moral courage to let the world know what he realized as the truth in relation to it. I have always stood ready to give to the world my honest convictions in relation to religion, and years ago cast off the old shackles, and am happy that I am free from them, and can rejoice in a far better light. I wish to say that the medium who wrote the communication never saw the man in earth-life, and never knew anything of his connection with me in business or church relationship. He was a deacon of the church when he passed to the Spirit-world.

The communication is as follows: FRIEND S.: I want to tell you of my home and my experience in the Spirit-world, so as to show you how to avoid all the choals my bark got grounded upon. My first experience you have avoided so far, but he careful in the future. I did not live as I believed and as I knew, for I had positive evidence of the truth of spirit-return, but sailed under the Baptist colors, and therein have laid the foundation of the most of my perplexities and trials. When I came to the Spirit-world, I found myself in need of a shelter the same as when I was on the earth; so one who called himself my guide, took me to a queer looking structure and said, "Here is the house you have been building for the last forty years -- that being his age when he passed to spirit-life-- and I can tell you, friend S., it made my heart ache to look at it, for there was a rafter here and a plate there. and here and there a shingle, but not a plant or a blossom near the door." My guide said: "Thus wisely have you builded. Every good act and hon-est intention is here recorded." I looked around and saw cottages nestled among the trees, with flowers blooming on every side, and I said, "Why this difference?" My guide said: "Some of the inhabitants built their habitations while living on the earth. Others found their home like yours and by outgrowing bigotry and superstition and lving up to their highest convictions, have built for themselves as you see. O, may you go and do like-wise." I tell you, old friend, I went to work, for I never liked to see my neighbors live in a much bet-ter house than I did, and I can now say as I look at my vine-covered porch, I am a Spiritualist and was when on the earth, only now I am happy to say it. but when living on the earth I was ashamed to acknowledge it. В,

Chicopee, Mass,

Music Kills a Mouse.

A party of three gentlemen were enjoying a musical evening, two being performers and the third the Sun representative, merely a listener. The violinist, was no other than the distinguished 'cellist who Michael Brand, played a random improvisation while a casual conversation was going on, when a small mouse was observed to run from a dark room into the parlor where the party sat. There was no desire to harm the little creature, and he was allowed to have his way.

The gentlemen had heard stories of the antics of so-called "musical mice," though they believed none of them, and it was resolved to try if something of them, and it was resolved to try if something could be done with the mouse, which seemed to be attracted by the violin. Accordingly the violinist again began to play, and the trio was surprised to see the animal again appear almost immediately. Coming to a spot a few feet away from the player he lay down on the floor, his nose between his fore feet, and remained thus perfectly motionless. In a a minute or two Mr. Brand stopped playing. The mouse did not move, and was watched in silence. An attempt to arouse him by a gentle touch with the violin bow did not disturb him in the least, and t was found that he could be handled quite rough without any effect.

His eyes were open, and the quick vibrations of his sides in breathing were very plain, but he seemed to be utterly unconscious. He was placed upon the floor, and in a short time seemed to revive lowly. He began to walk about with apparent difficulty, tottering and unsteady. He gradually re-covered until he appeared almost in his proper con-dition, when the music was again begun. The first position was resumed at exactly the same spot. The player tried all manner of music, plaintive and gay, plano and forte, low and high on the strings, all kinds of trills and double stops and chords, but without any apparent effect. He played for seven minutes, when suddenly the mouse's form seemed to be convulsed throughout. He fell over upon his side, and, after a few slight kicks, became motion-less again. It was over with him. The music was stopped and every effort was made to resuscitate the more right hat maither fresh air or any other the poor victim, but neither fresh air or any other means of restoration within the range of the party's experience accomplished anything .-- Cincinnati Sun.

A Pleasant Gathering.

To the Editor of the Religio-Philosophical Journal:

It is my pleasure to send a few lines to your ex-It is my pleasure to send a few lines to your ex-cellent paper in regard to a pleasant gathering of the Spiritualists of this place at the residence of M. E. Wescolt, a merchant and new convert to our philosophy; that most estimable lady and elairvoy-ant, Mrs Thrall was present, and her control enter-tained the company with a fine address upon the elevation of woman; presenting the idea that our philosophy had done more to place woman in the birth position that ahe new occuries than all the high position that she now occupies than all the isms that preceded it; that legislation alone cannot free women, but that she must, and will free herelf. Mrs. Thrall has eminent success in healing the sick, and her patients can be found in almost every State and territory in the union. May her life be prolonged to continue her usefulness, Poquonock, Hartford Co., Conn. H. S. CLARK.

An inquest on Sir Hew Pollok, Bart., last month brought to light that he died from intemperance, and since then the son of a well-known Duke has died suddenly from a similar cause; yet hard drinking is uncommon among the higher classes in England.

шу тезип I need thee every hour.

And now, Almighty Dollar in closing this invocacation we realize and acknowledge that thou wer the God of our grandfathers; the two-fold God of their children; and the three-fold God of their grandchildren. Permit us to possess thee in abundance, and of all thy varied experiences, is our constant and unwavering prayer.

Items of Interest from Lyman C. Howe.

To the Editor of the Religio Philosophical Journal

On the 14th ult., I reached Binghamton, in answer to a call to commemorate the spiritual birth of Reu ben Doane after a pilgrimage of nearly eighty-four years on earth. About a year ago his companion preceded him in her heavenward journey, and both went rejoicing in the promises of Spiritualism. Mr. Doane was a medium and his faith never faltered and at the last moment his face shone with expressions of joy. Faithful to his memory and his faith his daughter who had charge of these faithful pilprime during their last years, made every effort to have his religion and his wishes represented in the last rites, and the doubting critic could but realize that in this case Spiritualism was good to die by and shone in glory over the grave. As I had to pass through Elmira and having a spare Sunday I stopped off to hear Mrs. R. S. Lillie, who spoke in Elmira Jan. 10th and 17th. Park Church Rooms were secured for her afternoon meetings and Odd Fellows Hall for the evening. She had good audiences and her last lecture was one of her best efforts. The hall was full, and intense interest was manifest. There was a clearness of analysis and a power of voice that penetrated and stirred the emotions at the same time the intellect was fed. Mr. Lillie's music added much to the attraction and together they met every need. Many warm friends will look for their return to extend their work in Elmira. The Spiritual Society that has been quietly grow-

