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

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No. 26

Beaders of the JOURNAL are especially requested to send in Hema of news. Don't say "I can't write for the presa." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly airanged for publication by the Editors. Notices of Meetings, information concerning the organ-tation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting ind-cents of saidt communication. dents of spirit communion, and well authenticated ac-counts of spirit phenomena are always in place and will be published as soon as possible.

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AN EXCURSION TO SCIENTIFIC /

# BY A GNOSTIC THEOSOPHIST.

What may be visible to the soul's eye which plerees the veil of Isis? 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 properties. A mass is made up of "molecules." A molecule is the least quantity of matter that has any sensible chemical properties. A 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 ucioh 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 syxygen 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 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 suitable experiments, science reaches the following conclusions:

How big is a molecule?

The actual size of molecules is probably

How big is a molecule?

The actual size of molecules is probably between 1.000,000,000 and 4.000,000 oop 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 10,000 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 fundred thousand million million molecules! An absolutely unthinkable number!! It is 1023—ten raised to the 23rd power,—giving a string of figures as follows:

100,000,000,000,000,000,000,000!!

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 my two molecules of our air ever come to each other.

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

do they travel?

A molecule vibrates or oscillates within certain limits of distance, in proportion to its size about as far as the distance between Venus and the earth in proportion to the size of these planets. A hydrogen molecule travels 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 oxygen molecule would collide with its fellows about 7,000,000,000 times a second. The livelier hydrogen molecule would bit some 17,000,000,000 other fellows avery second of time?

The molecular vibration of the air we breathe is about \$\frac{1}{900,000}\$ of an inch, or about one-eixth of a wave-length of yellow light. 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?

How much do molecules and atoms weigh?

Since every gas, at same temperature and pressure, has the same number of molecules in the same space, the weight of the individual molecules of any gas must be proportionate to the weight of the gas itself. A cubic yard of the air wa breathe weighs 2 pounds. A cubic yard of hydrogen gas weighs 2½ 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 1½ pints) of hydrogen, in a vacuum, thermometer 32° F., barometer 30 inches. A crith is about 0.09 of a gramme; a gramme is 15½ grains; a crith is therefore 1.7222 grains. Now as there are some billions of billions of molecules in a litre of any gas, it will be convenient to represent this by n. Then each molecule of hydrogen weighs criths; since oxygen we know is 16 times heavier than hydrogen, the oxygen molecule weighs criths.

gen, the oxygen molecule weighs a criths

gen, the oxygen molecule weighs \( \frac{1}{n} \) criths. But a hydrogen molecule consists of two atoms; then each atom weighs \( \frac{1}{2} \) 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 "22 A molecule of water "32 A nitrogen "23 A molecule of water "18 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 of all substances which have a molecular structure brings all kinds of chemical matter into the category of what are therefore called "ponderable elements"—things that have sensible weight, if you weigh enough of them.

What now of the so called imponderable

All the foregoing kinds of things are coarse,

clements?

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 waye-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 sound-waves of ordinary air only get 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 differentic 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.

Yellow oscillates 477,000,000,000,000 times a second.

Yellow oscillates 535,000,000,000,000 times

Yellow oscillates 535,000,000,000,000 times

second. Blue oscillates 622,000,000,000,000 times a

second.
Violet is still quicker in its oscillation giving 699 with the same twelve ciphers af

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 conceived 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?

than thought?
Sut 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 called. 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 obtacle or defect of construction, but simply the carreeness of light itself, and the duliness of our eyes. The instrument is capable of much better work, but "the light is too course." as microscopists often complain, to show its finest effects. Of course, when an object is so magnified in the microscopists often complain, to show its finest effects. Of course, when an object is so magnified in the microscopists of the course itself an obscuration or screen from inriter vision. An eye starp enough to show objects as fine as the vibrations of the either that is being that we can see marks on it that are no larger than inght-wave, light becomes itself an obscuration or screen from inriter vision. An eye starp enough to show objects as fine as the vibrations of the either that is being that we comprised the light that shingth in the darkness, and be obtained in a spiesdor the given of whose radiances is to us now inconceivable.

goes by radiation, and only affects atoms. Thus, a ray of blue light communicates 659,000,000,000 impulses or shocks to atoms in a second of time. What kind of a 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 light waves. The brilliancy of light depends upon this amplitude. Lights vary in brilliancy 40,000,000,000 times, representing a difference 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 455 million million 12-29 million million revolutions in a special 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 92½ million miles† from the earth; light comes that distance in a few seconds. The nearest fixed star is Sirius. The "amplitude" or brilliancy of the

ius. The "amplitude" or brilliancy of the light of Sirius is 1.515.000 that of the sunlight; and it takes twenty years for the light from Birius 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 instantaneously to that star as the eye falls upon this namer.

these words. Thought goes as instantanecusly to that star as the eye falls upon this
paper.

Neither time nor space is an objective reality, or even what it seems to the senses to
be. Time is the eternal continuity of mind
with itself. Space is the boundless contiguity of mind with matter.

Can mind come in contact with matter?
How closely can mind apply itself to matter?
How small are the spaces occupied by matter,
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
"9th 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 cut 224,000 lines to an inch with
almost mathematical accuracy, though they
remained invisible. The lines of his 19th
hand 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 1000 pounds
and thick and were distant from each other.

square inch. They were about 100 000 of an inch thick, and were distant from each other about ½ the length of a wave of violet light. or ½ 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

A soap-bubble can be blown up till the mim
of water is about \$\frac{116,000}{116,000}\$ of an inch thick,
which is less than \$\frac{1}{2}\$ 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 882,000 foot-ponds, or 4\_tens 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

00,000 of an inch in thickness would probably 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 1,000,000 of an inch thick; a square inch of this would only

weigh 1,000 of a grain; and the eye can see a linear inch, or inch. So, while we admire the splendid Iris of the bubble, we can look at a quantity

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 a special of the square inch, two plates of the square inch squar

one end to the other. Assuming the near ness of the hammer to the head of the bar at the instant of the blow to be even  $\frac{1}{1,000 000}$  of an inch; the time required for the blow to traverse this distance is 216,00

of a second; plenty long enough, nevertheless, 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?

"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 nothing left to be explained—till it is pushed to the inexplicable, and no explanatior satisfies the mind unless it rests upon the incomprehensible.

### BROOKLYN SPIRITUAL DIARY.

re the Editor of the Reugio-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 opirits auristiarly talked to the surrounding company and familiarly responded to their questions in understandable English, and also did many other surprising things. The following extract from my journal I thought might be interesting to your readers and I herewith forward it.

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. Nellson, 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 graw up around her all spiritual influences gradually left—seeing, syriting and hearing; and for some years she has had no return of her remarkable effects, 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 jet through the allotted term, all of which were duly journalized by the writer. Generally, they were social and agreeable, but at time terrifying.

The hour et eight found me with some of my friends, a group of ten persons, all common and a supplementations at the house of my friends.

the benefits, 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 phopies at the house of my friend. Mr. Nellson, 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 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 convraction with ourselves. At the request of one of the party a little singing was induged in. Suddenly a few balls of light bears to shoot seroes the room, increasing unpressing the part to shoot seroes the room, increasing unpressing the part of the party a shoot seroes the room, increasing unpressing the party to shoot seroes the room, increasing unpressing the party to shoot seroes the room, increasing unpressing the party to shoot seroes the room, increasing unpressing the party to shoot seroes the room increasing unpressing unpres

conversation with ourselves. At the request of one of the party a little singing was indulged in. Suddenly a few balls of light began to shoot across the room, increasing until they almost became a shower. I call them balls of light, but what was remarkable, although they were brilliant and stock in every direction, alighting at request on the nose, fingers, hands, or any part of the person of the sitter, they emitted no illumination, rays, or odor! This showery jet lasted, I should think, about five minutes. After the subsidence of this phenomena a hoarseled, I should think, about five minutes. After the subsidence of this phenomena a hoarseled, and 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. "The Jimmy Hieks," said a lady who evidently had attended some former seance.

"Ah! 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 afraid you had given us up."

