

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

VOL. XL.

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

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WHAT IS SPIRITUALISM? AND Who are Spiritualists?

CHICAGO, FEBRUARY 27, 1886.

endure many disappointments, long suffer-ing and bitter agony. To those who have struggled for human freedom and died, hu-manity in distress naturally turns to raise its hope and nerve it anew. When old gray headed men feel the need of magnetic force, the early doctrine of Christians, the foundation of which lies in the most remote expe-riences of human life of which we have any record. What use to the race could guardian angels be, if they could not intelligently influence those over whom they were watching, and in whose happiness they had an interest? These ideas are so interblended with the common feelings and thoughts that grow in the home life of humanity as to be insepara power, and exalted patriotic and religious ideas to move the people to deeds of progress ideas to move the people to deeds of progress and glory, the men who have lived and died, consecrated to humanitarian work, flit like shadows through their thoughts. When great statesmen move the masses they are inspired, their eyes look into space, and their hands stretch outward as if they felt the presence and power of human beings that were unseen by the multitude, but who were looking on from above, and they revive the memories of those who have died on the field, the scaffold, or by the fagget: under the inspiration of ble from it. Life and death in our sphere of being, move so majestically side by side as to ever suggest from whence, whither, and to what purpose are we endowed as individual entities, and rendered conscious, and to a great extent responsible beings; responsi-ble in that so many of us seem to possess the power of causing others misery or happiness. those who have died on the held, the scaffold, or by the faggot; under the inspiration of duty and an almost transformation of them-selves into fellowship with spirits disembod-ied, they start their hearers into the action demanded by the grievance. When the sub-jects of governments have lost all energy for the instantic of their rights and heaved to If being born, eating, sleeping, and after a brief season passing to utter unconsciousness in death, is all by our existence that we are litted for, where is the return for the conitted for, where is the return for the con-stant and persistent energy, which, by calcu-lation, is exercised to shape and insure the existence of the higher and more humane attributes of character, and an exalted, pro-gressive destiny for every human being? The facts of human experience covering wat periods of bistory, and of meny notions the protection of their rights, and bowed to the tyranny of king and class laws, awake the tyranny of king and class laws, awake and assert themselves, and struggle and car-nage follow, sweeping tens of thousands of human lives into agonizing suffering and death, those who have fillen are turned to first, after which the living are moderately considered, except in certain instances, where a living conqueror is glorified and worshiped. Such conduct in relation to the dead is the vast periods of history, and of many nations, vast periods of history, and of many nations, consecutively put together, that constitute hearsay evidence corroborative of the state-ments embraced in the spiritual philosophy, are very numerous, and involve many other things very dear and precious to humanity; to deny them, or charge that they are the re-sult of superstition and fraud, does not dis-prove them, nor invalidate the testimony of honest, clear-headed people, whose life envi-Such conduct in relation to the dead is the out-growth and natural expression of humanity's intuitive knowledge concerning a future life. This inner or spiritual experihonest, clear-headed people, whose life envi-ronments have been such as to bring them ence, or association with certain super-mun-dane phenomena which thousands of mem-bers of the human family wide scattered over in contact with uncommon and irregular the history of the race have had as intuitionthe instory of the race have had as intuition-al sensitives, has made men by the millions conscious of a state of being superior to mor-tal life. The experiences of millions of peo-ple in this one direction constitute a bridge that spans the chasm between life on earth and life. have the charts of two worlds, material and spiritual; in their personal experiences they have evidence that is satisfactory to them that each of these worlds is inhabited by human beings, whose interests are interblended by the natural ties of consanguinity—the law of love. One of these worlds is known and realized through the reasoning faculties and life in a world of spirits, and this is

Spiritualism. HISTORICALLY

considered, there is scarcely any limit to

raised the dead and arose after death. We are informed that three days after his death he returned in bodily form; he had lived thirty years, died, returned and made himself known to his former friends. During the time that transpired from his death until his time that transpired from his ueath until his return, according to Peter, he was preaching to unhappy spirits who had died before him. Angels, or spirits of men and women, deliv-ered Peter from prison; they visited and talked with Cornelius, the Roman Centurian. Paul who was appeared preaching preint Paul who was engaged preaching against and ridiculing the spiritual experiences of the early Christians, heard the voice of Jesus from a cloud saying, "Why persecutest thou me?" He also declared that he was caught up into the third heaven, and that he heard "words that would be unlawful to utter." This experience reversed his course, changed his belief, and he became a Christian Spirit-ualist, and preached his new faith. Sweden-borg affirmed that he saw and frequently conversed with spirits, his departed friends and acquaintances, and wrote voluminously about them and the different spheres or conditions that he saw them in; John Weeley believed him, and also testifies to having witnessed some manifestations that he did not attempt to explain except on the Spiritu-alistic hypothesis. Dr. Adam Clark believed that spirits of the dead returned to earth. Bishop D. W. Clark, in a work entitled, "Man all Immortal," page 208, says: "There are seasons when the soul seems to

recognize the presence and to hold communion with the departed; they are like angelic visitants. We meet them in our lonely walks, in our deep and solemn meditations, and in our deep and solemn meditations, and closest communions. We meet them when the lengthening shadows hallow the even-tide. Mysterious and solemn is their com-munion. We meet them when sorrows en-compass us and divine is the influence their presence imparts. Who shall say that at anoth times there is not a real compution such times there is not a real communion between the living and the dead? Who shall say that there is not a real presence of the dead with the living?" The human mind through

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the following' language: "And thus ends another life! In what sense does it end? Not in extinction, but rather in change of condition, in the invisibility of the body to us, but in the perpetual consciousness of the departed. Individuality is indestructible; death is a removal and not annihilation. The entrie is a unit and indiscound by the indeath is a removal and not annihilation. The spirit is a unit and indissoluble. The in-tegrity of identity is a sublime fact. We can never be less than ourselves, nor more than ourselves, nor other than ourselves. We must be ourselves with all the integrity to our intellect and moral being. Memory holds the past; imagination prophesies the future. The judgment, the reason and understand-ing, remain intact, while the affections hold fast the tender objects of domestic life. Earth, indeed, would be poor were the de-parted forever separated from us; but reason and revelation combine to lead us to the beand revelation combine to lead us to the belief that those who have passed to the other side are still working for the interests of those who remain on earth."

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In a sermon assuming to antagonize Spir-itualism, Rev. De Witt Talmage said: "The wall between the material and the spiritual world I think is very thin. That there is communication between this world and another world is certain; spirits depart from this to that, and ministering spirits return from that to this. It may be that complete, constant and unmistakable lines of communication between these two worlds will

munication between these two worlds will yet be opened." A sermon of Rev. H. W. Beecher's contains the following: "I confess there is some-thing of sublimity in the idea that the world is full of spirits. I believe there are angels of light, they are our natural guardians, friends, teachers and influences. I believe that the great realm of life goes on without the body were much as it does with the body. the body, very much as it does with the body. Out of the dust and dim mists of life there come moments when we see in a second farther, wider, easier than by ordinary meth-ods of logic we see in a whole lifetime. Intuition at a white heat teaches man in a single moment more than logic ever teaches him. There have been times in which I declare to you, in which my children that were one spoke more diatnly to me than my children that were with me. These are experiences that link one with another and higher life."

A Lecture delivered by J. H. RANDALL, at the by all intelligent beings; the other is indi- the evidence that can be adduced from the Madison Street Theater, Chicago, January 31st, 1886.

[The following lecture is given to our readers in accord-ance with the request embraced in the following resolution, which was unanimously adopted January Rist, 1886 at the Madison Street (formerly Haverly'a) T estre, by The Society of United Spiritualitis: RESOLVED,—That Dr. J. H. Randali, President of this Society, be requested to furnish, if he can, a written copy of the very able discourse he has delivered to us this afterneon, and that it be published by this Society in the futurest of Spiritualism.]

In the year 626 of our era, when the Anglo-Saxon king, Edwin, was deliberating on receiving some Christian missionaries, one of his noblemen said to him:

"The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, where you sit with your generals and ministers. The hearth blazes in the middle and a grateful heat is spread around, while storms of rain and snow are raging without. Driven by the chilling tempest, a little sparrow enters at one door and flies around delighted until it departs at the other. Whilst it stays in our mansion it feels not the winter storm; but when this short moment of happiness has been enjoyed, it is forced again into the same dreary tempest from which it had escaped and we be-hold it no more. Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty it deserves to be received."

What candid person who is seeking for truth and light concerning life after death, a state of conscious being where dear friends long separated may meet and live a higher life, does not find use for the same language in relation to Spiritualism that this nobleman used to his king concerning Christianty?

SPIRITUALISM

consists in a belief in the conscious existence of the so-called dead, and a recognition of the various phases of mediumship and phenomena that establish the fact of their power to watch over and hold communion with the living. It is the doctrine of the guardianship of angels, and the communion of saints, fully realized and effective for good in mortal life. The highest ideal we have of an angel or a saint, is a good man, woman, or an innocent child. There is no possibility of the human mind in this state of being conceiving of an angel or a saint in any shape except that which is represented by the human form,—those who have loved, toiled and suffered for humanity.

Spiritualists have no organized system of propagandism, no proselyting missionaries urging or arguing unbelievers to accept any belief or theory connected with the various phenomena on which Spiritualism is based. They say to all candid inquirers: "Prove all things, hold fast that which is good." Investigate, compare, and decide for yourself. If you have not investigated, nor listened to the testimony of others in favor of it, nor reasoned on the classified human experiences that go to make up its philosophy, you cer-tainly have not acquired any opinion con-cerning it that can be of any weight or value to yourself or others; hence your natural de-sire ought to be to know what it is, who fa-

cated and equally well known, both by reason the change of death with those who live in mortal form, as any other mortal experience. They differ specifically from religionists in that they neither affirm nor believe that any of the occult forces or phenomena in which they find proof of the life and identity of the human being after death, are miraculous, or the result of any cause other than the outworking of laws natural, though, perhaps, not understood. They deny that their ideas concerning continuous, conscious activity, and personal identity for those who have lived and died, rest on a belief in any religlous creed or superstition. They affirm:

SPIRITUALISTS

phenomena.

1. That when death comes to us we are neither suddenly deprived of our virtues, increased in goodness, nor relieved of our vices.

2. That all the memory, social and moral qualities, which we possess in this life, will be ours in the world of spirits, there constituting our individuality and determining our position of usefulness and happiness.

3. That it is natural in the ever narrowing circle of most human lives, burdened as they are with the duty and responsibility of caring for the weaker and less intelligent members of the human family, to frequently turn to what is conceived to be an invisible world of being, invoke its aid. and to honefully place reliance on it for instruction and guidance.

They do not assume the power, nor have they the will, to demonstrate this to others at any time; they grew into it, and intuitively feel that all men and woman will know and realize it sometime.

They do not solicit people who are skeptic-al in relation to their statements to believe either the phenomena, philosophy, or religious ideas which have come to them through their experience; they feel that they have facts to back up every idea which they affirm, and that they are right. They have the most profound respect for the right of private opinion in all spiritual and material matters, whether it be for or against them, and they propose to exercise the privilege of pursuing such a course as they feel necessary to gath-er knowledge from their environments, in nature relating to those departments of being - man's immortality, tendencies and progress,-in which by the structure of their organization they are deeply and intensely interested. They have no organic system of religion or philosophy that rests on belief; from personal knowledge and experience they affirm:

1. That man lives in a state of conscious being after death.

2. That all persons commence that exist-ence in the same condition as to identity, mentally and morally, just as they leave and cease to exist in earthly life.

3. That the future state of existence is one of continual unfoldment, development and progress, and a sphere of ever widening usefulness for every being that now or shall there exist.

SPIRITUALISTS ARE CONSCIOUS

of the fact that in the course of human events no great national or societary revor, teach, and try to live in harmony with it. It affirms that the idea of the guardianship of angels is intuitive to the human family in been effected, unless the men or women who

expressed experiences and feelings of men and intuition to millions of persons, and in | and women of intelligence, in favor of the thousands of exceptional instances, is as real and tangible, by the actual presence and communion of those who have passed through sive belief in the oldest settled parts of the world. The Chinese, Greeks, Romans and Arabians, very many of them have long cherished the common faith that the inhabitants of the material and spiritual worlds often meet: millions that deny it in the philosophy or religion of their lives confess it by their fears. The holy books of all nations are simply accounts of the spiritual experiences of men, and must be judged according to the enlightenment of men when they appeared. The bible among Spiritualists is not regarded as having been written by the finger of God, but as the recorded history of tribes, nations and individual experiences during great periods of past time: the statements in it that are in accord with other human experiences of a similar character that happened elsewhere, they believe and accept -those to the contrary they reject. In his primitive condition man could not comprehend the many phases of phenomena to be witnessed as he does now; in his early experience any occult force or spiritual phenomenon was regarded as a direct manifestation of God to demonstrate to his creatures his pleasure or displeasure at their conduct.

The following condensed points taken from the bible constitute the only evidence of a future or life after death that is to be found in religious teachings, such being the fact the last people in the world from whom Spiritualists should expect opposition are the Christians.

BIBLICAL SPIRITUALISM

in many particulars is similar to its modern prototype. Prophets, seers and miracle workers were spirit mediums. Adam, Noah, Abraham, Moses, Solomon, Lot, Daniel, Eliphaz, John the Baptist, Jesus, Peter, Paul, John the revelator, the woman of Endor, and Mary the mother of Jesus, all heard voices, and some of them saw beings that there is no rational way of accounting for except on the Spiritualist theory. Angels, bearing the form of men, talked with Lot, Abraham, Daniel and Eliphaz the Temanite; Isaiah and the prophets had visions in which human forms were seen and voices heard. Samuel when a boy conversed with a spirit: after he died Saul sought to communicate with him and succeeded in getting a remarkable commun-ication and test of his identity through the woman of Endor. Saul saw Samuel with a full knowledge of his personality; Samuel appeared to him through the instrumentality of the mediumship of the woman of Endor; he appeared wearing the same venerable and majestic expression, and speaking in the same dignified and authoritative manner as was his habit when a judge and prophet. His appearance and communication to Saul was for the moral benefit of the nation over which he had ruled, and for the world. Moses, who had been dead 1,500 years, and Elijah for 900 years, were seen talking with Jesus on Mount Tabor: they talked about the death of Jesus which he should accomplish at Jerusalem. "They appeared in glory;" this is attested by Peter, James and John. Moses appeared as Moses, and Elijah as Elijah. How did they know these men by name who had been dead to the mortal world so long? The It affirms that the idea of the guardianship of angels is intuitive to the human family in its higher form of development; out of this grew the idea of the communion of saints,

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reaches more definite conclusions in a few moments than reason does in many hours. By it the naturalist, geologist, and botanist, with a single bone, piece of rock, or sprig of a tree or leaf of a plant, will describe or draw the outlines of the fish, bird or animal, give a history of an era of the world's formation. and describe tree, plant and fruit. Why should not this faculty be trusted in spiritual matters as well as in other directions? This quality of comprehending great and important truths and facts from very limited data, in spiritual matters, is more frequently manifested by women than men, but it crops out clearly with many of the poets and preachers of modern times.

There are but few mothers whose thoughts are all of maternal tenderness when they lay their babes to sleep, but feel that there are guardian intelligences unseen by mortal eyes who are watching and exercising a protecting influence over helpless innocence. Morally, in all the various systems of religion there is not a belief more potent than this: men of stern worldly natures may question the possibility of it, yet the majority of them will tell their children to trust in and believe the instructions of their thoughtful mothers.

The following selections are from persons who knew what they felt and said by intuition:

"In early life with all our friends around us, hearing their voices and cheered by their smiles, death and the Spirit-world are remote, misty and half fabulous, but as we advance in our journey and voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hillside of life, the soul by a necessity of being tends to the unseen and spiritual, and pursues in another life those it seeks in vain in this. One of the deepest and most imperative cravings of the human heart as it follows its beloved ones beyond the vell. is for some assurance that they still love and care for us; in this belief, bereavement loses half its bitterness." "Are they not all min-istering spirits sent forth to minister to those who shall be heirs of salvation?"

"There are some spirits to whom so far as enjoyment to themselves or others is concerned, this life seems to have been a total failure; a hard hand from the first seems to have been laid on them; they seem to live only to be chastened and crushed and we lay them away in solemn silence. This hard discipline has been the school and task work by which the soul has been better fitted for labor in the future life, which it enters blooming with power to do good.

"They still may move about our homes shedding around them an atmosphere of purity and peace, promptings of good, and re-proofs of evil. We are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How this thought should check and rebuke every worldly feeling and unworthy purpose and enshrine us, in the midst of a forgetful and unspiritual world with content and peace.

"Though they have risen and are crowned and glorified, still they remain to us, our assistants and comforters; in every hour of darkness their voice speaks to us. So we grieved, so we struggled, so we fainted, so we doubted, but we have overcome, we have obtained, we have seen and found all true, and in our heaven behold the certainty of thy own."

The Rev. Dr. Newman, at a funeral, used

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Tennyson expresses the spiritualistic faith in these lines:

> * * * Dare I say No spirit ever brake the band That stays him from his native land Where first he walk'd when clasp'd in clay?

No visual shade of some one lost, But he, the spirit himself, may come Where all the nerve of sense is numb: Spirit to spirit, Ghost to Ghost.

O, therefore, from thy sightless range With gods in unconjectured blies, O, from the distance of the abyes. Of untold-complicated change,

Descend, and touch and enter: hear The wish too strong for words to name; That in the blindness of the frame My Ghost may feel that thine is near.

How pure at heart and sound in head, With what divine affections hold, Should be the man whose thought would hold

An hour's communion with the dead?

In vain shalt thou, or any, call The spirits from their golden day, Except, like them, thou too canst say My spirit is at peace with all.

They haunt the silence of the breast. Imaginations calm and fair. The memory like a cloudless air, The conscience as a sea at rest.

But when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates, And hear the household jar within.

H. W. Longfellow has left us his intuitional conception of life after death in these lines:

Weep not, my friendel rather rejoice with me, I shall not feel pain, but shall be gone, And you will have another friend in heaven. Then start not at the creaking of the door Through which I pass; I see what lies beyond it. And in your life, let my remembrance linger, As something not to trouble and disturb it, But to complete it, adding life to life. And if at times, beside the evening fire You see my face among the other faces, Let it not be regarded as a ghost That haunts your house, but as a guest that loves you, Nay, even as one of your own family, Without whose presence there were something wanting.

Ella Wheeler indicates her faith in the spiritual philosophy in this poem, entitled 'Beyond ":

It seemsth such a little way to me Across to that strange country, The Beyond! And yet not strange for it has grown to be The home of those of whom I am so fond. They make it seem familiar and most dear As journeying friends bring distant countries near.

So close it lies that when my sight is clear I think I almost see the gleaming strand; I know I feel that those who have gone from here Come near enough sometimes to touch my hand. I often think that but for our veiled eyes We should find heaven right-round about us lies.

cannot make it seem a day to dread When from this dear earth I shall journey out To that still dearer country of the dead, And join the lost ones so long dreamed about; I love this world: Yet shall I love to go And most the friends who wait for me I know.

I never stand above the hier and see The seal of death set on some well loved face But that I think, "One more to welcome me," (Continued on Mighth Page.)

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FEBRUARY 27, 1886.

For the Religio-Philosophical Journal.

THE INDEPENDENT EXISTENCE OF THE HUMAN MIND.

BY ALFRED ANDREWS.