ing for nearly a year, has received a new impetus and bids fair to continue. The President, Mr. T. M. Chase, is the right man in the right place. Modest, earnest, intelligent and social, he is devoted to the cause, and has the respect and confidence of all who know him. No better man could be found to give the cause a high position before the public. Mr. S. L. Barber has spoken for them regularly, when there was no other speaker, and his ministrations are highly spoken of. He, too, is a credit to the cause. Dig-nified, cultured, earnest, and a good medium, he is a builder and, I think, a most exemplary man, unselfishly devoted to the cause he loves, with no taint of jealousy towards other speakers; he co-operates with all with commendable modesty and manliness. His character and qualities as I see them are far more praiseworthy (not to say enviable) than the most gifted orator who can sway the multitude and com-mand the exchequer of rich and popular societies, but whose selfish ambition can hardly speak well of a worthy co-worker. With these two minds leading the way, if no unforeseen folly intrudes to divide the forces, it seems as if Elmira might soon show a strong, steady, forward morement that should put Spiritualism on a firm basis and insure permanent results. The daily press speaks well of us, and gives quite fair reports of meetings. The churches are having a revival, too, but sheel is not uncomfortably warm for these cold days. Rev. T. K. Beecher joins with them and preaches revival sermons in the Meth-"odist church with the pastor sitting by his side. He says nothing about sheel, but insists that we are "lost" without Christ and "saved" by faith in and conversion to him. Mr. and Mrs. T. J. Skidmore, President of Cassadaga Camp Meeting Association, were present at Mrs. Lillie's meeting January 17th. I have spoken here the past two Sundays and may stay several weeks more. L. C. H. Elmira, N. Y.

What Are the Fruits?

I see from your paper a large revival has occurred in Corry. There seems an earnest need for thorough work. Bev. Samuel Jones, of Cincinnati, says: "Let us have an honest church." So long as a member of the church who has failed for \$50,000 drives in his \$1,200 carriage by the poor widow whom he has failed to pay, the church is harmed. If there is a hell that man is going there, and there

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in windows, and when colored, makes an excellent imitation of stained glass.

By the wreck of a bank in Lancaster, Mass., recently, a widow lost her whole fortune-\$2,000whereupon an unknown person in Boston arranged to pay her \$120 annually (representing six per cent. interest on her lose) as long as she lived.

Railway men complain of the weight of the pas-senger cars now built, and show by figures that an engine hauls between five and six pounds of dead weight for every one pound of paying passenger weight, reckoned when all the seats are filled.

Berlin is going to establish an Anthropological Garden, in which families of foreign people who are able to stand the climate are to continually reside, while every summer there will be importations of people from tropical and other countries.

Of a car horse which died in Sacramento, Cal., last week, it is told that he was so well acquainted with some of the regular patrons of the road that when they were aboard the car he would stop in front of their residences to let them off.

At the recent suppor at the Cock, Fleet street, of the Johnson Club, to celebrate the 101st anniversary of the Doctor's death, Mr. Stanley said that "Bozzy" had been his chief solace during a most arduous period of his African experiences.

Bull fighting for the expert must be very profitable. The chief espada of Madrid, Lartijo, is em-ployed during the summer season for £6,000, and and last winter in the provinces he made £10,000. He killed 34 bulls without a single accident to himself.

A high mass was celebrated on Christmas Eve in the chapel "Maria of the Black Lake," at the foot of the Matterhorn, fully 8,000 feet above the level of the sea. It is rarely that at this season of the year even the most intropid chamols hunter ventures to ascend so high.

A Swiss mountaineer has ascended the Sidelhorn in midwinter (Dec. 21), remaining on the summit two hours. He found the temperature rather mild and describes the atmosphere as far clearer than inthe warm weather, so that the view was glorious. This peak is over 9,000 feet in height.

The suffering and loss of cattle in the Southwest this winter will tend to revolution ize the cattle bus-inees, thinks a Kansas rancher, who further says that public sentiment is against large herds, and as the country is rapidly settling up, the herds must be made smaller and receive better care.

A great red granite statue has been discovered ten miles away in the desert near Alexandria, in Egypt. It represents the famous Pharaoh, who was respons-lible for all the Egyptian plagues, and on one side of it is a statue of a little baby, said to be that of the next Pharoah, who perished in his rash attempt to drive through the Red Ses. It has been lying there 3,000 years.

The friends of the Rev. Willis B. Skillman, are worried over his action in resigning the pastorate of the Tabor Presbyterian Church of Philadelphia. The only reason he gives for resigning is that, having spent much time with God in deliberating, he is certain that the Aimighty wishes him to give up his charge. He has no plans for the future, and his congregation, who are said to be firmly attached to him, fear that his mind has become unbalanced.

An unrepealed law of New Jersey, passed while the State was a British colony, reads as follows: "That all women of whatever age, rank, profession, or degree, whether virgins, maids, or widows, who shall after this act impose upon, seduce, or betray into matrimony any of his Majesty's subjects by virtue of scents, cosmetics, washes, paints, artificial teeth, false hair, or high-heeled shoes, shall incur the penalty of the law now in force against witchcraft and like misdemeanors.

The Rev. Charles Bixby, a native of Surinam, says that in Dutch Guiana preventive inoculation of snake poison has been practiced for centuries. A snake is caught and teased until its poison glands are swollen with blood and actively secreting. The reptile is then killed, its glands are extracted, dried, and pulverized. Au abrasian of the skin of the wrist (usually) is made, and some of this poison dust rubbed into the wound. It is stated that those who have been thus inoculated may be bitten with impunity.

RELIGIO-PHILOSOPHICAL JOURNAL.

Haunted Houses.