"Mrs. M.—n., I have had much to do; but 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, "Brooklyu, E. D.

"Brooklyu,

"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.— 1.

"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 churelyard cough," he replied with something like a snicker; "but I will try." Jimmy here treated the company to a mongrel song of several verses, composed of Dutch and English words, which some of the company could understand, 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, apparently expostulating with another party—both apeaking espfiestly and loud at the same time. Jimmy seemed to be urging the other party not.to intrade himself. "Now, do keep away; they don't want to hear from you. Do keep back, Cliff."

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

After much adgry 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 confronsion."

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 surprising part of the evening's scance. One lady remarked: "After all here is that noisy wretch Cliff; I was in hopes he would stay away."

"Shut up," sneeringly said the new comer, at the same time using very opprobrious language to the lady. "Why don't you and feel very sorry for you, I am sure, If you are suffering rem

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 gratten.

"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 analish. 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

Are the Phenomena of Spiritualism in Harmony with Science?

BY ALFRED BUSSEL WALLACE, LL. D.

"Life is the elaboration of soul through the varied ansformations of matter."—Spiritual Evolution.

"Life is the elaboration of soul through the varied transformations of matter."—Spiritual Evolution.

It is a common, but I believe a mistaken, notion, that the conclusions of Science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices 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 Spiritualism have the additional advantage of being able to brand the new boilef 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 Spiritualism has firmly established itself in our executions of delusion or imposture—of being the victims of science and philosophy, and, finally, that despite 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 thia affords a conclusive answer to the objections so common yurged 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 Spiritual

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 systematized 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 heaitate 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 abound 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 experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly signified 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 necessary for the production of the phenomena. They have also arrived at certain general 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.

quantance whatever with the facts, to determine the value or correctness of those
conclusions.

We who have satisfied ourselves of the reality of the phenomens of modern Spiritualism
in all their wide-reaching extent and endiess
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 supernatural events which pervade the sacrebooks 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 crule 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 conditions, 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-

To the teacher of religion it is of vital im-portance, since it enabled him to meet the keptic on his own ground, to adduce fasts and evidence for the faith that he professes and to doubt that attitude of applogy and south which serious him streams. and to troid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when rivified and strengthened by Spiritualism, may regalu some of the influence and power of the callissence.

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 gastefinalism makes known to us. Modern world of nature an "unseen universe" of forces, the study of which continually open up fresh worlds of knowledge often inlinated by the pressure will in the flash, we call it a wraith a plant and the little with the rate comprehension of the best of the world of mind will be illuminated by the series of the pressure world of mind will be illuminated by the series of the pressure will be forced by the series of the pressure of

On the spiritual theory man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole rateon detre of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and rivity 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 crated 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 whirtwind 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 inporance 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, charily, 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

ceive 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 evilities 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 truth. We, too, believe that

"All Nature is but Art, unknown to thee;

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 partial 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 susually 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 shald practice these virtues. If, as they teech us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-scrifice they inculcate, while there is certafnly 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 happier 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 sect of dogmas to be blindly accepted on the authority-of u.known ancient writers, but as being founded on direct knowledge of the Spirituardid, and t

• 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 de-velopment of human souls.

HOME CIRCLES.

Directions as to Obtaining the Best Results.

A LETTER OF INQUIRY.

diums 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 modus operandi: Select any number of ladies and gentlemen, from four to twelve—preferably 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 get better results). They may be admitted 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 ingers, 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

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 fest. 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 supersition 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 ald 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 og the name or two your judgment, that part which to you seems good and true, and lay saide the residue for further digestion later on. Do not call every contradiction a lie. If you do not obtain some results after sitting with different sitters.

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

"THE OCCULT WORLD." (Mind in Nature.)

(Mind in Nature.)

My personal friendship for my amlable 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 publishing any more worn-out common-places against Theosephy. 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.

privilege.

He has verified the fact that, in his lexicon of youth, there is no such word as fall; but he will put it there if he looks in the diction-ary for my meaning of the word "Theoso-nby"

ary for my meaning of the word "Theoso-phy."
There are said to be three stages in the ev-olution of the human mind — opinion, sci-

olution 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 fiver have accused me of not knowing the difference between "mind" and "soul-stuff."

He would never have confounded what he

he would fiever 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 plantasmic, or blogenic, or psychic, or semimisterial, 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 fron; 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 Linghashar; divested of its sthulaskarira. If it be the soul of a person whose body has died, we call it in English a döppelganger in German, a "phantasm of the living" in the language of the English Psychic Researchers, etc.; and very likely I may have somewhere spoken of it as a "blogen-body." "Soul-stuff" is another name for the same substance, but what this material has to de with "mind" (manas), or with Atma (spirit, "God," No-Thing") Dr. Shufeldt may discover some day,

It is, however, I fear, peculiar in one respect: it can only be imparted to those who already possess its knowledge. 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 esoteric Buddhist. Ask a Pythagorean, a Platonist, a Hermetist, ask a Pythagorean, a Platonist, a Hermetist, a Rosierucian, a Gnostic, an Essene, a Therapeut, a thirty-third Mason of the Scots Rite, or a Ninetieth adept of the Rite of Misralm. If one of these can answer Pontius Pliate'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 unintelligible 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 galners by his coming?" To which the natural reply might be given, that Babu Joshec 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 mild." 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 Metropolitan Temple. San Francisco, Cal. Sunday evening, Jan. 24, 1886.

Question. What are the relations of Spiritualism 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 Spiritualism 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 way. True religion founded upon scientific facts will yet prevail throughout 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 invisible realms; it is the embodiment and mode of Supreme Intelligence. Consider the law of gravitation, for instance. Like causes produce like effects—If law were separate from intelligence, which is ever climbing upward, and each is necessary to the universa

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 banish 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 truly exalted. In forgetfulness of self he finds himself higher. No condition exists without permission. Immutable law reigns overywhere. 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 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 self, 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. If 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 obsessed 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 pure nature, in the desh or out of it, there is no danger anywhere. Our worst enemy is within us. Good may be temporarily overcome on either side of the line, but the spell is soon broken. You excuse evil and call it good. I do not hellow that any excend the specific power.

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 vell 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? It 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.

Q. Was the resurrection of Christ a miracle?

A. No. Resurrection is an immutable law: and it always takes place at death

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.

resurrection is evidence that an invariant yound the grave.

There hever 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 under-

stood.

Q. 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 sallled forth with his conquering army to subdue the surrounding country. He soon brought under subjection Xeres, Medina, Sidonia, Aiua, Bepel and many other places near the sea coast; some surrendered voluntarily, others were taken by force; he maintained a strict peace with his vassai 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 fatth, he determined to pass over into Africa, and retaliate upon the Moslems 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 bol. Admiral Bonifay. In the midst of his preparatione, which spread consternation throughout Mauritauia, the plous king fell dangerously ill at Seville of a dropsy. When he found his dying hour approaching, 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 Sacrament 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 penitance 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 bleesed his son, the Prince Alfonso, as his first born, and the heir of his throne, giving him excellent advice for the holy sacrament of his kingdom, and charging him to protect the interests of his brethren. The plous king afterward fell into an ectasy 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

# Woman and the Household.

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.

Since Good, mough only breath, 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.

Adelaide 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 superstitions. 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 church-THE SOCIAL EVOLUTION OF WOMAN.

ions, our tra lifons, 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 tha sun around the globe, carried in their journeyings the seeds of that curious tree of cixilization whose shadow is thrown over all the land.

"Max Maller 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 before 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. The philologist gives the passport of these stories 'vised at every place through which they have journeyed.' When children's fables, 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 suggestion."

the survival of far more important and ences?

"Something more interior than man's superior strength alone, must have caused the positive masculine nature to maintain its supremäsy, certainly after some degree of refinement had been established in the community. If the institutions of law and religion grew out of the diverse necessities of man's needs and ambitions, they were rendered admantine and unchangeable by unenlightened religious beliefs.

"In Maine's Ancient Law, it is asserted

annune and unchangeable by unenlightened religious beliefs.