Does the human mind exist independent of a mortal body? Let us first see what mind is. Webster defines it as: "The intellectual part of man; the various mental faculties or their acts and exercises; the power of choice and determination; the heart or affections." To this, let us also add: it is that part of man that thinks, discovers, invents, reasons, un derstands, analyzes and synthesizes. It is intelligence that is human, and in its entirety far above and beyond the most intelli gent animal; that grade or quality of intel ligence that seems to be the product of the union of spirit and matter on the human plane; intelligence that is almost infinitely expansive and never complete; that can be imparted without, in the least; impoverishing the giver; that drinks from an exhaustless fountain; and is principally augmented by experience and the acquisition of knowl edge

How does mind manifest itself? It cannot be seen, heard or felt. Primarily, it acts through the mortal body, by motions, gestures and attitudes; by speech and sounds; by looks and appearances, such as smiles, by looks and appearances, such as sinces, blushes, etc. Nearly all the acts or motions of the human body are caused by mind, ex-cept, perhaps, the involuntary acts; there-fore, when the mind leaves the body, as at death, all motions cease. The manifestation through motions include many acts that are common to the animal kingdom, but besides these are the higher acts that show greater intelligence, such as the making of various structures, machines, instruments, pictures, etc. These are the embodiment of various ideas, many of them of great utility, beauty and magnificence. Mind manifests itself through motions of the hands, as in writing, drawing, the painting of pictures and the playing of musical instruments. It also manifests itself largely in sounds, as in speech or language, and in singing. It will of course, be conceded that animals and "blind forces" have no minds according to these definitions.

Thus we see what mind is and how it manifests itself through the human body; the finer the quality or the greater the scope of mind, the finer or greater the manifestations, a finer or coarse body not being a necessary factor in the problem. Perhaps this defini nition of mind includes some of the attributes of spirit, but it is difficult to define one, without including in part the other. At the first appearance of a human being

upon earth it seems to possess no mind, but only the germ of a mind. I am not aware of any proof of the existence of the individual human mind previous to its development in the individual human body. I therefore conclude it has no previous existence. These remarks may not apply to the human spirit, for that may have an existence, in a state of innocence and ignorance like the new-born babe, previous to the spirit's occupation of a human body.

There is, of course, a difference between the human spirit and the human mind; an idiot having a human spirit but little or no mind. Hence the conclusion that the mind is the product of the union of spirit and matter on the human plane. How far selfconscions existence is associated with or dependent upon mind, it may be hard to de-termine. Is a fool less conscious of existence than a wise man?

The next point to consider is when we find the manifestations of mind, or the embodiment of ideas, are we not compelled irresistibly to conclude that there has been at some time or is now, a human being, or beings, back of these manifestations or embodiments of ideas to cause them? perhaps, some being more than human. Many of the embodiments of ideas, as in structures, writings, pictures, etc., whose history is lost we unhesitatingly attribute to minds that have at some time existed, for we know that no animal or "blind force" could have produced them. Can the most intelligent animal write a letter or hold a conversation? Can electricity answer questions or play a musical instrument, unless under the control of a human being, or some greater in-telligence? The supposition would be ab surd What, then, is the evidence of the existence of the human mind independent of a mortal body? Surely, its manifestations independent of a mortal body. Can such man-ifestations be found? Are there any known instances of human ideas or intelligence not traceable to, or caused by, a mortal body Many will at once say, no; that is impossible. Others say, yes; thousands upon thousands of cases can be proved if human testimony is worth anything. Let us now look back along the path of history and see if we can find any traces therein. We find here and there cropping out in the remote past certain records of independent writing, such as the tables of stone given to Moses; the writing on the wall in the presence of King Belshazzar. We find many cases of independent voices; such as the voice to Adam in the garden; the voice to Moses on many occasions; the voice to Samuel; to Elijah; to Jesus often; to Paul, John and others. We have also in the his-tory of the Greek oracles frequent instances of independent voices. But some will say these were all of God, or supernatural. But so far as we can judge, these manifestations had all the characteristics of human intelligence, and when anything can be accounted for directly by human intelligence, is it not more rational to do so, than to call in divine or supernatural aid? Besides, in some of these cases the voice claimed to be human and was recognized as such. But many will say: "We have no confidence in those old records. Is there anything in later records, or in mod-orn times?" We answer, certainly; there are very many instances. We have numerous accounts at various times and in various places, of mysterious rappings and other noises that have answered questions; of musical instruments that have been played upon without mortal hands; of independent writings and voices, and other phenomena which have been proved to a certainty as not produced by mortal beings, although giving sure indications of human intelligence. Let us take as an illustration, a case of the much sneered-at rappings. Suppose you had an intimate friend, a soldier, or a drummer boy, who was with you in the war over twenty years ago, and whom you have not seen or heard of since. As you sit alone in your room with the door closed, you hear raps on the door. Is there anything ridicu-ious in those sounds? Not at all. The most natural thing in the world if some friend has come to see you. In response to the rape you say. "Come in." Nobody comes in; but more raps. You go to the door and open it, and find no one there; but hear more rape. This puzzles you and excites your curicely people if they were on i for it, if it is worth h thing to produce the raps, but still they lay aside all prejudice.

come on the door as you stand holding it. Perhaps you ask in astonishment, "What on earth can make these raps?" More raps! earth can make these raps?" More raps! Just then it may occur to you to say, "What-ever it is, make five raps?" Five raps are made. Then you say, "Make ten raps?" Ten raps are made. Then you say to yourself, "It seems to understand and answer my questions," and perhaps you unwittingly say, "Who are you?" The raps in reply drum out the tune, "Tramp, tramp, tramp, the boys are marching." Irresistibly you conclude in your mind that these raps are made by a human being, for no animal or electricity could possibly respond to your questions in such a manner, and so as to display intelligence of this character. Then you search again thoroughly to see if you can possibly discover whether anybody is playing a trick upon you. Nothing is found, while the raps continue drumming the tune on the door. You stand and try to think what this can mean, and perhaps go into your room and shut the door, and conclude you will let the matter alone as you cannot unravel the mystery. The raps, however, follow you and drum the tune on your table. As you sit thinking, the tune rapped out recalls to your mind your old friend, the drummer boy, for you remember he was always singing and whistling that tune, and it occurs to you to ask: "Is this my old friend, the drummer boy?" Before you have finished the question there comes a shower of raps, a regular tattoo, as if in gladness that you have discovered their cause. This surprises and delights you; but being of a cautious disposition you say you will test this matter, and you think of the plan of calling the alpha-

bet and ask the raps to spell out the name of the person who is rapping. You call the letters, and the raps spell the name of the drummer boy and tell many things about im that you remember, and also some things that you did not know, but that you afterwards find to be true, among them the time and place of his death which occurred vears before.

These facts convince you that these raps are made by the mind or intelligence of your friend, for the kind of information given identifies the personality.

Next take a case of independent slatewriting. You buy two new slates. clean them and place a crumb of pencil between them, and fasten them together securely. You go with a trusted friend to a certain person, a stranger to both of you. In his presence you sit at a plain table in bright day light, and without disclosing your names, you ask if any writing can be made between your slates which you continually hold in your hand. While you all sit around the table with the slates, and the hands of every one in sight, you hear the sound of the pencil asif writing. When the sounds cease you un-fasten your slates, and between them you find a message that could only be written by some intelligence that was not connected with either of the persons present-proved by the subject matter written on the slates, and which could not be drawn from the mortal minds present, having never been known by any of them.

Take next a case of independent voices. You invite a few intimate and trusted friends to the sanctity of your own home; such friends as would not cheat each other for anything in the world. You all sit in a quiet, passive manner and in a subdued light; and perhaps talking pleasantly or singing gently. Presently a singular voice is heard, in a whisper it may be, or a full tone. You all listen intently, and some recognize the voice and also the ideas expressed as those of a dear friend long since called aa, dut who asserts, "I am not dead dut alive," and who gives convincing tests of identity that cannot be disputed; and at the same time those who are addressed feel the soft, quick touch of spirit hands that melt away while they grasp them. Perhaps while all are singing, a peculiar voice is heard, singing with such a thrilling tone and expression that no mortal could imitate. Do honest and trusted friends try to play execrable tricks upon each other and trifle with the most sacred feelings? The conditions and manifestations are such that fraud is out of the question. Now these are no imaginary cases, but a description of hundreds of instances that have taken place in the presence of thou-sands of living witnesses. If one will take the time to read such book as "Footfalls on the Boundary of Another World," by R. Dale Owen; Barron Guldenstube's account of his experiences; "Psychography," by M. A. Oxon; "The Despair of Science," by Epes Sargent; Zöllner's "Transcendental Physics;" "Nine-teenth Century Miracles," by Mrs. E. H. Brit-teen th Century Miracles," by Mrs. E. H. Britten, and many others, in which the names of witnesses to the facts are given, together with the places where and the time when they occurred, so that in many cases they can be verified by living witnesses to-day. Published evidence can be accumulated to almost any extent; but there exists unpublished evidence many hundred fold more than of that recorded. In nearly every country of the world these phenomena are occurring, and any one so disposed can in-

The search for this hidden treasure is somewhat like the search for gold, which you do not expect to find as common as stones in the streets, but in little grains scattered here and there in favoring localities and among sand and dirt. You must dig over a great deal of dirt and rubbish to get a little gold, and after hunting a long time you may, perhaps, find a precious nugget that you have hoped for from the first. Just so in the search for this golden truth; you must look carefully and patiently, and under favorable conditions, a long time it may be, and get a little at a time, and among much that seems to be foolishness or nonsense; but after a while you will probably find the rich treasures you have hoped for from the beginning.

The pith or tests of all these facts consists of the human intelligence or ideas revealed that cannot be traced to any mortal being, even though they may occur in the presence of some persons rather than in that of oth-ers. If, then, these manifestations reveal mind or human intelligence, and are not produced by mortal beings, what is their source? Let us interrogate these intelli-gences, for, if they have minds they Surely can inform us who, whence, and where they they are. Their universal answer is: "We are human beings, or spirits who have passed through the change called death! We still live. We are in the unseen or Spirit-world, and can, under certain conditions communicate with mortals." This, then, answers the first ques-tion affirmatively. Mind does exist independent of the mortal body. It also affirms that if a man die he shall live again. Then a future life is proved, and if another life continues with this, is proved, why may it not be everlasting or unending? If these facts prove that mind exists independent of a mortal body, then they also prove that mind is not the product of, or dependent upon, the mortal body alone, as some materialists assume: but rather that the material body is the in-strument or organ through which the mind or spirit manifests itself during earth-life.

Again, let us look a little further in this direction and see whither this subject will lead us? If mind exists independent of a mortal body, because we find its manifestations independent of a mortal body, then does it not follow, that if we see the manifestations of mind far beyond the powers of the human mind, must there not, necessarily, be a superior or divine mind revealed or proved by its superior or divine manifestation? Or, else, if the human mind is infinitely expansive and endowed with eternal progression, may it not, in the unending future, reach a point where it would have the power to manifest itself with almost Godlike attributes, such as we see in the nature around us? Or, perhaps, the aggregate of all mind, or all intelligence and power with all its varied manifestations, may be summed up in the one word, God!

Yonkers, N. Y.

BRINGING HER BACK TO LIFE.

To the Editor of the Religio-Philosophical Journal:

I have noticed of late many articles floatng around among the newspapers, which indicate that there is great danger in premature interment. Among the many, one from the New York Tribune, illustrates the great danger to which all are more or less subject. It appears that an old professor of anatomy, who had been a demonstrator in the medical colleges of New York and Philadelphia for many years; was busily working on a man's heart, in the former city, which lay upon a marble slab before him, when a *Tribune* re-porter entered his office. "This is the finest specimen I ever saw of heart disease," he said, holding up the heart and gazing at it with unalloyed admiration. "It did very poor work for an unfortunate fellow, who was found dead in an ice-cart, and who was never identified. I would like to know the history of the man who carried such an imperfect organ around with him, but alas! he died and left no record behind except this mute piece of tissue to tell the story of his suffering. Science is thus always losing valuable facts through the oversight of individuals." The conversation turned after a time to the resuscitation of persons supposed to be dead. The surgeon remarked: "No doubt there are cases in which people, under the influence of a trance, have been dutifully buried by their relatives and friends. Bodies have been exhumed soon after being laid in their narrow cell and have given unmistakable evidence of a return to consciousness in the coffin. The flesh had been found to be scratched, and skin and tissue have been found under the nails. Hair has been seen in coffins that was evidently pulled out after burial, and bodies have been turned over and in a contorted state. "I remember a case of my own. I had been treating the wife of a dear friend of mine for some spinal trouble. She lingered along for days and months without permanent improvement and I was much puzzled. She lost strength, became much emaciated and was finally unable to walk. She remained in a half-reclining position day and night, in bed or on an adjustable chair. One morning my friend hastened to my office and announced the death of his wife. He said she was quite bright in the evening, but after a while became drowsy and fell into a deep sleep and died without a struggle some time during the night. The next day I went to my friend's house and saw the body. It was in a room on the top floor, and the weather being cool, was not on ice. The face had an unusually natural expression. Its appear-ance surprised me somewhat. The body was cold and stiff, but there was an indescribable something about her condition that led me to doubt that she was dead. She was to be buried the next day. The more I thought over the matter the stronger became the conviction that she was alive. I told her husband that perhaps she was in a trance, and advised that she be kept until mortification set in, which would be a sure indication of death. He gladly acquiesced and the funeral notice was countermanded. "For three or four days I endeavored to resuscitate her by the use of electricity and other means, but the most persistent efforts failed to reveal any signs of life, and finally I gave up trying to do anything and resolved to wait for what might happen. The days passed, and it was a weary work and wearing on the nerves to watch the body in suspense. The neighbors interested themselves in the case and went so far as to call the attention of the Board of Health to the fact that a dead woman was being kept without burial, and as I had already given a certificate of death, it required considerable persussion and influence to convince the authorities that I had not suddenly become idiotic and was keeping the body out of the grave out of pure whim. I visited the house several times daily, and carefully inspected the body every time. As the days passed and not a spot or sign of decay appeared upon any part of the snow-white body. I felt that the

chances were increasing daily in favor of life, but every one else was losing confidence, and the dead woman's relatives and friends pleaded with her . husband to have the body buried, and he was more than half inclined to accede to their wishes. The blind followers of custom would bury a person, dead or alive, within a certain number of days.

"The clamor for her burial grew stronger until the twelfth day, when the nurse who had been employed to remain with the body, and who believed it to be dead, was startled just before daybreak to see the head turn to the left side, and the right fingers twitch convulsively. The nurse screamed and aroused the husband and the other people in the house, who came rushing into the room. They saw the head turned and the clenched fist. and listened to the nurse's story. A bright light was brought and held close to the body. The expression on the face was unchanged, but every one saw that there was a tinge of red in the cheeks. I was sent for. but could not go to the house for several hours, and when I did I found the hand relaxed, but the head remained where it had been moved. There was no pulse, but the tinge had deepened in the cheeks. I was satisfied that she was in a trance, and that the force that was holding her in that con-dition was breaking up. I plied electricity vigorously again, and subjected the body to a severe rubbing without inducing any marked change.

"In the afternoon, toward night, the head suddenly moved again from side to side, and when it stopped the eyes were wide open and staring vacantly. There was no sight in them. But from that time the convulsive twitchings of the body became more frequent, the skin became more lifelike to the touch, and after the free use of hypodermic injections of whisky I was delighted to hear the heart flutter and faintly beat. Heat and other agencies were employed to increase the heart's action, and after a time the woman's chest heaved regularly in breathing. The body gradually grew warmer and the action of the vital organs assumed the normal state. Consciousness came at last and was shown first by the woman suddenly raising her head, resting it on her hand and asking for some water. She soon recognized her family and friends, and spoke of events without any knowledge of the long lapse of time. In a few weeks she was well and strong again, every trace of the spinal complaint having left her, and she is alive today. Her mind has always been a perfect blank as to any impressions received while in the trance. She has no recollection of passing into or coming out of this state, but has never ceased to express her gratitude for being kept out of the ground. How many people have been buried while they were yet alive no one can tell.

What are the tests for death? There are many of them. A looking-glass held over the mouth is frequently used. If no moisture appears on the glass the person is pronounced dead. Electricity, it is said, applied to certain parts of the body in life will pro-duce effects that cannot be produced after death. If blisters cannot be raised upon a body, most surgeons say, it might as well be laid away. There are plenty of other things that are looked upon by the people as sure signs, but so far as my experience goes I know of but one infallible sign, and that is decay, and the friends of a supposed dead person, who drops off suddenly, should take pains to see that putrefaction has begun before allowing the body to be buried."

AN OHIO WOMAN WHO NARROWLY ESCAPES BEING BURIED ALIVE.

Power and Importance of Thought.

The qualities and properties of the inner realm of our being, so long obscured by the prevalent habits and customs of our daily lives, also by the wrong interpretation of our education, have never at any moment in the experience of humanity had such attention paid them; and as a result of this study and observation many are awaking as from a night-dream, and the spell of a fairy enchantment, to set their house in order, and adjust those powers and forces to the regulation and guidance of this present life. At one time Spiritualism was sneeringly called by the living mouthpiece of Christendom, " The Religion of Ghosts," as only adapted to the brains of a few half-frenzied, scarcely material creatures. Now, people are waking to consciousness of a new life, and calling forth energies that have long been buried, and made "occult" through the devices and sub-tlety of priestly and kingly craft. In this region of spiritual activity sufficient evidence and power is found wherein the brightest hopes and surest aspirations after futurity may rest; and at any moment a system of divinity, a most successful and powerful propaganda, may be launched forth to meet the progressive thought of the age.

As a beacon light across the the dark waters, and a guiding star to human life in its wanderings, is the present beautiful and glorious work of Spiritualism; to reveal the nature of the hidden life, whose myterious movements occasion the confusion and pain that are found in society, because of the unnatural and untruthful system of living; and unmask the falseness in Church and State, so that the right and appropriate claims of ex-istence may come direct home to the mind and heart of the people. One thing is beau-tifully clear in this spiritual resurrection, and that is the acknowledgment of the power of thought, the establishment of this grand prerogative of man's nature, on the throne so ruthlessly overturned centuries ago, is certainly a most hopeful sign. Thoughts are recognized as substances,

and can be freighted with the most cheering love and sympathy, or sent on errands of mischief, sorrow, pain, or even death. To know and utilize this power aright is a bounden duty before every Spiritualist, and the weal and woe of our life here centres in this sim-ple fact. "Bless and curse not;" recorded in olden times, stands forth even more distinctly now, with the revealments of the spiritual philosophy as the golden rule of life; and as we strive to follow it out so will life he enriched and the heart contented.

It is a fact that an evil wish has many a time rankled in a human heart like a thorn in the flesh, causing pain, disease, and even the dissolution of the body. A person once told me a story of how he sent an awful wish, bound in all the strength and fury of his will, to another who had simply offended him, and the terrible consequences which followed this act tormented him for years. Almost at the very moment of conceiving this wish, the individual thought of was taken ill with a serious and alarming disease, and in two days the spirit had left the body. I said there might have been some natural cause or incident apart from this to cause this sad event. No! he firmly adhered to the statement, and had lived only afterwards trying to amend the cruel act in blessing others

This thought realm is the gathered treas-ure-house of all future work, and, in fact, the very embodiment of our spiritual nature, or such from which we build up the substance of our individuality hereafter. Let these thought-bodies be winged messengers of gnt. While we do our duty here, and when unclothed of our earthly body may we be clothed upon with those spiritual garments of shining purity. Again, look to Nature, the outer thought of the inner and celestial universe, all controlled by our Father God; every function speaks kindness and love, and in no sense acts capricionaly or unjustly, and resteth not, day or night, ever seeking the reconciliation and advancement of the creature.--A. DUGUID in Medium and Daybreak.

vestigate and test them for himself. Some would say that if these things are all enuine, they are the work of the devil. Well, if so, he must be a good devil, for he advocates the highest kind of morality, and continually urges investigators to good deeds, and at the same time giving strong evidence of human identity.

