CHICAGO, MARCH 13, 1886.

No. 3

Readers of the Journal are especially requested to send in items of news. Don't say "Lean't write for the press." Send the facts, make plain what you want to 637, and "cut it short." All such communications will 60 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 incidents 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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#### THE ROSTRUM.

The Fight Between the Objective and Subjective Methods in Philosophy.

A Trance Lecture by Mr. J. Clegg Wright, Given at Newfield, N. J.

(Reported for the Religio-Philosophical Journal.) I will take your subject with the humility of a hopeful suitor who ardently desires to win approbation by the sincerity of his address and the dignity of his theme. How-ever ambitious I may be to lead you over do-mains of thought untrod before by the glittering prospect of new discoveries, the lines of sensation which limit the cognition of the human mind make it absolutely impossible for me to conduct you to those heights and depths of spirit-life which the warm impulses of pardonable curiosity lead you to seek. I must content myself with discharging such a programme as the capacity of my inspiration will allow me to fulfill. To the dizzy eye of interested mortals the happy contemplation and the distant prospects of spirit-life must perplex and amaze the understanding it lies so for every in the milkderstanding, it lies so far away in the milky way of religious speculation. No solitary object stands out with the clear lines of a personality. Its mountains, rivers, forest, and plains come not into delible outline. The paralyzed mind gazes into the vortex of immortal existence with a deep shudder of wonder without recognizing clearly any

thing in the zone of its immensity. However exalted the hope or eager the curiosity it is not for mortal to know what lies before him in the rich capacities of immortality. There are some truths which I can give to you which you may reach with the power of your induction, and there are facts which defy my power to communicate. This you cannot understand to-day. Down from the wise reflections of Thales to the philosophical Herbert Spencer, there have been continuous attempts to correctly define the abstruce nature of perception, and the complicated problems of consciousness. No doubt there exists in the realm of the unseen more truth than that which has been discovered yet by the skill of accurate scientific observ-ers, or brought to our notice by the careful deductions of able logicians. The objects of nature have presented ready and delightful subjects for investigation, of more importance to the daily interests of mankind than the wordy conundrums of metaphysics. For a while everything seemed to be lost in the mystic gulf of metaphysics. Science was neglected; the ordinary operations of nature were too insignificant to be observed; the nervous dreams of philosophy promised richer food in the powers and attributes of God. Subjective speculation with its mighty phan-tasms and ideal garniture betokened a controlling effect on the mind of society.

The most urgent demands of state routine, the common virtues of industry and com-merce, and the observance of those social duties essential to the well being and progress of the state, were despised by the learned as objects of concern too far below the dignity of true philosophy. To the unanswerable problems of the origin of life and its future destiny they claimed the boldest assurance of knowledge, which attained such proporlions of correctness that the emptiest speculations and the most childish falsehoods were formulated into authoritative dogmas, to question the truth of which, led to the in-fliction of social disabilities, or to deny, inevitable death. Subjective philosophy, orientalism, and their combinations made God and the human soul subjects of importance beyond all others. The fertility of fancy peopled the world with invisible beings of every degree of capacity. Each tribe had its

complete set of divinities endowed with all the complicated variety of human passions. The dreams of the poets filled heaven with the love adventures, and the feuds of the gods; and the virtuous lapses of sweet godgods; and the virtuous lapses of sweet god-desses. The people with the earnestness of a boundless credulity looked upon these vo-luptuous creations of imagination as the higher and the sublimer realities of celestial nature. The moral deformity and filthiness of human society were the characteristic adornments of gods and angels, scenes of voluptuous pleasure which would have pro-voked expressions of atracious infamy from voked expressions of atrocious infamy from lips accustomed to all the devices of debauchery, were the common and daily scenes in the magnificent palaces of the gods. Philosophy was diseased. Subjective philosophy involved mankind in political, philosophical and religious catastrophies, out-of which humanity is slowly and perceptibly emerging. As man left off peopling invisibility with superhuman agencies he saw superior heavy and utility in the grayer study. perior beauty and utility in the graver study of nature. A subjective philosopher in the age of Leo X, would have asked the spirits whether there lay beyond the waters of the Atlantic ocean a continent; but it was the promptings of science which led Columbus to the court of Spain; and the unknown shores of America. The heavens which once excited the creative fancy of poets is the field to which the practical astronomer points his telescope and surveys the squadrons of stars deploying on the measureless planes of space, measuring their size, calculating the magnitude of their orbits, and their period of revolution. Science and not faith will

Spirit-life notwithstanding the dreadful errors of philosophy and voluptuous creations of the poets exists. It is as much of a reality as the solar system. It is as objective and real as the dome of the capitol at Washington or a Coloredo garyan and must be stud. ton or a Colorado canyon, and must be stud-ied in the same way by the same methods as any other valuable and interesting natural object. The moment that the intellect of the investigator into its facts becomes excitwhat dreadful effect she has done her work in the darkened room of the spiritual scance. Forms of wax-work have been made to personate the glorious characters of antiquity, as having left their exalted places in heaven and descended to present their graceful forms again to the active curiosity of vulgar mortals. Zealous exponents of a new science have prostrated themselves before those pieces of stiff paper and tinsel as a Mohammedan prostrates himself before the great Allah. In these flimsy shams they have beheld the prospective glories of the Summer-land.

Men, in the excited dreams of spiritual discovery, have listened with quenchless credulity to the chattering of abnormal ignorance, and shaped with the agility of knowledge the sublime constitution of the Spirit-world, free from every frailty which attacks human nature, embellished by the luxury of every pleasure, supplied with every invention of saintly innocence and enriched by the creations of an imagination never blighted by the gentlest airs of imperfection or enervated by the coarse associations of mortals. Such devotional dreams in which sincere seekers for truth have indulged, may in some instances have tended to the stimulation of habits of virtue and the true culture of life. Such manifestations are not by any means science. But it is the devotional mind sensing the weakness of faith and the urgent necessity of demonstrative facts to prop up a theological structure already presenting cracks and fissures which portend a fall, and which faith anticipates in the tremendous struggle between religion and science. This struggle and deep seated feeling of theologic insecurity is an outcome of a supreme spirit molding the times, and which cannot be said to have by any means done all its work; rather more correctly can it be said that it has only just begun to work. The decay of religious belief is due to several causes. The seventeenth, eighteenth and nineteenth centuries contain a great many influences which contribute to cultivate and bring about this present state of things. In the middle ages we look in vain for the real spirit of rationalism. The church had the full sway and control of the consciences of men. The great Protestant schism had not broken out. Men were contented with the spiritual food presented by the ornate and opulent ceremonies of the Church of Rome, which were adapted to cap-tivate the eye of imagination and feed a credulity that had been trained to see nothing in this life but the hideous malforms tions of sin; that the enjoyment of this life was certain to be followed by misery in the next, and the only safety lay in a blind submission to the church, an unreserved acceptance of its teachings; and a daily suppression of the natural impulses of the soul, to obtain the riches and glory offered by the clergy in a world which was to come. The people stood in hourly awe of the priesthood; ts powers were enormously magnified by their superstitions. It was conscious of its supremacy and experienced but little diffisupremacy and experienced out little dim-culty in enforcing its pretensions. In the supreme arrogance of saintly pride, it affect-ed with unquestioning assurance that it could forgive sins. Kings and Emperors found it to be their interest as well as their policy to fall in with the church and seek by exalted patronage to control that which they could not master.

Philosophy as it had existed and was fol-lowed by the ancient nations, was diluted by the corrupted creations of the theologian. The purity of the Roman law, the ancient practice, and the wise statutes of the great Justinian, were deformed by the Christians, and the safeguards which the ancients thought so necessary to protect the liberties of the people were swept away. Every thing which stood in the way of the church was destroyed. The profound philosophy of Athens, of Alexandria, and Rome, which flourished under the free and beneficent rule of polytheism, was presented in the garb of the Christian faith. The church conquered every cetics and the awful seclusion and rigors of monkish life. These scenes excited their faith and warmed their anticipations to behold their future glory and share with the martyrs eternal felicity in company, too, with the church's great founder.

This was the time when the church had a chance to relieve the sufferings of mankind, exalt liberty; and with signal emphasis put the stamp of divine wrath upon tyranny. But never was there a period when there was less liberty; and never was there a time when tyranny met with a milder protest. This terrible development of Christian neglect and ignorance; speculation and mental corruption was due at the onset to accepting a subjective revelation. Had the scientific method been exacted from the followers of the Christian report that the followers of the Christian name, the wild excesses of superstition and despotism which succeeded upon the conquest they made over the classic broke out in philosophy; it was the Baconian method. It broke out in religion; it was there conscience. Bacon and Luther are the morning stars; we owe them a great deal. When they spoke it was to an awakening liberty. She had been sleeping for many long centuries. These two great giants spoke to her and she awoke. A mighty groaning has since that time been heard in every coun-

try in Europe. The Baconian method prepared the way for Locke; upon the heels of Locke came Hume; upon him has arisen the startling philosophy of Herbert Spencer. The cultivation and the marvellous triumphs of science belong to that method. By its demands com-merce extended her useful operations. For ages it had been confined to the cities of the Adriatic and the Mediterranean. Venice, Padua and Florence cultivated the liberal arts and fostered the elegances of civilization when the surrounding states were wrapt in the arms of an advancing barbarism. The opulence and trade of these cities kept alive the spirit of commerce; their ships made annual voyages to distant ports and returned to the harbors from whence they sailed carrying in their hulls the superfluity of distant countries. The merchant preceded in importance the scholar, and encouraged maritime discovery. The efforts of the Spaniards. the Dutch and the Portuguese to discover new countries, were the indications of the awakening intellect of man. The voyage of Columbus broke the long night of superstition and destroyed forever the old Bible idea that the earth was a plane. Geography did more than airy dialectics to bring in the era

Columbus thought and worked upon the objective method. In astronomy Keplar and Copernicus worked upon the same principle; Newton and Harvey made their crowning discoveries by the same method. It has enabled man to meet the severe conditions of nature. It has founded and wonderfully expanded a knowledge of the geological developments of the earth. The eye is enabled to trace in the silent strata the gradual process of cosmic changes and look upon spans of geological time. In mechanical arts it has done everything. The magic brain of Watt gave the world the steam engine, Stephenson the locomotive, and Fulton the steamboat. By the power of machinery the most delicate fabrics are made which would have appeared miraculous to the ancients. Machinery has outdistanced the magic creations of the gods. The triumphs in the chemical laboratory are not less great than those of machinery, and contribute with equal worth to the happiness of mankind. In short the world has been blessed by the objective method in science, and cursed by the subjective method in philosophy.

From Luther grew up individual judgment in religion. That power of conscious personality broke up the divine unity of the church. It can never be united again. Milk spilt upon the ground can never be gathered up. This state of religious unity is forever ended. The scientific results of the objective method in philosophy have demonstrated what it can do for the world. The proper study of nature leads to progress. The study of the subjective to nothing but the idle madness of metaphysics. In the early days of modern Spiritualism its philosophy was subjective and decidedly Platonic.

Though Emerson affected to despise Spiritualism he belonged to the older order of Spiritualists. He placed great reliance in the subjective method. He acted strongly upon the thinking age and especially upon those minds which had nothing in common with popular faith. There was one dogma which Emerson had not grown out of, that man was made in the image of God, that man was a spark of the great "Oversoul." This gigantic error came into early Spiritualism and marred its beautiful objective face. Its phenomena began and appealed to the objecthing. The ideal of beauty was Christianiz-ed. The sister arts of music, painting and poetry were enlisted to enhance the charms and depict the horrors of calvary. man of science who recognizes a world un-der the immutable reign of law. Spiritualand depict the horrors of calvary; and the tragic scenes of the early ages of the faith. Genius in its palmy plentitude poured out its devotion. The walls of the churches revealed to the pious eyes of the faithful the terrible suffering of the first Christian disciples; the voluntary mutilation of the asception and the awful seclusion and rights one of the graces of neatry. To some there as the hopes and tastes of man. To some the word spirit had a meaning; to others it was one of the graces of poetry. To some, there were seven spheres or degrees of spiritual felicity. The future abode of the soul in these seven spheres would find congeniality and fitness in one of them for any spirit however sublime its capabilities, or gross its characteristics. It can be easily seen that seven spheres were imported into spiritual philosophy from the mystical and strangely gifted Swedenborg. To those who had drunk deep at the Oriental well of philosophy the kingdom of heaven was not a place of seven spheres; but that the kingdom of heaven is within you—some mystical indwelling condition of the soul. There is not a bit of science in this. Upon it has grown noxions weeds of every degree of wickedness and imbeellity. Bliss is desirable—harmony is bliss. Men have sought the advice and the benedictions of spirits to absolve them from the bonds of sacred contracts to secure on earth forms of older civilizations, would never this harmony. These men have been eager have happened. History would have presented us with another recerd, and the face of Men have left their wives and families, wives to be happy. It was indicated by ancient vey. Occultism, necromancy and astrology to be happy. It was indicated by ancient sages. That he who is wise will practice are subjects that the scientific world has got well through with. The witch riding a thing.

The disastrous moral fatalities and gross imbeeilities of modern Spiritualism have sprung from the subjective method. The kingdom of heaven is a poetic phrase. It has no true scientific meaning. There is no possibility of a perfect state of happiness in a world of sensation, individual will and activity. If the next world were a place in which every man followed the promptings of his own aspirations and ideals it would not be a place fit for men and women. There would neither be safety, order nor morality. The problem of individual liberty and responsibility must be as great in spirit-life as it is in earth life, if men pass into the spiritlife in the same mental and moral condition as when they leave this. The strong and selfish will encroach upon the weak. Spiritlife will be but the second edition of this subject to all the disastrous changes and revolutions known in the painful and transitory affairs of human life. We shall find ourselves in error, if we make a scientific dogma of that which at its best is but a poetical way of stating a common place experience, which has been expressed this way: "that what we see in an object the eye brings to it." Our joy and woe primarily spring from the agreement of our environments with our main and cherished aspirations.