"In Maine's Ancient Law, it is asserted that 'the family, as held together by Paternal 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 ritat, concerned about the status of womap.' Now, if we go back to the first systems of, worship, originating in the mysteries of generation and of. death, we find a belief in a continuous existence. 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 wandering, restless shade, 'malevolent and tormenting.'
"Accordingly a secret feet word."

who had lett in the tworship that is due to the dead.

"Nor was this all. The daughter by marriage, was cut off from participating in the family rites. Du Coulanges explains her condition at length and with great clearness. Handed over like an 'infant or idiot' to the Lares and Penates of another freede, she was alienated from her own family, and forever disqualified from engaging in its worship. The transplanted maiden, when she becames a mother, could not be regarded as an ancestor. Placed in the tomb, she could not hereful the superstition, which he accepted in good part. He took his dinner at a side table, and a mother, could not be regarded as an ancestor. Placed in the tomb, she could not hereful the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition which he accepted on the superstition, which he accepted in good part. He took his dinner at a side table, and the superstition which he accepted on the superstition, which he accepted on the superstition which he accepted on the superstition which he accepted in good part. He took his dinner at a side table, and the superstition which he accepted to make the thirteenth, having some scruples on the superstition.

as an unimportant portion of her lord and

as an unimportant portion of her lord and master.

"In consequence of this belief and its practices, 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. Pintarch 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 munciphility, of which the father was the governor, pecietor, priest and lawyiver." When we regard the all-compelling power of religions, we can not wonder at the origin of the caste sysbans 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 environments from the beginnings of history, that any person should feel like criticising woman's hereditary influences and woman from the 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

ransaulte its own life into tragrance and beauty.

"But to return a moment to ancestor worship. Relies 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 M. Higginson's admirable papers in Harper's Bazar, on Woman, that writer expresses his wonder that woman has confributed 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 really 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, Pagada 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 temperacipht-shall be a later development han 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 r

without that, the soul remained a wandering, resiless 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, devoted to ancestors' worship, jealously guarded those rites in which the stranger and alten had no part. The which ministered to the peace of the divided, and served to shield the ministrane themselves from calanity, could not be left to any uninterested person.

"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 power, their religious rites were transmitted only from male to male. The eldest son handed down his sacred office, in turn, to his male offspring, thus establishing an unbroker chain between his ghostly predecessors and his successors. If a link was wanting, it was supplied by adoption or by divorce and a second marriage. This acceptance of the father over the mother in parentage was found not only among the Aryans, but also among the Chinese, the Scythlans, and tribes of Africa, Mexical the conversion of this particular sacrotical with a good many ideas that I have ever entertained. I am very much like an old indian of whom I have beard. An enterraine in parentage was found not only among the Aryans, but also among the Chinese, the Scythlans, and tribes of Africa, Mexical the conversion of this particular sacrotical with a good many ideas that I have ever entertained. I am very much like an old indian of whom I have beard. An enterraine the conversion of this particular sacrotical with a good many ideas that I have ever entertained. I am very much like an old indian of whom I have beard. An enterraine the conversion of this particular sacrotical with a good many ideas that I have ever entertained. I am very much like an old indian of whom I have beard. An enterrained in an very much like an old indian of whom I have beard.

A Trance Vision.

BY MARTHA A. GRIMES.

In Kaneas, near Bross, there lived in 1884, a family by the name of Benifiel. Mrs. Benifiel visited me at Indianapolis, being my sister. Her health was in a very serious condition, having long 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 mediumshly, 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 familie grouped that had come to welcome their loved ones to the other shore, who 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 walls and spirits passing along. I continued my journey multi I came to a besulful wall. On cressing I'l 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 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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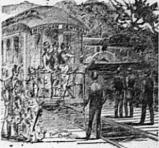
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CHICAGO, ILL., Saturday, February 20, 1886.

### A Lesson of Change and Growth.

If we claim to be righteous above our eighbors, 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 nui-sance. 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 polinted, stores would not trade with her, physicians would not yielt 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 plous 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 pas-sage. She was arrested and lodged in jail, caping 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. Up among the granite hills of New Hampshire, in 1835, the trustees of Noyes Academy consented to take colored pupils; a town ing 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

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 Leg-islature 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 golden opportunity themselses 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 fierce mob about the time this school was broken up in Conand 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 erucified 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 screen patience, with unfaltering faith, with triumphant confidence that the good cause will win at last.

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 thom cheerfully away in the garret, and kept on in his sunny path, studying nature and man and making his own quaint comments. In due time the books were call-

ed for from the garret; others followed, and s 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 epiritual intuition, and the kings in science e 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 ing ever in upward grooves.

To be a Spiritualist is to be misunderstoo and unappreciated by the multitude; to fall of every fair and just recognition by the lead the world of religious or scientific thought; to have your choicest writing or most earnest eloquence passed by with elight or treated with indifference or con-

Before Darwinian evolution, the same doc trine, with wider scope, was taught by Spir-itualists. 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 misun derstood and unjustly suspected, even some-times 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 added knowledge. The dawn begins to brighten; we begin to be understood; signs of ap-preciation from the best quarters increase slowly; we know good mediums held in high esteem by excellent persons and well treat ed 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 sens ible way in the revival meetings in Trinity Church, New York, as follows:

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 be the aim of all men, but it is not to be found wholly in the strife of polities of on the Exchange. To day Mr. Gladstone, at seventy-siz, sees the world go by him. What a sad spectacle if we did not know that he 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 happhaess it is an excellent substitue. Here is apposite the rebuke of an English udge 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 gualities 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 day after day—this is sticking in the rus. A true man yearns to broaden ids moral enture, to the the light of spiritual progress into the recesses of his character. To go wearily through the rounds of business and ceremony day a

Spiritualism, but we are glad of this good word for progress, in Trinity Church. "Push things," and keep the world moving on and up.

# The Allanberg 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 billed and in revenge he lifted one of the bodies to a table, and taking a large butcher knife at-tempted to cut off its head, when it vanished and he awoke horrified and terribly nervous. He told his stronge dream to his wife at 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 indetailgable work-er, and benefits the cause wherever he is employed.

### Social Purity.

The Tribune says that the department for the Promotion of Social Purity is the latest addition to a varied curriculum formulated by Miss Frances E. Willard and her lieutennts for bettering the condition of the human race. It is conducted in co-operation with the "White Cross Army," an organ-ization 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 forest among the reformatory institutions of this city. Before enlarging upon the details of this scheme, however, further explanation

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 civilization; and especially to point out the butalizing influence of malt liquors upon the lower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc.

by means of motiers meetings, removal-phiets, 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

physiology for purity in word, thought, and deed.

"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 Andian 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 bellef of course derived all its strength from ignorance, and as long as the Yedas remain unknown, might continue unshaken. But that day has passed. An officer of the civil service, Romesh Chunder Dutt, collector and magistrate of Burisaul, combines with the practical ability required for success in his profession, a literary talent and scholarship that have led him to take in hand the translation of the Rig Yeda. Sporred, as he confesses, by an honorable ambition not to leave the work of popularizing the study of the first great literary work of his race entirely in the hands of the foreigners, he has undertaken to translate it into Bengalee. The first 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 unknown, it is enshrouded.

Doubtless it may, be true that the leading conservative Brahmins oppose this popular-The Northwestern Christian Advocate says

Doubtless it may be true that the leading conservative Brahmins oppose this popular-izing 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 Somai, able men of Brahmin cast, who preach to a hun-dred congregations of progressive thinkers, always favor the reading of the Vedas by the people. The Hindoo Spiritualist also favor this, and all other free investigation, and Spiritualism has its foothold in Hindoostan and its able friends there.

# "A Cloud of Witnesses."

The London Christian World, the largest and most widely circulated religio 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 en 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 alleged that light could possibly enter by any other orifice."

sinai urnal 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 view, a finer charity, and a deeper sense of human fraternity are gaining ground, and the old spirit of dogmatic sectarianism is on

The genius of the great m 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 harred and prajudice, 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.