There are but few progressive minds who now believe in the big devil myth, that idea being a relic of the past. The devil scare-crow is "played out." Others allege that these occurrences are all caused by trickery and fraud. Perhaps some things of a somewhat similar character can be produced by chicanery. Would you, therefore, reject the genuine? The imitation of anything proves that there is a genuine article. Rogues do not counterfeit spurious money or bills on a broken bank. When there is bad money in existence you do not refuse all money, but take more pains to see that you get good money. Do the same in investigating this subject. Again, some will say this is all mind-reading, or that it comes from the minds; of the persons present. Well, in some cases this may possibly be an explananation, but in very many instances the information could not possibly be taken from those present, because it had never been in their minds. In numerous instances the mortals present have disputed and doubted the information and facts given by the unseen intelligences, but afterward have found them to be true. All the facts fit in completely and rationally with the theory of unseen human intelligences as the source of the ideas given. There is an abundance of such phenomena that is attested to be genu-ine by an overwhelming amount of testimony. There is enough trustworthy evidence of genuine phenomena of independent writing, independent voices, rappings and similar marvelous things to haug thousands of people if they were on trial for murder. Seek for it, if it is worth having, and be sure to

A SHALE LEVEL OF ANT A COMPANY

A remarkable instance of suspended animation, with a narrow escape from horrible death, occurred a few days ago at Jethro, a hamlet on the eastern outskirts of Wellsville. O., the particulars of which were disclosed Feb. 13. Two weeks before that date, a Mrs. Raymond, of that place, while visiting her daughter in Allegheny City, was stricken with what was supposed to be paralysis. After a week of intense suffering she improved sufficiently to allow of her removal to her home at Jethro. The day after arriving she was taken with a relapse, and continued to grow worse until Wednesday Feb. 13th, when she died, as was supposed, the doctor having pronounced life extinct. Friends and relatives of the family were notified by telegraph of the demise; the services of an undertaker were secured; the body was prepared for burial, wrapped in a shroud and placed in the parlor to await the arrival of the coffin. A friend of the woman, who had arrived from a distance, had occasion to enter the room where Mrs. Raymond had been laid out, and approaching the body thought she discovered traces of animation in the lifeless form. She made a more critical examination and discovered unmistakable evidences of vitality. The muscles of the face and eyelids occasionally twitched, the eyes partially opened, and faint respiration was noticed. The woman instantly gave the alarm, and the room was soon filled with friends, who discovered the same indications of returning life. Physicians were at once summoned, and every known restorative applied in hope of saving her life. After three hours of vigorous and unremitting attention—hours that seemed interminably long to the family—the lifeless form was restored to consciousness. She slowly and languidly opened her eyes in perfect amazement, curiously surveyed her surroundings, and in a few minutes feebly asked in a scarcely audible voice the cause for the unusual commotion, and inquired how she came in possession of the unique garb in which she was clothed. The situation was explained to her, when she replied that while in her comatose state she imagined she had fallen into a deep, refreshing sleep. Mrs. Raymond is improving slowly, with fair chances for recovery. Her escape from the horrible fate of being buried alive was very narrow. She had been in a state of insensibility for two days, the body was cold and clammy, and respiration had to all appearances ceased entirely. In a few hours more the woman would undoubtedly have been buried.

These two interesting narrations show that physicians should exercise the greatest caution in all cases in deciding whether a person supposed to be dead is really so. No doubt hundreds are buried in a trance state. New York City.

Almost at the same hour that young John . Randall shot himself in Baltimore his father died in St. Elizabeth's Asylum for the Insane. He was a retired army surgeon and was eighty-one years old. Father and son were buried together at their old home, Annapolis.

Horsford's Acid Phosphate. IN CONSTIPATION.

Dr. J. N. ROBINSON, Medina, O., says: "In cases of indigestion, constipation and nerv-ous prostration, its results are happy."

MESMERISM.

In the "Proceedings of the Society for Psychical Research" just published, there is an interesting paper by Messrs. Myers and Gurney on Mesmerism, on which I would offer a very few remarks. At p. 416 would offer a very few remarks. At p. 416 an instance is given of supposed mesmerization. at a distance of twenty miles; but as "it had been previously arranged with the man's master when the attempt should be made," I think the instance can scarcely be accepted as a demonstration, for it is impossible to assert that the master, who was close to the subject, did not by will or expectation himself produce the effects recorded.

Mesmerization at a distance of twenty miles or more is of extremely rare occurrence, and when it occurs, except when there is "adept power," probably requires the as-sistance of "intelligent forces" external to the will of the operator.

That such "Intelligent forces" who lend themselves to mesmeric operations do exist was lately shown to me in a remarkable manner.

A lady mesmerist of great power, having put out her whole energy in an attempt to raise the vitality of an aged patient, became so exhausted that she fell to the ground in a swoon, and being taken home, remained in a very feeble state for weeks.

During this illness I frequently mesmerized her with excellent results, and one day she said to me, being habitually clairaudient. "My spirit friends say to me that they will help you with the case you are so interested

in, and go with you and give you power." At this time I was engaged in mesmeriz-ing the most intense case of neuralgia I had ever experimented on. The neuralgic attack returned to a day every fortnight and lasted forty-eight hours without intermission of pain and with constant nausea and vomiting, during which period the patient could not retain any liquid or solid food or get any

I failed to cure this case; but I often gave relief to an extent which astonished and delighted the whole family, including two sonsin-law of the lady who were engaged in the practice of medicine.

The curious matter, however, was this: that on three or four occasions the "spirit friends" of my mesmeric patient kept their promise, and manifested their presence by a succession of raps on the wardrobe in the bedroom. These raps were heard by myself, by the patient, and by her daughter; the patient and the daughter expressing great sur-prise at the sounds. The raps were peculiar, exactly resembling the quick fall of succes-sive heavy drops of water on a leaden flat overhead, and were exact repetitions of the raps I heard in the mesmeric lady's house, which was five miles distant from the house of my neuralgic patient.

I could not be mistaken as to these peculiar raps, and they certainly did not, in the

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first instance, come to my expectation, as I regarded the promise of "the spirit friends" as one not at all likely to be audibly carried out, and I may mention that these raps ceased to attend me when I ceased to attend the

en to attend me when i ceased to attend the mesmeric lady professionally. As to the remarks, p. 415, of the "Proceed-ings of the Society for Psychical Research" as to the exercise of the will as a factor in mesmeric cures, where it is said, "Elliotson on the other hand asserts that his own manipulations were often successful, however mechanically and inattentively carried out, I would remark that the will is a most important factor in mesmeric healing, judging by my own experience, but the will need not be intense, but simply the quiet will, as it were, of quiet belief, and it will be seen that Elliotson, while professing to operate me-chanically, was all the time operating in the belief that his manipulations would be suc- from the university, except that its instruccessful, and so far he was directing his will power on the patient .

I may add that Elliotson ultimately held the psychologic theory of mesmerism as held by almost all practical mesmerists.

With regard to Elliotson himself, it may interest some of your readers to know that interest some or your readers to know that although he was for many years an avowed materialist, he ultimately became converted to a belief in Spiritnalism, and spending a great part of his time in the study of the Bible, he, during the latter years of his life, became a sincere Christian, and died a be-liouer in the bistoria Jams and his mircoulliever in the historic Jesus and his miracul-ous works.—G. W., in Light, London.

Woman and the Household.

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

WOMAN'S WORK.

Let her not lift a feeble voice and cry, "What is my work?" and fret at bars and bands, While all about her life's plain duties lie, Waiting undone beneath her idle hands.

The noblest life oft hath, for warp and woof, Small steady-running threads of daily care; Where patient love beneath some lowly roof, Its poem sweet is weaving unaware.

And soft and rich and rare the web shall be, O wife and mother, tender, brave and true, Rejoice, be glad! and bend a thankful knee To God, who giveth thee thy work to do. Ellen P. Allerton.

Mrs. Helen M. Gougar is in Kausas speaking on woman suffrage and temperance. She will be remembered as the one who defeated the whisky ring in Indianapolis, which tried to ruin her character.

Dr. Alice B. Stockham of Chicago, has been engaged to edit a health department in the Minneapolia Housekceper. She is an able writer on medical topics, and the author of Tokology.

Mrs. E. Powell Bond is the unanimous choice of the Florence Free Congregational Society for its speaker for the coming year.

Miss Kate Prehue, editor of the Eagle Grove, Iowa, Times, prints her paper herself on a hand press.

Mrs. J. W. Stowe of San Francisco, who lately edited the *Woman's Herald of Indus-*ry, is now conducting a business college for twomen.

The Women's National Press Association was organized at New Orleans last winter, and now numbers more than three hundred members.

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Mrs. McClelland and other artists, all women, have carried out the entire decoration of some of the dining cars on the Great Northern railway, running between Leeds, Lon-

the church. They all alike make the un-warrantable assertion that every step of pro-gress in woman's condition should be attrib-under the term "spirit manifestations." Such the church. They all alloe make the un-warrantable assertion that every step of pro-gress in woman's condition should be attrib-uted to the Christian religion; and yet, now for the first time, according to the above item, the Episcopal Church confers on woman the dignity of a member of the vestry. This abure how hed its above for conturios he church has had its choice for centuries between devout women, who were communicants in high standing, and 'worldly-mind-ed,' 'ungodly,' men outside, and has always chosen the latter."

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The sixth annual report of the Society for the Collegiate Instruction of Women at Harvard, shows that \$12,000 have been paid toward the building and land, which are to cost \$20,000. When the endowment reaches \$100,000, the society will be incorporated into the university. At present the Harvard Annex, as it is called, is entirely separate tors are taken from the university faculty. This year there are fifty-four students in the annex, most of whom are from Massachusetts, though they come from States as far distant as Minnesota and Texas. The Annex may be said to be almost upon a permanent footing. It has its own rooms now, and it has many of the ablest of Harvard's instructors and professors. It has succeeded in in-teresting philanthropic men and women in the work, and its pecuniary standing is gradually becoming more and more solid.

A few months ago there was a dedication of a Woman's University in St. Petersburg. A cotemporary describes it thus:

"The building cost \$150,000, the money being raised by subscription throughout the empire. Even Siberia furnished for the purpose about \$8,000. This new temple of science for Russian women is handsome in style and finish, and in its heating arrangements and ventilation it surpasses any other build-ing in the capital, including the imperial palaces. In the building are six lecture rooms, each large enough to seat three hundred students, seven museums and laboratories, a library, two large halls, special rooms for president, physician and professors; a din-ing-room, kitchen and other apartments.

After the abolition of seridom, the women of Russia petitioned the Czar to open the highest institutions of learning to them. Only seven years ago, however, were they al-lowed to pursue a university course of study, and that in a private way. Nearly six hund red young women at once entered upon the pursuit of liberal studies, and up to this time over 2,500 women studied in the university. At the present time the women's university counts over seven hundred students and twenty professors who give instructions in literature, history, classical and modern languages, mathematics, astronomy, anatomy and physiology, zoölogy, chemistry, min-eralogy and physics. All these sciences are divided into three departments—literary, natural sciences and mathematics. The students are evenly divided between these departments.

SPIRITUALISM.

The Storey will contest now going on at Chicago, shows that Mr. Storey, the far famed editor of the Times, was a firm believer in Spiritualism, and that he frequently resorted to their healers for relief from bodily pain and to their trance mediums for spiritual comfort. His letters at a date three or four years before his death are saturated with references to the disembodied spirit which came and ministered to him. Mr. Storey's faith in Spiritualism suggests that the number of helievers in this doctrine is by no means confined to those who make open pro-fession. Many people believe who are afraid to let the world know of their belief, because of a popular idea that it detracts somewhat lic schools at Des Moines, Iowa, has under from one's influence to have it so said. There are believers here at Sterling who do not attend public services, and who say nothing of their belief publicly, but who consult medi-ums in private, and who in hours of confidence declare to their intimate friends that those they knew in life, and that are now dead, return to them, and in hours of silence and solitude come and minister to them. It has been estimated that as many as six millions of people in America are of this faith. Quite a large number reject any and all of what are termed outward manifestations, such as slate-writings, materializations, etc., but cling firmly to the opinion that the dead come back to earth and hold communion in words that cannot fail to be understood. Whatever the merits or demerits of Spiritualism, despite the fact that there are impostors who go round and with tricks of sleight. of-hand deceive the unwary or the simple, it is none the less true that there are thousands and thousands who are honest in their faith and believe as does the Christian or the Mahomedan, or the Buddhist, in his faith. Spir itualism has assumed such proportions and so many respectable people are in its ranks that it cannot be dismissed with a sneer, nor can every one who accepts it be called a crank. Many most sensible people are in its ranks, and it is unquestionably growing. Its teachers are many, and they adopt all known methods for the purpose of widening and extending their influence. The above from the Sterling *Gazette* is very similar in tone and substance to articles appearing in the country and city secular press all over the land. If to be a Spiritualist is simply to believe in the possibility of communion between the living and the spirits of the departed, then the Gazette is undoubtedly correct when it places the number of believers at several millions. It is also undoubtedly true that many hesitate to make public acknowledgement of their belief because of the disreputable character of some whose names have long been associated with this bellef and whose lives have been immoral, bad. Another reason why many fail to de-clare themselves Spiritualists is that the general public class all believers with frauds, impostors and cheats, who feed and fatten upon the morbid curlosity of the ignorant and the gullable, and along with fortune tellers, gypsles, astrologers and all that horde who live by their wits and thrive upon deception. There is still another class, much larger in every community than the unthinking would guess, who regard the subject, or at least their own experiences and belief, as too sacred for general discussion or conver-sation. If all these are to be classed as Spiritualists, then undoubtedly the number is great. Whatever the number, the discussion of the subject by Joseph Cook in his Monday lectures three or four years ago doesn't seem to have settled the question in the minds of many even in the churches, but has rather aroused curlosity and provoked discussion, until in response to the accumulating evidence of what many are firm in believing are undoubted proofs of spirit return, a spirit of investigation is springing up all over the land and the demand has become so strong

a society has existed several years in En-gland. One has been formed in Boston, another in Kansas City, and an other called "The Western Society for Psychical Research" was organized last May in Chicago, and includes in its membership clergyman, physicians, lawyers, college professors, journalists and business men of all shades of religious belief and disbelief. This society, like the others named, proposes to enter upon a patient, thorough and scientific investigation. What they will accomplish remains to be seen. The British society in the three or four years of its existence does not seem to have exhausted the subject, and there seems to be plenty of room for investigation by all the societies named. And just at present few who have carefully investigated seem to be satisfied with the materialist's reference of the whole subject to sleight-of-hand or mental hallucination-or to the old orthodox idea that it is all of the devil.-Ogle County (111.) Press.

Partial List of Magazines for February.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-millan & Co., New York.) Harry's Inheritance, by Grant Allen, opens this number, and is followed by Lifeboats and Lifeboat men, with several illustrations by C. J. Stainland. The frontispiec is a fine piece of work from C. J. Stainland's pen, entitled, Showing a Flare; Ulm, by Helen Zimmerman, has an illustration of the exterior of the Cathedral, Ulm, chol of the Fountain Fish-box; Aunt Ra-chel is the continued story, and it is follow-ed by A month in Sicily, and On the Cultiva-tion of Tea, and on Tea Customs in Japan.

THE FREETHINKERS MAGAZINE. (H. L. Green, Salamanca, N. Y.) Contents: The De-sign Argument, by B. F. Underwood; Elizur Wright, Robert G. Ingersoll; An Address, No. 11.; Women; The Marriage Question; The Crucifixion, by F. M. Holland; Overlook, an original poem, by Wm. L. Lloyd; Extracts from Letters; A Modern Queen of Reason, by Uncle Lute; A Freethinker; Editorial; Book Review; All Sorts; Freethought Directory.

THE PHRENOLOGICAL JOURNAL. (Fowler Wells Co., New York.) Contents: Medical Missionaries; Improve the Morals; A New Phrenology; Familiar Talks with Young Readers: The Stupidity of Sensible People; W. H. Vanderbilt; Notes in Science and In-ductory: Editorial Home dustry; Editorial Items.

NEW CHURCH INDEPENDENT. (Weller & Son, Chicago.) Contents: A New Year's Prayer; Letters on Spiritual Subjects; The Source of the Sun's Heat; Looking Back; A Bit of Chronology; Mind or Matter; Summary, etc. MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) Much good reading mat-ter on mental healing, fills the pages of the February number.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) Some of the best selections from European and American magazines are selected for this month's contents.

THE INDEPENDENT PULPIT. (James D. Shaw. Waco, Tex.) An extensive and varied con-tents make up this month's issue.

THE PANSY. (D. Lothrop & Co., Boston.) The stories and illustrations are of the usual standard.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the olice of the RELIGIO-FHILO-SOPHICAL JOURSAL.

PHYSICAL EXPRESSION: Its Modes and Princi-ples. By Francis Warner, M. D. New York: D. Appleton & Co. Price, S1.75. "Physical Expression: Its Modes and Principles," by Francis Warner, M. D., of London, Eng., is Vol. LL. of "The International Scientific Series." "In the arguments here used it is postulated as a working hypothesis, that all physical phenomena are due to physical causes. or necessarily follow upon certain physical antecedents, and that every physical change is due to a purely physical force," are words transcribed from the author's preface and when added to the title of this most interesting book, gives one an idea of the particular field of research the reader is to be led into in its study; for it is a book not only to be read but to be studied. We are glad to learn that the author looks upon this as a stepping stone to another volume where we may hope for broader views of the same subject. No one can read this book and not feel that indefatigable industry has been the author's constant companion in the preparation of its pages. He has carefully collated from the best writers such important facts and ideas as were useful; drawing from such sources as the writings of John Bulwer, James Parsons, John Gregory, Lavater, Sir Charles Bell, Spencer, Du Chenne, Tyndall, Ferrier, Darwin, Charcot, etc., classifying and arranging facts so obtained, and, adding thereto much new matter the results of his individual investigations. The author, perhaps, be-lieves with Tyndall that "all the philosophy of the forces belonging to the inorganic, that constitutes the mystery and miracle of vitality," for he says: "No attempt is made to form an idea of what life, nutrition, mentation or any other vital property, or process may be, the signs of vital phenomena are dealt with, not the living origin of these signs...... The primary assumption is made that mentation is dependent upon the physical structure of the body, and that the structure, properties, and function of that body are the result of external forces." It would seem that the conclusion must be made, upon these statements, that the author does not ex-pect any conscious existence after the disintegration of corporal tissue, and his line of thought, directly antagonizes the idea of an independent mind, entity playing upon the physical organs to produce action. It is well known that purely physical causes produce a large part of the expressions found in all na-ture, but it seems a great confidence must be had in analogy to conclude that all human action is pro-duced purely by physical antecedents. The author has prosecuted his labors in a truly scientific man-has prosecuted his labors in a truly scientific manner,-presenting fact upon fact as a foundation for his conclusions. He gives ample evidence of his in-timate acquaintance with the anatomy and physiology of animal and vegetable structure, and has drawn upon all nature for examples of expression. But we feel that the general subject has suffered by the total occlusion of any idea of mind independent of organized brain tissue. Abstract facts, however, are valuable, no matter what the theory be which may be tacked onto them, and the author has given them abundantly. While not accepting all the conclusions made we are perforce obliged to acknowledge a large share of them to be logical results flowing from facts existent. We may moreover, while ap-preciating the full value of this work keep in mind the nexibility of ending more important truths by the possibility of finding more important traths by prosecuting a study from within, out, rather than from without, in, as the author has done in this case, although we recognize the necessity of leading to the within by beginning the study from without. The work is particularly valuable to the medical profession, for in no field is the art of properly and comparison for in no field is the art of properly and accurately interpreting physical expression so essen-tial as in the medical; and we believe no previous work has so thoroughly and clearly covered the ground from the author's standpoint. The artist, the actor, and in short the student of human nature, will find in this book ample to compensate for its cost and perusal. Its size gives no idea of its im-mensity, nor its cost of its value. C. M. B. This is the best season in which to purify the blood, and Hood's Sarseparilia is the best blood purifier. 100 Dones One Dollar.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body. "Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned meup." MRS. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brackport, N. Y.

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Hood's Saraparilla is characterized by three peculiarities : 1st, the combination of remedial agents; 2d, the propertion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. "Hood's Sarsaparilla tones up my system, urifies my idood, sharpens my appetite, and purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hoad's Sursaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 139 Bank Street, New York City.