External disappointment is the cause of interior pain. There cannot be in any world a perfect state of happiness at all times and under all circumstances, without life and death being a standing miracle; nor would such a state be at all desirable. The heavenof Pythagoras was an absurdity; that of Jesus an impossibility; and that of the subjective Spiritualist a hash of the distorted visions of Swedenborg. The great citadel of the subjective Spiritualist is intuition or immediate soul sensation. An idea cannot come into the consciousness without a prior sensation of which it is the effect. The mind can form no idea of the likeness of anything it has not seen. Words are labels of our ideas. When I tell you that there are rivers in spirit-life you think of the river you have seen. Of course you will think of the Delaware. or the lovely Hudson; you who only know these great rivers. If you had seen no other river but the Hudson, you could only approximate the idea of a river in spirit-life. To be a river it must have the parts and qualities of a river. There is no water in spirit-life, there for a there cannot be a river but there is fore there cannot be a river, but there is something which comes as near to it as any-thing you have in the idea river. The word misleads because it is not correct. It is po-etical but not scientific. Hence that which spirits tell you is not scientific, as the sum of human knowledge of nature is science, but it is a poor attempt to tell a blind man what color the lady's bonnet is, sitting in the next

The most recent novelty of the subjective method in the way of speculation is a revival of Buddhism under the euphonious designation of theosophy. Since the time of Sir William Jones Asiatic literature has been much studied by the western world. The gems of oriental literature have been translated into the languages of Europe. The beautiful ideas of the poets who flourished on the fertile slopes of the Himalayan range

and on the banks of the sacred Ganges, form the staple of our newest and choicest poetry. These songs and lyrics of a far back time show the elevation of sentiment, and the spirit of devotion possessed by these primitive peoples. From the gentle flutter of love in the human breast they ascended with agility to the love of the incomprehensible dirity to the love of the incomprehensible divinity. Its thought is foetry, not science. The philosophy of ancient Greece was poetry and not science. Homeric theogony was nothing but the creation of the poets. It had no foundation in the works of nature. Theosophy is nothing but philosophical poetry. There is no back bone of truth in it. It balongs to the imagination. The elastic capabilities of reason and imagination enable a bilities of reason and imagination enable a man to become an ideal world-builder. Fancy can mount from star to star, people space with winged madonnas, and ride the fleet pegasus over the meadows of space.

There is nothing more in the philosophy of There is nothing more in the philosophy of Theosophy than in the wonderful dreams of Ovid's muse, or the extraordinary adventures of old Gulliver. The writing of the justly celebrated Augustan poet cannot be called scientific, nor can the satirical story of Swift rank with a calculific work. More grown reals with a calculific work. rank with a scientific work. Man grows po-etry before science. Superstition comes be-fore rationalism. Poetry is sentiment; sci-ence is utility. The Theosophist is a won-derful compound. As a rule he is dreamy, impracticable, ideal. The details of utility tease, and mathematics are a bore. He can dream a day about the astral shade and the divine spark as if any man ever caught hold of the one or saw the other. He thinks he is dealing with things, substances and refined essences, when he is only dealing with words. That is Theosophy—words, words and nothing but words. His ethics is words too. He talks about brotherhoods, that great impersonality, humanity, benevolence, charity and love. He is too gentle to kill and eat; he seeks the herbs of the field for food. Could he find bread baked from spirit he would live on that. He is sweeping the universe with his little broom to find God and his attributes. He looks for the inner and misses the heavy and power of the outer. Theose ed by the wand of wonder, then the sweet the Christian world would have had other ous weeds in the mind. Science can give nothing to wonder. Wonder is the ready and nothing to wonder. Wonder is the ready and nothing sancious maid of superstition. We see with a more record, and the face of their finding a nothing light—feeble, but it was light. It was the broke art is relief. The face of their finding a light—feeble, but it was light. It for a kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. What a result! Instead of their finding a limitate the spiritual kingdom of harmony. broom-stick will never again be an object of superstitious fear so long as the school-master is abroad. Occultism has nothing to tell the world unknown to the pages of science; the mysteries of the rosy cross and the cult of ancient masonry are not worth a soap bubble blown from a clay pipe. Theosophy with its divine essences and mudfogs belongs to the era of astrology, alchemy and the rusty horse shoe over the door.

Modern Spiritualism to conquer the world will have to enlist the interest and awaken the devotion of the careful man of science. Never was there a subject beset with so many difficulties, surrounded with so many irresistible charms, and which opened so many avenues for the ignorant to grow more super-stitious and the wicked to impose upon credulity. A man cannot plunge into the study of astronomy without a knowledge of mathematics. A geologist must know something about fauna and anatomy. It is in the science of Spiritualism alone where we find any man, whatever his fitness, at work. He comes without any previous study. The ardent Spiritualist cries, "Come to our scance, pay your dollar, and go away with the evidence that your spirit friends live." It is about on a par with the cry of the captain of the salvation troop, "Come to the fountain of grace and get salvation." The one cry is as absurd as the other. Both are of the order of the

showman. To be convinced that you have met and talked with your friends in spirit is not much. There comes from that no illumination, no power, no added wealth of thought. If that rap were all that was in it, it would never have awakened man from his slumbers. From the lips of chattering ignorance the world can never be enlightened, the cause of Spiritualism made worthy, and the desirable development of psychic truth advanced. Spiritualism will grow from its objective facts. The worth of its scientific facts is just its worth to mankind. Doctrinaires and system builders can do better without facts than with them. Left alone they can furnish all the material and weld it into a unified whole. Spiritualism is the door to immensity. There must be orders of unknowable things in spirit-life. It must have its sets of distinct phenomena. Life there must have its environments peculiarly its own. Rich and glorious beyond all power of description. It is a world having very little in common with this. Man must look with the seriousness of religious expectation for the manifestation of more facts. They can only come with a superior and more able comprehension of the laws of nature. Mediumship is the key to unlock the door, and what is that? We must begin all our work there.

What is mediumship? How much truth do mortals get from the immortals? That must ever be undecided till man shall have mastered the art of full spirit intercourse. When he knows that, then he has a foundation on which he can rely. He will be able to meas-ure the value of spirit testimony. Mediums must be submitted to scientific tests. There must be no belief about it. It must beknow. What the ideal mediums ought to aim at should be the expression of facts above their knowledge and outside of their experi-

#### "SWEDENBORG'S INSANITY."

BY PROF. W. H. CHANKY.

New Church Life for February contains an attempted reply to my letter in the Journal concerning the cerebral epilepsy of Bwedenborg. As might be expected, the editor simply denies, without offering the least proof beyond his bare assertion, all the proofs which I brought forward. True, he introduces the Magazine of Knowledge for 1791 to show that Mr. Brockmer denied certain rumors and reports alleged to have been started by him concerning Swedenborg. This is done on the authority of Beatson, Hindmarsh and two other gentlemen not

Of this committee we now know nothing and must therefore judge them as we do all religious partisans. I will refer to a few cases by way of illustration and then we can the better judge as to the reliability of such testimony. But I will first call attention to the fact that this magazine is asserted to have been printed in 1791. I never saw it and so must depend upon the editor's word for the date. Mathesius, who is my authority for Brockmer's statements, certifies, Aug. 27, 1796, at Stora Hallfara, that Brockmer delivered his statements to him "in the house and presence of Mr. Burgman, minister of the German Church, the Savoy, London, while Swedenborg lived." This testimony, five years later, uncontradicted, leads me to think that for years, about that time, there had been charges and denials about Swedenborg's eanity; that a partisan committee made the publication alleging that Brockmer had denied having said the things imputed to him, and that at last Mathesius, to settle the matter forever, at the house and in the presence a clergyman, Mr. Burgman, required Brockmer to repeat his narrative. This theory accounts for the solemn certificate which Mathesius appended to it, and which would otherwise appear uncalled for. I think the editor should furnish better proof if he expects to convince any one, even the most credulous

This sort of proof reminds me of an experience I had in the city of New York twenty years ago. There was a Spiritual Conference there, free to all speakers, when one Sunday an orthodox clergyman took the stand and began a reply to something I had said about the patrictism of Thomas Paine, whom Washington, Jefferson and Franklin held in high esteem. Our preacher flatly contradicted me and asserted that after Paine had written his "Age of Reason" he submitted it to Franklin for his opinion. Franklin carefully examined the manuscript and returned it with the remark that the best use that could be made of it was to commit it to the flames, for if men were so bad with the Bible what would they be without it? At this point, with the consent of the speaker, as near as I can remember, I asked the following questions, and he replied to them:

Do you believe that the spirits of persons who have departed this life can return and communicate with the living?"

"No, sir; I know they cannot, and were such a question propounded to me anywhere outside this circle of infidels and lunatics I should treat it as an insult.

"Have you merely heard it as a rumor, or do you know from your own knowledge, that Franklin advised Paine to burn the manuscript of the Age of Reason?" 'I know from history, and consider your

question a base incinuation against both my honesty and intelligence." "Beg your pardon, but pray try and exer-

cise your Christian charity toward an unfor-

"Yes, I do, for I consider the source, as the gentleman said when a jackass kicked him." "Excuse me if I fail to reply to your keen wit and cutting sarcasm, but I have one more query.'

"Ask it, my dear sir, for you remind me of

a monkey climbing a pole."
"Will you declare on the honor of a gentleman, as a scholar and as an honest man that it is historically true that Franklin advised Paine to burn the manuscript of the

"I will, ladies and gentlemen, most emphatically, and defy proof to the contrary." "You carry too many guns for me," I re-plied, assuming the air of one who has been badly defeated in an argument.

Leaving him to triumph over his apparent victory and continue his insults, I quietly left the hall, and as I did so heard him shout, "The wicked flee when no man pursueth." returned just as he was leaving the rostrum with some books under my arm. Dr. Hallock, a very able and intelligent Spiritualist had risen to reply, but seeing me enter the hall, moved that the rules be suspended and the Professor allowed to immediately reply to the clergyman, which passed by a unani-mous vote. I took the rostrum and read from Chambers's Encyclopædia, an eminently Christian authority, that Franklin died April 17, 1790, also from the same work that in 1793 Paine was ejected from the National Convention, by Robespierre, who threw him into prison where he was detained for fourteen months, and that during this imprison-ment Paine wrote "The Age of Reason." Then I remarked that as our gentle and polite Christian friend knew that spirits do not return, it was evident that the spirit of Franklin never gave Paine the advice alleged, and having been dead more than three years before Paine wrote his great work, I was puzzied to understand how our friend knew so much about it.

With audible smiles, all eyes were turned to the clergyman for an explanation. He was pale with anger as he sprang up and charged Chambers with falsifying history, at the same time starting for the door.' Although defeated and badly demoralized, I could not forbear giving him a parting shot by remark-

ing:
"The wicked fiee when no man pursueth,
and our Christian friend is hurrying away with a wicked flea in his ear.

SPECIMENS OF PARTISAN TESTIMONY. We find the names of men in history who testify that Paris was suckled by a bear on Mt. Ida; that Romulus and Remus were suckled by a wolf; that a favorite horse of Caligula fed upon golden oats; that Apolionius, born 2 B. C., could heal the sick, cast out devils, raise the dead, etc.; that according to Josephus a heifer gave birth to a lamb in the temple before a vast assemblage; the whole army of Constantine swore that they saw in the heavens the figure of the cross bearing the inscription, in letters of fire, "In hoc signo vinces;" and thus I might go on and fill a volume showing that in religion as well as politics partisan testimony is no more to be relied upon than the report of the church committee which Henry Ward Beecher appointed to investigate the "true inward-ness" of the Elizabeth Tilton scandal. The committee reported the charges false, and of neurse they knew more about it than Eliza-beth, who confessed that they were true. TRESTERONY OF THE PURITANS.

I am descended from the Puritans and am

proud that I have outgrown the miserable superstitions taught me in my youth. My ancestors knew that sprinkling was the only true baptism; therefore they tied up and flogged Baptist clergymen for dousing their converts all under the water. They knew that there were witches, because, like the editor under consideration, they believed "in a God and in His Scriptures, and can understand the manifestations of God to His creatures, and the occurrence of representative visions and dreams," which to skeptics appear to be the hallucinations of a madman. Just so, Mr. Editor; belief, and not knowledge, is what is necessary in order to convince a fool that the great maternal ancestor of Jesus Christ was made out of a rib. You can pick the meat out of that while I crack

TESTIMONY PROVING WITCHCRAFT. "Suffer not a witch to live," is declared by the God of the editor and "in His Scriptures." which we must believe, and also in "visions and dreams." This establishes the fact to a believer" that there are witches, and under Cromwell the Puritans proved it far stronger than our editor has proved that Swedenborg was not insane. In the spring of 1645 the spirit of God began to strive against the devil in Essex, England. Several witches at Manningtree were condemned and hanged. The most important witness against one of them, Elizabeth Clark, was "Matthew Hopkins, of Manington, Gent." Hopkins had been appointed to watch with her at the house of a Mr. Edwards, where she was held a prisoner, to keep her from sleeping until she made a confession. On the third night, March 24th, after he had refused to let her call one of her imps, or familiars, she confessed that six or seven years before she surrendered herself to the devil who came to her in the form of "a proper gentleman, with a laced band." Soon after her confession, a little dog appeared, fat and short in the legs, white, with sandy spots, and when he hindered it from approaching her, vanished. She confessed that t was one of her imps, named Jarmara. Then another appeared in the form of a greyhound, which she called Vinegar Tom; then another in the form of a polecat. Hopkins made oath to all these and many similar absurdities. Nor was he alone the witness to these wonderful manifestations. John Sterne, who also added "gentleman" to his name, corroborated him in every particular, adding that the name of the third imp was Sack-and-sugar.

When needed, such testimony was never lacking to prove any desirable point of doctrine. St. Paul invented a sensational story about his conversion to Christianity, and Constantine, who was the first to establish Sunday as the Christian Sabbath, stole and improved upon Paul's supernatural light. Some of his contemporaries must have accused Paul with "drawing the long bow," for we find him exclaiming: "For if the truth of God hath much more abounded through my lie unto his glory; why yet am I also judged as a sinner."—Rom. iii. 7. This sounds as though Peter, who never agreed with Paul if he could help it, had become jealous of his rival's success in making converts by reciting his little piece about the "voice" and the "light," and twitted Paul with having economized the truth, to which the "chief of sinners" retorts as quoted, scorning to deny that he had lied about it.