### Dickens' Demise.

The demise of Dickens, as set forth by his daughter, was certainly impressive and pa-thetic. 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 "goodif 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-un unusual thing for 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 intense delight in, and went back to the chalet. It was not until he and his sister-in-law, 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 Lon-don 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 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; saw Pike's Peak an hour ago."

The article on our arst page, "An Excursion to Scientific Ghost-Land," by a Gnostic Theosophist, will be read with deep interest by careful, scientific thinkers.

Mrs. Kath Fox-Jencken is giving scance 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 Ancora, 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 re-marks 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 reading in Catholic countries is shown by the number of journals devoted to its phi-losophy in those countries. In Italy, within the very shadow of the Vatican, there are four; in France, nineteen; in Spain, sixteen; sever in Mexico; four in Austria; three in Brazil; and two in Cuba."

and two in Cuba."

A Malay gentleman regards the use of a fork at table dirty and disagreeable. "You do not know," he says, "into how many mouths it has been inserted. It may have been washed and scoured, but you are not certain but some

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 out 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 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 der the noses of the crusaders and demand their signatures, and then there will be trouble.—Chicago Herald.

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

The New York Tribune says, that "the Spirtualists' settlement near Neshaminy Falls, has grown so large, that the adherents of the 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 purpos. The rest has been divided up into build-

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 fluid the builet. 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 the holders of medical diplomas. Such a professional result should cause a dector 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 For fifteen years it has been my custom to preach to women in the afternoon, and very often' I have preached the same ser-mon, 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 agoth. On Monday night following, Mr. Dronenberg, the father, had a dream in which he saw his sen'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 evelone 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 a 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 ceptury; 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 "atheists' 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. dimly burning lights in front of a doorway. That these lights were part of an infernal machine, which they only wanted time to set off, was at once the profound conviction of Policeman Rusta. Policeman Burke. But he was equal to the emergency. Getting a long pole, he managed to lift the machine from the doorway, carry to lit the machine from the noorway, 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 to well soaked, the faithful officer carried it to the police station, and laid it on the Ser-geant's deek. There it stood, with the water dripping from the charred ends of two sticks of incease, which had been stuck into a large, sweet potato, which served the double pur-pose of incease and bouquet holder, a bunch of immortelles being stuck into the potato between the sticks. The internal machine was but the offering of a deposit Chiness who was but the offering of a devout Chinese, wh had patriotically p'aced it on his laund stoop in honor of the New Year's Day of the Celestial Empire.

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 char-ity" 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., Rochester.

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

H. B. Philbrook, of New York City, ed ito of Problems of Native, 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. Claretle 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 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 refer-red 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 pa-tient 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

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 medians because were made. In the large water water water. dium, 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 physician and lecturer. Mr. Beers, our chairman, presides over our meetings very accept-He was educated for a Presbyterian minister."

Gen. Hancock was regarded for a year t fore 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 ex-pressed 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 Broblems 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 interapersed throughout with interesting state-ments. 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 ded 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 sion 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 WILL be sent to new aposcribers, on trial, thirteen weeks for fifty cents.

cribers in arrears are reminded that

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

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 be Editor of the Relatio-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 beterpreting the Bible and Christ and his doctrines, and some things not seriously thought about in nature.

things not seriously thought about in tore.

Mrs. Cole and Mrs. Faust gave a duef very nicely, and one old gentieman who assured us he never attended a Spiritualist meeting before, stated that one of the mediums gave him a very wooderful 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.

Shall I pen another asticle 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 séance; 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. or of the Religio-Philosophical Journal:

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 spirits.

A short time after her death she appeared to me, and with tears rushing down her cheeks, besought me most affectionately not togrieve 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, or whom I have already spoken, appeared in the chair. As my eyes fell\_afpon 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 i expected her to be still more alarmed, but she was not.

At some future day I shall take pleasure in detailing still more evidences of the reality

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

# CALIFORNIA EXCURSIONS.

new line to Southern California has lately been pened 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, Pas-adens, San Diego, etc.) The first of these excursions will leave Kanese City on Thursday, March 11th, and the second on April 15th, and others will fol-

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

Perecus wic so elect at the time of pure their tickets, can ret urn by way of D poer texes, an return of way of Denning and E.
Paso, and from the latter point northward over the
Santa Fe route to the Missouri river; or by way of
Ogden and Sali Late City, and by the Denver and
Blo Grande to Pueblo, and thence to the Missouri
River—over the Santa Fe route, without extra

The Pullman car fare is \$12 00 Kansas City to Los Angeles. \$2.50 Los Angeles to San Fran

This means a double berth, which two persons occupy if they see proper.

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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 meaths to any person purchasing 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 Sariaparilla is made only by C. I. Hood & Co., Apothecaries, Lo well, 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.

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 orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

THOUSANDS ARE BORN with a tendency to con-sumption. 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.

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

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

# Spiritual Meetings in Brooklyn and New

The Ladies Ald Society meets every Wednesday at: t three o'clock at 128 West 43rd Street, New York, The Feople's Spiritral Meeting of New York City, convenes every Sunday at 10:30 a. M., and at 2:30 and 7:30 r. M., at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES, Conductor.

Metropolitas Church for Humanity, 251, West 23rd Street, Mrs. T. B. Stryker, services Sunday at 11 a. s. Officers tjeen, D. Carroll, Fresideits; Giver Russell, Vice President; Dr. Beorge H. Perine, Secretary; F. S. Maynard, Treasurer,

## The Society of United Spiritualists.

e Society of United Spiritualists Chicago, meets each as at 2 r. M. at the Madison Street Theatre. The exer will consist of a lecture, testy, short addresses, and sing Dit J. H. RANDALL, President.

Saratoga Springs, N. Y. Shrashoga opranger, ...
The First Society of Spiritualists at Seratoga Springs, N. Y.
will hold Meetings every Sunday afternoon and evening at
the Supreme Court Room, Town Hall; also on the first honday and Tuesday evenings of each month, at which Mrs.
Neille J. T. Heigham will officiate.

E. J. HULING. Sec.

H. J. HORN, Pres.

### CATARRH. Dyspepsia and Nervous Debility cured by Prof. W. Pair 250 S. 9th St., Philadelphis, Pa.

# Convention of Spiritualists.

The Fourth Annual State Convention of the Michigan Stale
Association of Spiritualints will be I et at Grand Rapids
Mich., in W. C. T. U. Hall on Pearl Street, Friday affected
and reening, also Saturday and Sunday, February 20th, 27th
and 28th, Good speakers are to attend
Parties at a distance can find furnished rooms cheap at the
Giberrishock, the brick part of wind wa the old Rathburn.
It is looged spiritualists from all parts of the State will be
research. Mediums and any speakers not on the list that may
be in the State are cord, at the control of the State of the
MISS. F. E. SPINNEY, Secretary.
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# NEXT WORLD INTERVIEWED.

f BY MRS. S. G. HORN. Author of "Strange Visitors."

The contents of this work is composed of Mewages from the spirit-work through the medium, Mrs. Houn, and they are from some of the most illustrous new and some as the following will show: Frince Albert: Jongs Edmonds; Heraco-treebry; Lord Lytton; Abraham Lincolo; Herodotos; Victor Ramanuel, &c.

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Flesh Brush, Care Rhewmanion and aches.
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Ladder Manches Brita, Adjustable, Full Flower
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Ladder Adjustable, Full Flower
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Sciatle Appellance, all sieses

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# Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philos 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 soil 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 over 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— Se 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,
Walle in his but he lies,
"Lavern, the leper," long was known—
Whose misery never dies!

For ten long years in fifth he's lain-By loathsome sores defiled, orever 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, His sufferings 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 sweets.

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:

The Cold Wave in Florida.

To the Editor of the Religio-Philosophical Journal:

When Casar gave utterance to the oft quoted and larse expression cent citit vici., he very apily expressed what we can imagine this latest and saddest could wave? might truly say were it personlified, and could look over the stricken orange trees with their frozen, golden treasure, and curied and whited leaves, and could then look into the saddened hearts and consequent long faces of the many sangulne ones who have had their hopes placed upon the rick harvest of the much loved and coveted orange grove. Well, might this bored brezz 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 a good batch of ice cream frozen with native loe, and seasoped 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.