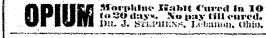
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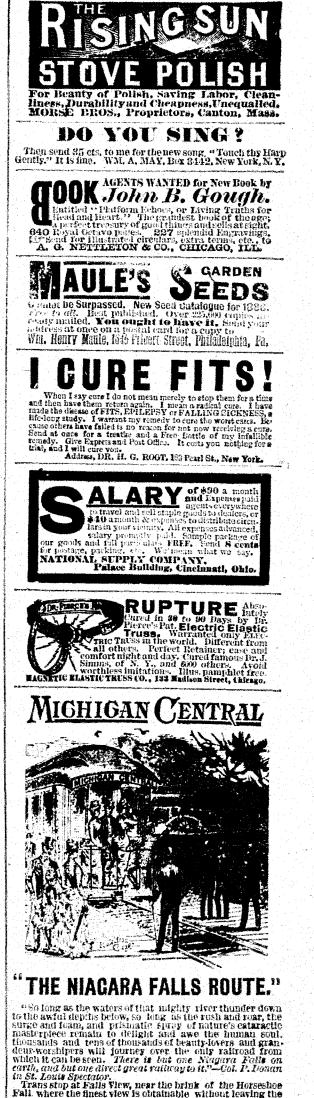
DEAFNESS NOISES IN THE CURED EARS,

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Sleeping with the neutrinopen is the faite of mil-hons. A very large preventage of all Tarcait transless are caused from the unfortunate healt, and all thrant transles are aggravated by it. Can the habit be broken? Yes, at once. With the above device it is to easible to she p with your mouth open. Pulmonary diseases are seidom found in noce breathers. Send for our circultur, which tells of some of the ter-rable diseases that are contracted by month-breathing. Doe Your Snore?

The shorer had only suffers personally, but becomes a ceneral disturber, is a month breather, and nothing but cooleg the month during sleep, and forcing into



don, Manchester, etc.

Mrs. L. M. Wilson, superintendent of pubher charge eight buildings, eighty teachers, and about four thousand pupils. Her salary is \$1.800 a year.

A lawyer declares that "previous to the formation of the Boston Lyceum in 1832, women did not attend literary or scientific lectures, and that the invitation then extended to them, was regarded as a novel and startling innovation. Until the year 1842, the old 'common law' still ruled supreme over women, and the wife was legally the 'servant' of her husband."

The society established at Bombay, for in-troducing into India English medical women, for practice in the Zenanas, have published their first report. It shows that over 200,000 rupees have been subscribed, a dispensary started, a hospital put under way, and that the two medical women have treated from one hundred to three hundred patients daily.

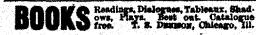
It is said that Mrs. J. G. Sarter of Meagher county. Montana, is a successful stock-grower. She was one of the pioneers of Smith River. In early days she used to ride wild bronchos, and round up and brand her herds of stock, giving every appointment of the ranch her personal supervision. She has a princely home located on Smith River, about sixteen miles from the Springs. Her fences enclose one thousand acres of meadow lands. The ranch is stocked with three hundred head of horses and one hundred and fifty head of cattle. The Montana papers boast of her as a woman of singular energy and business ability.

Miss Cleveland wrote this in the Youth's

Temperance Banner, nearly four years ago: "I wish some strong, bright angel stood before you just now, while you read, girls, to flash before you, as no words of mine can, the power you possess to help or to hinder the cause of temperance, to make you feel your responsibility, because you are girls, in the matter; to shudder at its weight, and to never cease trying to fulfill it! Doubtless you have heard a good deal about the value of your smiles; but do you know the value of your frowns? I wish I could make you feel the value of your frowns, and the importance of knowing just what to frown upon. What a man must do by a blow, a woman can do by a frown. When the time comes that the young man who now shares his time in your society and the saloon, who jokes about temperance in your presence, and takes a glass socially now and then, is made to feel that these things can not be if you are to be his companion at party, ride or church; that good society can not tolerate these things in its members; in short, that this kind of man is unfashionable and unpopular-then alcohol will tremble on its throne, and the liquor traffic will hide its cancerous face.

The Index comments in this wise upon an extract from an exchange: "Mrs. Vinnie Graff and Mrs. M. C. H.Baker have been admitted as members of the vestry at St. Luke's Protestant Episcopal Church, Chad's Ford, Delaware county. They are the first women to hold such office in the Episcopal Church of the United States. Quite a number of land and the demand has become so strong learned bishops and divinity doctors have upon men of science, and of well trained preached sermons and written essays of late, minds, that within the last year or two soci-to show the dignified position of woman in stice have been formed for the investigation

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FEBRUARY 27, 1886.

Keligio-Fhilosophical Journal

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient possage is sent with the request.

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

CHICAGO, ILL., Saturday, February 27, 1886.

Life Gaining, Not Losing.

It is a prevalent idea that length of life is decreasing; that there are fewer old persons than formerly, and that health and vigor, and the capacity for enjoyment and for work of body and brain which go with them, are on the decline. This erroneous impression is a result in part of the hopeless old dogmas of Adam's fall and man's total depravity, which are well fitted to fill a wicked world with hopeless pessimism. If it be true civilization is a failure and all modern improvement harmful to man. We had best go back to savage life, or at least give up railroads, daily newspapers, great public librafortunately growing better and more read and go back to thoughtless ignorance of the "good old times." The doctor had better go his rounds with big saddle bags filled with calomel and jalap, with his lancet ready for the bleeding and purging process. But Adam's fall was a fall up, and man gains with the ages. Depravity is bad enough, and sin strong enough, but the one is not total, and righteousness is stronger than the other. Evolution means unfolding power and harmony of body and mind, and that is the divine plan. As for length of life we must leave that with the suggestion that the late Census Reports, as well as the newspapers, tell of many aged one error of those days we are outgrowing, and it was the error of ignorance. Precocity is decreasing. The excellent annual report of the Massachusetts Board of Education shows a marked decrease in the number of young children in schools, the old forcing process is going out and slower growth is giving sturdier plants.

Court at forty-four, giving him in James Iredell, a colleague who was only thirty-nine; that New York, in 1784, chose Bufus King, a carpet bagger from Massachusetts only the year before, United States Senator at thirty-four, and that almost two-thirds of his original associates in the body were men under fits. fifty.

A revolution in public sentiment on this question has come about since those days, the extent of which is only appreciated when we compare the old state of things with the present, and find that, instead of nearly two-thirds of the Senate being under fifty, more than three-fourths are above that age; that the youngest judge appointed to the Supreme Court for half a century was forty-two, and the average age of the men elevated to that bench during the last half of our history has been fifty-six, against only forty-six during the first half; that the average age of graduation from both Yale and Harvard now lacks but a little of twenty-three years; that the course of study at the professional school takes three more years oftener than two; that the age at which children learn their A B Cs is steadily rising; and that the Secretary of the Massachuseits Board of Ed-

that the Secretary of the Massachusetts Board of Ed-ucation suggests the wisdom of forbidding their go-ing to school at all, unless it be to a kindergarten, before they are six years old. The intelligent modern parent recognizes precoci-ty in its true light, as something abnormal, and is disturbed rather than gratified at seeing any signs of it. The lesson has been so thoroughly learned that its effect is mathematically demonstrated in the parts dwindling number of belies to be found in yearly dwindling number of babies to be found in the Massachusetts schoolhouses, while the operation of the principle at the other end of the scale is as clearly shown in the higher age at which men now adaysenter public life.

It is both a striking and a significant fact that this revolution has been practically effected within the last half-century, and that it has gone along with the development of the railroad, the telegraph, and "modern improvements" generally. This is something more than a mere coincidence. We are wont to call this a fast age, and it is the conventional thing to say that the slower habits of our ancestors were more conducive to health and longevity than were more conducive to health and longevity than those of our day. But, in point of fact, men were not so healthy and did not live so long then as now. The reason is simply that the conditions of existence were not so favorable. Take the single element of locomotion. When we recall what a fearfully long and fedious and wearying journey it was fifty years ago for a man to come from Buffalo to New York by stereaceth and reflect that he can cover the four ago for a man to come from Buffalo to New York by stage-coach, and reflect that he can cover the four hundred and fifty miles to-day between sunset and sunrise, and have his regular night's sleep in a com-fortable car while he is doing it, we cease to wonder that the youngster of fifty years ago felt as though he must begin the work of life before he was really a man grown if he were ever to accomplish anything. The steam-engine, the telegraph, the fas mail, save so much time that the young man of to-day can give years more to preparation than his grandfather did, and yet have accomplished more by

the time he is fifty. The records of Yale College show conclusively, not only that graduates now stand a better chance of reaching old age than in the eighteenth century, but also that they live longer after graduation than when the average age at graduation was much low-er. In the first half of the eighteenth century only 32 out of every 100 graduates lived beyond seventy, while among the alumpi whose deaths were report-ed during the last decade the proportion had risen to 40 out of every 100. Of 500 graduates in the earlier period, only 154 lived fifty years or more after lear-ing college, while of 500 graduates in the present century, 190 lived fifty years or more after graduation.

Anxious to Get at Bottom Facts.

An adventuresome clergyman named Barbee, of Nashville, Tenn., who is extremely anxious to get at " bottom facts," is reported to have offered to give \$10,000 to any believen ries, farm implements, stoves, etc. The farm- | in the faith cure who will cure by faith a er had better return to the old life of hard disease which a reputable practitioner protoil with axe and scythe and sickle; his wife | nounces incurable. If this inquiring and had better roast herself, cooking before the | truth-seeking divine will come to Chicago, old fireplace, and then go into an ice-cold he can have an excellent opportunity to not room to sleep at night. We had better give up only crucially test the pretended virtue of our books on health, diet and heredity, now | faith or mental cures, but every other ingenious method of relieving the ills of flesh known throughout Christendom. Those who believe that matter is simply a shadow-next to nothing-and sickness only a mortal error. and who propose, if allowed the coveted opportunity, to banish all diseases, however severe, are becoming too numerous to mention in a single issue of the JOURNAL. Some of them can be found occupying first-class offices, their surroundings genteel, and their minds apparently aspiring. One of them actually cured J. E. Woodhead, editor of Mind in Nature, of chronic dyspepsia that had rendered his nights hideons, and his daylight experiences exceedingly painful. Now he can eat with perfect impunity and sublime persons, more than in the past we opine; but | recklessness mince pie-of the nightmare kind: in fact, no ordinary or extraordinary article of diet formulated in accordance with Parisian taste, Irish accent or Welsh dialect, disconcerts his stomach now, and he would not be afraid to tackle quail on toast each day for the forthcoming year; in fact he considers himself not only cured, but feels that his hitherto refractory stomach has been taught a practical lesson which it will long remember. Mr. Woodhead is a careful observer and a student of nature, and his opinion may prove valuable to those who are endeavoring to reach dyspepsia through the mind. Mr. Barbee had better come to Chicago at once and bring his \$10,000 with him, either in greenbacks, gold, silver coin, or. accredited checks. The sick often suddenly recover when supposed to be dying by physicians, and it may possibly happen that the earnest prayers of some of our good citizens may be applied just at the critical period when a turning point" arrives, and the patient would get well anyway-in which event Mr. Barbee would lose his money. A patient was pronounced incurable by a prominent physiclan, who said that he could only live a few hours. As a dying request, the sufferer asked for some raw cabbage. It was given him, and it had a potent effect on his system, resulting in his ultimate recovery. It might be well, then, for this sedulous searcher after truth through the instrumentality of \$10,000 and the faith cure, to consider whether a case pronounced hopeless by a coterie of eminent physicians might not have within itself the germs of recovery, and restore the patient to health regardless of any decision of the doctors. The faith doctors in this city are in solemn earnest, and their trust in Jesus and God is really sublime. We give them credit for honesty, sincerity, an unselfish devotion to what they consider as right from their standpoint. They claim to have cured nearly every known disease, from a boil to spinal meningitis, and they assert that there is practically no limit to the influence of faith and prayer.

At a late meeting of the faith healers of this city at 15 Washington Street (as set forth in the Tribune), Mrs. Baxter was the principal speaker. She said that in England there is a sect of faith-believers numbering 10,000 or 12,000, who have for the last forty or fifty years prayed and read the Bible continually. In all that time there have been only two cases of broken bones, and these were caused by sliding. She urged every one present to take home a supply of faith. She used a striking simile, as follows: "We must put all our trust in the Lord as if he were a letter-box. Our trust in the Lord should equal our confidence in the post-office officials. We must put ourselves in his hands and leave ourselves there." The postage stamp is supposed to be faith.

A gentleman who was present said he had been suffering from Bright's disease of the kidneys for eight years. One of the best physicians of the city told his wife he could not live twelve hours longer. She told her husband and he begged God to cure him, as a testimony to the world of his power, and he was thoroughly healed. He awoke the physician-it was midnight-and told him of his wonderful cure. The doctor was very much astonished, but, after feeling his pulse, pronounced him well. A man suffering from muscular rheumatism induced by smoking was entirely cured of the habit by prayer only. Another had had a cataract in his eye four years ago. Mrs. Rollins had prayed for him not long ago, and the pain had entirely left him, but he could not see out of his eye yet. Mrs. Peter Brown was afflicted with deafness and had carried an ear-trumpet with her ever since she was a child. She also had salt-rheum externally and internally, which the best medical skill could not cure. Five years ago she began to believe in faith healing, and is now very well. A woman had suffered from bronchitis for three weeks and could eat no food nor turn in bed. She was cured by faith and scrubbed the floor immediately after.

We earnestly hope that Mr. Barbee, the moment he reads this article, will start for this city-not forgetting his \$10,000!-and faithfully try by various expedients, such as his versatile ingenuity and comprehensive intellect will suggest, the efficacy of the faith and prayer cure, in which we have as little faith as himself.

Release of Mrs. Lawrence Oliphant.

The pioneer Spiritualists among our readers will remember that brilliant speaker and inspired writer, Thomas L. Harris. His volume of poems, "Lyric of the Golden Age." had passages of great beauty, and his fine hymns are quoted in our church hymn-books. For a season he was an enthusiastic Spiritualist, and spoke to large and delighted audiences, having a reputation as a Universalist preacher. He was brilliant, yet not always balanced, fond of mystic splendors with a tinge of refined sensuousness, and he felt that his "mission" was to be the spiritual high priest of some new dispensation. He started the "Mountain Cove Community" among the Virginia hills, and a goodly company of men and women spent there some time, and toil, and money with unsatisfactory results. He then started a community near the Lake Shore Railroad, at Brockton. between Buffalo and Dunkirk, with a like effort in California, and drew around him some followers who were willing to recognize his spiritual leadership and autocratic authority. Among them were an Englishman and his accomplished wife, persons of wealth and culture who were made to submit to painful hardships in their enthusiastic discipleship. The Christian Union has the following kindly appreciative mention of the death of Mrs. Oliphant, a change which must have been release and the reaching of higher and truer freedom for this interesting woman. The New York letter of the Union says: The death of Mrs. Lawrence Oliphant, who was well known in certain circles in this city. recalls her very extraordinary career. She was a delicately reared, very gifted young woman, who had enjoyed all the advantages of select literary and political society in London. She fell under the influence of the founder of the Harris Community at Portland, Chantauqua County, in this State, and gladly laid aside all the trappings and associations of her former life, to go and devote herself to menial work in that society. Her husband left his seat in parliament, to sit at the feet of Mr. Harris. For some time he drove the station stage, and dressed precisely like a farm hand. Later, Mr. Harris despatched him to England; and he has of late years devoted himself to Eastern diplomacy and literary work. Mrs. Oliphant was sent to the far West, where she lived some time on a ranch almost without attendants. During her visits to New York, she always expressed a burning zeal for the cause to which she had devoted life and fortune. She was an earnest seeker after the higher life. Singularly fragile in appearance, she possessed an energy which carried her through many hardships. It is said that she figures as the heroine of her husband's last novel.

Joseph Cook's Boston Monday Lectureship.

The New York Independent gives two broad pages to a report of Joseph Cook's one hundred and seventy-ninth lecture in Tremont Temple, Boston; or rather it reports his 'Prelude, Interlude and Lecture," all in the pompous style of this champion of selfesteem. His assurance is great when it needs no real moral courage to "face a frowning world," but it wilts and withers away when the hot wrath of orthodox bigotry turns upon him, as it did after he told the honest truth about certain slate writing he saw at the home of Epes Sargent in Boston years ago. In a spasm of sincerity he told the truth; when the spasm was over and the muttered threats grew fearful, he backed down, and has been since, as he was before, the bitter and reckless enemy of Spiritualism, its angels transformed into foul fiends in his distempered imagination, and the transformation paying him in money and repute but bringing leanness to his heart.

It certainly does not raise our estimation of the Bostonians and others in that region, that a man so shallow and pompous-not without some research but with a conceit that far outruns his studies and makes his assertions doubtful-should gain such hearing among them, and be held as a teacher of the teachers, an instructor of the parish clergy who hear or read his inflated productions.

Perhaps Chicago might be no wiser, for Moody finds hosts of hearers with us, and we will give Boston due credit for not caring greatly for him. but we look to "the hub" for wisdom and fail to find it in Tremont Temple with Joseph Cook and his hearers.

In his Prelude to this last performance he thinks "our supreme task is the Christianizing of Christendom." This sounds well, but we want to know what sort of a process his Christianizing is, and we find that he don't want any fellowship with anybody that leans toward Universalism. The old name for the hot place is better for him than the cool Sheol of the new version. "The supreme need of the hour" is to hold on to the new birth, the atonement, blood and all, and repentance in good orthodox fashion, and he reaches this conclusion after a long array of pompous learning and quotations from wise expounders and confounders, which we spare our readers.

He is great in recommendations and shines in sage advice. He closes with recommending a list of "the twelve best books on revivals," among which we find Jonathan Edwards on a work of God. and Moody's Life and Sermons.

If Joseph Cook is the teacher of parish clergymen all over the land, how shall we guage the caliber of his pupils?

GENERAL ITEMS.

Col. Bundy and family arrived safely at Los Angeles, Cal., the 14th. John B. Gough, the temperance orator, is dead.

Mrs. Harris of Dubuque believes thoroughy in dreams. A handsome span of horses. buggy, and harness were to be disposed of by lottery, and she dreamed that ticket No. 75 drew the team. The next day she bought ticket No. 75, and when the lottery was drawn her dream came true.

The following speakers will officiate at the Anniversary Celebration of Modern Spiritualism, to be held at Louisville, Ky., in Liederkrantz Hall, commencing March 28th, to Sunday, April 4th: Samuel Watson, G. W. Kates. Warren Chase, Miss Zaida Brown, Miss Lizzie D. Bailey, Charles Dawbarn, Mrs. A. M. Glading, and A. C. Ladd.

Mr. Stead of Pall Mall notoriety, complains that while he was in prison the only man who treated him unkindly was the chaplain: but this was to have been expected. The government sent him to jail for trying to reform the nobility, and the parson doubtless hoped by hard usage to convince him that the way of the reformer is hard.

In January last, Mrs. W. Whitworth of Cleveland, Ohio, passed to spirit-life. Her husband, who has our sympathy, is a wellknown contributor to the RELIGIO-PHILO-SOPHICAL JOURNAL, and we hope that his knowledge and belief in the teachings of Spiritualism, will be a comfort and solace in his lonely hours.

A certain divine who had wandered in the course of his travels beyond the conveniences of the railroad, was obliged to take to a horse. Being unaccustomed to riding, he said to his host: "I hope you are not so unregenerate in these parts that you would give me a horse who would throw a good Presbyterian minister?" "Wall, I dunno," was the reply, "we believe in spreading the gospel."

Sydney Smith tells of the London banker and poet, Rogers, taking a violent cold at a dinner party. He sat by a large plate-glass window which he thought was open, exposing him to a dangerous draught. The window was closed, there was no draught, but his mind was so wrought on his body that his cold was real and severe. This case of mind sickness needed a mind-cure. We are not told that he got well when he found out his mistake.

Judge E. S. Holbrook lost some valuable . papers when his office was burned on Madison Street a few days ago. We are glad to learn that the Judge has lately come into possession of a competency-the result of a law suit which had been in court for fifteen years or more. The Judge's indomitable will, legal knowledge and perseverance finally brought him through safely. We congratulate him on his good luck in this respect, and hope that time and circumstances will deal gently with him in the future.