Our editor insinuates that it is want of belief "in God and in His Scriptures" which prevents skeptics from believing in "visions and dreams," as though dreams were inspired by God. And he is right about it. If men like Tyndall, Huxley, Buchner, etc., were only healthy believers in the story that a ther; that he could walk on water, still the tempest, raise a putrefying body to life, and himself rise from the dead, these scientific skeptics might easily believe that the wild ravings of Swedenborg were the outpourings of God's Holy Spirit. But the age of super-stition, when the most enlightened believed in miracles, witchcraft, special providences, etc., has faded before the glorious light of science which burns up the light of Paul and Constantine until they seem like a tallow dip trying to outshine the electric light.

But admitting that Brockmer made the statement ascribed to him by our editor in 1791, I have just as good proof, that after the matter had been agitated for five years, Brockmer made a contradictory statement Moreover, I do not know but that the committee which reported for the Magazine in 1791 manufactured the whole statement, the same as Cheatham and the clergy have lied about Paine "for the glory of God," declared that Washington prayed at Valley Forge, that Franklin was a Christian, etc. But passing all this by, what has our editor to say about the Diary of Swedenborg which was purchased by the Royal Library at Stockholm, and which was discovered in 1858? Is that a forgery? The editor does not so charge, but tries to evade the issue by saying: "Dr. Maudsley, at second hand, copied from a detractor of Swedenborg." I have no proof of this beyond the mere assertion of a partisan editor, while on the other hand stands the tacit endorsement of hundreds of colleges and thousands of impartial physicians, unquestioned for a dozen years. Even an emphatical denial by the editor, unsustained by proof, would not convince me that for more than a quarter of a century the Royal Library at Stockholm has treasured a forgery. It is my opinion that the editor knows the Diary to be genuine, but being too hones to deny it, tries to dodge, like a wiery politi-cian in Congress. No, the Diary is genuine, and none but a fool or madman could make such entries as these:

"On the 20th I intended going to the Lord's Supper in the Swedish church, but, just before, I had fallen into many corrupt thoughts, and my body is in continuous rebellion.... Nevertheless I could not refrain from going after women....In the morning I had horrid thoughts, that the Evil One had got hold of me, yet with the confidence that he was outside of me and would let me go. Then I fell into the most damnable thoughts, the worst

that could be." Verily, nastiness and nonsense like this should be "wiped away," instead of being prated about as "the manifestation of God to His creatures and the occurrence of representative visions and dreams," as our editor seems to think. When the reader realizes to what absurdities an intelligent editor may be led to subscribe, under the influence of blind zeal and partisan faith, in an age of ntelligence, he need not wonder that two hundred years ago Matthew Hopkins and John Sterne swore away the life of a poor old woman, all for the glory of God and vin-dication of His inspired volume, that there were witches on earth.

Like the clergyman in New York, who was so witty and sarcastic upon me, the editor says: "We are not of those who believe that it can be proved to an owl that the sun shines." The other fellow insinuated that I was a jackass, and this one that I am an owl. Next, some devoted follower of Jesus will call to her great exhaustion I knew that the me a polecat, proving that Christians are | chances were she would expire in the bath. | er the solution of problems.

noted for their logic, their delicacy and their refinement. They never try to say smart things, or resort to blackguardism—0, no, I guess not! It seems from what the editor says that in

1783 Matheeius published in the Arminian Magazine the narrative of Brockmer, and because in 1791 Beatson, Hindmarsh and two others not named, published that Brockmer denied the stories attributed to him, that the editor scorns to notice the publication of 1796, to which I referred and on which I rely because five years later. But in 1877, nearly one hundred years later, one Jafel made "an exhaustive examination of the whole subject," and decided that the Brockmer narrative is not true, and therefore that Swedenborg was not insane, which he published in a work of three volumes, entitled Documents Concerning Swedenborg. Now suppose this same Jafel should publish three volumes entitled "Documents concerning Adam and Eve," in which he should declare that he had "made an exhaustive examination of the whole subject," and was well satisfied that Eve was made of one of Adam's ribs, such testimony would never convince any one capable of reasoning. Jafel could not possibly know the facts only by the hearsay transmitted through three generations, and we all know how utterly valueless such testimony has always proved. Yet on this testimony, and his artful attempt to dodge the issue regarding the genuineness of the Diary, he reminds me of my promise to "apologize for my mistake" if proved to have been wrong. I repeat that promise, but must assure the editor that his assertions and denials are not proof, yet these are the beginning and

end of his logic.

I declare that Mormonism was founded on the Book of Mormon, which was originally written by Spaulding as a romance, and that God never inspired any portion of it, adding that if it can be proved to the contrary I will apologize for my mistake. In reply to this, some Mormon publishes three volumes entitled Documents Concerning Joe Smith, setting forth that he had made an "exhaustive examination of the whole subject," and certified that the tables, or plates, containing the text of the Book of Mormon were genuine and found as asserted by Joe Smith, and that the Spaulding story was false. Would any one expect me to apologize and admit that I had been mistaken? Yes, every Mormon living would think the proof conclusive and would call me a "jackass" or an "owl" for not believing that "God manifested in visions and dreams" to Joe Smith. And so in this case; every one who believes that the ravings of Swedenborg are divine inspiration will also believe the case proved against

But the number of such persons is not great, and thanks to the increasing intelligence of the age, the number is annually decreasing. The editor seems to be aware of the fact that he cannot make out a logical case and therefore must rely upon credulity instead of reason, for he says in the commencement: "We are not of those who believe that it can be proved to an owl that the sun shines. Those believing with us in a God and His Scriptures can understand with us," etc. Just so. If I could only believe that man was made of dust and woman of a rib; that a serpent talked; that a "righteous Lot" got drunk and became the father of children by his daughters; that Moses turned a rod into a serpent, bred frogs by the mill-ion and turned dust into lice; that David, an adulterer and murderer, was a good man, I might easily believe that the "froth" of Swedenborg's body was the afflatus [wind] of divine inspiration. But while I retain my reason I might as soon be expected to believe in witchcraft and hoodoism as such nastiness and nonsense.

> For the Religio-Philosophical Journal. SPIRITUAL MANIFESTATIONS.

Portland, Oregon.

Remedies Received Inspirationally for Various Diseases.

BY DR. R. P. WRIGHT.

Until recently I was totally ignorant regarding the interesting investigation now going on relative to the phenomena and science of Spiritualism; and it had never occurred to my mind that the phenomena was strictly in accord with natural laws; that Spiritualists were simply a school of philosophers delving into the great mountains of chaos piled high by ignorance and supersti-tion; and again, I had never been made to understand how much my own personal actions had been governed by the potent force of spiritual strength.

In the treatment of the sick, I now remember, I had often been baffled by the subtle and unabating course of the disease threatening to terminate the existence of my patient on earth; when all hope would vanish and medical science promise no further aid, a remedy would emblazon itself on the tab-lets of my understanding, never seen in the text books nor known in my own practice; yet its exhibition would give instantaneous and the most wonderful results. I will give one instance of this kind, at the same time calling the attention of the medical readers

of the JOURNAL. A lady forty-four years of age, was taken very suddenly ill. Convulsions were present with the very first attack. One physician after another had been called in until four had attended her. I knew them well; they were scientific men. On the tenth day of her illness I was called. The gentleman who came for me, quite a distance, in an intelligent manner told me all about the case, and from his account I thought it impossible to relieve the poor woman, unless simply to mitigate her suffering during her last hours of earth existence. My own impressions were strengthened by the fact that the other physicians had given up the case. But the gentleman urged me to go. When I reached the bedside I thought I never beheld a more pitiable sight. There lay the poor, emaciated woman (with the evidences of approaching dissolution clearly painted on every feature), surrounded by her weeping children who had good reason to believe that every breath would be her last. Her extremities were cold above the elbows and knees—cold as death, and moistened with a thick, clammy perspiration. She could not move herself in bed, and would writhe in convulsions every half hour or less time. Her pulse was rapid, irregular and barely perceptible, and she suffered with acute praicordial pains that had been continuous ever since the attack. After a thorough examination, and after earning what I could from members of the family concerning the previous history of my patient, I entertained not the slightest hope of saving her. I ordered a hot mustard bath. Into this I had her plunged (to a distance above the hips) and commanded that she should remain thirty minutes. Owing

Believing that the attack was brought on by uterine trouble, I began the exhibition of cimeifuga—alone. Two hours passed and no return of convulsions—praicordial pain gone, patient warm and very hopeful. At the expiration of five days she went horseback riding! Now, why this treatment! The bath was all right, but why the exhibition of the cimcifuga alone in that case? I confess I don't know, nor did I at the time; it was strictly empirical practice, so to speak. While I have great confidence in the use of cimcifuga in the treatment of uterine troublee, I could not have expected wonderful results by its use as stated. Of course I was careful in the diet ordered for my patient.

Again, I was once called to see a young man who had been bitten by a very large rattlesnake. I reached him about six hours after he had been bitten. I found him suf-fering all the agonies of severe poisoning. The fangs had pierced his foot at the instep, but his leg was swollen to his Jody and was as black as night. I could see no hope for him. I did not believe the poison could be counteracted until the system could throw it off; but I began treating the case in the regular way. Six hours passed and my patient grew worse. He was now blind and death seemed inevitable. Suddenly it occurred to me that the poison of a snake was an acid! In a moment longer I was giving Bromide of pot. and the tineture of iodine. I should have given iodide of pot., but I didn't have it. Result: In two hours thereafter my patient grew perfectly quiet and recovered his sight, and never suffered any more pain. Next morning he sat at the table for breakfast. Why this treatment? Up to that time I don't think I knew the chemical properties of the poison of a snake; in fact I am sure I did not. But not long after that occurrence I saw a statement by a New York physician in reference to a chemical analysis of the snake's poison; that it was acid, and hence he gave it as his opinion that iodide of pot. would be a proper treatment. I will state, however, that I know of no treatment for serpent and insect bites equal to the above. I treated a boy bitten by a dog which had every symptom of hydrophobia. Other animals bitten by it went "mad." I saw the boy thirty days after he was bitten. Owing to the time which had elapsed I thought cauterization useless, and knowing nothing better to give for hydrophobia (and he certainly had strong symptoms of it) I gave iodide of pot. Result: Boy recovered. Now, did the boy have hydrophobia? If so, is todide of pot. a reliable remedy? I will not

tion affirmatively. I will say, however, I believe the boy had hydrophobia. I believe that every honest physician will agree with me that he has often treated cases where life was in evident peril, when he could not for the life of him, satisfy himself as to the real cause of the trouble, hence his treatment empirical. In all such cases l have been the most successful, and I now attribute it to the guidance of some kind spirit skilled in medical lore, who directed my actions. I should be pleased to have some medium investigate this fact, for fact I believe it is. I know that spirits have often given me information in person, which I find to be true; I know further that they have impart-

take the responsibility to answer either ques-

ed statements untruthful. From what I know of my own personal knowledge, I think there is just as much inequality of intelligence, honesty and integrity in the spirit land as in this visible world. I believe that there is progression beyond the grave just as there is here. And this theory seems to harmonize with all the laws of nature with which I am acquainted.

Denison, Texas.

The Triumphs of Mind over Brain.

BY C. E. JOHNSON.

One of the most interesting classes of facts disproving the assumption that size and weight of the human brain confer mental power is found in the lives of those whose greatest intellectual achievements have followed the diminution of the alleged organ

of thought. According to Quain, Tiedmann, Calderwood and other anatomists the maximum size of the human brain is reached not later than the eighth year, but the weight goes on increasing till about twenty years of age, and thereafter, says Calderwood, "by slower stages till about forty years of age. Beyond this period, according to observations made on a pretty wide scale, there seems to be a slow diminution, which may be stated at about loz. in 10 years. Thus in very advanced years the brain is considerably lighter than in middle life." [The Relations of Mind and Brain, by Henry Calderwood, p. 13.] From tables constructed by Broca (see Anthropology, by Dr. P. Topinard, p. 121, London, 1878) with materials furnished by Wagner, it appears that after the age of 60 men lose from 5 to 7 per cent. of the maximum weight of their brains, and yet this loss, so far from diminishing the intellectual forces has, with authors, proved a decided gain. In many literary men, as the physical functions o life have declined, the mind has displayed greater strength and clearness. The so-called "organ of thought" may decrease, and the body become enfeebled with advancing years, but the spirit is thereby enabled, under normal conditions, to wield the weapons of mentality with greater dexterity. might Victor Hugo, in one of his latest works, exclaim, "I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever, You say the soul is nothing but the resultant of bod-ily powers. Why then is my soul the more luminous when my bodily powers begin to fail? For half-a-century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all, but I feel that I have not said the thousandth part of what is in

Voltaire died in his 84th year. His interest in public transactions in his latest years was keener than ever. According to Parton, his biographer, a meeting of the "Academy of Sciences," in Paris, a few weeks before he passed away, he produced in his own handwriting a scheme of a dictionary, which was adopted, and "such as has been followed in all the great works of that nature since exe-

outed in Europe and America."

Talleyrand "preserved all the faculties of his great mind until the close of his life." He died in his 84th year.

Sir Isaac Newton died in his 85th year having retained "his usual cheerfulness and his faculties entire till within two days of

his death." Michael Angelo maintained the vigor and alacrity of his mental faculties to the close of his long life—88 years.

Cato, according to Froude, did not begin to learn the Greek language until he was 84. Theophrastus was about 87 years of age when he died, regretting that he was being hurried away as he was beginning to discov-

Galileo's telescopic discoveries were made in the autumn of his life, and even when blindness touched his tired eyes he continued his scientific correspondence with unbroken interest and undiminished logical acumen.

Franklin died at 84, and "his pen," says

his biographer, "was never more actively, nor more effectively employed than during the last two years of his life." Prescott, the American historian, produced his masterpiece in his "History of the reign of Philip the Second," the third volume of which appeared a few weeks before his death.

He died at the age of 63. Lamartine at the age of 60 retired from politics, and became one of the most industrious authors in France.

Kant gave to the world the second and most valuable part of his great philosophical system, "The Critique of Pure Reason," when ha was 64 Goethe was about 83 when he passed away.

having completed the second part of his famous dramatic poem "Faust" the previous year. One of his biographers states that no scene in the great drama is more impressive than that with which it closes.

Chaucer, the father of English poetry, composed the works upon which his fame rests after he was 60.