"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 23, 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 look after a new objective ones who have been led to think that this line could not be thus stricken as with death.

Truly, warmth is life, and cold is death, and we have just had a strange commingling, which has brought is made to the state of the

# The Knock-Down Cure.

medical journals are having a disc nysteria. A correspondent of the Medical and al Reporter gives the following case:

Respical Reporter gives the following case:

"A prominent physician of Palerson, N. J., was arrested a short time since under very curious and amusing circumstancea. The physician was summoned to altend a person who was said to be suffering from cramps, and the following is the state, ment made subsequently to the Polico Justice by the patient of the treatment he received: "When the sector arrived I was on the loungs in great misery. He selt my pulse and then began to cutf me, first on use side 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 arrested."

made wipped the floor with me. I want him armested."
"Porthage it was some sort of treatment the doctorwas giving you," suggested Recorder Greaves.
"What! Knock a man on the head and hit him in
the cys for a pain at the plit of the stomach? No. I
gress not! I want him arrested."
The warmint was after awhile issued, and the docter, in his turn, made, a statement of the affair:
"Why," asid he. "I fould the man suffering from
hysteria. His pulse and condition showed that he
really had no such cramps as he described. No doubthe thought he had, but it was purely nervous trouhie. I trade to engage his thoughts and get them offthe apparent seat of pain, but being unable to do so
many other way, I had recourse to the old-fashloued
mathed of making him angry; I siapped his cheeks
method of making him angry; I siapped his cheeks
method has care. As soon asshe got angry he expersenced a change of the current of his thought,
and the attack of hysterics was over. That ended
ine pain. That is a frequent remedy in a hypochondrawal states."
What the result of the acrest was does not appear,
What the result of the acrest was does not appear,
What the result of the acrest was does not appear,

what the result of the arrest was does not appear ut the physician was probably discharged,"

A Boston man is making blassel; amous by carrying a paper bag filled with sales, which he carefully sprintles on the slipper place; he finds in his path. This done he wilk so ut the step, was, and the anisfaction that only the Simon pure Boston man can

### The Howling Dervishes.

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

February will be read with interest:

The howing devishes have already begun to how as we open the portals leading into their place of workship by the influence of a cherik placed in the open palm of a sable enunch 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 preliminar, meditations and comparatively quots cereinonies; but the cruel-looking instruments of self-agolishton handment of drums and other noise-producing but unmeledious 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 scrupolously clean, presumably to guard against the worshipers soiling their lips whenever they kiss the floor, a ceremony which they perform quite frequently during the first hour; and every one who presumes to tread within that holy preclucivate he cates in his stockings. At 5 o'cleck the excitement begins, thirty or forty men are ranged around one end of the room, bowing themselves about most violently and Reeping time to the movements of their bodies with shouts of "Allahi Allahi" and Mussulman supplications, that, unliatelligible as they are to the infide lear, are not altogether devoid of melody in the expression, the Turkish innegring abounding in words in which there is a world of melody in the expression, the Turkish innegring abounding in words in which there is a world of melody in the expression, the Turkish innegring abounding in words in which there is a world of melody in the finest provided and the results of the provided and the provided and the results of the provided and the provided and the results of the provided and the prov

# Phenomenal Experiences.

BY D. L. S.

BY D. L. S.

It the Editor of the Heligio-Philosophical Journal:

I am well pleased with its general treatment of so importagit a subject as the communion with the loved ones that have passed to the Spiritworld. I 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 Iriend with whom years ago I was associated in business and both members of the same church. Yeaks ago be investigated the subject of Spiritualism, but did not have the moral courage to the the well-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 shackies, 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 mean in earth-life, and never knew anything of his coherction with me in business or church relationship. He was a descen of the church when he passed to the Spirit-world.

The communication is as follows:

FRIEND S. I. I want to dell you of my home and

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, on so show you
how to svoid all the sheals my bark got grounded
upon. My first experience you have avoided so far,
out be careful in the future. I did not live as I be
lieved and as I knew, for I had positive evidence of
the truth of spirit-terum, but salled modes. both. By his behavior of the control of the fruit and the fitters. I did not live as I believed and as I knew, for I had positive evidence of the truth of spirit-return, but salled under the shapitst colors, and therein 5 we laid the foundation of the succious and therein 5 we laid the foundation of the succious and therein 5 we laid the foundation of the succious and the salled under the control of the succious and the salled under the control of a shelter the same as when I was on the sarrit; so one who called himself my guide, took me to a queer looking structure and sale, "Here is the house you have been building for the last forty wars—that being his age when he passed to spirit-life—and I can led you, friend 3, it made my heart ache to look at 1i, for there was a rather here and a plate there, and here and there a shingle, but not a plant or a biesom war the door. By guide sald: Thus wisely have you builded. Every good act and honest intention is here recorded. I looked around and new cottages nestled among the 2 rees, with flowers blooming on every side, and I sald, "Why this difference" My guide sald: "I made to the inhalitants built their habitaleous while living on the earth, Others found their home like yours and by outgrowing bigstry and superstition and living up to their highest convictions, have built for themselves as you see. O may you go and do likewise." I tell you, old risend, I was a list of the when on the earth, only now it many you are and do like when the substitute of the earth, only now it manages to look at when on the earth, only now it manages in look at the substitute of the substitute of the earth, only now it manages to say as the when the substitute on the earth I was ashamed to acknowledge it.

Chicopee, Mass.

## Was It All a Dream?

(Mind in Nature.)

(Mind in Natura.)

A hady 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 lill, nor had they received any recent news from him. She saw the faneral procession, the arrangement 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 reply, "No, he is not here, but will be soon." A few days after, they received by telegraph information 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 accommanied him, and on reaching the place

arose which made him decide suddenly to take the fig. 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 dream of the men were described to her as she had seen them.

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 retlring that same evening she remained awake after her husband had fallen saleep, and she saw something come from the door of the room like a greylsh white cloud; having the form and features of a man. It came to her side of the bed and seemed to bend over her, when she ecreamed and it disappeared. Her husband awoke, and she told him what she had seen, losisting that his relative had 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 release the search of the

The facts given in the above statement can be re-lied 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 furplish proofs to any one who desires to investigate the cases.

### Henry Slade and His Assailants.

Itemry Stade and His Assailants.

To the Editor of the licitics 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 manifectation of occult powers, and having had a question partially answered by you by being referred to an interview you had with blim. 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 state under the table with his knee, and one says that he "philomed it fast under the aide of the table and wrote with his own hand." Was the slate so far under the table that the white sufface 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 sitting with him could have seen him do it, and hence destroy all claim to independent power, and the person so sitting oould see it and did not need the testimony of any other eyes looking on to confirm 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," 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 slate with his own hand on the table," it is different from what hundreds are willing to affirm, and the only way that I can account for the departure from his usual action, is fath Mr. Barrett and others mesmerized Mr. Slade wnote upon the slate with his own hand as If the did not see 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 If the departure from his usual action, is fath Mr.

# Music Kills a Mouse.

Music Kills a Mouse.

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

The gentlemen had beard stories of the antics of so-called "musical mice," though they believed none of them, and it was respired to try if something could be done with the figure, which seemed to be attracted by the violin. Abcordingly the violinist again began to play, and the vice was surprised to see the animal agait 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 motioniess. 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 it was found that he could be handled quite roughly 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 alowly. He began to walk about with apparent difficuity, tottering and unsteady. He gradually recovered until he appeared almost in his proper condition, 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, piano and, forte, low and high on the strings, all thinds of trills and double stope and chords, but without any apparent effect. He played for seven minutes, when a uddedly the mouse's form seemed to be convulsed throughout. He fell over experience accompl

# A Pleasant Gathering.

To the Editor of the Beligio-Phili

re the Editor of the Beligio-Philosophical Journal:

It is my pleasure to send a few lines to your excellent paper in regard to a pleasant gathering of the Spiritualists of this place at the residence of M. E. Wescott, a merchant and new convert to our philosophy; that most estimable lady and elairvoyant, Mrs Thraill was present, and her control untertained 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 high position that she now occupies than all the issue that preceded it; that legislation alone cannot free women, but that she must, and will free herself. Mrs. Thrail has eminent success in healing the sick, and her patients can be found in aimost every State and territory in the union. May her life be prolonged to continue her usertuness.