To the Editor of the Religio-Philosophical Journal:

In a late number of the JOURNAL, is an account of a haunted house in Troy, New York, owned by Wm. Crowley. Such accounts are not uncommon; in fact nearly every city and town, both in ancient and modern times, have had such visitants; there is nothing remarkable about it at all. I am led to be-lieve that in nine cases out of ten, the spirits caus-ing the disturbance are actuated by an intense desire to complete some unfinished business, or to make known some Important fact connected with their personal interest—without any intent to be ma-licious. The tenth case may be the result of "mal-licious. The tenth case of invisibles, bent on fun and frolic. In the instance cited, it is claimed Mr. Crowley sacrificed \$20,000 in the sale of his house, on account of its bad reputation. A few cases have come under the writer's observation where the owners of such property have had the good sense to investigate through the instrumentality of medi-ums and clairvoyants, and having ascertained through such means what was wanted, the spirits have returned, and the premises suffered no further molestation. Now had Mr. Crowley, instead of yielding to a weak, superstitious fear, taken a band of mediums to his house, and held scances with his nightly yieldants, he might have asyed \$20,000 by it. In a late number of the JOURNAL, is an account of of mediums to his house, and held scances with his nightly visitants, he might have saved \$20,000 by it, and at the same time satisfied his unhappy visitors. O. W. BARNARD.

Golden Gate Religious and Philosophical Society.

The Society which is being organized here in Metropolitan Temple, has adopted the above title,— also a declaration of principles identical with that of the First Spiritual Association of Philadelphia. Its the First Spiritual Association of Philadelphia. Its term of existence is to be fifty years. Its object is the employment of lecturers and teachers, and the founding of schools and libraries, for the diffusion of the science, philosophy and religion of Spiritualism. There are ten trustees, namely: F. H. Woods, M. B. Dodge, J. M. Mathews, A. Weeke, J. B. Chase, A. Baker, J. J. Owen, W. R. S. Foye, Mrs. H. E. Robin-son and Mrs. E. E. Staples. The constitution and hy-laws will be discussed part. Sunday.

by-laws will be discussed next Sunday. Mrs. Watson will spend more time in the city hereafter, so as to visit the sick among her people, and to hold an informal literary circle every Sunday afternoon, for the mutual improvement and the bet-ter acquaintance of the ladice.

JOHN B. CUMMINGS. San Francisco, Cal., Feb. 1, 1886.

EXCITEMENT UNABATED.

Proof that that Physician's Terrible Confession is True.

(Clevelan*, O, Herald.)

Vesterday and the day before we copied into our columns from the Rochester, N. Y., Democrat and Chronicle, a remarkable statement, made by J. B. Honion, M. D., a gentleman who is well known in this city. In that article Dr. Henion recounted a wonderful experience which befell him, and the next day we published from the same paper a sec-ond article, giving an account of the excitement in Rochester, and elsewhere, caused by Dr. Henion's statement. It is doubtful if any two articles were ever published which caused greater commotion both among professionals and laymen. Since the publication of these two articles, having

Since the publication of these two articles, having been besieged with letters of inquiry, we sent a communication to Dr. Henion and also to H. H. Warner & Co., asking if any additional proof could be given, and here it is:

GENTLEMEN: I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the state-ment I made (which is true in every respect) for my recovery was as great a marvel to myself, as to my recovery was as given in the second secon

ROCHESTER, N. Y., Jan, 21.

SIRS: The best proof we can give you that the statements made by Dr. Henion are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citi-zens of Rochester, and a card published by Rev. Dr. Foote. H. H. WARNER & Co.

To Whom it May Concern:

A BIC OFFER. To introduce GIVE AWAY 1,000 Self-Operating Washing M chines. If you want one send us your name, P. O. a express office at once. THE NATIONAL CO., 23 Dey St., N. Y DR. JOS. RODES BUCHANAN

6 James Street, Boston,

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



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trance on Jackson-St., near La Salle, Chicago. These baths are a great invary and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself. **ELECTRICITY A SPECIALTY.** The Electro Thermal Bath, as given by us, is par excellence in Nervo: s Diseases and General Debility. Open for Ladies and Gentlement from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.

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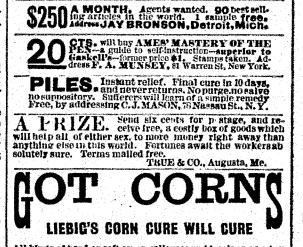


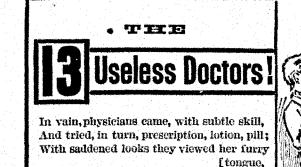
Its People, Crops, Weather, Lands. Schools, Legislature, Railroads, Markets, its Politics, its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLY CAPITAL AND FARMERS' JOURNAL, an 8-page, 56-column Paper, published at the capital of the State, sent six months for 50 Cents, one year for \$1.00. Address, J. K. HUDSON, Topeka, Kansas.

LICHT. A weekly Journal for Spiritualists and other students on occult Philosophy. Published at 16 Craven St. Charing Cross London, S. W., England, Price, postpaid, 33 per an-num, in advauve. Subscriptions taken at this office.



John S. Farmer, office of *Light*, 16 Craven St., Charing Cross, London, S. W., Eng. Subscriptions received. Specimen copies supplied at three pence. All American Spiritual books sup-pited.





In solemn silence stethoscoped each lung; From moulting head to gout distorted toe, They scarched, then said, "Poor woman, 'tis [no go"1

A Wonan's GRATITUDE. Mrs. F. OATS, of Shumway, III., writes: "When I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles to see my neighbors. I had not been able to walk out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I rode in a wagon ten miles: my neighbors were all surprised to see me up and going about and helping to do my housework, after doctoring with thirteen of the best physicians we could get to do my housework any more. I am thankful to my God that wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair."

TERRIBLE PAIN. Mrs. F. E. WILCOX, Friendship, N. Y., writes: "For five or six years I had been badly troubled with female weakness and terrible pains across the small of my back and pit of the stomach. Three bottles of Dr. Pierce's 'Favorite Prescrip-pletely, to my great joy."



 MARVELOUS BENEFITS.
 Rev. SIDNEY C. DAVIS, Galica, Michigan, writes: Twish, in this letter, to express my gratifude for first Davis and myself for the great good which has been accomplished in her case by the use of to take them, in January last, she could not en-tropy and thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not ould stay up only about thirty minutes at a time. Now she not be neighbors, two and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her bed the greater part of the time for four-teen months, and would lose repeatedly the dvance she had made, her progess now seems in medical practitioners, and advertiged reme-dies, but have found in your Dr. Pierce's "Favorite Prescription" and 'Pellets' the complete and final recovery."



TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with backache, or nervousness, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder. While the physician is ignorant of the cause of suffering, he encourages his practice until large bills are made, when the suffering patient is no better, but probably worse for the delay, treatment, and other complications made. A proper medicine directed to the cause would perhaps have entirely removed the disease, thereby instituting comfort instead of prolonged misery.

of prolonged misery. **DOCTORS** FAL "Female Weakness" Cured.—Mrs. SARAH A. LOVELY, Greenfield, Adair Co., Iowa, writes: R. V. PIERCE, M. D. Dear Sir—"Having been ill a number of years, and having tried in vain almost every advertised remedy, as well as having paid nearly a mudred dollars to our local physicians, without benefit, I was finally induced to consult you. You ad-vised me to send for your medicines. I accordingly sent for your "Medical Adviser, 'six bottles of your 'Golden Medical Discovery,' six of your' Envorite Prescription,' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In minety days I could walk a mile, and do light housework; whilst in six months I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and loan your 'Ad-viser' to my friends. Two of our most prominent physicians who have read your great work 'The People's Common Sense Medical Adviser,' pronounce it the best family doctor book they 'have ever seen."

"In the second s

OVER·WORKED WOMEN.

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

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GIVEN UP GIVEN UP TO DIE. Although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by although before using the medicine she was given up to die by all the attending physicians, her father assures me that she has now fully recovered."

We are personally or by reputation acquainted with Dr. Henion, and we believe he would publish no statement not literally true. We are also person-ally or by reputation well acquainted with H. H. Warner & Co., proprietors of Warner's Safe Cure (by which Dr. Henion says he was cured), whose commercial and personal standing in this communi-ty are of the highest order, and we believe that they would not publish any statements which were not

literally and strictly true in every particular. C. B. PARSONS, (Mayor of Rochester.) WM. PUBCELL, (Editor Union and Advertiser.) W. D. SHUART, (ex-Surrogate Monroe County.) EDWARD A. FROST, (ex-Clerk Monroe County.) E. B. FENNER, (ex-District Attorney Monroe County.)

J. M. DAVY, (ex-Member Congress, Rochester.) JOHN S. MORGAN, (County Judge, Monroe Co.) HIBAM SIBLEY, (Capitalist and Seedsman.) JOHN VAN VOORHIS, (ex-Member of Congress.)

To the Editor of the Living Church, Chicago, Ill.

There was published in the Rochester (N. Y.) Democrat and Chronicle of the 31st of December, a statement made by J. B. Henion, M. D., narrating how he had been cured of Bright's disease of the kidneys, almost in its last stages, by the use of Warn-er's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Henion to try the remedy, which he did, and was cured. The statement of Dr. Henion is true, so far as it con-cerns myself, and I believe it to be true in all other respects. He was a parishioner of mine and I visited him in his sickness. I urged him to take the medicine and would do the same again to any one who was troubled with a disease of the kidneys and liver. ISRAEL FOOTE, (D. D.,)

(Late Rector of St. Paul's Episcopal Church. Rochester. N. Y.

It seems impossible to doubt further in the face of such conclusive proof.

The Modern Crematist is the somewhat odd name of a new monthly magazine published at Lancaster, Penn., in the interests of cremation.

"Throw Physic to the Dogs"

when it is the old-fashioned blue mass, blue pill sort, and insist on using Dr. Plerce's "Pleasant Purg-ative Pellets," a modern medical luxury, being small, sugar-coated granules, containing the active principles of certain roots and herbs, and which will be found to contain as much cathartic power as any of the old-fashioned, larger pills, without the latter's violent, drastic effects. The pellets operate thor-oughly but harmlessly, establishing a permanently healthy action of the stomach and bowels, and as an anti-billous remedy are unequaled.

The Singer Sewing Machine factory was started 36 years ago in a Boston garret.

Miss Lillie B. Pierce, the noted local elocutionist uses Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

Dr. Henry Schliemann is giving himself the com-fort and quietude of a winter in Cubs.

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LIVER DISEASE. G. W. LOTZ, Trudhomme, La., writes: "For four years I suffered from liver complaint and attacks of billions fever; loss of appetite, nausca, constipution, sometimes diarrhea, pain in the back of the head, right side and under the shoulder-blades, fullness after taking four bottles of 'Dr. Pierce's Gold-erver was. ever was.

A BAD CASE. SAMANTHA GAINES, Lockport, N.Y., writes: "For six or eight years previous to 1880, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and hard breathing spells. I was induced by my step-daughter, Mrs. Warner, of Olcan, N.Y., to try the 'Golden Medical Dis-covery.' The effects were marvelous. After taking three bottles I was entirely cured."

GENERAL JEBILITY. S. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir—My wife suf-fered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memoran-dum Books, it occurred to me that your 'Golden Medical Discov-ery' might help her. I procured a bottle, and, after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I can never feel too grateful to you for the saving of my wife's life."



Dyspepsia.—LUCY A. WOOD, *Taylor's Store, Va.*, writes: "Atter many years of great suffering from the evils of dyspepsia, I was induced to try your 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done UYSPEPSIA CURED. me. I do not suffer any pain from cating, and I enjoy life as well as anybody can wish."

Mrs. CURTIS BOGUE, West Enoshurg, Vt., writes: "Two bottles of your 'Golden Medical Discovery' cured my cough and chronic diar-rhea. It has worked like a charm in my case. It is truly wonderful. I walked over a mile last week to recommend your medicines." DIARRHEA AND COUGH.

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, bloch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Discase, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ABSCESS OF LIVER. ISAAC GIBSON, Kenwood, Pa., writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our best doctors in Indiana County said she would die. They said your medicine would do her no good; that she had an ulcer on her liver as large as half a loaf of bread. Well, sir, to our surprise, when she began using your 'Golden Medical Discovery,' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood (it looked like what comes out of a blood boil) for some ten days. She now has been well for weeks."