Another story of feeling in an amoutated limb comes from Byron, N.Y. Four weeks ago Dr. Townsend amputated Mrs. William Goodliff's leg just below the knee. The leg was buried, and the patient was getting well all right, except that she constantly complained that a corn on her departed foot pain-. ed her excessively. After three weeks of this kind of suffering, her husband dug up the buried member, and found that a bandage remained tightly bound around the toes, on one of which was the corn. He removed the bandage, buried the member in an easy and comfortable position, and since then Mrs. Goodliff has had no trouble with that foot or corn. It is said that the last appearance of Gen. Hancock on a quasi-public occasion was at the time of his visit to Philadelphia when he accepted the hospitalities of the Clover Club at its annual dinner. At that feast he was a glowing picture of health and manly robustness. His last speech was made upon that occasion, where was assembled the most brilliant gathering of statesmen, soldiers. judges, artists, editors and wits which ever graced a Philadelphia banquet. It was not often the old commander fell into personal reminiscences or chat about himself, but on that visit, before the entrance into the dining hall, a knot of acquaintances surrounded him in one of the parlors, where, in quiet converse with a friend, he gave himself up to an interesting conversation, in the course of which he related that he came to that city with a presentiment that this would be his last visit, and that he had but a short while longer to live. The matter was treated jokingly, and the gloom which for a moment clouded the General's face was quickly dispelled by the many friends who had brought him there only for enjoyment. The fight of the students at Harvard College to have compulsory prayers abolished is still being waged. The O. K. Society has drawn up a petition to the President and overseers asking that attendance at morning prayers be made voluntary and that some form of service other than that now in use be substituted for the present form. The petitioners favor the omission of all. extemporaneous prayer, and in regard to voluntary prayers they say "Even those who them selves attend prayers with pleasure, or who would attend them with pleasure if they were voluntary, feel that this pleasure is tainted by the consideration that they are not free. Even those persons who look on prayers with a certain favor feel that to make them compulsory is wrong; that there is nothing in public prayers so natural and so necessary that it should be a student's duty to attend them. No one thinks of assigning as a reason for making attendance at prayers compulsory the only reason that would have had any weight with those who established these prayers in the beginningnamely: that public prayers is the only seemly way for a student to begin his day, and that in trying to evade it a man tries to evade his duty to God and to himself."

The New York Evening Post makes some good suggestions from the facts of this report. It says:

The average American of the eighteenth and the first part of the nineteenth century learned his al phabet earlier, started in his career younger, and if he did not live faster, certainly died sconer than the average American to day. Nothing strikes one more forcibly in reading the biographies of men who lived anywhere from fifty to one hundred and fifty years ago than the infantile age at which they were encouraged, if not required, to commence study. "He was able to read the Bible correctly and fluently at four," is the not uncommon statement about the subject o such a work. Started thus early on the road o learning, the boy was never afterward allowed t lag. If his parents planned for him a course at Yale or Harvard, he scarcely needed to reach his teens to become a freehman. Timothy Dwight, afterward President of Yale College, had completed his seven-teenth year only about three months before he became B. A. in 1769, and cases occurred both before and af-ter his day when a "man" was still in his seventeenth year at graduation. Eighteen or nineteen was a common age for leaving college and that, too, after four years of hard work. Leaving college the youth straightway devoted himself to preparation for his profession. A couple of years usually sufficed for this, and Jonathan Edwards, after such a course in theology, began preaching in the summer of 1722, some weeks before he had reached the age of nine-teen. Cases like those of Edwards and Dwight were exceptional, it is true, but it often happened that the preacher was ready to be "settled" over a church or the lawyer to appear in court, by the time that he

Probably nine persons out of ten have the idea Probably nine persons out of ten have the idea that the meen who carried through the Revolution, and established the government of the new nation, were venerable worthics. First impressions are al-ways apt to be lasting, and those familiar pictures in the school histories of the staid looking gentlemen whose hair appeared white with years, if it was re-ally nothing but a powdered wig, were certainly calculated to give a pretty uniform effect of great age. It is therefore with no little suprise that most people learn that Washington was but forty-three when he became commander-in-chief of the patriot ermy; that Jefferson was only thirty-three when he when he became commander-in-chief of the patriot army; that Jefferson was only thirty-three when he wrote the Declaration of Independence; that more than helf of the thirty nine delegates to the conven-tion of 1787 who signed the Constitution were under facing dive, while a dones of thom ranged from thir-mental down to twenty-five, and only four had. shery of the Treasury at thirty-two, Oniof Justice of the new Supreme

Here is a free translation of a letter in Latin, by John Calvin, in "Mossheim's Miscellanies,"-good church authority, which we take from The Interior. Its brutal and reckless spirit is plain, and needs no comments. He writes of the death of his victim. Servetus: "Lest worthless fellows should make a boast over the senseless stubbornness of this man as if he were a martyr, his death was marked by a beastly stupidity, which makes it no slander to say that, in the matter of religion, he was wholly without sincerity. When sentenced to death, he stood for a time as if avercome with amazement: then beiched forth deep sighs; then howled like a maniac; his terror continuing until at last he bellowed forth in Spanish fashion, ' Mercy! Meroy!" "

Walter Howell seems to be giving excellent satisfaction at Ottumwa. Ia.

Mrs. E. M. Dole will return from her Western visit on March 1st, and can be found at her residence, 105 Walnut Street.

It is said that Dr. Dean Clarke gave great satisfaction in his recent lectures at Haverhill, Mass.

Mr. Eglinton, the English medium, has been obliged by severe illness to postpone his contemplated visit to Russia.

Wm. C. Waters, in writing, says: "No number of the JOURNAL could be more replete with interesting matter than that or Feb. 13th."

C. Fannie Allyn is speaking in Norwich. Ct., for February. She will be in Manches ter, N. H., the first two Sundays of March: in Springfield, Mass., during April.

P. H. Philbrook, editor of Problems of Nature, lectured before the Spiritualist Society at the Madison Street Theatre on Sunday last.

Mrs. R. C. Simpson left here on the 23rd for Milwaukee. Wis. She will remain there a few days and then return to her home at Hope, Dakota. She has had all the work professionally; that she could do while here.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Avenue and South Second Street. Alpha Lyceum meets in same place Sunday afternoons.

President Tuttle of Wabash College, ascertained the ages of 2,242 ministers at death in this country, and found that they averaged over sixty-one years, and that one out of every seven attained his eighty-eighth year.

The meeting in Madison Street Theatre of the Society of United Spiritualists is evidently giving public satisfaction, as the audiences continue to increase weekly. February 27th, at 2 P.M., Mrs. S. F. De Wolf will speak, with conference, tests and singing.

One day when Victor Hugo was up for election, a delegate from one of the revolutionary societies of Paris called, and in the name of his fellow members complained rather rudely of Victor Hugo's theistical ideas. "] would like to know," said the delegate. "Whether you stand by us or the priests?" "I stand by my conscience," answered the poet. "Is that your final answer?" begau again the exasperated visitor, "if so, it is very probable that you will not be elected." "That will not be my fault," said the candidate, calmiy. "Come, now," continued his self-appointed catechiser, "there is no middie course. You must choose between us and Ged." "Well," was the response, " I'll take God!"

The Chicago Presbytery met last Monday and went through the formality of dropping from the rolls the Rev. Thomas E. Green, who intends applying to the Protestant Episcopal Church for admission. A resolution was passed trusting that Mr. Green in his new relation " may find usefulness, success, and happiness."

John Sturdevant, the boy preacher, near blind for a few days, during which period he preached with great eloquence, has again come to the front. According to his father he has had another Divine revelation. He is to be stricken blind, deaf, and dumb, and his left arm is to be paralyzed. In fact, one report states that the affliction actually took place at the time appointed in the presence of 150 persons. Two expert physicians have examined the boy. They pronounce the case a wonderful one.

The Rev. J. L. Scudder of the First Congregational Church of St. Paul has made himself very solid with the people of that city by preaching a sermon one Sunday in favor of tobogganing. His text was, "Make a jovful noise. Serve the Lord with gladness." In the course of the sermon he said. "Tobogganing is a cheap and democratic diversion, and any one who can summon up the courage can take a whiz himself. It stirs his blood up mightily and makes every hair stand on end. By the time he has reached the end of the slide and drawn his toboggan back again, he is in a warm and physically hilarious condition. He feels his youth coming back to him again, and is suddenly seized with a desire to make some kind of a frightful noise. Thank God! I say, for tobogganing, that drives dull care away. God smiles upon such scenes as these, and if we are truly His children we can serve Him as well by sitting on a toboggan as by kneeling on a hassock. Then let us go on and enjoy it, both in the name of health and the name of the Lord."

One of the most remarkable and perfectly authenticated cases of a presentiment of approaching evil occurred in Springfield, Ohio, in connection with the Driscoll murder case. Early Tuesday morning when the struggle must have been taking place in the factory on Columbia street, where George W. Driscoll met his death, Mrs. Driscoll; the mother of the murdered man, was awakened by hearing herself called by her son's voice sounding out of the darkness. Thrice came the cry, " Mother! Mother! Mother!" So real was the voice that Mrs. Driscoll spoke to her husband and asked him if he had not heard it also, but he was sleeping soundly. Thinking that some member of the household had called. Mrs. Driscoll arose and awakened the members one by one and asked them if they had called. They all denied that they had spoken, and the source of the cries could not be discovered. The family were just composing themselves in sleep again, when a messenger arrived to inform them that George was shot. William Lowrie, the superintendent of the gas works at Monongahela, Pa., has made a new discovery in the cremation line by which he can cremate bodies on a new and improved plan. By his plan the remains are not reduced to ashes, but, on the contrary, he will take the body and in a short time return to friends the residuum, which they can stand up in the corner or keep in any shape that their taste may desire. February 5th, some of Mr. Lowrie's friends killed a common sized dog and brought the remains to the gas works. There was no gas being made at the time, the reforts all being empty. The dog was weighed and balanced in the scales at thirty-eight pounds. The retort being heated to a proper degree, the body was shoved in and the caps screwed on. The gas-guage was watched and it was found that while his dogship was being incinerated he made one hun dred and eighty feet of gas. In the courseof a couple of hours the retort was opened and the frame of the once active canine removed. Instead of being incinerated into ashes, the frame was whole, being formed into a perfect piece of coke, with heart, liver and ribs all intact. The residuum could be handled with no more danger of breaking than an ordinary piece of coked coal, and when removed but a very slight odor was emitted from the retort. Confinement in the air-tight retort caused the body to coke instead of reducing it to ashes.

For a Time She was Angelic.

To the Editor of the Religio-Philosophical Journal:

Notwithstanding the fact that Miss Kate Bayard occupied a prominent position in society, was the daughter of the Secretary of State, and petted on all sides, yet she had the angel largely developed within her nature. A correspondent of the New York Times writes: Six or seven years ago her phaeton was a familiar sight in Wilmington and on Raleigh, N. C., who was recently stricken the roadways thereabout; she was already known among her friends as a daring rider and there were stories abundant of heroid exploits and dangers braved in the saddle The horse that she used for her phaeton was spirited, but nobody ever worried for the fair driver's safety; she had too often shown her power to license a thought of danger. The horse seemed to know her: viciousness that when others approached melted into centleness at once when she took up the reins; people who believed in the intelligence of brute creation pointed out this horse's actions as proof of their correct faith.

One summer evening as Miss Bayard was driving alone on the outskirts of West Wilmington her attention was attracted toward a lively group of boys at the side of the roadway. In their center was a man most forlorn in appearance, his face the picture of misery, his clothes all in tatters. The boys in their silly thoughtlessness were persecuting him. The girl's sympathies were enlisted at once. Her carriage came to a standstill, and her voice rebuked the boys, who, staring one mo-ment agape with astonishment, fell back a little, but they did not cease their taunts. The poor man against the roadside looked up, as much amazed as had been his persecutors. It wasn't an inviting countenance, and yet there was something in it not wholly bad. Pebbles were fired at him by the retreating lads, and then as he tried to move he revealed to the good Samaritan who had come to his rescue that he was a cripple. This brought her from her phaeton in a trice. A word to her horse, a pat upon its neck, and she left it to go within touching distance of the poor hopeless fellow, despairing in this by-street of a town suburb. "What was the matter?" "Why was he there?" "How had he fallen into such a plight?" These were questions that she asked in quick succession. And the reply that came was: "I am only a She didn't draw back. That wasn't tramp." the way of Kate Bayard. "But you are a man," she said. He looked as if he were half afraid to assert that he could claim even this, and he drew back with a visible shudder as the brave girl said: "You must have some-body to care for you. Let me take you to the hospital." He smiled half thankfully, half doubtfully, and, though no words were uttered, his eyes, taking on a new light, seemed to sparkle out: "You mock me." He did not know Kate Bayard any better than the world knows many another woman who, for her own heart's sake, does good deeds in secret. She bent and helped him to rise. One leg would not bear his body's weight, and he had hard work to muffle the groan that half escaped him in the pain of moving; but heroically, his ragged coat sleeve running through the arm of as lovely a girl as ever lived, he hobbled step by step to the phae-ton's side and was lifted-virtually lifted as a mother tenderly would lift her infant-in through the carriage wheels to the carriage

Then came an exciting experience. She was half between the vehicle's wheels when the horse, that had been standing quietly enough while he could watch his mistress, became angry. The boys, who had scattered, had not drawn out of sight, and their sport as deing continued by showers of missiles

General News.

Senator Vest is seriously ill and his condition occasions alarm among his friends.-The Cincinnati police patrol was called upon to arrest a wild Texas steer which got loose in the streets .- Dr. Leonard, the Prohibition candidate for Governor of Ohio last fall, lately celebrated his silver wedding at Springfield. Ohio.—During his lifetime John B. Gough lectured 8,500 times, to more than ,500,000 people, and traveled 448,000 miles to do it.-The Rocky Mountain News says that the losses of cattle in the castern and northern ranges of Colorado will not exceed 2 or 3 per cout.-Farmers near Pierre, D. T., are seeding, and if the warm weather con-tinues expect to have their small grain in by the end of the month.-MissGrace Hendricks, a relative of the late Vice-President, publicly cowhided H. L. Brown at Anita, Iowa, for circulating a slander about her.--Mine. Gerstor suffers from persistent insomnia, which has so worn out her system that two or three years will be needed to effect restoration.

At Birmingham, Conn., the corpse of a young lady was disinterred and all the pins in the hair and shroud removed to quiet her ghost that had been disturbing the neighborhood.-For years John B. Gough supported the widow and family of Mr. Stratton, the man who found him drunk in the streets of Worcester, Mass., and induced him to sign the pledge.-The Rev. Robert S. Rowe of Baitimore, calls charity balls, "Godless hops in the sweet name of sweet charity," and his congregation are beginning to lose interest in his sermons .- Mr. C. E. Henry, of Geauga Lake. Ohio. writes to the Cleveland Leader that Garfield and Hancock were on the most friendly terms, and that Adjutant General Whipple was promoted by President Garfield because he wished to show his friendship for General Hancock. The General was writing a letter to the President when the news of his ssassination reached Governor's Island.

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A LADY physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physiclans find it very beneficial."

The pain and misery suffered by those who are afflicted with dyspensia are indescribable. The re-lief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

The advertisement of Prof. Paine will still be found in our columns; if you have not written him yet you should do so.

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

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

Glenn's Sulphur Sosp heals and beautifies, 25c. GermanCorn Remover killsCorns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.



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2

Non, digestion or respiration, and stays the form better than any corset." "A woman desiring health for herself and offspring should have a Hates Waist." Send bust and beitmensure. Plain, \$1.75; Trimmed, \$250. Circulars and list of Health Books Free.

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18

The Interior gives a good square Presbyterian hit as follows:

"The report of the last meeting of the Society for Psychical Research (Chicago) concludes as follows:

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

"Took a month's rest! Right!"

Publisher's Notice.

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

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

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

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

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

thrown promiscuously in the carriage's direction, and they were hooting and crying more loudly than ever. This it was that had unstrung the horse's nerves, and he pranced and reared, though he did not start to run. The wheels of the carriage caught the girl in their clasp and hugged her fiercely one moment, and then released her only for a second, when she rushed forward to the frightened horse's bridle. The alarm of the animal was intensified. Now he dashed away on a full run, whirling the light phaeton hither and thither over the roadway in a manner that boded speedy destruction. The hoodlums parted as the runaway cut through their ranks, but not one was big enough or brave enough to try to stop the wild beast. On and on he plunged, but all the time the brave-hearted Kate Bayard clung to the bridle-rein, and she swung through the air like a bird at the flying animal's side. Nor did she lose her self-consciousness. She called her Horse by name, and her tone was as affectionate and calm as though he were standing still for caresses. A long time he paid no attention to this, and dangers on dangers were encountered and passed through, till finally, half exhausted, perhaps, the stalwart creature turned his head, neighed, and quickly came to a standstill. Nobody had been hurt, the carriage was whole, some harness had been strained and ripped, the man in the phaeton had fainted-

him. That man was tenderly cared for by Kate Bayard and her friends, and eventually he went out into the world a well man and in a mind wholly different from that which had possessed him on the day he was found a helpless victim of idle boys in a public roadway. No, there is no record of any heroic act by which this rescued man subsequently served her who saved him. Nor was there any need for any such act to add any color to this good thing that Thomas F. Bayard's daughter did.

his sufferings and excitement had conquered

He whom she lifted up was ever afterward a changed man. He had a history that had something of good in it. The wild son of a New York farmer, he had left college to go south as a soldier early in the war, and had fallen there into bad habits. That, briefly, was his story. Now he is a clergyman of the Methodist church.

Kate Bayard, in doing that noble act, exhibited her angelic nature in a marked degree. God and angels bless her for that, says every Spiritualist. New York City.

Here is a wisely sensible word in recognition of the laws of heredity by our Presbyterian neighbor, the Interior.

Crime is as much the natural outcome of the nature as charity. It used to be quite the thing to ask criminals in the penitentiary to what they attributed their evil career. In that way statistics against lying, disobedi-ence to parents, Sabbath breaking, etc., were obtained in any quantities desired. But the low brow, the heavy jaw, the malignant eye did not take their form and expression from stealing peaches on a Sunday night.

A Pittsburg minister has denounced "The Mikado" from the pulpit; but it is explained in the Philadelphis Press that the advertis-ing agent sould only persuade him to do it once.-Chicago Tribune.

Business Jotices.

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

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

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MR. CHARLES DAWBARN 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 Socletics as may be convenient to his route, either going or returning. Address him at 463 West 23rd S., New York City.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brookiyn, N. X. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Laidies Ald Society meets every Thursday, 8 to 10 P. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer. February.--Mrs. A. L. Luli, of Lawrence, Kansas,

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same place inday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock. at 128 West 48rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M. and at 2:30 and 7:30 F. M. at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES, Conductor.

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

The Society of United Spiritualists.

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

Saratoga Springs, N. Y.

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

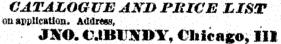
Passed on to spirit-life at her home in Maplewood, Malden, Mass. of quick consumption, Mary E. Currier, wife of Walter Wallingford, aged 87 years and 16 days, Feb. 19, 1886.



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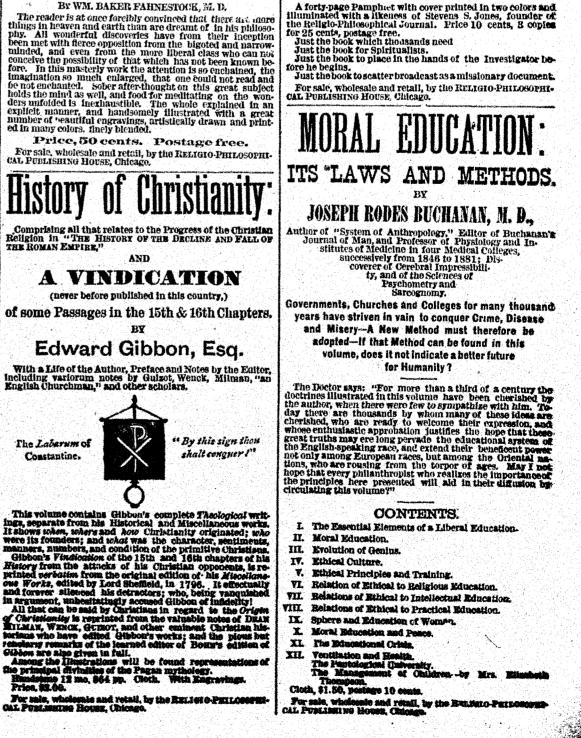
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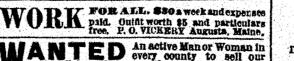
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FEBRUARY 27, 1886.