Longfellow published his most important work, a translation of the "Divina Comœdia" when 64 years of age.

Tennyson is 76, and his volume just issued under the title of "Tirestias and other poems," shows that his intellect is still vigorous and clear. This last production is declared by the press to rank with his best

Carlyle did not publish the first two volumes of his "Frederick the Great" before he had reached the age of 63.

Hallam produced the first part of his "Introduction to the Literature of Europe" at

Sterne composed his most original work, "The Sentimental Journey," when he was seriously ill. He did not commence it until two years before his death, which happened at the age of 55.

Evalina, the celebrated traveler of Turkey, settled down at 62, and wrote a narrative of his travels in four volumes.

William Paley published his great work on "Natural Theology" when he was 59. Erasmus died at 70, and in spite of disease he maintained the powers of his mind to the

Pallas, the naturalist, passed away at 70, being engaged at his death on a valuable work on the animals of European and Asiatic Russia.

Campanella composed his best work between the age of 52 and 71. Dr. Johnson's best work is, according to Macauley, "The Lives of the Poets." He com-

menced to write these volumes at the mature

Swift's principal work is "Gulliver's Travels," which he published at 59. Defoe was 58 when his well-known work, Robinson Crusoe," appeared.

Cervantes was more than 58 when he issued the first part of "Don Quixore." The work for which Alexander Von Hum-

boldt is distinguished was not commenced until he was 76. . Darwin did not publish his "Descent of Man," until he was 62.

The greatest of all Lord Bacon's works, the "Novum Organum," was not given to the world before he was 59.
"Paradise Lost" appeared when Milton was

59, and he is said to have been more than 54 when he commenced to compose it. Thomas Hood only lived 47 years, and com-

posed his two best works on his death-bed, ne Bridge of Sighs," and "The Song of the Shirt."

From the foregoing evidence it appears elear that the mind expands as the brain becomes less. The soul, in relinquishing its hold on the physical structure acquires greater power in the realm of mind; whilet the physical vision in old age becomes be-dimmed, the mental perception enjoys greater lucidity.

#### Spiritualism Known to the Indians of the Ohio Valley a Hundred Years Ago.

About 1783, Jonathan Alder, then about eight years old, was captured by a wandering band of Indians, in Virginia, and conducted across the Ohio river to the home of the tribe which was then on the north bank of the great Miami river, and now in Logan County, Ohio. So said Jonathan Alder in his journal which Henry Howe quotes in his history of hio. Jonathan Alder stayed with the Indians until the treaty of Greenville, in 1795. when he and all the other white prisoners of the Indians were surrendered, according to the conditions of that treaty.

Alder was, when surrendered, about twenty-four years old, and had been married according to the Indian forms, for some years, and had a family by his Indian wife. But he said they did not live well together, and, after the treaty parted, and his wife and Indian family moved West with her tribe.

During the time he lived with the tribe, and after he was married to his Indian wife, he was taken into their confidence and became as one of their principal men, was consulted as a chief and attended all their councils. I am indebted to the late Henry Alder, the son of Jonathan Alder, for what I am going to relate. Jonathan Alder never learned to read or write and Henry Alder, his son, became his amanu ensis, and wrote at his dictation his journal Henry Alder I knew well and learned many things about his father's captivity and life among the Indians which have never been published. His journal was never published entire, and was separated, mutilated, and finally lost.

As he related; after he had gained the confidence of his tribe, at certain times the select men would go aside into some deep and dark gien of a moonless night, join hands in a circle and sing, and that their spirit friends would

come and sing with them in audible voice.

Henry Alder tried, he said, to remonstrate with his father against writing such stuff in his journal, as no one would believe it, but he ordered him peremptorily to write it, as it was the truth, whether anyone believed it or not. Thus we see that Spiritualism was known and practiced among the Indians in the Ohio valley nearly a hundred years ago. Henry Alder was a scholar and held many

important trusts from the people of Madison County, Ohio, as surveyor, commissioner, etc. -T. T. IN Golden Gate.

A Canadian recently wrote to President Cleveland asking how much it would cost to take out a license to sell washing machines.

#### Horsford's Acid Phosphate. INVALUABLE AS A TONIC.

Dr J. L. Pratt, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid toxic is indica-

#### Woman and the Mousehold.

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

ALL EARTH IS BEAUTIFUL. Oh! tell me not there is no love,

No beauty here below: For God, who made the heavens above, Hath made the world below!

There's beauty in each earthly thing: There's mirth and music free.

There's beauty in the birds that sing
On every brauch and tree!

There's beauty in each tiny flower That blooms along the way, Or decks each cool and shady bower In rich and bright array.

There's b eauty in the summer day, There's beauty in the night. That comes to us with gentle lay And ha ppy visions bright.

There's beauty in the summer cloud,
And in the April shower.
For these are blessings pure from God,
To gladden leaf and bower!

-Louisa Milford. Misses Ella and Mamie Trotter, two highly educated young ladies of Pennsylvania, have located claims in Western Kansas, and will

remove to them in the Spring. Mrs. M. E. De Geer of Scott City, Kansas, has pre-empted land, founded several towns. built several hotels, and established several paying newspapers in Kansas.

Miss Nellie F. O'Neill who has been a freguent poetical contributor to the Roxbury, Mass., Advocate, is now the humorist of that

Mrs. Chate of Washington Territory, for-merly an accomplished teacher in Lafayette, Indiana, is postmistress and notary public, owns two claims and works them, pleads law-suits, has large herds of sheep and cattle, and is an expert florist.

Miss Agnes Leonard Mill is associate editor of the Chaffee Co. Times, of Buena Vista, Col., and is a lecturer of various literary subjects. Pearlie Gleason, a little girl only nine years old, took the first prize for oil painting at the Les Angeles fair. Her subject was "Christmas Roses."

Mrs. Debor ah Powers of Troy, N. Y., is nine-ty-five years old, and at the head of the bank-ing firm of D. Powers & Sons.

The Rev. Marion Murdock is pastor of the Unitarian Church in Humboldt, Wis.; the Rev. Mary A. Safford is in Sioux City, and Rev. Ida C. Hutton in Algona. The West is glad of the services of women preachers.

Mrs. Maleline V. Dahlgreen, who made herself notorious by petitioning that other women might not be represented, is now a peti-tioner for herself. She wants a royalty on the Dahlgre en gun, invented by her husband. Such women are generally good in getting whatever is due to themselves.

Mrs. Earnest Schaffner of New York, has several times bailed out persons in distress who had been incarcerated through misfortune, rather than crime. One was a young German, who was arrested for trying to commit suicide. A stranger, lately landed, he could get no work. She gave him clothing and procured him a good situation. She has just bailed out a poor woman, and in fact seems determined to prove that the world is not as bad as it might be. Blessings on her head!

The annual meeting of the National Wo-man Suffrage Association, held in Washington, D. C., the latter part of February, was a great success. The attendance was large and the audience interested and intelligent, and the speakers among the best. Miss Anthony, who has worked in this cause so long and faithfully, is now able to see the grain ripening for the harvest. She counts no less than twenty-five Senators ready to do justice to all human beings, without regard to sex. The reception given her at the Riggs House, by Mr. and Mrs. Spofford, was attended by five hundred persons; many members of Congress and Senators with their wives and daughters, being present. It is to be hoped that Miss Anthony may remain on earth long onough to see full justice incorporated in hu-

man law. In Wishington Territory, the legislature have passed some sweeping laws. They have adopted the bill for "scientific instruction upon temperance," without a dissenting vote in either house; the local option bill; the bill providing for fine and imprisonment in case of exhibiting or selling obscene books or pictures to minors, and the "age of consent" is raised from t weive to sixteen by a unanimous vote. In many ways the West is setting the East a noble example.

The editor of the woman's column has received from the W.C.T.Pub. Association, the "Band of Hope Lesson Manual" containing Lesson Texts, Primary Teaching, Illustrations, Songs and opening exercises, by Mrs. Mary B. Willard and Mrs. Wilbur F. Crafts. The former is well known as the able editor of the temperance Union Signal, and the sister-in-law of Miss Frances E. Willard. This Manual and accompanying tracts are admirably fitted for their object; that is, the plain, practical instruction of the young in the evils that follow in the wake of the liquor traffic. and the successful way to stem them. From the stand-point of the Temperance Union, nothing better could be done than to organize Bands of Hope in every school-district, and drill children in these forcible lessons Before long we will give an abstract of some of the most important.

From the stand-point of the editor of this column, we need to have another side of the subject represented, before temperance will ever gain the victory over the liquor inter-

If men understood and obeyed natural laws, they would not have the unnatural craving for drink which now curses them. Why not go to the root of the evil? Nine drunkards out of ten, deplore their perverted tastes, and recognize that they are the saddest of all slaves. By all means let us use moral sussion uni-

ted to prohibitory laws. But men will not live up to laws, unless they have grown up

Teach children that nervous exhaustion produces a desire for stimulants, and that the rapid speed of modern life, produces this exhaustion. The person who overworks wants a drink of something to make him feel better. When the vital powers are overtaxed, exhaustion follows, and alcohol is craved to supply that exhaustion.

Suppose, in addition, there is added poorly cooked to od, or rich, high-spiced, stimulating food, and we have the desire for liquor aggravated. The stomach is inflamed or weakened, the system fails to receive proper nourishment, and ale, beer, or something stronger still, is felt to be necessary in order to "tone up" the bodily strength.

Let temperance societies deal with our physical and mental states; let them go back

to the beginning. Good, fresh air, a pleas-ant home, meretricious, unstimulating food, no overwork and plenty of sleep,—these are all temperance arguments not to be gain-sayed. We can hold the rich accountable in these respects, but how about the poor, fed miserably, breathing vile air, and born and bred in filth? The dram makes such forget their condition, lifts them out of it, and you cannot save them by preaching. They must be shown the better way in every respect. Give them physiological and moral instruction, by all means, but let us work to give them better environments, and so help them to help themselves.

#### Partial Listof Magazines for March Received.

THE CENTURY MAGAZINE. (The Century Co., New York.) In the opening paper, Italy from a Tricycle, begins a novel pen and pictorial account of a trip from Florence to Rome. Ex-Minister Benjamin writes of Mountaineering in Persia. Mrs. Schuyler Van Rensselaer contributes a second paper on City Dwellings in her series of Recent Architecture in Amerin her series of Recent Architecture in America, and the engravings for the most part show interior views of some of the notable houses in Boston, New York and Washington. Mr. Howells gives the second part of his new novel, The Minister's Charge. A Borrowed Month-concludes with a transfer of the scene from Switzerland to Albany. John Target. from Switzerland to Albany. John Toner's Experiment, is a sketch of character and hu-Experiment, is a sketch of character and humor, with a tragic ending. This month's war article is by General Don Carlos Buel, who, in Shiloh Reviewed, assails General Grant's paper of a year ago, and also takes issue with General Sherman. In Memoranda on the Civil War, additions to the interesting Confederate Controversies in Regard to Shiloh, are made. A remarkably interesting statement of The Strength and Weakness of Societism is made by the Weshington ness of Socialism, is made by Dr. Washington Gladden. In Topics of the Time and Open Letters is much to interest the reader. The poems of the number are good.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The opening article in the Popular Science Monthly for March, Biological Teaching in Colleges, is a criticism of the failure of the colleges and the preparatory schools to give any adequate training to the observing powers. Prof. Grant Allen contributes an article entitled a Thinking Machine Health and Say in Higher Education chine. Health and Sex in Higher Education, presents the results of the effort made to ascertain the average influence of college study upon young women who have been engaged in it. Proem to Genesis, is Mr. Gladstone's reply to Prof. Huxley's Interpreters of Genesis and Interpreters of Nature; Dr. Charles C. Abbott discusses the value of the Animal Weather Lore. Professor Edward S. Morse furnishes an illustrated article on Japanese House-Building; Dr. Samuel A. Fisk presents the advantages of Colorado as a Winter Sanitarium: Dr. Grace Peckham considers the condition of Infancy in the City; and there are several other interesting articles. A portrait and biographical sketch are given of Sir John Bennet Lawes, the founder of the Agricultural Experiment Station at Rothamstead, England. The editor at his "Table" has some very plain talk.

St. Nicholas. (The Century Co., New York.) The frontispiece is an engraving by Johnson of Mme. Le Brun's portrait of herself, illustrating Mrs. Clement's paper on French Painters. Little Lord Fauntleroy follows with a humorous account of the young nobleman. One of the principal features of the number is the first nine of the St. Nicholas Dog Stories. Wonders of the Alphabet will be a revelation to many readers of the magazine. George Washington, Horace E. Scudder's biographical serial, is as entertaining as fiction. Frank R. Stockton Personally Conducts his stay-athome travelers to Florence and Venice. Of the short stories the most notable are Quaker Esther's Ride, and The Great Snowball Fight. The Brownies' Circus leads the poetry in popular interest. There is a short paper by Helen Jackson (H. H.); and the Agassiz Association contains annual reports of the associa tion under the new arrangement.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The witching face of Miss Farren looks coyly at us from the first page of the March number of the popular art monthly. From this picture we turn to read an illustrated description of The Tiber: Ostia to Bagnorea, which is followed by a brightly-written account of The Institute, and is illustrated with two engravings from notable pictures. The Poem and Picture this month is A Black Night. In the series on the "Romance of Art," we are told the story of Canova's love and disappointment. Every young woman who wields a brush will be interested in "An Atelier des Dames." Chests and Cabinets is the title of this month's paper on furniture. The exhibition of The Society of British Artists is criticised, and so is Art in Australia.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) A Brother to Dragons is likely to be the subject of much comment, in the Atlantic Monthly for March. Notable articles are a paper on a Americana; a consideration of the Present Condition and Prospects of Architecture: an article, Classic and Romantic, on the two great schools in the literature; and memorial papers on Dr. Mulford and General Grant. We find continuations of Henry James's and Charles Egbert Craddock's serials, and of Dr. Holmes's delightful New Portfolio. John Fiske has an instructive paper on the United States after the Revolution. In addition to these attractions there are some pleasant poetry and also able

WIDE AWAKE. (D. Lothrop & Co., Boston.) There are many excellent stories in the March Wide Awake, including A Loaf of Cake; The Horse-House Deed and an untentional chase for a Polar Bear, with pictures. The serials are interesting, and the papers bright and intertaining. Stoned by a Mountain will at-tract botanists. Royal Girls concerns the beautiful Empress of Austria, and Souvenirs of my Time points out some of the Mistakes made by the Empress Eugenie. Miss Harris has an instructive "Little Biography" of Hawthorne. Wood Stories is a charming game, and an article on Aquariums, with much Miscellany, complete this month's con-

CASSELL'S FAMILY MAGAZINE. (Cassell & Co. New York.) The March number of Cassell's Family Magazine opens with the new serial, A Wilful Young Woman. This is followed by A Description of Stellenbosch. A Soirce of the Royal Society gives us an idea of the august body of scientists. London for Londoners, takes us out of the streets into Londoners, takes us out of the streets into Londoners. don society. National Hymns of Europe gives an account of the writing of the more famous of these, particularly of the noble Marseil-laise. In addition to the above there are short stories, poems and illustrations.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents for February: The Golden Rule: A Prophet and Martyr of To-day; The American Akade-

THE ECLECTIC. (E. R. Pelton, New York.)
The March issue of the Eclectic Magazine
has as its leading article a paper by Mr.
Gladstone, entitled Proem to Genesis: A Plea
for a Fair Trial. Arthur Symons discusses
Frederi Mistral, the Provengal Poet, and
George Saintsbury tells us about George Borrow, the fascinating suther of Lavance. row, the fascinating author of Lavengro. Darwinism and Democracy, and the critical paper on the English dramatist, Middleton, are both entertaining and suggestive arti-cles. Government in the United States, and A Thinking Machine, recommend themselves to intelligent readers, and there are several short articles of much interest.