Boils and Carbuncles. – J. ADAMS, Esq., *Toledo, Ohio*, writes: "I have used nine bottles of your 'Golden Medical Discovery,' and the result is I am to-day free from boils and carbuncles for the first time in many years."

Constipation and Ulcers.—Mrs. A. D. JOHNSON, *George-*town, Ky., writes; "The 'Golden Medical Discovery' relieved me at once. I had a very bad sore on the back of my left hand for five months, and it cured that, as well as constipation and indigestion, from which I was suffering very much."

Mrs. A. L. CORY, Hadley, Crawford Co., Kan-sas, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He lay help-less for five months, when great abscesses formed, four of which continued to discharge menced using your Golden Modical Discovery SCROFULOUS SORES.

at the time he commenced using your 'Golden Medical Discovery' under your advice. Now, after having used four bottles of the 'Discovery,' he is almost well and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influ-ence of the remedy named."

"Fever-Sores."—Mrs. A. H. CRAWFORD, Linn Groce, Buena Vista Co., Iowa, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my leg. I took six bottles of your 'Golden Medical Discovery' and was cured."

Scrofulous Tumor and Sore Eyes.—Mrs. S. E. GHAY-DON, of *Greenwood*, S. C., writes: "My daughter has been entirely cured of scrofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all your medicines." all your medicines.'

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Splitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood. The nutritive properties of cod-liver oil are triffing when compared with those possessed by Golden Medical Discovery. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting discases."

Translaty binds up the system, and increases the nesh and we "wasting diseases." **LUNG LUNG LUNG LUNG LUNG LUSEASE.**A Wonderful Cure. —DANIEL FLETCHER, Esq., Gloucester, Mass., writes: "Nearly five years ago, I was taken sick with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston enlied it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homeopathic physician, thought I had consumption. When taken sick, I weighed 57 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to help me in the least. At that time I weighed but ninety pounds, and had not been able to le down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, as I could not talk; nor was I able to walk. T picked up one of where I was boarding, and after reading it I began taking your 'Golden Medical Discovery,' and the first bottle brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps where bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now with this medicine since then, and have used perhaps would about 100 pounds, and I think, and my friends with me, that this medicine since the certainly is worth its weight up and gained.

Golden Medical Discovery is Sold by Druggists.

JOSEPH F. MCFARLAND, Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Consumption Cured.-J. ANTHONY SWINK, Dongola, Ills., writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

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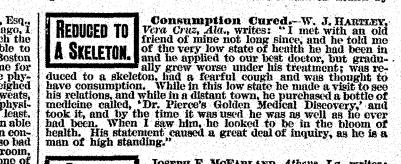
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RELIG10-PHILOSOPHICAL JOURNAL.

MESMERISM AND HYPNOTISM.

(Amherst Papers in Philesophy.)

For more than a century certain minds have been agitated over the phenomena of hyp-notism and mesmerism. Disbelief in their reality prevailed for years, but now they are accepted as facts. The wildest theories as to their cause have been upheld, and were as numerous as the experimenters. It was in such a state that the English Society for Psychical Research found the matter. They decided to make use of all that had been accomplished, and in addition to conduct a new series of experiments, and after a sufficient time to work out the causes and laws. Accordingly, to a special committee was assigned the following subject: "The study of hynotism and the forms of the so-called mesmeric trance' with its alleged insensibility to pain, clairvoyance and other allied phenomena." The work thus far has been confined to hypnotism and mesmerism. Experiments have been made by reliable persons in the presence of the committee appointed. The results they have presented in several reports, and with them have given theories, both those which they seem to confute, and those which they seem to establish Hypnotism and mesmorism are but induced somnambulism; and subjects in these conditions are, in their actions very similar to somnambulists. Hypnotism and its phenomena are widely acknowledged; the common mesmeric exhibitions of the present day furnish abundant evidence of these phe-Jomena.

A second person is unnecessary in putting **B** subject into the hypnotic state. As Dr. Braid discovered it may be induced by the fixation of the eyes upon a bright disc held above and at a short distance from the eyes. It is necessary to keep the eyes in their strained and fixed position until a state of stupor is reached. Usually about fifteen minutes is sufficient for producing the state necessary for the phenomena. These consist of experiments testing the insensibility to pain, muscular irritability, and a deadening of the mental faculties.

In an article on hypnotism, in the reports of the English Society for Psychical Re-search, Mr. Gurney notes two stages, in which the phenomena can take place. They are the alert and dead stages, and by him they are distinguished from each other, from the normal state, and from the true hypnotic sleep. The distinction is made by the strength and clearness of the memory of commands and acts in each of the different stages, when the subject is awakened to consciousness. These two stages also seem to be distinct from each other in their acts and thoughts, and with the normal give three spheres of conscious existence. It is only by constant action on the part of the subject that he can be kept long in either of these stages, for he is very apt to fall into the hypnotic sleep.