Voices from the Leople. AND

INFORMATION ON VARIOUS SUBJECTS

For the Beligio-Philosophical Journal. True Metempsychosis.

BY MRS. B. B. DUFFEY.

There was a pilgrim, weary and footsore, Destined to make this earthly pilgrimage. He ploded on his way until he saw Before him, on the distant horizon, The gleaming turrets and the tapering spires Of the celestial city, while a light Flooded the east with heaven's own radiance. Then hasted he his steps with joyous cry: "Oh! fain would I this night but reach my home! My wanderings ended: there find perfect reat!" My wanderings ended; there find perfect rest!"

His temples throbbed, and a strange vertigo O'ercame his brain, his weary limbs gave way. Needs must he pause and rest, so he lay down Joon the wayside, 'neath a sheltering tree. His head a pillow found upon a rock Covered with soft green mosses; at its base A fountain trickled, cold, and pure, and sweet, And went with tripping footsteps on its way To meet and join a sister stream, that they Might bear the messages of earth to sea. The mold of ages, gathered on the rock, Gave resting-place for delicate springing flowers, And lace-like forms swayed on its cold grey sides Where sunshine never rested. Calm repos And quiet beauty claimed the place their own.

These found no echo in the throbbing breast Of the o'er wearied traveler; on, still on, He longed to press, nor could he brook delay. His besting pulse but seemed to number out The moments of his pausing, one by one, Like sands quick-dropping through the glass of time; And as he paused, he made impatient moan, Nor saw nor felt the beauty all around; And with his soul so close enwrapped in self. He marked not other pilgrims such as he, Who trod the path which he so soon must tread.

His grief had fretted out its little hour, And worn itself to quiet, when there came A sense of peace and rest which lulled his mind, Like a soft melody, to languor sweet, Lost to himself, the universe found room To enter in and whisper to his soul.

What sounds are these which greet his listening

ear Lo! nature hath a music all her own, And every flower, and leaf, and nodding fern, And spreading tree, and trickling waterfall. And stem of star-rayed moss, and lichen gray, And insect dancing on the summer air, And bird in the green thicket, and dull worm Crawling its way within the darksome earth. Each sang its song of life full well enjoyed, Each sang its song of duty well performed. Each song was different, each note distinct. Yet all united in sweet harmony, And all together swelled the chorus loud: "We work, we hope, we wait! Some day we, too, shall pass the golden gate!"

Surprised, enchanted, long he listening lay, Each silvery note rang out so loud and clear, Telling of duties done and hopes fulfilled; of summer suns enjoyed, and winter's cold; Of patient waiting, and of trusting faith. And then, again, the ringing chorus came:

"We work, we hope, we wait! Some day we, too, shall pass the golden gate!"

Then over all there rose a grander note. Like organ's heaviest swell, not silencing The soft melodious sounds, but joining in Like deep toned bass. The pilgrim started up, The silent rock—the rock which age on age Had mute and patient lain, nor spoke a word Of hope, or joy, or grief, or sad complaint, Had found its voice, and this is what it said:

"Ephemeral being! born but yesterday, To die to morrow, frettest thon to lose. One single hour as thus thou journeyest on? The city stands eternal which thou seekest. To-day-to-morrow-it is all the same-When thou art ready thou canst enter in. But hast thou left no duties unperformed? No words unsaid, no sins still unatoned? No one who waits for thee, but waits in vain! aou an the tru 8 OI III Its wisdom and its beauty, joy and pain Which go to discipline thy spirit, and to make It ready for that life beyond the gates? Each life must be complete, its lessons learned, Ere we are ready for the coming life.

Spiritualism vs. Swedenborgianism. To the Editor of the Religio-Philoson

To the Editor of the Beligio-Philosophical Journal: Nearly thirty-eight years ago the former was unher-ed in by the simpler appluge at the bedside of a sick child, and from this, as a beginning, spread gradual-ly throughout the land. One medium after another was brought before the public, each having some new phase of mediumship to offer, until finally at this day, we have a long chain of phenomena made from the separate links offered by the different me-diums, from rapping to materialization. With the influx of a fresh and living revelation from the Spir-it-world, men turned away from their old failt to it-world, men turned away from their old faith to the ministry of individual spirits, and the consequence was, the orthodox conception of God no long-er held sway over their minds. Jeeus Christ, as a literal (lod, was no more believed in by them; and while some threw him overboard entirely, as a mythwhile some threw him overcoard entroy, as a myui-ical character, others placed the mediumship and phenomena of to-day side by side with that of the first century, and saw in him a medium—the leading medium of his time and of the dispensation which inching the progressive development of the soul after leav-ing the progressive development of the soul after leaving the body, they come to see that, growing nearer and nearer to the wisdom of the Father Spirit, Christ may become a God in his own right through natu-ral, scientific unfoldment, even though he were not one while upon the earth. That he was the expression of God, in the sense that the spirit is God, we must all admit; but to really become a God, in and of himself, he must grow into it.

Now, if we turn to Swedenborgianism, what do we find as the main poluts of distinction between it and Spiritualism? In the first place it is the outgrowth of one medium only, and named after him. In the second place, it remains within the four walls of the church proper, recognizing Christ as Lord and the Bible as the only true guide to conduct.

The mediumship of Emmanuel Swedenborg was an "opening up of the interior or spiritual faculties, the unfoldment of the angel within the body, while yet living upon the earth plane. Through this ununfoldment of his spiritual nature he finally understood the life of Christ and the hidden meaning of the Bible; and the manifold writings which came to the world as the result of his life and inspiration teach us of the heavenly kingdoms, the spiritual de-grees in man, and of the true manner of the second coming of the Lord "down out of heaven." Since the time and writings of Swedenborg, two other mediums have appeared upon the religious stage of life to act their part in the great drama of the divine plan of salvation. One is in New Orleans and the other in Philadelphia, and both seem to illustrate, objectively, points in the life and mediumship of Je-us which go not only to prove that such a characsus, which go not only to prove that such a charac-ter actually lived, but to offer a rational explanation of that life. In Christ Jesus we have had that greatest of all characters-the blending of the best elements and attributes of both sexes, or "the unitization of sex," as one gentleman has styled it—handed down to ns, as a model after which to pattern our lives and shape our characters. In one of these mediums we have this idea illustrated, and in the other, states of mind, visions and experiences, which form a parallel with those of him whom the Bible and the church make one of the Saviors of the race.

Now, while Swedenborg teaches the spiritual meaning of the Bible in such a way that it has led many doubting minds away from the pitfalls of infidelity, atheism and the dogmatic teachings of the church, it has also led the New Church, which has grown out of those teachings, to make of Christ the one Lord of all, and to become as doginatic in their demands, along the line of their belief, as the orthodox church is in theirs.

Now to sum up what seems necessary, is to bal-ance each movement with the other, and to form a golden mean that shall leaven the whole lump of Christianity and make of religion a practical thing, rather than a theory of the infinite. That such a marriage and blending of the two in one should become possible it was necessary, in the divine plan, to raise another medium who should combine the mediumship both of modern Spiritualism and Swedenborgianism-the general phenomena of the former with the interior unfoldment of the latter. He alone, as the instrument and expression of the spirit, backed by phenomena as proof of his ministry, can so weigh the two sides of the question, under the conscious inspirational control of the spirit, as to separate the chaff from the good grain, and evolve the pure gold of truth—the soul of both movements, the pure spid of truth—the soul of both movements, the pure spid of truth—the soul of both movements. In one case we have Christ largely set aside altogether; in the other we have him elevated above all. what we want to do is to look upon nim for what he was and is-the medium of "yesterday." the God of "to-day," but not the only one, Brooklyn, N. Y. W. J. CUSHING.

Theory With Reference to Materialization.

To the Editor of the Religio-Philosophical Journal

The subject of materialization, as applicable to so-called apparition when their visibility is made apparent to physical eyes, is one that during the past few years, has drawn to it, and elicited thoughts from the best educated and cultivated minds of the age. A percentage of these people, after many experiments, close investigation and ma-ture deliberation, have formed a philosophy in their own minds, which to them covers the phenomena, and convinces them that the affirmation is true, although they are unable to demonstrate the fact on a material basis, as other physical facts come to our intellect through our physical senses. Still to them it is just as real and objective as any other fact which they feel is true, though they come to the conclusion outside, or rather inside, of their natural sonses. Others having equal opportunities and as good implements, (media perhaps is a better term) to pursue their investigations, after long experi-menting, come to the conclusion that there is nothing to be found, and proclaim it all an hallucina-tion, optical illusion or fraud. Why these differences of opinion and conclusions arrived at by equally

earnest and honest people? If it is a truth that we, as human beings, do exist after withdrawing from the body we occupy here, the only life condition we are acquainted with, and retain our organization, our identity, in a spiritual, or some other body, is it not a plausible supposition that, conditioned to exist as intelligent beings in such environments as necessarily would be provided for such existence, we would naturally make ef-forts for enlightenment, and would we not, naturally, from the affectional side of our nature, seek some method, some "mail-route" through which we could transmit our thoughts to our friends? If we live and retain our characteristics, we would cer-

tainly gravitate toward those we love. Speculation on so vast, so wonderful a subject as a future or continued life, a subject which so far transcends all others relating to the welfare of hu-man beings, fraught with such untold benefit, should be indulged only in a spirit of truthful in-quiry, and by judicial minds, which are in harmony with all the laws govering life in nature. The most stupendous manifestation, if it be a pre-

sentation of spiritual beings, is what is called mate-rialization, a visible something in human form, which not only claims intelligence, but to be our departed friends. These apparitions pretend to explain to us how they are enabled to make themselves visible, but it is a very vague explanation, in-comprehensible to most minds. The clearest ideas as to how these appearances may be made and what the material used, were presented to the world from this, the human side, in 1844, by Baron Von Reichenbach in his able Physico-Physiological researches on the dynamics of magnetism and other subjects. In pursuing his experiments and studies, he discovered what he states positively is a sub-stance, a fluid having the qualities of force, light, heat, etc., capable of being conducted on wires and into solid and fluid bodies, and to unmeasured dis-tances. Metal, glass and water are conductors. It is conductors. It is conducted more slowly than electricity, (which it is entirely unlike), but more rapidly than heat; that it is not like magnetism, still a ponderable, visible substance; that it permeates all animal bodies, and especially the human body, which to sensitives are luminous, particularly the hands and the ends of the fingers. Sparks are emitted as it passes away from human beings; it can be swayed from its course by wind or breath from the mouth. To this substance he gave the name of "odic force." This discovery was made before the spiritual phenomena was announced to the world, and he only sought a solution of it on a material basis. He seems to have estab-lished through physical experiments on a scientific basis, all the facts that are now claimed to be produced through human beings, without the aid of a magnet. Reichenbach has demonstrated the exist-ance of a fluid substance, (unseen by uneducated eyes) passing into and out of human bodies, to illustrate, like insensible perspiration, greater quantities in some than others.

Now, if all these facts are true, may not spirits (if the theory of spirits is true) manipulate this sub-stance over their bodies in quantities, and in a way to illuminate them sufficiently to be visible to human eyes, and does not this account for the appearance of apparitions? I understand this substance is no part of the spiritual body, is a necessary ad-junct to the physical body, and is some time in leaving the dead body, which accounts for the lights called Will o' the Wisp, emanating from new graves. Chemical changes taking place, liberate the "odic force." Perhaps a better name for it is "Biogen," given by Professor Couce, the author of several works on occult subjects. To me, assuming that the Baron has beyond peradventure discovered a real taugible substance which pervades human bodies, and can be handled, guided, and held in abeyance, it settles the vexed question of materialization, showing as it does the material, and that human beings can not only see it, but control it. If we can em-body it, why not disembody it?

almost nightly communication with the deceased brother and uncleand at length the matter has leak-ed out, and friends and neighbors have been present to witness these manifestations of the departed spirit. Lida, the supposed medium, is a child of per-haps fourteen years of age, and is a bright and healthy giri. Through her the conversations are carried on, and the following facts have been obtained: That the uncle, Robert Copcutt, is unceasy in his present condition, and that the reason of his being unable to rest is that his little son, Bertie, is in the Orphan Asylum at Columbus, and he can not be thoroughly happy until this son is taken care of. Mr. Concut has therefore gone to Columbus for the boy, and it is presumed that as soon as the boy arriver his spiritship will cease his visits. Many people have visited the Copcutt residence,

and all acknowledge that it is unexplainable. Few who have been present when these mysterious in-cidents transpire have the temerity to assert that the affair can be charged to human agency. As yet the restless spirit has been seen by no others except Mr. Copcutt and his daughter Lida, and Mrs. Copcut says that on one occasion she distinctly heard his voice calling "Nannie."

Mrs. Copcutt is a very sensible lady, and says she can not account for the strange proceedings, and that she does not believe in Spiritualism. Many have been present at these "spirit talks" who not only disbelieve the doctrine of Spiritualism, but also ridicule the same and all odri that there is used. ridicule the same, and all admit that there is some thing strange in the whole thing. What the termina-tion will be is not known, although it is cause for congratulation that the spirit is of a gentle turn of mind.

Bucyrus, Ohio, Feb. 7.

Does not Believe in Missions.

The character of the Indian native and the state of his society renders it just as impossible for him to give up his caste and the religion of his fathers as it would be for Christians to become cannibals. His mind is no more capable of molding itself to the requirements of such a religion as ours, and think-ing our thoughts about it, than he is to set up and maintain for himself over all India a republican government. Christians worthy of such a Savior as ours are made of very different stuff from that which forms the native of good caste. As for those who are so low as to have no caste to lose, shall we seek to clothe asses with immortality? And yet it is the pariahs who form the rank and file of the missionaries' converts on the one hand, and the shrewd young native with an eye to an English ed-ucation and a Government clerkship on the other. But, mark you, in Ceylon the complaint is made that as soon as the missionary-educated native gets his clerkship, he pays his penalty and goes back straight-way to his sacred ashes and his caste. Out of the millions that have been spent on the foreign missions in India, and the nearly 250,000,000 from whom to make converts, how many converts in good stand-ing can be numbered to-day? And what are they? Merely a cupful of water from the Croton Reservoir -and from the bottom at that, where all the sediment gathers.

If India were the only country in the world with souls in peril, the case would be very different; but with the world as it is, the game is not worth the candle. One mission like Jerry McAuley's in the slums of New York does more lasting good, and to better subjects, than any degen in India or Africa. All the missionaries in India could be located in the three cities of New York, Chicago, and St. Louis, to say nothing of others with slums just as black, and leave plenty of room for more. It is not only a waste of good material to send missionaries to the sticks and stones of India so long as we have such frightful fields for missionary work in our own great cities, but it is a sin against sinners worthy of salvation. Let them who call this opinion "pre-posterous" study the statistics of crime in New fork. Madura does not need missionary help a thousandth part as much as Water Street. Physi-clan, heal thyself. When thine own stables are cleansed, then mayst thou send thy Hercules elsewhere. At the imminent risk of calling down upon my devoted head a storm of invectives, and of making enemies where I now have friends, I must de-clare my belief that foreign missions are ill-advised so long as the slume of our large citles remain as they are to-day. Let the Hindu alone for the pres-ent, and attend to the crime-sodden quarters of our New Yorks and Chicagoe. Send your missionaries into the localities where a lady dare not venture alone after sunset, and into others where a respectable man dare not go without a policeman to pro-tect him. Ob, my soul! what a farce it is for London, with its grand army of criminals and vices too hideous to be unveiled. to send missionaries to the Dyaks! Give me the head-hunter in preference to the soul-hunter, every time! There is work in India for the missionaries, a grand field for them, too; but they will never enter In that country of fange and venom an average of 22,000 human beings—souls, I might have said— are annually swept away by screents and wild beasts. Is not the thought appalling? Not in the least. No one on this side of the Atlantic, except myself and two or three others, are appalled by it. Did the Board of Foreign Missions ever take cognizance of the fact! It is only the "East India official" who takes the matter at all to heart, and tries to find a remedy. But, then, who cares for his opinion? Bodies first, I say, and souls next. Stop head-hunting, widow-burning, infatticide, human sacrifices of all kinds, and wholesale slaughter by wild beasts and serpents, then spread the Gospel in the places where it is most needed. Washington, D. C.

with men, and thus adapt our views to "the spirit of the age."

Thus it would appear that the church founded by John Calvin, while they still retain his "Institutes" and "Confession of Faith," they are careful never to speak or refer to them, unless it becomes absolutely eccessary to defend them when assaulted.

In this progressive age, this age of transition, is not the time fully ripe for the appearance of a new FRANK. theology? Jamestown, N. Y., Feb. 1st, 1886.

Mr. W. Fowler from South Australia writes: "I receive your BELIGIO-PHILOSOPHICAL JOURNAL, which I value highly on account of your decided efforts to separate the true from the false, so evident to all who readit."

A Venerable Physician.

To the Editor of the Religio-Philosophical Journal: In a late JOURNAL I noticed under the head "High Thinking and Long Life," an article I took pleas-ure in reading, and I was reminded of many old and faithful workers in our State of Michigan. A venerable old gentleman, Dr. N. P. Hollenback, who is now approaching the age of 86, still has a large practice and doing an excellent work among the sick who are not too feeble to reach him.

He is jovial and intelligent, and his rooms are filled with the "lame and hait." I think he has been in steady practice for over sixty years. He has been an ardent Spiritualist for many years, as was his faithful wife who departed this life ten years ago. His work has not been for praise, as his practice has been so different from other physicians. For years he has patiently met the condemnation of friend and foe. Conscientious in his work, his life is not a sapless root, but a strong branch. Detroit, Mich. D.

Notes and Extracts on Miscellancons Subjects.

The Kentucky Senate has passed a bill prohibiting the sale of pistols and bowle knives.

General Logan's note paper is said to bear the deign of a culumet across an Indian war-bonnet.

Not less than seven German Generals will complete their fiftleth year of active service during 1886. Harper's Weekly says that Jay Gould controls securities with a par value of \$439,000,000.

According to the latest official statistics the number of working-women in England and Weles is

Only 326, 411 immigrants entered the United States last year, a decrease of 19 per cent since the previous year.

A large portrait of General Grant has been painted and presented to the American Hospital, Mexico, by Mr. P. H. Balling.

About 150,000 copies of Hawthorne's "Scarlet Letter" have been issued. The "House of Seven Gables" did not reach more than half that number.

Mexico also proposes to celebrate the fourth centennial of Columbus' landing in America by a great American International exposition at the capital city.

The Chinese adulterate their tea with willow leaves, and last year the people of this country paid for over 500,000 pounds of willow leaves mixed with

John O'Brien, "the man without legs," and Miss Esther Bullock, a dwarf, were married at Cohoes, N. Y., Friday. The combined height of the couple is scarcely seven feet.

The revised statement of population and sex in Massachusetts just sent ont shows that there were at the date of the census 932,831 males and 1,003,237 females in the State.

"Grandmother" Van Raust, of New York City, celebrated her 100th birthday with a merry party last Friday. She remembers when the west elde of Broadway was filled with fields of rye.

The Hamilton, Can., Spectator says that one of the very cold but sunny days common in that local-ity, a difference of 55 degrees exists between the shady and the surny side of the street.

The Grand Army Post, of Table Rock, Nob., has been presented with a gavel, the handle of which has been made from the spokes of the buggy in which Jefferson Davis role out of Richmond when he vacated the city.