THE JOURNAL OF HEREDITY. (Chicago, Ill.) This popular scientific quarterly, edited by Mary Weeks Burnett, M. D., has for its January contents the following: Formation of Human Races; Influence of Climate on Heredity: Heredity in its Relation to Charity Work; Heredity in Inebriety: Ancestral History of Alice and Phoebe Cary; Monasticism; Photo-graphs; The Study of Children; Psychologi-cal Heredity; Heredity of the Memory; Edi-

THE PLATONIST. (Thos. M. Johnson, Osceola, Mo.) Contents for October: Hymn to the Sun; On Happiness; Hellenic Notes; The Chaldean Oracles; Iamblichos; On the Mysteries; The Elements of Theology; On the Essence of the Soul; A Noble Enterprise; An Hermetic Colo-

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) A monthly especially designed for reading clubs, schools and

THE VACCINATION REVIEW. (London, Eng.)
The organ of the London Society for the abolition of compulsory vaccination.

NEW YORK FASHION BAZAR. (J. Munro, New York.) Spring fashions, designs and plates THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) A journal of education

and self-culture. THE QUIVER. (Cassell & Co., New York.)
The stories of this number with the poetry
and illustrations will be found attractive.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-sophical Joursal.]

LEAFLETS OF TRUTH; or, Light from the Shadow Land. By M. Karl. Chicago: 1886.

This work of one hundred pages is devoted to the promulgation of the grand truths of Spiritualism. The author claims to be an "honest churchman." He discusses the following subjects: "How are what are termed Fire Mediums able to handle fire without being burned? Why do spirits, when controlling a medium, so frequently compel the medium to "take on" the feelings and sufferings which they last experienced in their former earth form? What is Evolution? What is the Will? Is the sun the great center of the electric forces of its system, and of this will force as well, a center? Are the different sciences taught in the Spirit-world? On what general conditions of life here depend the soul's highest good in the spirit-life? How is it possible that God should be both a God of justice and a God of mercy? Why does every nation have some idea of a future life? Where was the Garden of Eden? Wherein were Christ and his disciples different from other men? What is the condition and redemption, This work of one hundred pages is devoted to the Wherein were Christ and his disciples different from other men? What is the condition and redemption, in spirit-life, of the one who was a wrong-doer in earth-life—say, of a murderer? In the spirit-life where is the home of the soul? Are spirits—departed souls—permitted to visit other worlds than this, and to know aught of their conditions and of the happenings there? Is there any real benefit received from prayer, or does it merely produce a state of mental resignation? What is inspiration?"

#### New Books Received.

DID JESUS CHRIST RISE FROM THE DEAD! By Saladin. London: W. Stewart & Co. ANNUAL REPORT OF THE PRINCIPLE OF THE Hampton Normal and Agricultural Institute to the Commissioner of Indian Affairs. 1885. Washington: Government Printing Office.

THE NATURE AND AIM OF THEOSOPHY. An Essay read before the Cincinnati Literary Club, Jan. 1886. By J. D. Buck. Cincinnati: Robert Clarke & Co.

CHILDE HAROLD'S PILGRIMAGE. By Lord Byron. New York: Caseell & Co.; Chicago: S. A. Maxwell & Co. Paper cover, price 10 cents. THE COMPLETE ANGLER. By Isaac Walton. New York: Cassell & Co.; Chicago: Brentano

Bros. Paper cover, price 10 cents. AUTOBIOGRAPHY OF BENJAMIN FRANKLIN. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, paper cover, 10 cents.

HISTORICAL ESSAYS. By James Anthony Froude. New York: John B. Alden. Price, cloth, gilt top,

"For economy and comfort, every spring, we use Hood's Sarsaparilla," writes a Buifalo (N. Y.) lady. 100 Doses One Dollar. Why, says the Washington Critic, are the works of a watch like the flowers that bloom in the spring?

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

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

CHICAGO, ILL, Saturday, March 13, 1886.

#### Spiritual Quickening Needed.

Complaints come from our orthodox churches of a lack of vital warmth and a decrease of the zeal of former days. The Moody revivals seem to leave small traces compared to the great stir and show while they are going on. The old spells fail to bring the old charm. Their power is strong still, but it is waning. The old beliefs, once so sacred and strong, grow less sacred, and are too weak to stir souls as in days gone by. The more intelligent of the clergy see this, and they also see and feel that nothing comes up to fill this aching void. Not ready to put the old dogmas away, and to trust the soul fearful of the reign of law which modern science teaches, and which seems to them to lead to atheism and materialism, they are in a spiritual interregnum, the old passing away and no new order in sight. Their position is embarrassing and enervating. Firm ground lies before them, on the high table land of Spiritualism, but it is hidden from their sight by the dense fogs of prejudice. So they go on, using the remnant of their old methods in weakly abundant platitudes about Jesus in hymns and prayers, and in repetitions of his name which fail to lift those who use them up toward the level of his beautiful earthly life.

An exchange brings a report of a paper read in Boston before a meeting of ministers by Ex-President W. E. Merriman of Somerville, Mass., from which we quote:

He stated that he had a great, plain inquiry he desired to suggest, rather than any elaborate essay to read. He wished to put some spiritual questionings, especially in view of the spiritual condition and inefficiency of the churches. "Few conversions, fee-ble conversions, many lapsed churchmembers, spiritual apathy, decline in prayer. So, too, see the lack of conscience on church covenants. Are there not sons for alarm....We know that the historic work of Christ is not sufficient or adequate to salvation. The Incarnation alone cannot make a new birth....It was Pentecost that brought the converts by the thousands. Objective Christianity was never better preached and presented than now. But in spiritual effects the modern Church is weak....We need miracles, the miracles of the Spirit, not the external and outer, as simply external signs, but the internal and substantial, as internal tokens and evidences of the Spirit's presence.

Yes, we need the greater works which Christ promised, "the greater works than these," the works of the Spirit....This spiritual quickening is the only thing our churches now need. There is intel-ligence enough, money enough, all the appliances and appointments of the Church are manifold and abundant. The spiritual fire is the great desidera-tum; a stirring up is needed of the whole fabric of

The hearts of the twenty ministers circled around the reader were deeply moved, their faces kindled, their eyes lighted up. Evidently they felt the need of which he spoke, and gained a brief hope from his earnest enthusiasm. His word on the "the lack of conscience on church covenant" is timely, for it is well known that there is wide latitude given those who would join orthodox churches, and they can easily subscribe to creeds which they have small faith in. This undermines conscience, of course. As to the Pentecest, if men moved by spiritual beings, speak in many tongues to-day, as they do sometimes, this is ignored as the skeptical Sadducees ignored the Pentecestal gift of tongues. The "greater works" of our day, the works of the spirits of ascended immortals once on earth, if but recognized and welcomed, would help to kindle "the spiritual fire" which is held as " the great desideratum" of our time.

Rigid dogmas, binding men to the "rags and tatters" of outworn opinions, must be put aside, and Spiritualism—the real presence of the departed, and the rational study of man's inner life and infinite relationsmust take their place to gain this "spiritual quickening our churches now need."

The census of 1880 set down the total number of persons engaged in gainful occupations in this country at over 17,000,000. Of those engaged in manufactures earned wages, in round numbers, of \$400 a year. Mill make

#### The Funerals of Profligates.

Some time ago there was a fearful, heartrending tragedy that occurred in this city, in what is often designated as "a den of vice." It is supposed that the man first shot the object of his amorous passions, and then deliberately committed suicide. The Chicago Tribune alluded to his funeral services as

"The funeral services of the late Charles A. Clowes were held yesterday afternoon at three o'clock at the residence of his uncle, T. M. Fulton, Fifty-fourth Street and Jefferson Avenue, Hyde Park. Quite a large assemblage of the friends of the family, including a number from Chicago, was present. The fioral decorations were elaborate and handsome The Episcopal form of service was used, the Rev. Charles H. Bixby of St. Paul's, Kenwood, officiating. A quartet choir rendered a number of hymns and the choral part of the service. The casket and floral decorations were photographed after the service."

This unfortunate man, who was undoubtedly in the most comprehensive sense of the word-fast!-had many distinguished and intimate friends, who tenderly treated his remains to an elaborate funeral, a prominent minister of the gospel officiating, and a quartet choir rendering the services exceedingly interesting by their charming singing, while friends, relatives, and curiosity-seek ers paid strict attention thereto.

It being in accordance with the decrees of custom and fashion to have funerals over the worthless material casket from which the spirit has been liberated, why should not the remains of this dissolute character be entitled to one? To ruthlessly consign his body, which was equivalent to its weight in dust and ashes, to the grave to become the food of rapacious worms, without the enchanting influence of beautiful bouquets, a popular ministerial functionary, an excellent choir, and a long funeral train, would have been unfashionable, and by many considered as barbarous. Many eminent divines scornfully and obstinately refuse to officiate at the funerals of gamblers, courtezans of the average theatrical performer, and in so doing they are saving, they conscientiously think, what would otherwise have been a useless expenditure of their valuable breath and time. But there frequently happens in such unfortunate cases, to be a "little church 'round the corner," surcharged with divine goodness, whose presiding minister possesses a magnanimous heart and angelic impulses, and whose comprehensive judgment and keen discernment enable him to see some saving quality in every human soul, however degraded; and whenever an opportunity is given him to officiate at the funeral of a licentious character, he benignly responds thereto with alacrity, and his genial, heavenly presence, calm and encouraging words, and reverential bearing, has a potent influence on those who hear him. Those ministers in the "little churches 'round the corner" almost invariably possess a philanthropic turn of mind, and believe that prenatal influences, early environments and associations, so shape the general tendency of the plastic mind towards good or bad, that there is certainly much to excuse in the way wardness of the sinful and licentious, and they finally anticipate, in the course of God's providence, a restoration of the better part of their nature to full supremacy, when a new life, beautiful, exalted and divine, will open up grandly before them.

Though Mr. Clowes had cruelly murdered his mistress, a co-partner in crime and vice, and then committed suicide, in what is regarded as a "den of vice," yet he was tenderly and lovingly consigned to the grave with all the exercises and paraphernalia of a fashionable funeral. While it did not in the least change his status as a fun-loving, sportive spirit, nor élevate him in spirit-life. nor dissipate the deleterious effects of his manifold sins and misdemeanors, nor render his future progress easier, it demonstrated to his spiritual perception conclusively that however licentious the earth-life of a person. and however much misery he may have deliberately caused, he has still ardent sympathizing friends, who contemplate his waywardness in a philosophical light, regarding him as a creature of perverse circumstances and malign influences. In so much as that, the funeral obsequies of Mr. Clowes, though his remains were still foul with the pestilential filth of a house of prostitution, had a most excellent effect. Far better it is that sympathizing friends calmly and thoughtfully cluster around the remains of those licentious in life, for the serious contemplation of the unfortunate scene, and careful meditation on the misfortunes of misspent time, than to thrust the body hurriedly into a grave, actuated by coarse and ungenerous thoughts, and accompanied by rude acts. While, then, the status of the spirit is not changed in the least by funeral obsequies, if rightly conducted, without ostentatious display, and with a lecture or sermon that benignly conveys an important lesson, they can not fail to have a most beneficial effect on the living. But when a funeral is conducted after a stereotyped fashion, the forced words of the minister cold, cheerless and without hope, then it becomes a ridiculous farce, a nuisance and a sham. Fashion, however, has a controlling influence in funerals as well as at a reception at the White House in Washington. The Philadelphia Times contains an elaborate statement giving explicit details with reference to the proper dress to wear on funeral occasions. and also while mourning for relatives and

friends: "A very handsome home dress is made of clairette, with crape trimmings and finishings of dead
black rosary beads. The culrass bodice of clairetie
is fastened down the center with dull jet buttons
and on either side crape revers are outlined by rosa-

ry beads. The collars and cuffs are of craps, also finished with beads.

"Among dress goods is the princetta cloth, a very fine, light Henrietts, very cool and attractive, which can be made up in the most artistic styles for day or

evening. Then there is a convent cloth, which has a momie surface and looks well when arranged in broad plaits for skirts; and this, like the Princetta cloth, can be trimmed with crape, while the imperial twill and royal serge have diagonal cord, which gives them a crape-like effect, hence the costumes nade of either stuff will not require extra trimmings. The feather cloth is a fine armure with s silky surface, while paney cloth has a soft twill, and still another of these unchangeable black goods is the gypsy cloth, a fine, soft etamine, cool, but firm in texture, which drapes most gracefully and is much used for children or young girls after crape has been left of.