Poquencek, Hartford Co., Conn. H. S. CLARE.

# The Worship of Selfishness.

Are the orthodox churches doing anything to correct the worship of mammon? I heard two sermons, so-called, in the largest Methodist church in this city on Sunday. Both of them were from beginning to end—money! Occasional religious expressions 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.

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

THE ALMIGHTY DOLLAR—A PRAYER INAUDIDLY UTTERRED BY ALL THE WORLD.

"O! Almighty Dollar! our acknowledged governor, 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 upon us thou caust 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 caust provide a band of music and a military secont to accompany us hither; and last but not least erect a magnificent mounem over our graves, with a jung epilaph to perpetuate 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.

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 allogether 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 desolate the hearthstone; but when thou O Almighty Dollar, art with us how gleefully the beefsteak sings on the griditon; how genial the warrath that Anthracite coal or hickory wood diffused that the same and what exuberance of jor continues to swell in every bosom.

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

Almighty Dollar, thou art worshiped the world

and election is to be carried, Of Amignay Bonar, 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 bow before thee, and all nations adore. Thou art loved by the civilized and the savage allike, with unfelguing and unfaltering affection.

Of Almighty Dollar, in the acquirement and defense of human liberty thou 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 varied products of our country available to all by a perfect net of railroads. The forest has been prostrated and the desert made to blossom like the roses. When our brothers and sisters of the Sunny South are snitten "hip and thigh" by the climate scourge of Yellow Fever, and destitution prevails in consequence of the cessation of industries, and surficing is increased from the lack of nurses and medical attendants and they call for the Almighty Dollar, for the North, thou goest on the wings of love the rescue; while the air that was discordant with groans and shrieks, become redolent with the exhibitation gardes, made in thine own image, even though they be but silver quarters, whose gladdening light shall illumine the vale of penury and want with beavenly 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; triumphantly enter while angel hands harmonlously sweep their golden barps, and we on the golden streets, in the highest exhileration of feeling, and with jubliant emotion strike the "Highland fling."

In my nockel them are the ample of the present schilleration of feeling, and with jublian

strike the "Highland fling."

Almighty Dollar, thy shining face,
Bespeaks thy wondrous power,
In my pocket make thy resting place,
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:

Item's of Interest from Lyman C. Howe. to the Editor of the Religio-Philosophical Journa:

On the 14th ult., I reached Binghamton, in answer to a call to commemorate the spritual birth of Reuben Doane after a pligrimage of nearly eighty-four years on earth. About a year ago his companion preceded him in her heavenward journey, and both went rejolcing in the promises of Spritualism. Mr. Doane was a medium and this faith never faitered 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 pligrims 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 Sprifulalism was good to die by and shone in giory over the grave. As I had to pass through Elmira and having aspare Sunday I stopped off to hear Mrs. R. S. Lillie, who spoke in Elmira Jan. 19th and 17th. Fark Church Rooms stere so cured for her attentoon meetings and Odd Fellows Hall for the erening. 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 metery need. Many warm friends will look for their return to extend their work in Elmira.

The Sprifual Society that has been quietly growing for nearly a year, has received a new impetus and biff the sunse and biff after to continue. The Freeldent, Mr. T. M. Chase, is the right man in the right place. Modest, earnest, intelligent and social, he is devoted to the cause a high position before the public. Mr. S. L. Barber has spokes for them requisiry, when there was no other speaker, and his ministrations are highly spoken of. He, too, is a credit to the cause. Dignified, cultured, earnest, and a good medium, he is a builder and, I think, a mo

mand the exchequer of rich and popular societies, but whose selfsha mbition can hardly speak well of a worthy co-worker. With these two minds leading the way, if he unforcesen folly intrudes to divide the forces, it seems as if Elmira might soon show a strong, steady, forward movement that should put Spiritualism on a firm basis and insure permanent results. The duty press speaks well of us, and gives quite fair reports of meetings. The churches are having a reviral, too, but sheel is not uncomfortably warm for these cold days. Rev. T. K. Bescher joins with them and preaches revival sermons in the Methodist church with the pastor sitting by his side. He says nothing about sheel, but insists that we are "lost" without Christ and "eaved" 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 sing several weeks more.

What Are the "Sunday Carlot and the sundays and may sing several weeks more.

# What Are the Fruits?

State and territory in the union. May her life be prolonged to continue her usefulness. Pequenock, Hartford Co, Conn. H. S. CLARK.

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

If there is a hell that man is going there, and there

is no use talking. I will tell you another thing, there are too many men in this country courling with their wives. I always get rather squeamish when I get around a fellow that signs himself agent for his wife. If a han 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 rations. Let us do right and defraud no man. He wanted nohe of your corn-stalking revivals with men going around shouting, but wanted a bedrock-bottomed 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 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, (villzed or saxage. What is the good of any other revival.—G. F. Likwis, in Corry, Pann. Figer.

Notes and Extracts on Miscellancous

### 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.

of 169 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 raliroad struck last week because of the appointment of one of their own race as foreman.

wn race as foreman.

It is practically decided that the Harvard-Yale acces shall be rowed over the New London course or 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

VI.

No wonder that the balliffs 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 motices.

The proprietors of Mount Auburn, the most famous of the cemeteries about Reston, has just decided 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 spicceeded in

over, and were marnes sauroup 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 by 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.

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 690,000 are bound volumes.

Mrs. James K. Polk has found it necessary to deny the report that she is a Catholic. Site 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 investigated a case of supposed need, found the head of a family saving his money to feed his horses abundantly while he let the rest of the family beg daily for their food.

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 saxes, but sepecially that of the daughters, takes after that of the father.

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 agetic ether in water.

A Japanese inventor has discovered a means of making paper from seawed. It is thick in texture, and, from its transparency, can be substituted for glass in windows, and when colored, makes an excellent imitation of stained glass.

cellent imitation of stained glass.

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

Rallway men complain of the weight of the passenger 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.

Bertin is going to establish an Anthropological

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 borse which died in Sacramento, Callast week, it is told that he was so well acquaintee 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 supper 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 per-riod of his African experiences.

Bull fighting for the expert must be very profitable. The chief espada of Madrid, Lartijo, is employed during the summer season for £5,000, and and last winter in the provinces he made £10,000. He killed 3t 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 intrepid chamols hunter ventures to as-cend so high.

A Swiss mountaineer has ascended the Sidelborn in midwinter (Dec. 21), remaining on the summit two hours. He found the temperature rather mild and describes the atmosphere as far clearer than in the warm weather, so that the view was giorious. 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 business, thinks a Kaness 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.

made smaller and receive better care.

A great red granite statue has been discovered ten miles away in the desert near Alexandris. In Egypt. It represents the famous Pharaoh, who was responsible 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 Sea. 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 Philladelphia. The only reason he gives for resigning is that, having spent much time with God in deliberating, he is certain that the Almighty wishes him to give up his charge. He has no plans for the future, and his congregation, who are seld 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 rights, made, or widows, who, shall after jals act impose upon, seduce, or betay into matrimony any of his Majesty's subjects by dir-tine of scents, cosmetics, washes, pulnes, artificial teeth, false hair, or high-heeled shoes, shall incur the penalty of the law now in force against witcheraft and like misdemeanors."

and like misdemeanors.