The London Times lately contained an advertise-ment for a smart-looking second footman, who must we unexceptional chara cter and be act riser, and speak French and English. The inducements held out to this paragon are \$80 a year.

"Lo! I have lain here now these many years! Cycle on cycle, age on lapsing age, My memory takes me back to that far time When, in the tumult of creation's birth, 'Mid seething waters, and hot scorching flames, And cataclysm, and upheaved, cooling crust, I took my form, and came in time to be That which you now behold me. Age has left Its marks upon me, the corroding glacler, And the ocean waves, and river's flow, Have scratched and furrowed me, and given me

shape Unlike my first. But here I still remain. My duty 'tis to shield the spreading roots Of tree and shrub, and from my crumbling sides To give to them new life. The mosses spring To clothe me with bright verdure, and the flowers Find cool, sure foot-holds for their clasping roots Within my crevices; and in the sombre shade The ferns delight to grow in moist, cool earth. And mine it is to hide the gurgling fount, Which springs deep from the bowels of the earth, From the too ardent gaze of noon-day sun, And keep it cool to slake the pligrim's thirst. Nay, even he disdains not on my breast To rest awhile his weary, aching head, And from my calmness inspiration draw, And strength anew to help him on his way.

"Yet change shall come to me, the change of death. Disintegration slowly will destroy This form, already crumbling, and in forms Of higher life I shall some day awake To sentient being. Truly we are all Bound on one journey; you and I, no less Than flower, and bird, and beast; for, from the same Eternal source we sprung, and in the same Procession move we through the ages, on And ever upward, toward infinity. Your destiny is mine; though scarce begun The race for me, in the same solemn march We must keep time. Life, wondrous life, to all, On earth a heritage shall yet be mine. The way is long adown the ages, and The steps are many, but I feel no fear, And no impatince, and no restless haste. Eternity is long, the end is sure; And this the thought I ever keep in mind: Each life must be complete, its lessons learned. Ere we are ready for the coming life. Down through the ages have the solemn stars Revolving through the heavens, kept silent watch. And still their watch they keep through night of

time, Till earth is purified. That day shall they Together sing their morning-song of joy. Some day, if I but work, and hope, and wait, I, too, shall enter in the golden gate.

"Then turn, vain mortal, backward turn your

steps. Nor rashly seek to storm the gate of heaven. Fulfill your destiny, and learn to wait; Ere long shall ope for you yon shining gate."

The pilgrim rose, and staff in hand, he paused, And toward the city gave one yearning look. Then with a sigh but with unfaltering steps He turned, and backward traced the way he came, Content to take up life and work anew, That when at last the welcome summons came, He could reply: "Yes, I am ready, Lord." But as he turned, once more the chorus grand, Of tree, and bird, and flower, and brook, and rock, He heard, and with glad voice he joined: ' "We are content to wait! Some day we all shall pass the golden gate!"

The Pope considers that Eugland has not behaved well to him in the matter of establishing diplomatic relations with the Vations, and this being so, does indicate with the Vations, and this being so, does indicate a reason to believe, now interfere with the bindly stillude assumed by the Roman Ontholic pre-istes and daugy toward the Home Rulers—in short thes not interferent all either one way or the other,

Some of My Experiences in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

During the first visit of the Fox family to New York it came in my way to spend part of two days with them at their rooms in the Howard House, corner of Broadway and Maiden Lane, and listen to the mysterious rappings. Among the questions I asked was one in regard to the future of the phenomena, and it was told me that they would become common in all families, a matter that millions are able to at-

test the truth of. As an investigator I have had many singular experiences since, but I will only mention one at this time, as the medium is just now being somewhat sharply criticleed by certain parties. During a visit to Boston last May, I spent one evening with Mrs. Helen M. Fairchild on Shawmutavenue, in company with a married daughter who had never seen any materializing phenomena. She had met Mrs. Fair child before, but nothing had occurred to give Mrs. Fairchild any knowledge of us. The persons pres ent were all perfect strangers, and we, each of us, had calls to the curtain and when my daughter went up once, she gave a slight scream and told me she saw a man in dark clothes and slouch hat, who held out a hand to her, but on her screaming he demate-rialized at her feet. She had no knowledge of any

Person resembling theone she saw. A few weeks after my return, Mr. H. J. Horn, hus-band of the well known Susan J. Horn, called on band of the well known Susan J. Horn, called on me, and asked the address of my daughter in Boston, saying that he had recently been reading some pub-lications of Hunt, the artist, and expressing a desire for a photograph of him, had been told through Mrs. Horn, that my daughter could get him one. Taking her address he wrote and obtained the pho-tograph. When I saw my daughter again she told me of her purchase of the picture for Mr. Horn. She said that when she called for them at the place to which she had been directed, she was shown a vawhich she had been directed, she was shown a va-riety of them, and in one said to be a photograph from an oil painting done by Mr. Hunt himself, she recognized the likeness of the spirit who called her up to Mrs. Fairchild's cabinet, and who dematerial-ized at her feet. If any one who is inclined to ac-cuse Mrs. Fairchild of having confederates, can explain how all these strange coincidences were brought about by the spirit calling for my daugh-ter, and dematerializing at her scream, then Mr. Horn being told to send to her instead of some other person, whose address he had, to procure a photograph, and then my daughter recognizing one she saw in his own likeness, I may be inclined to doubt the genuine mediumship of Mrs. Fairchild, E. J. HULING. Saratoga Springs, N. Y.

Col. Bundy in Kansas City, Mo.

To the Editor of the Beligio-Philosophical Journal:

I had the great pleasure of forming the acquaint-ance of the Editor-in-Chief, John C. Bundy, and his-wite and daughter as they passed through our city this week on their way to California. The well-known good works of Mrs. Bundy and the honest, hard toil of the Colonel in connection with the JOURNAL, in giving to the people a well-defined and consistent view of Spiritualism, have compiled to form a strong regard for them. Their adaptation to form a strong regate for them. A new supported when once they are known. The Colonel is quite feeble, but hopeful that a few weeks in California will re-store his health for his much needed service at the office of his paper. Kansas City, Mo., Feb. 18, 1886. S. D. BOWKER.

It is proposed, on the initiative of the Municipal Council, to hold a baby show in Paris. The object of the exhibition is humanitarian and scientific. Each exhibition will have to fill up a list of questions tend-ing to throw light upon the influence of consanguin-eous marriages, the hereditary principle, climate, and different methods of pursing, and will be asked to send in with the exhibit photographs of ancestors or ancestral pictures and of near relatives. The ages of the exhibits will range from one to five years.

Washington, D. C. W. H. MACDONALD.

Announcement by J. Madison Allen.

To the Editor of the Religio-Philosophical Journal:

Permit me to announce to the Spiritualist public through your columns, that after five years of mostly local work, I am now free to take again the broad field of itineracy, and desire to make immediate en-gagements for lectures in the East, West or South. I hope to get to work with the opening of Spring, and would be glad to be kept busy. My labors in former years ought to be sufficient guarantee of the faithful and satisfactory fulfillment of every engagement made, for the presentation of our heaven-born philosophy and for the presentation of our neaven-born philosophy and for the demonstration and illustra-tion by trance, clairvoyance, psychometry, commun-ications, etc., of the reality of spirit-presence, influ-ence and guidance. I may be allowed to make this semi-egotistic remark, in view of the fact that for nearly transverse my antire particle that for nearly twenty-five years my entire energies have been dedicated and devoted to the promotion of mediumship and its practical application to the welfare of humanity; and because my recent quietude has probably caused my former labors to pass measur-ably out of public memory there must needs be

"logging." Though local and special duties have recently em-ployed my energies, yet never have the spirit forces been more real and active; and I doubt not the band of immortals that accompany me in my public la-bors will be able to give forth their teachings with increased efficacy. The longer I live, the more fully am I convinced

that the grandest work-the most valuable to hu-manity-that has in all the annals of history been undertaken, is now being carried forward by the angel-world (conjunctively with this), under the benign influence that has come upon the race through the evolution of science and art, linking the two worlds in one by comprehensible methods, and divesting religion of its supernatural, unnatural, features. Let the world move on! The triumphe of art are breaking down the barriers to human in-tercourse in all directions-both in the "seen" and "unseen" realms. The movement we call Spiritu-alism bears in its paim, leaves for the "healing of the nations," and is determined to elevate humanity to the plane of brotherhood and peace. Let us work with might and main for this grand achievement. I close by remarking that I desire to feel thorough-ly united once more "as of old" with the great body of earnest Spiritualists, and thus to renew those cordial relations so essential to success in the work of love, wisdom and peace, which the bright augels above have inaugurated for the elevation and happiness of mankind.

My present address is Andorr, N. J. J. MADISON ALLEN.

Talking with Spirits.

to the Editor of the Religio-Philosophical Journal:

to the Editor of the Religio-Philosophiosi Journal: Bucyrus, Ohio, no sconer recovers from the effect of one sensation until sha is huried headlong into the depths of some other unexplainable mystery which serves as "a seven-days' wonder " until some-thing more peculiar turns up. At present our peo-ple are surprised over the spiritualistic scances which occur at all hours of the day and night at the house of Thomas Copcutt, on South Spring Street, appro-priately contiguous to Oakwood Counstery. The Copcutt family was formerly among the most happy and contented, and all ran on smoothly until the visit of Mr. Copcutt's sister, Mrs. Gardner, of Colum-bus. Mrs. Gardner told Lide Copcutt that she had reason to believe she (Lida) was a spiritual medium, and that they would talk to their uncis, Robert Cop-cutt, who was killed in a railroad accident at Colum-bus fail. For several days the Copcutt family has been in

W. T. HORNADAY. For the Religio-Philosophical Journal.

The Old and the New.

This is a world of constant change, and as we look back and note them, we find that these changes when taken in groups are always "steps forward," from which has originated the word proforward, "form which has originates the word pro-gress, a progress which is silently but surely mov-ing us forward, and as we are as constantly receding from the old of the past, we are as constantly en-tering the new, which is ever before us. In our limited view of these changes as they take place, we may not only be unable to see any real pro-

grees, but often they may appear to us as unfortu-nate changes, while, with a larger view, we may find them resulting in some marked effect, in which we can see an important step forward in the line of true progress.

It is quite apparent that the old is ever giving way to the new. Many changes are quietly taking place all around us through the working of unseen and hidden influences, which are only recognized when they lead the human race to take one step higher in the line of endless progress. This pro-gress is not only constant, but appears to be univer-sal, thus having an effect upon all things. We have no reason, therefore, to be startled, or even sur-prised, when one in our little village announces that he is laboring to establish a new theology, one more in harmony with the progress of the age. Theology is defined as "The science which treats of the exist-ence, character and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practice—the truths of religion arranged in scientific form."

It must be apparent to every one that the At must be apparent to every one that the sermons of to-day delivered by orthodox Protest-sut ministers, are unlike those delivered a century or even forty years ago; but there has not been a corresponding change of the tenets in their articles of faith and belief; no restatement of the-ology to correspond with their outward progrees. If we now enter that church, in the founding of which John Cairin agont the days and nights of bis

which John Calvin spent the days and nights of his intense life, we would not be likely to hear and thing said in relation to those doctrines and dogmas which he considered of the most vital importance We would hear nothing of "decrees," of "predesti-nation," of "foreordination," or "infant damnation." If we chanced to hear anything on the subject of "endiese torment," it would be referred to by the preacher with great reluctance as a distasteful sub-ject—as it undoubtedly was to a Presbyterian minister of this village when he said:

ter of this village when he said: "The thought of future endless punishment of the wicked, is far from being a conganial thought to our, natural heart, or one upon which I have any pleas-ure in dwelling, and I would not be preaching upon it to-night, encept duty and desire to maintain God's truth make it a necessity, just as an army must strengthen its fortifications when assailed by restless opposers. No, my friends, it is not a pet theory with us, but we must maintain it against assaults." In this discourse we further learned that upon other occasions when allading to this subject, we should alther speak of it like Dr. Hodge, "with great tenderness," or like Dr. Dwight, "affectionately." Here we can use the necessity of conforming and adapting religion as a science to those views which we anguire from experience in our daily association

Bishop Peter Courte nay's skeleton has been unearthed in the crypt of Winchester Cathedral. It was he who was the leader of the Lancastrians in Richard III.'s time, and went into exile with his brother in the cause of Henry Tudor. He is an ancestor of the present Earl of Devon.

An old man in Stoughton, Mass, described as "stal-wart, robust and vigorous," has bathed every morning for years in a cold spring near his house. The baths were not omitted recently when the thermometer was 18 below zero. He says the custom cured him of catarrh, and is the panacea for all ille.

A Norwich man, excavating for a new cellar, found a small black walnut coffin, which he opened. Within was the body of a black and tan terrior, well preserved. The dog wore a shroud of white satin, trimmed with lace, and around its neck was a handsome collar of buff leather and gold.

Wild dogs are doing much damage near the head of Wind river, Washington Territory. They seem to be a cross between the cur and the bull dog, and are very fierce, powerful and intelligent. Their last exploit was to chase a man and his team three miles. They have increased largely in numbers in two veare.

A Glasgow chemist has found that at about 86 degrees contigrate the flesh of animals, such as mut-ton, becomes so exceedingly hard that it rings like porcelain when struck with an iron instrument, in-deed crushes by the blow of a hammer into a fine powder, in which muscle, fat, and bone are intermingled,

According to the Medical Abstract, the discovery has been made in Columbia of a shrub which exudes a julce having so powerful an effect in arrest-ting the flow of blood that large veins may be cut by a knife and smeared with it without causing hemorrhage. The plant is called "alza" by the natives.

Bill Jones, a colored man from Waco, Texas, is surprising Philadelphia by eating glass lamp chimneys and window panes with great relish. For his principal meal he took a lamp chimney and a champagne glass, and for desert a sandwich made of two slices of bread, a thin sliver of ham, and a small section of a window pane, and then a croquette made of chicken and powdered glass.

The railway cars of Russia, says a writer in *Mechanics*, are among the most commodious in the world. They resemble ours rather than the compartment cars in use elsewhere on the continent of Europe, but in Russia the aisle is shifted to one side, so that the seats on the left will accommodate three passengers side by side, and those on the right but one. This is especially convenient when the car is not crowded in night travel. The end doors of the car, instead of opening upon the platform, led into a small enclosed vastibule, whence doors open out at right and left.

A scientific journal gives an account of a piano-forte made in Paris in which paper was made to take the place of wood, the whole case being made from paper so compressed that it was enabled to receive a hard surface, which took a perfect polish. The color was cream white. The tone of the in-strument is reported to be not loud, but very sweet. The short, proper observer of the sound emitted by The short, broken character of the sound emitted by ordinary pianofortes is replaced by a soft, full quasicontinuous sound, recembling somewhat that of the organ. It has been suggested that the avenues of texture of the compressed paper may have some influence in effecting this modification of sound.

At the Royal Academy exhibition in London, which gives a fair idea of the architectural taste of the time, it will be found that the plain early Eng-lish style, so popular with architects for many years past in the designs for churches, is giving way to later styles, especially the flamboyant decorated. A curious example of this new departure is shown in the subjects chosen for study by the art students in the Architectural Museum, Westminis-tor. A few years since scarcely any subjects were selected for drawing or modeling, but the beautiful follage of the thirteenth century, whereas now per-pendicular details are preferred almost to the exclu-sion of all others. At the Royal Academy exhibition in London.

FEBRUARY 27, 1886.

in the interview of the stand strength

RELIGIO-PHILOSOPHICAL JOURNAL.



The New York Freeman's Journal says: "It is time that the New England fetich was gotten rid of. It has pervaded all the history books until there is a settled belief abroad that the cantankerous old wretches who made life a burden to the Indians around them, persecuted all who were not Judaized like themselves, and took the devoutest pleasure in

was a dark and awful day, in which they seemed to mourn that the resurrection had occurred, and on which they would have plucked the sun from the sky, if such a thing could be done on the Sabbath without breaking their rules. The Puritan period of New England must be seen through a very thick champagne vapor to be viewed without horror. The descendants of the Mayflower group show

Day a time of prayer without merriment. Christ-mas was to be dropped out of the calendar and the commemoration of Christ's birth be replaced by a sort of Judaic feast of congratulation that God had been wise enough to make Puritans and pumpkins. But Thanksgiving-Day has become cleansed of its unchristian savor; it is a prelude to Christmas, when

The Morning Dress.

It is said that a lady's standing in society can easi-ly be determined by her dress at the breakfast-table; an expensive, showy costume indicating that the wearer has not yet learned the proprieties. But no one need be afraid of being called "shoddy" if her loveliness is as apparent by daylight as at the hops. Perfect beauty is never the attendant of disease; above all of these diseases provider and the form and above all, of those diseases peculiar to women, and which find a ready cure in Dr. Pierce's "Favorite Prescription." Price reduced to one dollar. By drugg sta.

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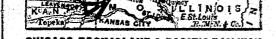
The Rev. B. R. Meredith of Boston, boldly defends smoking-when the cigars are good.

> Above all other earthly ills, I hate the big, old-fashioned pills; By slow degrees they downward wend, And often pause, or upward tend; With such discomfort are they fraught, Their good effects amount to naught. Now, Dr. Pierce prepares a pill That just exactly fills the bill--A Pellet, rather, that is all-A Pleasant Purgative, and small; Just try them as you feel their need. You'll find that I speak truth, indeed.

Bazile Mills, Neb., has a cow that barks like a dog. The aged mother of Bjornsterne Bjornson is just recovering from a serious liness.

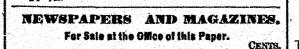
The "old reliable "-Dr. Sage's Catarrh Remedy.

Greenville, Pa., boasts about Magdalen Miller, who is 90 years old and the mother of tweive children. She has also had fifty-one grandchildren. When young she was as vigorous as a man and could shoulder three bushels of wheat. During the graveyard insurance crazs she was insured for over \$100,000, and has outlived all the companies. She is yet so hale and hearty that she can go through the snow for some miles on foot. She has smoked tobacco for more than seventy years.



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flavor of the whole: "Spirit-communion is the basis of Spiritualism. Through it c future life is demonstrated; while the nature and require-ments of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect sre alike satisfied. If the teach mrs of Spiritualism conflict with certain dogmas of Orthodex religion, they, on the other hasd confirm all its cardinal and generally acknowledged truths. God immer-tally, accountability, the necessity of rood works, pure living, and obarity, are as cardinal to Spiritualism as to modern Christianity." Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can east the burden ad our sins; it only enlightons our minds, makes closer our duty, and points us to the way in which we can elevate consisting and points us to the way in which we can elevate consisting and points us to the way in which we can elevate consisting greater is our condemnation."

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OPINIONS.

RELIGIO-PHILOSOPHICAL JOURNAL. and the start of the

(Continued from First Page

When I shall cross the intervening space, Between this land and the over there, One more to make the strange beyond more fair.

and so for me there is no sting in death, And so the grave has lost its violory. It is but crossing with bated breath, And white set face, a little strip of sea, To find the loved ones walting on the shore More beautiful, more precious than before.

I could quote for a week from statesmen's speeches, and from sermon, song and story, sentences and phrases intense with the Spiritualist idea of a future life. Whether they know it or not all of these from whom I have given passages are Spiritualists.

A DYING FRIEND.

Have you ever been beside a dying friend? I was many years ago. A few hours before death I sat by him; he was a dear friend, his name to me was simply Jerry. He had been very quiet for an hour, lying with closed eyes, when turning he opened them. At that moment they were of an unnatural brilliancy. In a voice just above a whisper he said: "John, did you hear any one call me"?

"No, sir," I answered.

"I ought to know you didn't," he said. "The voices I heard were not of this world. You didn't know my wife Martha, but if ever I heard her voice I'm sure I did just now. But, pshaw! it couldn't be her, dead folks don't talk, and she's been dead over fourteen years, and I never have heard her voice since until just now something sounded like her calling me in her way as she used to. How curious and strange!"