"A most becoming tea-gown for a young widow who is not beyond comfort is made of black velvet It is cut in princess form and has the back breadth mounted in full prominent plaits. Double rows of gathered black surah, commencing from each side of the breadth, carried round the hips, meeting in front and then going up to the throat and down to the feet, create a graceful cascade finish. The sleeves have undersleeves of lace, made full, with arm-bands which fit the arms and allow the fullness to fall

"A very tasteful novelty for trimming half-mourn ing dresses is white lace beaded with black jet, arranged into a slightly gathered tablier or else in flounces, superposed over a foundation of either white or mauve silk. A similar trimming is arrang

ed upon bodices by way of berthe or fichu.

"For a young widow a bonnet is made of crape, finished with a plait made of folds of the crape cut on the cross; soft crown formed of folds of craps.
The vall is of grenadine, with a deep hem of craps;
the strings are of crape, with a narrow platting of
the craps from the bonnet to a bow under the chin. "A traveling mourning bonnet is of clairette, trim-med with folds. Under the deep brim at the front a wide plaiting is placed, which is graduated to small plaits at the side. The strings are of Ottoman rib-

The one who mourns in accordance with relentless fashion, besides accomplishing no good, wasting valuable time and precious means, may set down that portion of life as in a great measure counting for absolutely nothing. Sincere grief and exalted love for the deceased should find expression in accordance with the divine decrees of Nature (which always directs aright), instead of being controlled by the hand of remorseless fashion. Funerals that are dignified in exercises, the lecture or sermon instructive, and the dresses plain and in harmony with the sombre occasion, may be instrumental in doing great good, but when conducted otherwise they may be regarded as a nuisance and pestiferous evil.

#### Curious Manifestations in a Mine.

A correspondent of the Globe-Democrat,

writing from Galena. Ill., gives an account

of some startling manifestations which oc-

curred lately, among the miners of Rice

township. It appears from the account given

that the strange occurrences that are the talk in the said neighborhood, have taken place in an old mine under the shadow of Pilot Knob, well known as the highest point of land in that part of the West. There is a tradition that early in the twenties two miners were murdered and robbed while camping on the summit of the Knob, and that the bodies were subequently thrown into a deserted shaft near by, where their skeletons were discovered many years afterward; that the ghosts of the slain men have been seen from time to time flitting nocturnally about the locality, and are said to inhabit the mine where the bones of the dead ere discovered. This latter belief is a strong, that for years this shaft, which is said to lead to the most prolific diggings in the vicinity of Pilot Knob, has been totally neglected and abandoned to its ghostly inhabitants. Recently, however, a party of the more incredulous miners of the locality determined upon exploring the diggings with a view of working them and prospecting for ore. Descending the shaft, which is not far from a hundred feet in depth, they took an east and west drift, going in the latter direction a considerable distance, when they came to an opening or cave of larger dimensions. "On entering the opening," said the party from whom these facts were obtained, "we found ourselves in an immense vaulted apartment, the sides and top of which were lined, apparently, with glistening cubes of mineral. Hardly had our exclamation of wonder been uttered in unison when every light in the party was suddenly extinguished by what seemed to be a strong current of air from some unknown quarter, and we found ourselves in impenetrable darkness. Instantaneously upon the putting out of the candles the most horrid and unearthly sounds ever listened to began to resound throughout the cave, echoing and re-echoing from side to side and end to end in a most frightful manner. The sounds resembled more than anything else, apparently, the demoniacal laughter which one hears emanating from an asylum for lunatics, and courageous as I have always imagined myself as being, must admit that fear, or horror, at least, overcame me for a moment, and with difficulty I kept myself from sinking to the floor of the cave from absolute weakness. My companions, too-old and sturdy miners-were overpowered with fright, and for full sixty seconds we all stood speechless, the wild, uncouth noises mingling with the rapid throbbing of our hearts, which could be plainly heard. At last, having in a measure regained my selfcomposure, I took a match from my vest pocket and relighted my candle, when the strange sounds ceased at once. We made a rapid break for the mouth of the shaft, glad to leave the ghostly cave behind us, with its treasure of mineral and supernatural inhabitants. We took turns in being drawn up the shaft, myself being last, and not until ] reached the light of day did I breathe free again. I never believed in ghosts, or the socalled spiritual manifestations of which ? have heard and read, but since my personal experience in the deserted mine at Pilot Knob, my faith in them has undergone a decided change, and I must acknowledge myself a convert to the supernatural theory."

The Pall Mall Gazette announces the decease, Feb. 8th, of M. Aksakoff, whom it characterizes as "the greatest Panslavist of our time." He died at Moscow.

#### Balderdash.

Sam Jones, the Southern Evangelist, is trying ardently to get up a revival among the hardened sinners of this city. His sermons are published in full by the Tribune, and for comprehensive balderdash and tomfoolery, they excel anything that ever emanated from the pulpit. Here is a specimen of his rantings on

CHRIST AND GOD. "In Jesus Christ." We stop then and ask the question: "Who is Christ? What is

This world has been anxious to know, and yet frequently that anxiety has een smothered and subdued till men have been reticent even under the most anxious state of mind. Who is Christ? What i Christ? There was a time when this world knew but little. There was a time when all humanity groped in gloom and darkness There was a time when this world's anxiety reached the point where they cried out an said: "Who art Thou—the Great Maker of this universe? Tell us something of Thyself." And in this anxiety and darkness God Himself looked down upon His children and answered: "I am." They caught up the words and repeated them. "I am: I am." "There and repeated them. "I am; I am." is some light. There is an existence. There is a being. He has spoken to us." By-and by this old world groped on in darkness and doubt, and they lifted their eager faces to heaven, and opened their ears, and cried out, "Tell us again. Speak. Who art Thou?" And a voice answered back, "I am that I am. And they said, "There is a little more light. We have a little more light thrown on the great being of the universe." And yet in darkness the world groped on until one day I see a multitude gathered yonder, and I hear one say to another: "Hush! some one is going to speak." And he began. He said, "I am, and the world said "Listen. We have heard that before. Three thousand years ago from the darkness that enveloped the great being we heard that expression Tam.' Listen, we will get light now." And He said, "I am the way." Ah, here is light. Thank God, a lost world of men, groping in the wilderness, here is a highway, here is a thoroughfare, here is a route to a better world. Listen, He is going to speak again. "I am the truth." lost men that have been in search of truth so long. listen, here is truth embodied, here is truth that will enlighten, here is truth that will make you free, here is the truth that will make you fit and meet for the Master's use in time and eternity. O, speak Thou who canst give us the truth! Listen, He who canst give us the truth! Listen, He speaks again. "I am the life." O, ye dying millions; ye perishing men, here is life everlasting. Listen, He speaks again. "I am the door." O, ye homeless wanderers, door means home and hospitality and welcome, come in and live. Listen, He speaks again. "I am the bread." O, ye hungry men, here is bread which, if a man eat, he shall hunger no more forever. Listen, He speaks again "I am the water." O, ye famishing souls come and drink and never be dry again. Listen, He speaks again. "I am the vine, ye are the branches; if ye abide in me ye shall bear much fruit." Blessed be God, here is the way; here is the truth; here is the life; here is the home, and hospitality, and welcome; here is bread; here is water; here is all we need. When they pressed Christ on one occasion and told Him, "Master, bid these people go away; they have been out there fortyeight hours without bread and without some thing to eat; bid them go away and feed themselves lest they famish here," do you recollect what Jesus said? "They need not away from Christ to get anything in time or in eternity. In His presence, at His feet blessed be God, there is all I need temporarily, spiritually and eternally. "They need

"Sister, sit at the Master's feet and your wants shall always be relieved. Sit at the Master's feet, brother, and you shall have all you want-all you need in time and in eternity. Who is Christ? He is my brother; He is the maker, the upholder, the creator of the universe. O Christ, Thou who didst fill the bowels of the earth with the purest gold and spread out the riches broadcast on acres of land; Thou who dost cause all things to work together for good to me, how art thou toward me?"

Each of our daily papers contains from one to six columns of such contemptible nonsense from Sam Jones. No practical business man, no sensible church members, and nobody else will read regularly such unmeaning rantings.

#### Mysterious Piece of Mechanism.

It appears from the New York Tribune that J. A. Long, of Akron, Ohio, has been experimenting with a peculiar instrument similar in character to Planchette, and with which the little manufacturing city in which he lives is bewildered. Its introduction there is something he does not know about, but he has a large family of children, and as the mysterious pieces of mechanism made them night he does know where one particular machine went to. He smashed it up for kindling wood. "The affair," said Mr. Long, "consists of a rectangular board, which may be of any size, but was usually about two feet by eighteen inches, on which were placed all the letters of the alphabet. A little table with three legs on small rollers goes on top of this board. Two persons sit down with their finger tips on this table. One of them asks a question to which an answer is desired. Then they wait the action of the little table, to which their fingers are glued, as it were. It is certainly curious how that table will fly around at times. As the legs point out different letters on the board sentences are formed, which constitute the answer of the question propounded. You would not believe it, unless you should operate it yourself, what wonderful and strikingly pertinent answers are made. The whole town has been filled with the machines, but I smashed the one at my house."

Among the passengers by the British Princess. at the port of Philadelphia, lately, was a distinguished Brahmin woman, Pundita Ramabai, from Poona, India, who comes here to witness the graduation as doctor of medicine of her kinswoman, Mrs. Joshee, at the woman's Medical College of Pennsylvania. Both events mark the progress of woman's (whose residence was on Main street, in Horse education in India.

#### GENERAL ITEMS.

R. A. Reyd, of Denver, relates some startling incidents this week.

Dr. J. H. Randall will lecture at Ottumwa. Iowa, the first and second Sundays of April Mrs. J. A. Shepard will lecture next Sunday at 2 P. M., at the Madison St. Theatre.

Mr. and Mrs. R. H. Simpson, of Hope, Dakota, are in the city, where they will remain for a few days.

We shall publish next week an interesting article from the pen of Dr. J. F. Babcock, of Bangor, Me. Mrs. E. A. Dole has returned to her resi-

dence, 105 Walnut St. We hear good reports from her labors wherever she goes. A few days ago, Judge P. P. Good of Seat-

tle, W. T., passed to spirit life. He was a prominent Spiritualist. A. B. French has been lecturing with great success at Haverhill, Mass. "His lectures,"

says W. W. Currier, "gave unbounded satisfaction." Lyman C. Howe will lecture at Yorkshire, N. Y., March 21st. He will return to Elmira,

and lecture there again on the 28th. Mr. Howe's lectures have created great interest in the cause at Elmira. Capt. H. H. Brown gave an address entitled, Evolution and its Lesson of Immortality," before the Liberal League of Pittsburg, Pa.,

February 28th. He spoke at North Collins, N. Y., March 7th. His address is Meadville, Mrs. Maud Lord has taken parlors at 1742 Washington street, Boston, for a few months.

where she will hold seances on Sunday, Monday, Wednesday and Friday evenings, at 7:30: on other evenings she will attend to special engagements in and out of the city.

Mind in Nature, published at 171 W. Washington St., this city, by E. A. Woodhead continues to improve. This magazine occupies a niche peculiarly its own, and it should be well sustained. The articles it contains will interest any thoughtful mind. Terms, \$1 per

Dr. J. K. Bailey is on a Southern trip, and spoke at Louisville, Ky., January 31st; at Evansville, Ind., February 6th and 7th; at Union City, Tenn., Feb. 13th and 14th; at Houston, Tex., Feb. 21st; at Galveston, Tex., Feb. 28th, March 2nd and 5th; at which meetings much interest was manifested and appreciation expressed. Address him for engagements at his home, box 123, Scranton, Pa.

After the autopsy of the brain of John Mc-Cullough, the actor, by Dr. Hugo Engel, which. it was held, justified his treatment of the patient, there was considerable counter criticism. To meet this, Dr. Engel sent a portion of the brain to one of the most distinguished pathologists of Leipsic for analysis, and he has just received an exhaustive report, closing with these words: "I fully concur with your views of the case." held by Dr. Engel that McCullough was suffering from blood poisoning.

Mrs. Dusenberre of Honesdale, Pa., who was spending the winter in Florida, with her son, who owns an orange grove there, and who took with her another son about twentysix years old, who has been deaf and dumb for some time, was murdered by the latter in an insane moment. The lady had a strange foreboding before she left home that her trip to Florida would be fatal. She said to a friend just before starting: "It seems like facing my execution."

The remains of Daniel Hindley were incinerated at the Mount Olivet Crematory, at Fresh Pond, February 18th. The widow was present with a number of other relatives. Undertaker S. Merritt Hook, of New York City, was in charge of the cremation. The body was brought from New York and arrived at the crematory at about one o'clock. Hindley was a clerk in New York City, and was thirty-three years of age. Mr. Hindley was an enthusiastic Spiritualist, and the first one of that belief cremated in the coun-

Lyman C. Howe writes: There is a medium in Horse Heads, N. Y., who has been, and I think still is, a member of the Presbyterian church. She has very crude ideas of her all so nervous that they could hardly sleep at lown experiences, but makes some striking hits that surprise her friends. She pointed out a place where she saw something grand and lawful, a terrible cloud and flame that reached as far as she could see, and asked. "What does it mean?" About a week after this, in the locality she pointed out, there was a terrific explosion of oil tanks, that shook the earth for miles around. Again she pointed out in a certain direction, toward a railroad crossing to the S. W., and said, "There is to be something awful there soon." It seemed to her like murder and suicide. A few days later, and Daniel Bennet and wife drove on the railroad track in the locality she had pointed ont, and the express train struck them, killing him instantly, and his wife died in a few hours. As he had expressed a wish that "God would kill him," and suggested getting under the cars as a good way to go, some have thought it was intentional with him, while his wife was the victim. Again she said: "There is going to be a sudden death of a prominent citizen," pointing in the direction of Elmira, down Main street, "and a very large funeral." A few days later she said; "What is the matter with Peter Howell? [he lived on Main street, in the direction named.] There is something awful going to happen to him." In a few days more Peter Howell, who had charge of building the State Reformatory in Elmira, Heads, where she first indicated the great

funeral of a prominent business man), fell from the elevator, about forty feet, and was instantly killed. She has told other things as correctly as these, yet she does not know how to interpret her visions without help.