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

### Haunted Houses.

itor of the Religio-Phil

To the Editor of the Religio-Philosophical Journal:

In a late number of the Jounnal, is an account of a bagnited house in Troy, New York, owned by Wim. 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 believe that in nine cases out of ten, the spirits causing the disturbance are actuated by an intense desire to complete some unfaished business, or to make known some important fact connected with their personal interest—without any intent to be malicious. The tenth case may be the result of "malicious. The tenth case may be the result of "malicious. The tenth case may be the result of malicious. The tenth case may be the result of manifoldi. 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 meditars and clairvogants, and having ascertained through such means what was wanted, the spirits have returned, and the premises suffered no further moiestation. Now had Mr. Crowley, instead of yielding to a weak superstitious fear, taken a band of mediums to his house, and held ecances with his and at the same time satisfied his unhappy visitors.

O. W. BARNARD.

### Golden Gate Religious and Philosoph ical Society.

Tenl Society.

The Society which is being organized here in Metropelltan Temple, has adopted the above title,—also a declaration of principles identical with that of 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. Chane, A. Baker, J. J. Owen, W. H. S. Foye, Mrs. H. E. Robtoson and Mrs. E. E. Staples. The constitution and 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 bold an informal literary circle every Sunday afternoon, for the mutual improvement and the better acquaintance of the ladies.

JOHN B. CUMMINGS.

San Francisco, Cal., Feb. 1, 1886.

### EXCITEMENT UNABATED.

oof that that Physician's Terrible Confession is True.

(Clevelan , O , Herald.)

Yesterday and the day before we copied into our Columns from the Rochester, N. Y., Democrat and Chronicies, a remarkable statement, made by J. B. Henlon, M. D., a gentleman who is well known in this city, in, that article Dr. Henlon recounted a wonderful experience which beful him, and the next day we published from the same papers as second article, giving an account of the excitement in Rochester, and elsewhere, caused by Dr. Henlon's statement. It is doubtful if any two articles were republished which caused greater commonloation to Dr. Henlon 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 statement I made (which is true in every respect) for my recovery was as great a marvel to myself, as to my physicians, and friends. ...

ROCHESTER, N. Y., Jan. 21. SIRS: The best proof we can give you that the statements made by Dr. Henlon are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Foote.

H. H. WARER & CO.

To Whom'lt May Concern:

We are personally or by reputation acquainted with Dr. Henloo, and we believe he would publish no statement not literally true. We are also personally or by reputation well acquainted with H. H., Warner & Co., proprietors of Warner's Safe Cure (by which Dr. Henlon says he was curred), whose commercial and personal standing in this community 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. R. PARSOS, (Mayor of Rochester.)

W. D. SHURRI, (ex-Surrogate Monroe County.)

E. W. PURCELL, (Editor Union and Adortiser.)

E. PENNER, (ex-District Attorney Monroe County.)

E. B. FENNER, (VALUE of County).
J. M. DAVY, (ex. Member Congress, Rochester.)
JOHN S. MORGAN, (County Judge, Monroe Co.)
HIRAM SIELEY, (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 Sist of December, a statement made by J. B. Henlon, M. D., parrating how be had been cured of Brighty, disease of the ididney, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Henlon to try the remedy, which he did, and was cured. The statement of Dr. Henlon is true, so far as it concerns 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.

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

"Throw Physic to the Dogs"
hen it is the old-fashioned blue mass, blue pill
t, and insist on using Dr. Pierov's "Pleasant Porgel
tye Pellets," a modern medical loxury, being small
par-coated granules, containing the active principal
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und to contain as much cathertic power as any of
e old-fashioned, larger pills, without the latter's
colonity at the company of the store that
althy action of the storeacheard towels, and as an
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Miss Lillie B. Pierce, the noted local elocitionist, uses Pozzon's Powder. For sale by all druggists and fancy goods dealers.

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Procrastination may rob you of time, but by increased diligence you can make up the loss; but if it
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Piles, fistule, rupture and stricture rad-ically cored. Book of particulars 10 cents in stamps World's Dispussary Medical Association, Buffalo, N.Y.

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20 Gras F. A. MUNEY, it warms it, New York.

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A PRIZE, send six couts for p range, and will help all, of either sex, to more money right away the anything-sex six is not entered away the anything-sex six is not entered away the workers solutely sure.—Terms malled free.

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sates, between Chicago and Kannas City and Atchison are also run like Celebrated Reclining Chair Cars.

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obtains in the drawing R. R. CABLE, Prost & Gentley, Childado. FREEGIFT I a copy of my Med-Jeanse Book will be seed to any gerson afficied with Con-emptition, Bronchitis, Asthma, flore Throat, or Heast Costerrh It is elegantly prioted and filterated; L44 pages, 12ma, 1876. It has been the means of saving many valuables tiret, ford game and posicione addrew, with six cents post age for mailing. The book is invaluable to persons suffering with sar disacted or the Roses, Turosci or Lange. Address: Deep Taste the paper in which you saw this advertisement 17-44. · THE

# **Useless Doctors**

And tried, in turn, prescription, lotion, pill; With saddened looks they viewed her furry

From moulting head to gout distorted toe. They searched, then said, "Poor woman, 'ti

GRATITUDE.

A WOMAN'S

I had used Dr. Pierce's 'Favorite Presertione week, I could walk all over the door to see my neighbors. I had not been able to out in the door-yard for six months. After the presertion two weeks, I rode in a wagor unless my neighbors were all surprised to see my neighbors were all surprised to see me up and the property of the presertion of the Pavorite Prescripton two weeks, I rode in a wagon ten inlies; my neighbors were all surprised to see me up and going about and beiping to do my housework, after dectoring with thirteen of the best physicians we could get contain the second of the second of the second get contain the second of the second of the second get on my housework any monetant of the second in the second I wrote to you, for I had suffered from Fernale Weakness' until I had almost given up in despire.

TERRIBLE

Mrs. P. E. Wijscox, Friendship, N. Y. writes:

"For five or six years I had been badly troubled with female weakness and terrible pains nerosk the small of my back and pit of the stonnesh, Three bottles of Dr. Pierce's "Favorite Prescription" acted like a charm; and cured me completely, to my great Joy.

MARVELOUS BENEFITS.

BED-FAST FOR MONTHS.

TREATING THE WRONG DISEASE.

Prolonged inferry.

"Female Wenknéss" Cured, Mrs. Sarah

"Lovelly, Greenfeld, Adair Co., Iored, writes:
R. V. Pirraci, M. D. Dear Sir.— Having been ill
a number of years, and having tried in vain almost
event of years, and having tried in vain almost
event of the second in the seco

LIKEWISE."

Dr. Pierce's 'Favorite Prese ment recommended in his I commenced to improve at fectly eared, and have had ne my family paper, briefly me Dr. Pierce's 'Favorite Prescription' and using the local treatment recommended in his 'Common Sense Medkal Adviser.'
I commenced to improve at once. In three months I was perfectly gared, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offerings to send the full particulars to any one writing me for them, and inclosing a stamped encelope for reply. I have received over four bundred letters. In reply, I have described my case and the treatment used, and have carnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription, had sent the \$1.50 required for the 'Medleal Adviser,' and had applied the local treatment so fully and platinly laid down therein, and were much better already.'

# OVER-WORKED WOMEN.

EVERY INVALID LADY should send for "The People's Common Sense Medical Advisor, are devoted to the consideration of diseases peculiar to women as wood-cuts and colored plates. It will be sent post-paid, to any address for \$1.50. A large pamply men, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents in post

# LIVER, BLOOD AND LUNG DISEASES.

G. W. Lettz, Truthomme, Let., writes: "For four years I suffered from liver complaint and attacks of billious fever; loss of appetite, nauses, constipation, sometimes diarrhea, pain in the back of the head, right side and under the shoulder-biades, fullness after eating, general debility, restless nights, tongue After taking four bottles of 'Dr. Pierce's Gold-Discovery' and 'Peilets,' I find I am as well as I

SAMANTHA GAINES, Lockport, N. Y., writes: "For six or eight years previous to 180, I had been troubled with a server 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 to could hardly sleep; also troubled my attackness and of Olean, N. Y., to try the "Golden Medical Disceffects were marvelous. After taking three bottles y cured." A BAD

ely cured."