He rested again a while and appeared to sleep, from which he aroused talking to himself and using these words: "I heard Mar-tha's voice again; but how can it be when she is dead? There, I heard Alfy, my boy. No! no! it cannot be; he is dead; he died in my arms. Oh! whatsweet music. Yes, there they are, John. Don't you see them? Moth-er, Martha, Alfy, my boy, all come for me. They're so beautiful, so ---His uplifted and extended hand dropped and he passed to death.

Would not such a scene make a lasting impression on you and make you think deeply on the great mystery of life and death?

Did Jerry hear and see his loved ones whom he knew were dead? Did they speak and friends accompanying them sing in their joy at their about to be consummated happy reunion? If they did, would it not be natural for him to think, though I die yet I live again?

What object other than human happiness can there be in God or Nature in awakening the memory of the dying in relation to the dead at the moment of putting out the light of mortal consciousness? I do not believe that it occurs to tantalize the human being with a hope that is never to be realized. I am forced to admit it as evidence of immortality.

Why should our dying friends impress us with a lie in reference to the dead and their destiny? They do not. Jerry passed to death amidst thrilling and tender sounds and a view of spiritual glory. To believe in these things constitutes a

Spiritualist, and as the spiritual perceptions of humanity develop and fear and superstition are entgrown the time will come in the language of Dr. Thomas, when we shall think it no more a mystery to inquire after and communicate with our friends in the Spiritworld than it now is to hold intelligent conversation and learn the circumstances of a dear friend in London dr any other distant part of the world. Knowledge of the facts bearing in this direction is what constitutes Spiritualism. Those who accept them, state hem to others and live in harmony with them, are Spiritualists.

modus operandi might, I believe, be explained on scientific principles, Ingersoll proselyt-ed by a Christian minister, and Sullivan find his master.

Of those present who seemed to be the more under the influence of spiritualistic teachings was Mr. James L. Jackson, the retired manufacturer. He was a charter Director of the Oriental Bank. He is a gentleman of culture and of impressive presence. He was an intimate of Peter Cooper, to whom he credited the prophecy that "science would yet be the religion of the world." Mr. Jackson has accomplished the Psalmist's allotment of three score years and ten, and he declares that he finds abundant consolation in his declining years in the hope that Spiritualism has given him by its promises gained through mediums from friends in the unseen land.

A lady enthusiast assured us that Foster's belief in the revelations of Spiritualism was intense and that he was honest and, earnest. His manifestations were serious and startlingly impressive, and she fought my reference to his convivial habits by the assertion most emphatically made that she believed that the exactions of good fellowship had but little to do with his brain disease, which was rather engendered by a constant strain upon his mental faculties by his devotion to a great truth that the world still strangely rejected.

Spirit scances are likely to puzzle. I cannot explain how at the only one that I ever. attended the medium gave me so accurate an obituary history of my relatives and friends. It was in West Forty-sixth Street. The house was pretentiously furnished. I was ushered into a small reception room hung with curtains, which was half of the front room, the other half being utilized as a hallway lead-ing to the centre vestibule. The back room was the parlor, and extended to the width and depth of the house. In this there were several people patiently awaiting opportuni-ties to interview relatives that had "gone before." The medium was a middle aged and very pale lady who had just risen from a bed of sickness. When she finally went into a trance condition she had the appearance of a corpse. I had made up my mind to ask no questions, and so she did all the talking, which occupied fully three-quarters of an hour. I was seated in a very comfortable easy chair with the medium closely visa-vis in another. I was presented to her merely as "a friend of mine," and I am sat-isfied that she did not identify me. She prefaced her celestial communications with an expression of full belief in Spiritualism, and the statement that she was ignorant while in a trance condition of what she was imparting. She begged that I would go eventually to another medium (to compare notes for confirmation of the desire of my spirit friends to talk to me, and see if I might not get the same messages. In a moment she took my hands in hers and gracefully sank back and into a trance. She possessed a good deal of magnetism, for the touch of her fingers produced a prickling sensation, as if I were holding the handles of an elec-tric battery. I must confess that I was greatly surprised at her familiarity with the names of my dead relatives and acquaintances, while her .descriptions were very accurate and messages quite as I would anticipate from those she declared were sur-

rounding us. Augustus Fenno was a handsome fellow and a very capable actor. He was a popular favorite about twenty years ago. He died suddenly, which was as he wished to die. He was an intimate friend, and I fancied that he had but one weakness. He would

protracted consideration, decided to dismiss the complaint upon the ground that my test-imony was deficient, as I had never seen my father-in-law, and couldn't swear that didn't get what I had paid for. "A searchwarrant should have been asked for, Mumler's apparatus seized, and the fraud thus proved." The court room was maked with The court room was packed with eager listeners to the interesting testimony. the addresses of the able lawyers, and their legal sparring. During the examination Mr. Townsend referred frequently to the Bible, and at last quoted the Balaam episode. Mr. Gerry deemed this an unfortunate allusion, for "it seemed to concede that an ass would be more likely than an ordinary man to perceive a spirit." I was impressed by the appearance in the

case and the testimony of Judge Edmonds. He was an able jurist, and even with his idiosyncrasies commanded the respect of the Bar and the people up to the day of his death. I suppose that there are many other prominent men who give a friendly consideration to the claims of Spiritualism, but we don't suspect them because they secretly fondle their belief. Once in a while one is honest enough or brave enough to declare himself. Others would do so but that they shrink from probable ridicule.

After the Plymouth Rock had passed into stranger hands I did service in the interests of the Knickerbocker Steamboat Company. of which the genial R. Cornell White was President. I had noticed that every Friday the old gentleman was absent from the office, but my expressions of surprise at the custom secured no explanation from the clerical force. One Thursday we were having a pleasant chat in his private office, when I, with malice aforethought, suggested that as the morrow promised to be a very busy day he should be with us to give a helping hand. He smiled, and said that as it would be Friday he couldn't think of coming to the city. day he couldn't tunk of coming to the city. (He lived in a magnificent villa at Fort Ham-ilton.) "Friday," I said with feigned sur-prise, "why is Friday an obstacle to your coming?" "Don't you know," he replied, while his intelligent face lighted up with a pleasant smile, "I set Friday aside because upon that day my son pays me a visit?" "Your son?" I interrogatively interposed. "why, you see him here quite every day, why will not that suffice?" "Oh," he answered, "I don't mean Joe, I mean my son who is dead." I rose, as if I were indignant at his unseemly levity, but he politely begged me to resume my seat while he told me of his son's regular appearance in spirit form, clothed, apparently, and as he dressed in life. He was passionately fond of the young man, and I hope that he found comfort in the interviews, even were they hallucina-tions. Both are now in the Summer-land.

I was taught in my boyhood days whenever I saw a ghost to investigate it. I have al ways done so to my profit. I saw one at 12:30 o'clock one stormy night last July. I know the exact moment, for I have in my room a clock that strikes the half hours on a gong with a deep, far-away sound. It struck like the toll of the Greenwood bell as the apparition caught my eye, and at the same time the heavens, that were black as crape, were illuminated with the glare of a flash of lightning, and a growl of thunder rumbled mournfully overhead. Otherwise all was oppressively quiet. I was lying in bed. The windows were open and the shades drawn up, and there, right over in the corner in the doorway leading to the backroom and in the direct line of my vision, stood a palpable, veritable ghostly figure, waving its extended I'm like a small gambler. I love a arms! sure thing, and here, after all my weary wait- than those he has been taught to revere. It talk Spiritualism to the exclusion of all ing, like the old maid who for forty years is not unusual that some of these doctrines other subjects, if one would permit it. I re- | looked under the bed for a man. I was at last | are more in accordance with his own views happily successful. I was quite alone, that | than those in which he has been educated is, we were quite alone. My family was in the country, and I had this terrible experi-ence all to myself. I was afraid to strike a the country is the case, he renounces his old faith and which he has professed and preached. If such is the case, he renounces his old faith and espouses a new one. Changes of this match, for its brimstone fumes would have been too suggestive. The more I watched the noiseless intruder the worse it grew to my startled imagination. I think that I first repeated "Now I lay me," and gaining cour-age from the simple prayer made bold to get up. As I approached the doorway the ghost vanished! I went nearer, and for three pain-fully long minutes awaited its return. Then thought the L would go to had varies I thought that I would go to bed again, and as I turned I saw that the gaslight from the avenue reflected upon my body, and noticed that the wind waved the branches of the tree in front of the house. While I stood just where I had made the discovery there was no ghost in the doorway with beckoning gestures, but when I went on and got into bed it had returned. Smiling at my credulity I sank into a peaceful slumber and didn't even dream of dead and gone Gus Fenno. I don't know much about psychology, psychomancy, metaphysics, or any of these sciences. Maybe this is the reason that I could not argue about Foster's specialty nor under-stand Cumberland and Brown, the "mind readers." Cumberland the cockney didn't do well in this country, but on his return to London he had the patronage of the Prince of Wales; but Brown made some headway here. Harry Palmer, of Jarrett & Palmer, successfully managed the Davenport Brothers and their spirit cabinet abroad, and so Brown came to the office of Booth's Theatre to see if his interests couldn't have the same skilled handling. He gave curious illustra-trations of his ability. Putting one of his hands in Jarrett's, and placing the other on his own forehead, he bade him to think of nis own forenead, ne bade him to think of some one thing in the room, promising to tell which it was, "Ready," exclaimed Mr. Jarrett. "The ice pitcher," replied Brown in an instant, and "By gracious, you are right," from Jarrett astonished all in the place. I was asked to hide something in the andito-rium and having the office closing the door rium, and leaving the office, closing the door after me, put a bunch of keys on a chair in a private box. I returned, and Brown, having been blindfolded with a handkerchief, put one hand on his forehead and, holding one of mine with the other, led me directly to the hiding place. Kennedy, the mesmerist, now exhibiting in England, came to my printing house in Vesey street one day, and kept the "devils" quiet for once. He ran his hands over the face of one of the boys, and in a moment the young ster was lying rigid on the floor, and only returned to consciousness upon the Professor snapping his fingers by his ears. All of the others were similarly manipulated. One of the engravers was mesmerized and made to believe that a piece of chip was a cigar and another stick a match. He struck an imag-inary light and puffed his wood cigar with an apparent relish. Afterward the Profes-sor, by pointing his finger at the subject's nose, made him follow him around the room, over chairs and tables, and then snapped him into consciousness again. I was witness quite recently to a curious bit in a parlor entertainment at the house of bit in a parlor entertainment at the house of a friend. The host, who was a man of good size and weight, taid him at full length upon the carpet. Bix gentlamen, three upon eith-er side, put merely the tips of their fingers under him and then all in concert took a full breath. This was repeated but three or four

times when the body of the prostrate man was lifted as if it were but of rubber and in-flated with air. This experiment does not require expert skill, and I commend it as a novelty in the way of home amusements. Corpulent fathers may not like the position, but they must remember that it will please the children.

I mention this incident without presuming to advance a theory in explanation mere ly to show that there are more things on earth than can be met by my philosophy.

Mr. Jackson has promised to tell me a good deal that he knows about Foster and Slade, and I'm going to tell him something interest ing about Robert Heller, the magician. I managed Heller's entertainments in Horticultural Hall, Boston, for nine consecutive weeks, yet never found out how he cut a man's head off and carried it to a table in the middle of the stage and had it to smile and wink as much as to say, "Well, I'm an exception to a rule. I'm off my base, and I JOSEPH H. TOOKER. know it."

MINISTERS.

Sensible Advice to those who propose to Preach.

to the Editor of the Religio-Philosophical Journal:

It is a fact worthy of notice that ministers of the gospel are only half or one-quarter educated. The following statement of facts, an editorial of the Chicago Times, should be carefully considered by all preachers. The Times goes on to say that there appears to be something radically wrong about the edu-cation of young men for the clerical profession. Few, perhaps, will coincide with the view of "Brother" Moody that they are edu-cated too much, but many think they are educated too much in one direction. They become thoroughly versed in the dogma of one religious denomination, while they know comparatively little about the faith and doctrines of other sects. The history of most ministers is about as follows: A tolerably bright and very good boy living in the city or country shows an interest in religious matters at an early age, makes a profession of religion, is confirmed in the church to which his parents belong, if such a rite is administered in it, and unites with it. He prepares for college, ordinarily in a preparatory school sustained by the denomination of which he is a youthful member. He then spends four years in a college under the control of the same denomination. From there he passes to a theological school conducted by the same denomination, where he remains three years more. During all this time he attends church and chapel exercises, where the services are conducted by ministers of the denomination to which he belongs Throughout the entire period of his life when impressions are most easily formed he hears lectures, studies treatises, and reads books devoted to sectarian ideas. If hearing much of one thing and next to nothing of anything else will make a man a bigot, the chances are that he is one. When an opportunity is offered, he commences to preach. His earliest sermons are doctrinal or denominational-those of young ministers almost invariably are; it is hard to see how they can be different. His studies, training and habits of thought have all been in the same direc-

tion. Years afterward, when his mind becomes more mature and his opportunities for general reading and reflection are better, he begins to read the literature of other denominations, and perhaps to carefully study the doctrines held by other religious teachers

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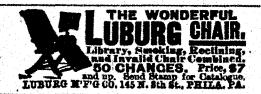
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A BEMINISCENCE OF A ONCE FAMOUS TRIAL.

New York City Marshall Tooker the Prosecuting Witness-Wm. II. Mumler and Spirit Photography on the Defence.-Has Tooker at Last Become a Convert?-He Admits Being at Least Puzzled.

To the Editor of the Religio-Philosophical Journal:

When Tooker laid his plans to entrap Mumber in his claimed spirit photography and arrested the latter, the excitement and interest of Spiritualists ran very high. It was years ago. Now the man prints in the New York *Times* his experience with other mediums as well as with Mumber Here is mediums as well as with Mumler. Here is what he says in that paper of the 13th inst. New York. BRONSON MURBAY.

NARRATIVE BY JOSEPH H. TOOKER.

I was one of a small social gathering of ladies and gentlemen at the house of a friend on the evening of the day that the announcement was made by the newspapers of the death in an asylum for the insane of the renowned trans, or trance, medium, Charles Foster. Among other interesting subject matters of conversation the professional career of Foster was introduced, and I was disposed to treat it lightly, but I soon be-came aware that my remarks had inadvertently discovered the presence of two or three confirmed Spiritualists. In a spirit of rail-lery I had spoken of Foster from a box office point of view, classing him with Ingersoll and John L. Sullivan as a successful specialist, and declared that I had given his specialty no greater consideration than I had the points made by the Boston boxer in a sparring match. I knew that Sullivan stood alone challenging the nations of the world to bring forth from their millions one man capable of beating him. He was therefore a wonder, and crowds attended his exhibitions. Ingersoll had a text, one open to all comers but he alone of all the many platform talkers commanded such vast audiences. He exceeded all lecturers, although his was an unpopular theme. So with Foster. He was the ingersoli and the Sullivan of spirit medi-ums, and crowds filled his parlors, for he was skillful in his manipulations, which were inexplicable, I will admit, upon hearsay testimony. Infidelity, sparring, and the alleged spirit manifestations treated by others than the stars of their professions would not pay so well, and pay was the main consideration of each.

I had known Foster; that is, I had a street acquaintance with him. He was a convivial fellow, and but only once or twice impressed me as one who had any apprehension for the morrow. I never attended any of his exhibi-

member a promise that he made me, that if it were possible for a human soul to return to the earth after death he would visit me. I haven't seen him nor an elder brother of mine, now deceased, who once made the same promise. But you can imagine my astonishment when the medium gave me a perfect description of Gus Fenno and then pronounced his name. I couldn't see him. She could, and she said he was glad of the

opportunity to keep his word. I am acquainted with a charming widow of recent bereavement. I told her of my Forty-sixth Street experience and urged her to gratify her curiosity by paying the medi-um a visit. "Oh, no!" she exclaimed with a

chuckling laugh, "Henry might tell me not to marry again." In 1869 A. Oakey Hall was Mayor and I was First Marshal of the City of New York. We kept a complaint book in the public office. and among the entries was a complaint made by Mr. Patrick V. Hickey, of the city department of the World, and now editor of the Catholic Review, against one William H. Mumler, an alleged photographer of depart-ed spirits. I determined to investigate the cause, and to that end visited the gallery of the spirit picture taker on Broadway. Here I was "induced" by Mumler to secure the counterfeit presentment of my lamented father-in-law. He gave it to me for \$10, and there were many customers in the reception room anxiously awaiting their turn. A prof-itable business, one would judge. I yet have the photograph, which represents the writer in the foreground and a hazy form of any-body standing behind his chair. I reported to the Mayor, who advised that with Mr. Hickey I should go before Judge "Joe" Dowling, the then sitting magistrate at the Tombs, and make a complaint against Mumler for false pretenses. Upon this accusa-tion the photographer was arrested and through his counsel, John D. Townsend, de-manded an immediate examination. The in-quiry became a cause celebre. The Mayor, who had but recently been the District At-torney was helf inclined to assist in the torney, was half inclined to assist in the prosecution, but finally the distinguished advocate, Elbridge T. Gerry, now President of the Society for the Prevention of Cruelty to Children, was selected to aid the public prosecutor, George W. Blunt, Jr. Prominent photographers of the day, such as Bogardus, Rockwood, Gurney, and Hull, exhibited pictures similar to those of Mumler, and explained the mechanical process of their production. P. T. Barnum appeared as a wit ness, and among other witnesses for the de-fense were the Hon. John W. Edmonds, a Justice of the Supreme Court of the State of New York, who, in the course of his testimony, swore that one day while sitting on the bench he distinctly saw and recognized the ghosts of two friends standing behind a witness; Paul Bremond, who incidentally said morrow. I never attended any of his exhibi-tions of alleged supernatural powers, but perhaps I would have done so if my caricei-ty had been strong enough to impel me. I have heard Ingersell, and was delighted with the style, but he didn't budge the orthodox conchinge of my youth. I don't suppose that a serve, for I am open to conviction. like sther monthuls. I would't, on the other conditions is expose him or his arts a server. I mist the state Sullivan. I make the I couldn't. Yet Foster's that he had \$250,000 invested in Texas rail-

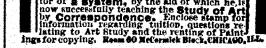
kind have been very common in this city. About twenty Chicago ministers have left the denominations in whose ministry they were once engaged to preach another doc-trine. In some cases a shepherd has left one flock to take charge of another. In a few instances he has taken a part of his flock to a new fold. In one notable case a shepherd acknowledged a new master, but retained his old fold and most of his old flock. A few other shepherds accused of being disloyal, though they professed not to be, were forced

to leave their folds and finks i Within the past few data to be resbyterian church has publicly announced that, in consequence of a change in his denominational views, he should tender his resignation to the presbytery and should present himself to the Episcopalian bishop for the purpose of taking orders in that church. The course he has taken in the matter is highly honorable, and is worthy of the imitation of those who may hereafter find themselves in a like position. Honesty is wanted in the pulpit, if nowhere else.

Probably there would be fewer instances of ministers going from one denomination to another if they were differently educated. The education of a minister should be as broad as it is now narrow. It should include a knowledge of all the great religious sys-tems of the world in all times. It should embrace a knowledge of all the Christian sects. A theological school in which eminent min-isters of all the great denominations would lecture and give instruction might be the means of doing much good. It would do much to destroy bigotry and to encourage liberal-ity in thought and expression. The young man who has acquired a critical knowledge of the doctrines of all the great sects of Christians from accredited teachers would be in a condition to make an intelligent choice of a denomination to connect himself with as a preacher and guide.

Young men who are preparing themselves to act as missionaries in heathen lands should have an accurate knowledge of the religions of the countries in which they expect to live, preach, and make converts. Probably the entire or partial failure of many missionaries is due to their not understanding the relig-ious systems with which they come in con-tact. An old officer in the British army in India affirms that such is the case in that country. The missionaries have never read the Koran or the sacred books of the Hindoos. Many of them do not know whether they teach evil or good. They are not aware that they resemble our bible in many points. They have read accounts of the religions of India in books written by old travelers, and regard them as authentic. Late in life, often quite too late to be of any practical advan-tage to them, they discover that these ac-counts are in the main incorrect, or altogether false. ***

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