Charles H. Smith was arrested at Warrensburg, Pa. He pretended to have been specially ordained by God to form a new secret order from which was to grow a new and only true religion. Accordingly he began establishing the order of the "Star of Heaven." He would grant a charter to any six persons who applied for it, provided each paid into the common fund \$25. Then he had prophetic visions in which great avenues of wealth were opened up to him. On the basis of these visions he induced his dupes to mortgage their farms to the order. Smith was financial agent of all the lodges; that is how he came to feather his nest so well.

Parson W. W. Downs of Boston, has again got himself into trouble. H. R. Dillenback, a member of the Post reportorial force, was in the Parker House on business for his paper, and he was talking to the clerk when Parson Downs entered. Downs called the reporter aside and requested him to give him some information which he had in his possession. The reporter replied in a very gentlemanly manner that the information which he had was gotten professionally, and that therefore it would be impossible for him to oblige Mr. Downs. The latter became thoroughly excited at the answer of the newspaper-man, and said that if the information was not forthcoming in five minutes, he would "punch the head off the low reporter." The reporter turned quickly around, and in so doing received a blow full in the face. He clinched with the Parson, and, as he is quite an athletic young fellow, he would have got the best of it had not several men separated

Rev. A. L. Hatch, Congregational minister, of 59 Liberty Street, New York, furnishes the following statement to the New York World: "You know he (Mr. Edison) is a medium, and his great invention of quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and, passing into that condition, seized some paper lying before him and wrote until he had filled several sheets with closely-written notes. Then, waking up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives, and said he had got the idea he had been struggling for so long."

The semi-annual meeting of the Mississippl Valley Spiritualist Association will be held March 30th and 31st, at Davenport, Iowa. We are informed that an effort will be made to eliminate therefrom certain objectionable elements which have heretofore exercised a controlling influence in its affairs. See advertisement in another column.

#### 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.

#### General News.

King Thebaw is an expert poker player.— There are 1,300 school teachers in Chicago .-Dom Pedro is to found a big fine arts academy at Rio.—"The Odd Volumes" is the name of a literary club in London.—Mrs. Langtry will soon give a private theatrical performance before Queen Victoria.—Baron Rothschild has surprised Londoners by pinning on the blue ribbon of total abstinence.—The price asked by Professor Nicolle for the lately discovered picture by Raphael is \$100,000. -Bishop Burgess, of Quincy, Ill., while traveling in Vermont the other day had his pocket picked of \$115.-Mrs. Hendricks, widow of the late Vice-President, has been chosen director in a Montana mining company.—Eight statues of women, painted in colors that are astonishingly clear, have just been dug up at the Acropolis at Athens.—Dr. D. W. Bliss, who attended President Garfield, is again reported to be in seriously failing health, so that he has been obliged to give up work.—Mrs. Mary Grant Cramer, sister of General Grant, is lecturing in Massachusetts under the auspices of the Women's Christian Temperance Union.—Mme. Adam is about to begin another series of the political, literary, and artistic receptions which used to be such features of society in Paris.—Fitz John Porter is 64 years of age.—The Hancock memorial fund at present amounts to \$39,000.—The American Catholics are to establish a university at Washington.—General Toombs' estate in Georgia has been assessed at \$60,000. Brigadier General Oliver O. Howard is in his 57th year. He is the senior officer of his grade.—Dr. Lansdell, the English missionary, in a single recent year distributed no less than 56,000 Bibles among the exiles in Siberia.—A Pennsylvania geologist declares that the oil fields of that State have passed their meridian, and that the supply of nat-ural gas is limited.—Now comes the Min-neapolis Tribune with an account of the cure of an inordinate appetite for tobacco in all its forms through a toboggan accident.

In New York City during the past year 75,042 persons were arrested, 53,683 were held for trial or summarily convicted, and of this number 36,432 were males and 17,251 were females.—Rockford, Ill., claims to send out three hundred commercial travelers on the

The Society of United Spiritualists.

To the Editor of the Religio-Philosophical Journal: The Society of United Spiritualists on Sunday last held a very interesting and harmon-ious meeting in the Madison Street Theatre. The congregational singing led by Mrs. Cole and the choir was exceptionally good.

Dr. J. H. Randall gave a short lecture on 'The Mission of Spiritualism," in which he brought out the idea that the spiritual philosophy was doing all that was being done of a practical nature to prevent the growth of materialistic skepticism in relation to God and man's spiritual being. Religions of the past and science have prescribed a fixed state for man. Theology ties man to fore-ordination and predestination, and the materialist's science of our age makes him the subject and slave of immovable environments and does not allow him any existence beyond this life. Theology insists that man by nature is a sinner, though a few from the beginning of the human family were destined to be angels. Theology and materialism both insist on governing man as a being on the brute plane. Institutional and national wars have ever been waged on this plane. It is the mission of Spiritualism to change this by arousing man's higher nature; to make him feel God within him; and God is devotion to goodness, a recognition of the new law that Jesus gave, "Love ye one another," and the one in harmony with that presented by Spiritualism, "Let no man call God his Father who calls not man his brother." The world of humanity is growing toward it, and arbitration guided by the inner light of wisdom and love will eventually set-tle the disagreements that have heretofore led to exhibitions of brute force and the higher nature of man will reign with God on earth and in the realms of immortality.

Mr. Blair and Mrs. S. T. De Wolf made some excellent and pointed remarks in line

with the thought of the lecture. The President called attention to how the Society had been so successful as to get so pleasant, neat, comfortable and artistically finished place to meet in, stating that he had been restrained from giving the public the fact of the matter heretofore, but that he now felt the time had come when one person who had been the philanthropist and generous soul commissioned by God or goodness and the angels to do a deed for the prosperity and growth of Spiritualism in Chicago, and that person was Mrs. Emma Jones, a member of the Society, a thorough and de-voted worker for Spiritualism, and one of its

At this statement Mrs. Jones arose and said: "Mr. President, I desire that the meetings in this place hereafter be free for the people to come and hear Spiritualism and worship God in harmony with the spirit of truth, and there shall be no collections."

The gift to the society of such a place to meet in for six months should be fully understood to be appreciated. She leased the place for Sunday afternoons for six months and paid the rent, \$300, in advance. The society desired to reimburse her at least onehalf the sum, and have taken collections for that purpose, and to meet other incidental expenses, but she is so pleased with the growth of the society that she refuses anything back, and makes the whole a gift to the people, for which there is not a member of the society, but must feel grateful.

It certainly can have no other effect on the President, for he is freed from the responsibility of raising a fixed sum from the audience every Sunday, and now the friends of the society should stand by and aid him, for he is a willing and a hard worker and needs material assistance; and as they are free from any other burden in connection with the meeting, they can easily smooth his path some; there is no doubt he will inaugurate a policy that will bring the best mediums in the country before the people of Chicago.

#### Michigan Spiritualists Association.

To the Editor of the Religio-Philosophical Journal:

The fourth annual meeting of the State Association of Spiritualists was held at Grand Rapids the three last days in February. Opening at a small hall it changed on Saturday to the larger and pleasant hall of the W C. T. U., which was rented for the occasion, and was filled from Saturday afternoon to Sunday night, through five sessions of some two hours each. Few came from the distant parts of the State, but those from the city and towns near made up the attentive and interested audiences. Mrs. Woodruff, J. P. Whiting and Mrs. Pearsall spoke, Mrs. Drake read poems, lively conferences were held. Dr. Knowles, of Grand Rapids, brought some remarkable landscape pictures, which he is painting without artistic training, save from the celestial intelligences, as he feels, and on the adjournment Sunday night there was a general expression of satisfaction with the character and influence of the meeting.

Saturday afternoon officers were chosen for the coming year. Mr. Whiting declined serving again as President, on account of poor health, and the choice was as follows: President, Giles B. Stebbins, Detroit; Vice-President, Dr. W. O. Knowles, Grand Rapids; Secretary, Mrs. F. A. Spinney, Alma; Treasurer, Mrs. R. A. Sheffer, South Haven. In place of that part of the board of trustees whose terms expire, Mrs. Sarah Graves and Samuel Marvin of Grand Rapids were chosen, and one other whose name I have lost but will report some time.

These resolutions were unanimously adopt-

Resolved,-That this Association deciding to hold no camp meeting in the summer, rec-ommend that our friends attend and help to sustain the camp meeting at Orion Lake and the Sturgis yearly meeting in June, and the Vicksburgh camp meeting and the grove meeting at Paw Paw or some point in the

western part of the State later in the season. Resolved,-That we earnestly approve the efforts for the ending of intemperance and the reign of wise self-control by the Woman's Christian Temperance Union and kindred associations, that though methods may differ, all are animated by the same spirit; and we especially commend the idea of Frances E. Willard, President of the W. C. T. U., of organized effort for home education in moral and personal parity, self-government, chastity and the laws of heredity.

Resolved,-That we do not believe in the right of society to punish criminals in revengeful spirit, but hold that the safety of society and the reform of the criminal should be the aim and object of legal enactments; and that therefore we do not believe in capital punishment, a practice coming to us from the refer of Mossie barbarie ages and from the reign of Mosaic ideas, and not of practical benefit in decreasing crime.

A Tennessee court has closed a term in which six murderers escaped conviction, by sending a hungry woman to prison for two years for stealing a quart of buttermilk.

The Brooklyn Spiritual Phenomena Society.

To the Editor of the Religio-Philosophical Journal:

We have formed in the city of Brooklyn a society under the name of "Brooklyn Spirit-ual Phenomena Society," holding services on Sunday at 3 and 8 P. M., at Irving Hall, Gates Ave.. and Irving Place. The hall seats 600 people, We have been in existence as a society but a few weeks, and our success has been beyond even our greatest expectations. It is a common occurrence with us to turn away from 200 to 300 people on Sunday evening; and still the interest in our meetings grow greater and greater as each Sunday rolls around. We have for our medium Mr. John Slater, a young man of 24 years of age, who comes from Philadelphia. He has only been in Brooklyn a few months, but in that short time has created a genuine sensation here and in the vicinity, people coming from all parts to hear him give tests and communications from spirit land. He gives from 150 to 300 names, tests and incidents, at each service, with such rapidity and clearness that the people sit in perfect wonderment and astonishment as each fact is given and recognized, and all doubt as to the truth of what he preaches (the truth of the immortality of the soul and of spirit communion) is completely dissipated from their minds, and the most skeptical go away convinced and return again to the hall with a dozen or two of their friends whom they have brought to hear and see as they have heard and seen. The secular press have even taken up his work and publish now and then some of the tests he has given. We invite the most skeptical to our meetings to test this great truth for themselves, for our work is among those who are on the outside of Spiritualism. We have also for sale in our hall the RELIGIO-PHILOSOPHI-CAL JOURNAL and the Banner of Light, and considering the short time we have had them, they go very well. Brooklyn, N. Y.

Among the miscellaneous articles nurchased for the use of United States Senators. and by them charged to the republic, are barontal envelopes, the English quarterly magazines, the American magazines, including several published especially for children, common sense inks, shears, magic pencils, whistles, silver and porcelain tooth-picks, anti-nervous pen-holders, pearl glove-hooks, card-plates, and cards, cork-screws, sugar spoons, Appollinaris water, granulated sugar, ginger ale, lemons, lemon-squeezers, dippers, tumblers, "one punch-bowl for lemonade," salts of tartar, spirits of ammonia, castor oil, cologne, soft soap, and repairs to a tri-

L. RECKLESS.

Senator Logan raised a laugh the other day by beginning an after-dinner speech with: "Ministers' texts are often mere pretexts, and toasts are only intended to fire a

TAn American living in Kobe, Japan, has engaged thirty very skilful Japanese ivory carvers to introduce the art into this country.

#### CALIFORNIA.

A new line to Southern California, finished Dec. 1, '85, has been opened in direct connection with the famous Santa Fe Route to the Pacific coast. This new line saves at least one day over the old methods of reaching this celebrated country, and gives the intending tourist direct access to the San Gabril Valley: San Bernardino, Colton, Riverside, Pasadena, Sierra Madre Villa, Los Angeles and San Diego, or via these points to San Francisco. This route is now offering to thousands of travelers the shortest, cleanest, and most picturesque means of escape from cold, of benefit to the health, or of prospecting for a permanent residence. Persons who contemplate a visit to this region should remember that the new route has no changes from the Missouri river to destination; that it is eight hundred miles shorter than some of the older routes; that its fares were always as low as the lowest, and that as long as the present war of rates continues, it offers rates to Southern California and San Francisco that are cheaper than staying at home. For particulars, apply personally or by letter to CHAS. H. WOOD, 54 Clark St., Chicago.

In another column will be found an advertisement of a book entitled "Practical Poultry Raising," by Fanny Field. The following are some of the good things to be found in this book. The entire work is sold and sent post paid for 25 cents. See advertise-

A 60 acre poultry-farm that clears \$1,500 a year. A mechanic's wife clears \$300 annually on broilers. Artificial raising of chicks.

Cost of keeping adult fowls per annum. Cost of raising chicks from shell to age of 6 months. llover heads. Capons—what are they?

Capons—why don't farmers raise them? Caponizing. Charcoal, value of. Cause of death of young turkeys.

Capital required to start the business. Effectual remedy for lice. Fun in the poultry-house.

Fowls in confinement pay best. Gapec. Green food. Give the girls a chance. How Fanny Field kept 100 Light Brahmas. How Fanny Field raised 840 chickens.

How Fanny Field got 12,480 eggs from 100 hens. How Fanny Field cleared \$4.40 on each fowl. How to manage 2,000 fowls to make them pay. How to feed and care for young turkeys. How to raise green food. How to feed for eggs in winter. How to give fewls exercise. How many to keep in a flock.

Hatching-houses. How many chicks to keep in a brooder. How the blacksmith's wife kept fowls. How to keep egge. Incubators.

Preserving eggs for winter.

Incubators, when to start. Keeping poultry on a village lot. Lime gravel and charcoal. On one acre can be cleared \$100 to \$150 by keeping poultry. Plant a home.

Spring management.
Shade during the hot summer months.
Spring chickens the most profitable.
Size of poultry-house.
To farmers' wives, farmers' sons and daughters. Turkey raising. Variety of food,

Ventilation.
What breeds pay best.
Warming the house for eggs.
When broilers should be hatched Why so many fail in raising broilers. What brooders are best.