S. L. Fisher, Sidney Plains, N. Y., writes: "Dr. R. V. Pierce, Buffalo, N. Y. Dear Sir—My wife suffered for several years from general debility. She had become a confirmed invalid. The physicians who attended her falled to belp ber, and it seemed as the course of the c

GIVEN UP TO DIE.

MALARIAL FEVER.

DYSPEPSIA CURED.

Dyspepsia.—Lucy A. Wood, Taylor's Stort, Vd., writes: "After 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 me. I do not suffer any pain from eating, and I cli as anybody can wish."

# "THE BLOOD IS THE LIFE."

ighly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good a fair skin, buoyant spirits, vial strength, and soundness of constitution will be established, which is the stablished of the stab

ABSCESS OF LINEAR GIBSON. Kenscood. Pal. writes: "My wife is getting well fast. When she began to use your 'Golden' Medical Discovery, our best doctors in Theliana County said she would die. They said you'r medicine would do her no sa half a load of the said you'r medicine would do her no using your 'Golden'. Well aft, to our surprise, when she began using your 'Golden'. Well aft, to our surprise, when she began up placeful for some two weeks, and then commenced upitting up corruption, and alload (it loaked like what comes out et a blood-boll) for some ten days. She now has been well for weeks."

Bolls and Carbuncles. — J. Adams, Esq., Toloho, Ghio, rities: "I have used nine bottles of your "Golden Medical Disovery," and the result is I am to-day free from bolls and carbundes for the first time in many years."

Mrs. A. In-Cony, Hadley, Crayford Co., Kansas, writes: "My son, aged fifteen years, was
taken down last January with swellings on his
right shoulder, left hip and knee. He lay helpless for, five months, when great abscesses
memond using your Golden Medic of sheclarge.

Now, after having used four bottles of the
almost well and walks three-fourths of a mile
sy. A scrotulous sore on his arm, which ran
years, has healed combletely under the form

Scrofulous Tumor and Sore Eyes.—Mrs. S. E. Gray-DON, of Greenwood, S. Cawrites: "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."

# CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

purifies the blood.

The nutritive properties of cod-liver oil are trifling when compared with those possessed by Golden Medical Discovery.

It rapidly builds up the system, and increases the fiesh and weight of those reduced below the usual standard of health by "wasting diseases."

It rapidly builds up the system, and increases the fiesh and we wanting diseases.

A Wondertpl.Cure.—DANIEL FLETCHER, Eq., Gloiscater, 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 called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a bomosopathic physician, the stomach, and treated me for that, nearly killing me with physic; another, a bomosopathic physician, the stomach with the stomach, and treated me for that, nearly killing me with physic; another, a bomosopathic physician, can be upon the stomach, and treated me for that, nearly killing me with physic; another, a bomosopathic 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 lie down, but had to sit up in order to breather. I had been confined to my room for six months, expecting to die. I was so had at times that I could not allow any one to come into my room, as I could not take; nor was I able to waik. I picked up one of where I was boarding, and after reading it began around the room all day. I soop began to build where I was boarding, and after reading it began around the room all day. I soop began to build up, and gained so rapidly that it actonished me. I have taken no other medicine since then, and have used perhaps received by the stomach and the second my life. It certainly is worth its weight in gold, and I consider it a wonderful remedy from its effect in curing all my allments.



Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Propriet

### MESMERISM AND HYPNOTISM.

(Amberst Papers in Phil

Hesnerism And Hypnotism.

(Ambers Pages in Philosophy.)

The more than a century certain minds have been agitated over the phenomena of hypnotism and mesmerism. Disbellef 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 aycomplished, and in addition to conduct a nay series of experiments, and after a sufficient time to work out the causas 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 confuct, and those which they seem to confuct, and those which they seem to confuct on an emerism are but induced somnambulism; and subjects in these conditions are in their actions very similar to somnambulism; and subjects in these conditions are in their actions very similar to somnambulism; person to the present day farnish goundant evidence of these phesomena.

A second person is unnecessary in putting

mon mesmeric exhibitions of the present day farnish abundant evidence of these phesomens. A second person is unnecessary in putting a 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 fixel 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 Research, 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 side.

by constant action on the part of the stages, for he is very apt to fall into the hypnotic sleep.

Dim memory in one stage, or in the normal 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 uphoids 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 in adequate even for the simpler phenomena; the drst 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-

"Sinking consulting one stage, or in the new and state of which the taken pixed with a way in a state of the state of the constraints all the time of what was been a state of the state of

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 mesmerie 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 asleep.

The three general classes of experiments are those under. (1) influence of suggestion, (2) community of sensation, and (3) rigidity and annesthesia. 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 falls of demonstrating itself; and all admit that the state exists in a majority of cases.

The phenomena of community of sensa-

rarely fails of demonstrating itself; and all admit that the state exists in a majority of cases.

The phenomena of community of sensa-sation are not as common, and call for further explanation than first-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 be 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. Wolls' 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; Wells rubbed the same place on his own neck. (2) Lobe of left ear pinched:—Same resuff. (3) then (1) Back of Smith's neck pinched; Wells rubbed the same place on his own neck. (2) Lobe of left ear pinched:—Same regard. (3) Left ear pricked:—Correct result. (3) Upper part of Smith's left arm pinched:—Well's indicated the corresponding part almost immediately. (5) Smith's chin pinched:—Immediately. (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 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—I, salt; 2, sugar; 3, salt; 4, powdered alum; 5, cayenne pepper.

sound was the question: "What do you taste?" asked in a uniform tone of voice.
Substances tasted by Mr. Smith—I, salt; 2, sugar; 3, salt; 4, powdered alum; 5, cayenne pepper.

Substances described by Mr. Conway—I, "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 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 intervening. At six feet apart, six trials were made without a failure; at twelvel feet, six more; at seventeen 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 anaesthesia 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. Thought 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 which fingers were being affected. Then a strong electric current

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 common 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 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.e., real states, and taught to ignore negative, i.e., lmaginary 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 decay.

nothing of itself, as we may see as soon as the mind leaves it, it becomes a mass of decay.

If you are lame or hait or biind 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 declare himself cured of cancer; another will declare himself cured of cancer; another will declare has be one a boding of the declares he 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 lower laws obtain unvarying, or nearly unvarying results. The doctor who gives quinine gets quinine results.

The reader has doubtless already given the explanation and says. "It is because one man

The reader has doubtless already given the 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. These who got no result were so mentally inflexible that they made no true mentally 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 wee to the disciple who indorses the counterfeit! What is this counterfeit of which I speak?

The Difficulties that Accompany Its Use.

when clairvoyants examine persons for the purpose of discovering what internal organ or part of their body is diseased, or what purpose of discovering what internal organ or part of the same, and appear at the time to be so where in the same, and appear at the time to be so was and certain as well as so hones in their selled 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 sublivious, more ethereal,—a spiritual vision, more ethereal,—a spiritual vision, more ethereal,—a spiritual vision, fore it; the sunlight, or whateverother lightit may have to see, the object is indispepsable, 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 his element corrections the common of the spiritual element in the second who could speak to his friend over a few rods distant from himself. Now a man an 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 signat; to a certain extent, but it has its limit; it cannot at all time, see correctly without eyes. The clair with the same element in another person, and quite often there is a mirage or illusory reflection upon the spiritual element in the common mines of the same person, which the same atmosphere, and the material there so, and quite often there is a mirage or illusor of the same person, which is taken for the actual condition of the patient.

Science, through the all of the microscope, has revealed the infusior, the bacteria, and bactlins—the infinitesimal world that the spiritual element of the conditi

Samuel Bullen of Rondout, à fowl fancier, owns some choice Brahmins. These have been suffering this winter from a disease very like rheumatism, which causes their joints to swell, and renders walking a difficult operation. With a view to alleviating the sufferings of his fowls, Mr. Bullen has erected a track around his henhouse yard. Each day he rubs liniment on their limbs, and after binding them up with red fiannel, exercises them on the track for about half an hour. He thinks they are improving.

Mrs. Bradley of Madison County Ga. is

an hour. He thinks they are improving.

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 Neapolelyozkonszizanka, 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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And most important. Hallett & Co., Portland, Maine,
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