Dim memory in one stage, or in the nor-mal state of what has taken place during the hypnotic state, shows that the subject was conscious all the time of what was happening. The presence of consciousness and of a certain will-power in subject, gives good ground for the belief that these phenomena are the result of attention aroused by suggestions of the operator. Dr. Carpenter, in his Mental Physiology, strongly upholds this view, and in so far as it will explain the phenomena common to hypnotism and mesmerism, the Committee of the English Society accept it. Before Dr. Carpenter, many theories, such as magnetism, reflex action. and automatism were upheld, but proved inthe first denies the need of suggestions from the operator, the last two deny the presence of any consciousness in the mind of the subject. That suggestion is very powerful in caus-ing phenomena can by the following experiments be easily proven. The presence of consciousness has already been proved by showing that memory of action in the hypnotic state remains in the mind of the subject. A few of the usual phenomena will give a good idea of the basis of Dr. Carpenter's theory. If the hand of the operator be placed upon the head of the somnambulist, he will frequently draw up his body to its fullest height, throw back his head and assume an expression of lofty pride; if not successful at first this may without difficulty be induced by further suggestions, such as straightening the body and throwing the head somewhat back. If his body and head be bent, often an expression of humility will come over the countenance of the subject. Placing the arms in the position for fighting will arouse pugilistic emotions. Place the hands of a subject while kneeling in the attitude of prayer, and he is filled with devout feelings; raise his head while in prayer and his lips pour forth exulting glorifications. All the senses of the hypnotic sleeper are acute; as different things present themselves, first one sense and then another is all attention. Dr. Carpenter vouches that a hypnotized youth, by the acuteness of the sense of smell, discovered in a crowd the owner of a glove. A hypnotized person can often hear the whisper of the operator amid a din made by others present. These seem to show the close attention of the subject. The muscles of the somnambulist are easily affected by the reaction of the mind upon the body. At the suggestion that a heavy piece of iron. far beyond the subject's ordinary strength, can be easily lifted, he lifts it without difficulty. When told that he cannot lift a feather, his strength is insufficient for the task. In like manner the senses of taste and smell are inhibited. A person will eat bread and mustard with relish when thinking that it is plum cake; even cayenne pepper will have no disagreeable effects, if he is made to think that it is sugar. Water, by suggestion, becomes to him cologne. By stroking a part of the body, it becomes rigid, and the subject as unable to move it, or even feel pain in that portion. This results under hypnotism and in a measure also under mesmerism, from expectancy and partial paralysis resulting therefrom. "Many pages might be filled with a record of such phenomena, which are present in natural and in artificial or induced somnambulism, but, as Dr. Carpenter says, "all such phenomena are easily reducible to the general principles we have already Laid down as characteristic of the state: (1) The entire engrossment of the mind on one thing, or attention, and (2) The passive receptivity of the mind to suggestion.' All the phenomena which occur in the hypnotic state may be induced by the mesmerist: and in so far as they agree, Dr. Carpenter's explanation seems sufficient. The mesmerist objects to it because it is not comprehensive enough to explain all phenomena possible in mesmerism. Dr. Carpenter either ig-meres or does not understand in full the very nomens which give evidence to the Comsities of rapport between the operator and

periments, which cannot be thus explained, and will show the direction in which they seem to point. The mesmerist controls his subject by silent will-power or suggestion after the subject is put into the mesmeric trance, by passes made near or touching the body, while the eyes are fixed. It is only in the first stage that the phenomena can take place, for in the second stage the subject falls asleen

The three general classes of experiments are those under. (1) influence of suggestion, (2) community of sensation, and (3) rigidity and anæsthesia. The phenomena resulting from suggestion are the same as those in hypnotism. With Dr. Carpenter the committee agree that "in certain states of the nervous centres, suggested ideas may acquire a dominant and practically irresistible force.' This phenomenon, on the public platform, rarely fails of demonstrating itself; and all admit that the state exists in a majority of Cases.

The phenomena of community of sensasation are not as common, and call for further explanation than has been stated. Although attention and expectation are present, no suggestion sufficient for causing the phenomena is given. I now give some results of experiments carried on by the above mentioned committee. The experiments are somewhat similar to those of thought transference, except that now the subject is in an abnormal condition of mind. They were conducted as follows: The subject (Mr. Well-) was placed in a chair blindfolded, the operator (Mr. Smith) stood behind him, and by passes sent him into a mesmeric sleep. Some part of Mr. Smith's body would then e pricked or pinched severely, the operation lasting generally one or two minutes. Perfect silence was maintained throughout, except for the simple and uniform question: "Do you feel anything?" Part of the time Mr. Smith held Mr. Wells' hand, but this had no increased effect; and after a screen or door was interposed between the two and then (1) Back of Smith's neck pinched; Well's rubbed the same place on his own neck. (2) obe of left ear pinched:-Same result. (3) Left ear pricked:-Correct result. (4) Upper part of Smith's left arm pinched:-Well's indicated the corresponding part almost im-mediately. (5) Smith's chin pinched:-Immediate result. Out of twenty-four similar experiments, twenty were entirely correct. The community of the sensation of taste is as remarkable.

The following experiments were conducted with no contact or means of communication between the operator (Mr. Smith) and the subject (Mr. Conway); and often only as the substance was placed in his mouth, did Mr. Smith know what he was tasting. The only sound was the question: "What do you taste?" asked in a uniform tone of voice.

Substances tasted by Mr, Smith-1, salt; 2 sugar; 3, salt; 4, powdered alum; 5, cayenne pepper.

Substances described by Mr. Conway— 1, "What's this salt stuff?" 2, "Sweeter, not so bad as before;" 3, "Something acid, salty, like brine;" 4, "You call that sweet do you? Brackish and bitter. This is enough to skin your mouth out,—bitter;" 5, "It's hot." At other times with the same substances and under circumstances Conway

and under similar circumstances, Conway experienced similar sensations; and often told the correct names of the substances.

In another series of experiments, in reply to simple questions, often the same, the subject would answer "yes" or "no" according as the operator willed. Care was always taken to do away with all communication between the two, several doors often interadequate even for the simpler phenomena; vening. At six feet apart, six trials were made without a failure: at twelve feet. Six more; at seventeen feet, six more; and at thirty feet, with two doors intervening, three successive experiments were made, and like the rest were successful. At other times and under the most trying circumstances experiments were made with like results. Experiments in mesmerism under rigidity and anæsthesia have been made as in hypnotism, and not presenting any experiment common to both. I will make note of one in mesmerism seeming to require further or totally different explanation. The experiment was made upon a subject in the normal state. Though attention and suggestion as to the nature of the experiment might be given, it seems impossible that in 'any other known way the subject could have acted as he did. A boy was placed at a table. His arms, passing through a screen, rested upon the table. By this precaution, it was impossible to see the actions of the operator. The operator then made passes over certain fingers, or only pointed at them, with care that no change in temperature or breath of wind should give to the boy knowledge of which fingers were being affected. Then a strong electric current was applied to the mesmerized fingers. No conscious sensation was produced; nor could the sharp prongs of a fork or a burning match held at the end of the fingers awaken consciousness, yet the slightest touch or current of electricity at the same time caused in the unmesmerized fingers conscious sensation. The boy did not even know which fingers were mesmerized until told to close his hand; he found that he could not bend them, and thus knew which they were. Such rigidity and anæsthesia show some force higher than is needed to explain the phenomena resulting from suggestion. It has been proved that the attention to and knowledge of his work is necessary that the operator may produce any results. To him, and to him alone, will the subject respond, performing or awakening from his trance only at his command. These experiments, the committee think. seem to prove that some influences are acting otherwise than through recognized channels, and that they suggest some effluence passing from operator to subject. It might also be conceived as thought transference with one person (the operator) using it. Taking the results of these experiments it is made almost impossible to doubt the reality of some special force or virtue passing from one organization to the other, in the process of mesmerism; and that this is the basis of the mental action in the subject. Therefore the committee hope to prove that these phenomena are the result of some specific effluence from the operator, which may act without the actual contact of persons and independently of the subject's knowledge or expectation. In opposition to this theory Braid and Heidenhain claim that these phenomena are the result of these inhibition of certain sensory centres caused by the stimulation of the peripheral extremities of the nerves. Some one also asks, whether or not they are the culminating examples of the dominance of suggested ideas. At present it is impossible to accept any of these theories as the true explanation of the phenomena last mentioned. Before a final decision the results of many more like ex-periments must be given to the public.

THE MIND CURE.

[By A. A. Gleason, M. D., in Herald of Health.]

The spring of thought that has been opened by the efforts of a lew earnest souls in regard to the influence of the mind on the body, is feeding a rill that will grow to a river of ideas, and turn many a mill-wheel of theory before it reaches the great sea of com-

mon and universally accepted knowledge. The discoverers of this well-spring of thought are simply intoxicated with the first delicious draughts, and declare no solid mental food necessary. They push aside the questioner and say, in a delirium of joy, Drink, and see if you are not immortal, and no longer sick or weary. My body is perfect as soon as my mind is enlightened on the great truth that sin and sickness are negative states; that goodness and health are positive states; that sickness is merely a lack of health, and that what is wanting cannot be numbered. As soon as my mind is taught only to recognize positive, i. c., real states, and taught to ignore negative, i. e., imaginary states, they cease to exist, for they never did exist, save in my own fear laden brain." The body is but the expression of the mind, nothing of itself, as we may see as soon as the mind leaves it, it becomes a mass of de-

If you are lame or halt or blind this good enthusiast says, ""As a man thinketh, so is he.' Think that you are none of these things in mind, and their bodily correspondence will cease to be." If you are a good disciple, you try, and what are the results? These results vary, not so much with the

character of the disease as with the character of the disciple. One proof we are bound to admit, of the feasibility of the method. One man will declare himself cured of cancer; another will declare that even a "cold sore" was no better. One woman will say her headache disappeared as by magic; another will declare she does not detect the faintest relief after the longest session with the mind-cure physician! His method has been identical in all cases. He declares he works in accordance with the highest laws: yet physicians who work in obedience to low er laws obtain unvarying, or nearly unvarying results. The doctor who gives quinine gets quinine results; morphine, morphine results.

The reader has doubtless already given the explanation and says, "It is because one man changes his mind, or allows it to be changed, more rapidly and more completely than another. Those who got no result were so mentally inflexible that they made no true mental change." I am, of course, not writing for those who believe that no cures occur; but for those who are troubled by a half understanding or a doubtful belief. Let me define and illustrate the first conspicuous counterfeit of the mind-cure. There never yet was any worthy thing uncounterfeited. The outsiders always mark the counterfeit while the disciples are counting true coin. There is a poetic justice in this tendency, perhaps, though it slanders the ideal. But woe to the disciple who indorses the counterfeit! What is this counterfeit of which I speak?

For argument's sake let us admit the theorem: A sound mind makes a sound body. Then see where the slip comes easily. A mind that thinks itself sound may be unconscious of the unsoundness of the body. Let me instance a case at once. A good lady is deaf; some kind friend shouts to her that she need not be; she can take the mind-cure. If she does not think she is deaf, she will not be deaf; her deafness is primarily a mental state. The good lady believes this (do not understand the writer to dispute it), and says to herself, as bidden by the theorizer, "I am not deaf," and believes her deafness cured. She is cured: but, alas, the people who still have to shout as loud as ever to get themselves heard, must go through the very same magic restoration before they will understand that they think they are screaming when they are not. You say this is a palpably absurd case (though a true one, by the way), her believ-ing herself not deat did neither herself or others any real good. You will perhaps admit that it did good in making her happy, where she was before very unhappy; but you do not want a befooled happiness. Take the next grade of case. A woman has a corroding ulcer on the leg; every step is painful; she finally gives up walking; all sorts of disorders come on from lack of exercise, sleepless nights, constant pain, etc. She goes to the mind-cure physician; he says to her: "You think that sore is there, so it appears to be; think it is not, and it is not Everything is created by thought." Looking on her with intense belief he says: "Now it is not there." The patient says. "No, it is not there." The physician says: "Don't ever look to see; if you do, it will be there be-cause you thought it. Your mind must be kept on the fact that you are well." So the patient walks out of the healing presence with a shining face; no limping, no pain, no weakness, no restriction; everybody looks and wonders and believes as well as the patient. What other proof can be asked, in fact, than that the patient who was suffering, suffers no longer; one who was weak is strong. But suppose a surgeon comes and asks to see the leg, and says: "Why madame, the ulcer is there, just exactly the same in appear-ance as before." "But," replice the patient, "I don't feel it any more!" "Well, madame, whether you believe it or not, it is there just the same." All that happened is that there is a divorce between the pain-making spot and the sensorium, and whatever subterfuge may be attempted, that is all that can be said. You may be asleep when your house is on fire, or you may not be; but the house burns, This divorce of the consciousness of a disorder from the disorder itself may be very beneficial—may be very harmful. The insane person who lays his arm on a red-hot, stove, and quietly lets the flesh frizzle while he thinks about a flying-machine or a passage to the Polar sea is not benefited; but the Christian martyr or the mind-cured patient who can have a limb amputated, and not feel the pain, is a great gainer by the divorce of the sensorium or pain-receiver. Now, in all lesser disorders there is the same classification. Dr. Mary P. Jacobi wisely says of a certain pain, that "It belongs to a class of pains that are better disregarded." Of other pains we might say they are better regarded than disregarded. The pain that warns us of a decaying tooth or an inflamed eye is good; both might be lost, else, while the pain from a healing wound or a recent burn actually acts as a nerve excitant, and retards the healing process. That a great deal of our suffering is worse than useless, and could be soon removed by the mind-cure, we must hasten to admit, and take the full privilege of the divorce method. I believe the mystics of India have long Loss of rapport between the operators and the subject, as if a certain efficience passed tom one to the other. Loss theory for a par-ini explanation, I will note down certain ex-C. S. THAYER. C. S. THAYER. C. S. THAYER. Let us render to Cassar the things the subject of the mind pre-emine only by seeing what it really can do. known what we are but just guessing at. Let us render to Cassar the things that are his; let us keep the mind pre-eminent, but

CLAIRVOYANCE.

The Difficulties that Accompany Its Use.

to the Editor of the Religio Philosophical Journal When clairvoyants examine persons for the

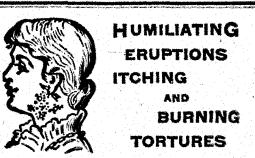
purpose of discovering what internal organ or part of their body is diseased, or where there is a lesion of the structure internally, and so often fail to make a correct report of the same, and appear at the time to be so sure and certain as well as so honest in their belief that they have made a correct exploration,-all this may be attributed, I suspect, to the fact that their sight is different from the natural sight through the organ of the eye and its organic allies, the nerves, etc.; but, on the other hand, it is a more subtle vision, more ethereal, — a spiritual vision. The natural sight has the object directly before it; the sunlight, or whatever other light it may have to see, the object is indispensable to the sight; not so with the clairvoyant or spiritual sight; it sees as well in the dark as in the brightest light, and even better. Now this clairvoyant sight is a spiritual sight; the natural eyes are closed and they have no use for them. They then depend upon the spiritual element, and this element corresponds in some degree to the element of electricity. In former times a man could not be found who could speak to his friend over a few rods distant from himself. Now a man can talk with his friend hundreds of miles distant. This way of overcoming and annihilating space has been done by electricity, that wonderful agent. Now the intellect controls all the spiritual agents to a certain extent, but it has its limit; it cannot at all times see correctly without eyes. The clairvoyant or sensitive sees with the agency of the spiritual element, and this element mingles with the same element in another person when in the same atmosphere, and the material object is imprinted or reflected upon the spiritual element in that other person, and quite often there is a mirage or illusory reflection upon the spiritual element of the same person, which is taken for the actual condition or state of the material internal condition of the patient then under examination, and hence the mistakes and wrong apprehensions of the condition of the patient.

Science, through the aid of the microscope, has revealed the infusoria, the bacteria, and bacillus-the infinitesimal world that the natural eye could not reach. The telescope has done its work, and performed its mission among the stars and other heavenly bodies, and now comes the spectroscope, and through its agency, it comes laden with the knowledge of the composition of the sun, what kind of materials make up its stupendous bulk. The iron is reflected upon the canvas, as well as the other material that the sun's rays have brought from its far away home, and on its long journey so faithfully pre-served and kept from injury and then so carefully lodged upon the canvas in our own home, showing the iron and other material of which the sun is composed. The psychologist will take another person

and will cause him to see an orange where there is only a stone or potato. The subject does not see with his natural eye, but with a spiritual eve, with the reflection of the operator's own mind or mentality. Here, then, is the mirage or illusion from the reflection of one mind from another mind, instead of see-ing the object itself direct. In adjusting your microscope or telescope, if you do not place the glasses in their proper distances from each other, then your vision is imperfect, and you fail in your effort to see the obFEBRUARY 20, 1886.

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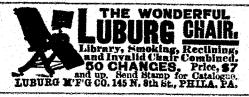
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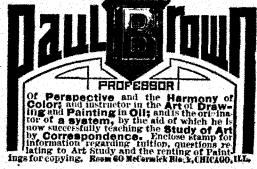
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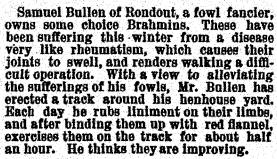
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ject as it really is. We know that objects seen with the natural eye are reflected upon its retina, aided by the light, and that the optic nerve has a very important office to perform in this matter of sight when all the conditions are favorable, and only then; it cannot see without light; dense darkness precludes and prevents all attempts to see objects however near. Purely mental sight, with persons in the animal body, seems to differ immensely. How people vary in their views of religion, politics, and all other questions that affect and occupy their thoughts. In some manner these differences of opinions are produced by the impressions which are imprinted or reflected by the teachings and example of other mortals. Why should there be so many views as to the mode or method of what is termed our future salvation, personally, as well as politically, if there are not mirages and imperfect reflections from minds that seem to be askew or badly made up? How is it that witnesses on the witness stand in courts of justice, will state so contradictory their observation of what they all declare as facts? How can the lawyers draw such different conclusions from the same testimony, and last, but not least, how can judges differ so in their opinions unless they, too, are subject to this mirage or illusory reflection? Some one may say that the lawyer is paid for aiding his client to overcome his oppo-nent in the case before the court, and he is prejudiced in his client's favor. Well be it so; this, then, is a mirage of intellect, and the attorney prefers money to truth. Which is the more valuable to the absolutely hon-est man? Which in the "sweet by and by" ranks the highest? Insanity, that species of insanity that is periodical, where there appears no functional derangement or disturbance,-merely mental, proceeding from some unusual excitement of the passions, such as love, revenge, fear, etc., which throw the mind off of its balance,-may not this likewise be included in the view taken, that it is an untrue reflection and mirage upon the mirror of the spiritual element? Where does this theory lead us? Can we account for all the phenomena that is attributed by some to spirit telegraphy, or is it all within our earthly sphere? Can disembodied spirits tap the wires of this spiritual element and send us messages how mess confined to this mundane sphere only? P. H. C. send us messages from their abode, or is it



Mrs. Bradley of Madison County, Ga., is praised because she gave birth to four children within twelve months, and there are no twins in her family, either. In March of last year she made Mr. Bradley, the happy father of triplets, and the first of this month she added the fourth child to her little flock.

August Neapolelyozkonszizauka, a Pole, took out a marriage license at Wilkesbarre Pa., the other day.

A Greek paper is to be started in Los Angeles.

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