Mailed to any address on receipt of price, 25 cts., by Dan'l. Ambrose, Publisher, 69 Dearborn St., Chi-

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood puri-fier, expelling every trace of scrofula or other im-purity. Now is the time to take it. Sold by all druggists.

#### A FEW WORDS OF SOBERNESS.

We take pleasure in presenting to our readers with this issue, an advertisement of that new and justly celebrated remedy for coughs, colds and consumption. And by way of an introduction, we merely have to say, that it is not one of those quack medicines that is heralded before the public under some secret caption, but possesses a plain and familiar name, which indicate the simple ingredients that make the medicine.

The Sweet Gum of the Southern swamps, con-

tains a stimulating expectorant principle which loosens the phlegm, and relieves the early morning cough in the consumptive, and aids the child to overcome sudden and dangerous attacks of Croup. This combined with the tea made from the Mullein stalks of the old field, which contains a mucilaginous healing principle, now drawing the attention of the leading physicians of the world, as being superior to that nauseous dose "Cod Liver Oil," and combined as they are in "Taylor's Cherokee Remedy of Sweet Gum and Mullein," It presents the finest known warmed yet offered for I mag and Branchiel troubles. remedy yet offered for Lung and Bronchial troubles, and so pleasant in its nature, that any child is pleas-

So well assured is the proprietor of this celebrated remedy of Taylor's Cherokee Remedy of Sweet Gum and Mullein, of its therapeutic effects, that he makes a statement to this effect that if any of our readers cannot find this medicine in their drug store, where they should first inquire for it, he will upon the re-ceipt of \$1.00 pay express charges for one of the large size bottles to any part of the United States. This is done at a loss, but his experience has been that when a family once introduces it into their household they will never under any circumstance

suffer themselves to be without it again.
We cheerfully commend it to all suffering, and if
every home in this land would keep on hand a bottle of it, many hours of pain and anxiety might be relieved by a simple dose. For sale by all our Drug-gists for 25 cents and \$1.00 per bottle.

#### Scott's Emulsion of Pure

#### Cod Liver Oil, with Hypophosphites, ESPECIALLY DESIRABLE FOR CHILDREN.

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 physicians find it very beneficial."

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and \$1.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle. Glenn's Sulphur Soap heals and beautifice, 250. GermanCornRemover killsCorns, Bunions, 25e Hill's Hair and Whisker Dye—Black & Brown, 50e.

#### Pike's Toothache Brops curoin i Minute, 25% Business Notices.

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

SEALED LETTERS answered by R. W. Flint, No. 1627 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular

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

#### Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 410 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Laidles Aid Society weat during Thingage 25 of 11 p. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer. 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

sunday afternoons. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd 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 P. M., at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES, Conductor. Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B Stryker, services Sunday at 11 A.M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.;

#### The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The exercises will consist of a lecture, tests, short addresses, and singing.

DR. J. H. RANDALL, President.

Saratoga Springs, N. Y.

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

E. J. HULING. Sec. H. J. HORN, Pres.

#### *Eassed to Spirit-Life.*

Passed to spirit-life at Woodward, Dallas Co., Iowa, Feb. 17th, 1886, E. S. Roberts, aged 68 years, 11 ments and 3

Mr. Roberts had been in declining health several months, though not confined to his room but a few weeks previous to his decease. His mind remained clear and apparently unimpaired while his body gradually wasted away. He conversed freely with his family in regard to the change which he was fully conscious was soon to take place; and he passed on to meet that change in the calm assurance that the life which succeeds this is one of increasing knowledge, purity and toy forever.

He had been a minister of the Christian church about fit-teen years, when he became the subject of a broader faith and a brighter hope, which are beautifully expressed in his

and a brighter hope, which are beautifully expressed in his own words:

"How consoling the thought that the loved ones who have passed on before us, whose hearts have beat in sympathy with our own still love us and that we shall form the family reunion on the high table-lands of immortality."

He was held in high esteem by all who knew him; and the tender love of a devoted husband and father remains to comfort the bereaved wife and children. The sad offices so kindly performed by neighbors and friends at the funeral and burial, attested their regard for the deceased and their sympathy for the afflicted family. Funeral services were held on the 17th, conducted by the writer.

L. M. H.



IT IS AS MUCH ONE'S DUTY TO

PRESERVE

Health, AS TO CURE DISEASE.

Those who have used Warner's SAFE Remedies, know what their merits are, Warner's Safe Yeast as an art-DOMESTIC NECESSITY

is equally meritorious, Health Preserv-ing and Safe. It is put up in attractive form, sells for 10c. a box, 10 cakes in If your Grocer does not keep it, order

Warner's Safe Yeast Co., Rochester, N. Y

If so we can help you. We have an honest article for male or female to handle, which pleases everybody. Stater Royer writes as follows: "Send me five gross. The demand is great, and they are pressing me from all directions for it." Ministering brethren are handling it and praise it very much. We have lady agents who began with one dollar's worth that are now ordering from 2 to 5 gross per month. We give Special Territory and protect our agent. Circulars tree, and to convince agents that we have a great thing for them we will send a sample for 2 red stamps, or one desen for 25 cents in stamps. We deliver goods prepaid to agents.

ROSE JELLY COMPANY, New Midway, Frederick County, Maryland

# Carpets.

New Designs In and Arriving

#### English Makes.

Patterns private for the world. The only house west carrying a complete line of these goods representing all prominent man ufacturers.

#### American Makes.

Patterns private for the Emited States. Standard qualities predominating.

#### Notice.

Many consumers are under the impression that Carpois under the various brands of Axminsters, Wiltons, Moquettes, Velvets and Brussels are alike in quality; taking advantage of this, inferior goeds have been made and sold to consumers as standard makes,

We desire to announce that our stock is large. ly made up of the best qualities. We also carry full assortment of the lower grades, which will be sold in every instance for what they are,



# EUREKA SILK CO., Chicago, III.

A full assertment of above as well as the celebrated Eureka Knitting Silks, Filosene, and Wash Etching Silks, all of which are Pure Dye and fast colors. For sale by all leading dealers,

FREE to introduce, best five year Diary and Account Book. Address H. CHILD, Syracuse, N. Y.

WANTED. 850 A WEEK and expense paid valuable outfit and particulars free. 3. F. HILL & CO., Augusta, Maine.

#### CATARRII,

Dyspepsia and Nervous Peblilty cured by Frof. W. Paine 250 S. 9th St. Philadelphia, Pa. WANTED An active Manor Woman in every county to sell our goods. Salary \$75, per Month and Expenses. Canvassing outlit and Particulars free. STANDARD SILVER-WARE Co., Boston, Mass.

ADIES WANTED, to work for us at their own homes. \$7 to \$10 per week can be easily made; no canvassing; facinating and steady employment. Particulars and sample of the work sent for stamp. Address Home MFG Co., P.O. Box 1916, Boston, Mass.

\$250 A MONTH. Agents wanted. 90 best selling articles in the world. I sample from Address JAY BRONSON, Detroit, Mich.

A GENTS FOR THE CHILD'S BIBLE: Introduction by Dr. J. H. VINCENT. The best selling book in this country. CASSELL & CO. (PCd), 822 Broadway, N. Y.; 40 Dearborn St., Chicago.

### SEMI-ANNUAL MEETING.

The Mississippi Valley Spiritualist Association will meet at Davenport, Iowa, on March 30th and 31st, 1886, as voted at the Annual Camp Meeting at Clinton, Iowa, August, 1885, for the purpose of transacting such business as may lawfully come before it.

S. A. DANFORTH, President of the M. V. S. A.

# Wisconsin Spiritualists.

The Wisconsin State Association of Spiritualists will hold its next Quarterly Meeting (and anniversary of Modern Spiritualism) in Musical Society Hall, No. 381 Milwaukee Street, Milwaukee, Wisconsin, March 26, 27 and 28, 1886.

Speakers engaged for the occasion: Mrs. L. A. Pearsall, of Michigan; Mrs. S. E. Warner Bishop and John L. Potter, of Mischigan; Mrs. S. Hediums: Dr. Jucket of Elgin, Hi., Mrs. A. B. Severance of Whitewater, Wis., besides the local mediums, will be present. The Misses Cora and Vinnie Phillips will furnish the vocal music. will be present. The Misses Cora and Vinnie Phillips will furnish the vocal music. Pay full fare on all railroads to meeting, and you will be

Pay tun rate on an rankoads to meeting, and you will be returned for one fifth fare.

Board at first class boarding houses, at \$1.60 per day.

We hope to see all interested in Spiritualism present. The meeting will be called to order at ten o'clock A. M., Friday, the 26th.

WM. M. LOCKWOOD, Pres. John CHALLONEE, Treas.

MRS. L. M. SPENCER, Vice-Pres. Dr. J. C. PHILLIPS, Sec. Omro, Wis., March 5, 1886.

BUSINESS AND MEDICAL PSYCHOMETRY MRS. FANNIE M. BROWN,

509 W. 60th St., New York City. Five business questions answered for E0 cents. Ten questions or a full business letter. \$1.00. Medical Examination and advice (from lock of patient's hair) \$1.00.

KANSAS CITY JOURNAL.

Daily, Sunday, Tri-Weekly and Weekly.

Best paper for general reading published in the south-west. Republican in politics; moral in tone, enterprising in newsgathering, reliable in everything. Daily (8 pages) and Sunday (16 pages), \$10. Sunday alone, \$2. Tri-Weekly (8 pages), \$40. Sunday alone, \$2. Tri-Weekly (8 pages), \$40 columns), \$1 per year. Aggregate circulation of these editions offers advertisers superior advantages.

JOURNAL CO., Publishers.

## DICKSON SCHOOL

#### -OF-ELOCUTION,

(170 State St., Chicago.) H. M. DICKSON, PRINCIPAL,

(Author of the "Science and Art of Miccution.")

9th YEAR-OVER 200 GRADUATES. Pupils prepared for Dramatic Readers, Teachers, etc. Stammering and all defects of speech successfully treated. Send for Circular.



### Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS

The Good Night Kiss. BY CHARLES DICKENS.

When the lessons and tasks are all ended And the school for the day is dismissed, And the children all gather around me, To bid me "good night," and be kissel; Oh, the kitle white arms that encircle My neck in a tender embrace! Oh, the smiles that are halos of haven, Shedding sunships of love on my face!

And when they are gone I sit dreaming Of childhood too lovely to last; Of love that my heart will remember When it wakes to the pulse of the past, Ere the world and its wickedness made me A partner of sorrow and sin; While the glory of God was about me And the glory of gladness within.

I ask not a life for the dear ones: All radiant as others have done, But that life may have just enough shadow To temper the glare of the sun. I would pray God to guard them from evil But my prayer would bound back to myself; Ah, a seraph may pray for a sinner But a sinner must pray for himself.

The twig is so easily bended.

I have banished the rule and the rod; I have taught them the goodness of knowledge They have taught me the goodness of God. My heart is a duugeon of darkness. When I shut them from breaking a rule. My frown is sufficient correction, My love is the law of the school.

Oh, my beart grows weak as a woman's And the fountains of feeling will flow, When I think of the paths steep and stony Where the feet of the dear ones must go. Of the mountains of sin hanging o'er them, Of the tempests of fate blowing wild; Oh, there's nothing on earth half so holy. As the innocent heart of a child.

They are idols of hearts and of households, They are angels of God in disguise; His sunlight still sleeps in their tresses, His glory still gleams in their eyes. Oh! those truants from home and from heaven They have made me more manly and mild, And I know now how Jesus could liken The Kingdom of God to a child.

I shall leave the old house in the autumn, To travel its threshold no more; Ah, how shall I sigh for the dear ones That meet me each morn at the door. I shall miss the "good night" and the kisses, And the gush of their innocent glee. The group on the green and the flowers That are brought every morning to me.

I shall miss them at noon and at even. Their song in the school and the street; I shall miss the low hum of their voices And the tramp of their delicate feet. When the lessons and tasks are all ended And death says "The school is dismissed?" May the little ones gather around me To bid me good night and be kissed.

#### Spiritual Regeneration Needed.

To the Editor of the Religio-Philosophical Journal. If spiritual regeneration is needed anywhere on

this earth it is in Ireland. Another country can not be found that is so abjectly under the heel of ty-ranny as Ireland. The facts have been sent widely forth in regard to the misery there, arising chiefly from landlordism, and they should be kept con-stantly before the people. I transcribe the follow-

Landlordism in Ireland is the remains of the sys-tem of tenure introduced by the English at the time of the invasion. It has been perpetuated by the confiscations of Elizabeth, the plantations of James and the butcheries of Cromwell, and has been fos-tered and protected to the present day by every English monarch of whatever house, and by every government of whatever party.

present landowner, or as they style them-"landlords," in Ireland are in part the deaccordants of military adventurers or the offspring of royal courtesans. The remainder belong to the moneyed middle class in England; but to whatever class they belong, they are invariably prompted by greed and exact from the poor tenant exorbitant and even impossible rents.

A few figures will tell more eloquently than words the story of landlord greed in Ireland. There are in round numbers 20,000,000 acres of land in Ireland. Of these 9,500,000 acres, or nearly half, belong to 330 individuals. Two-thirds of the soil of Ireland belong to 744 individuals. These lords of the soil tax the Irish producers on no just basis of commercial exchange, but levy their imposts in proportion to their own wants, and they are almost insatiable. They are mostly absentees, and carry away to other lands the rents of their Irish estates. It has been computed by the government statistician that during the past eighty years the absentee land-lord has drained from Ireland the enormous sum of £600,000,000 English, or \$3,000,000,000 American money. The result of this drain on the energy and the industry of the people has been to produce perpetual distress, recurrent famine, everlasting fam-ine, chronic discontent, and occasional but terrible

reprisals by the people.
Only about 2,500,000 acres, or one-eighth the entire soil of Ireland, is under cultivation. Ten million acres are locked up as parks and pastures where the greedy, grabbing grazier from England fattens his beeves. There are 5,000,000 acres of waste land, the greater part of which can be reclaimed. Yet the whining knaves who claim the soil, or the cauting hypocrites who govern the people, prefer to sigh over the want that has became chronic and the discontent that will not be appeased, and, instead of reclaiming the bog and vativating the parks, recommend the emigrant ships or the work-house

In 1882 there were in Ireland 156,000 mud cabins with only one room each, generally without a window or a chimney, and in these dismal, dreary and degrading hovels there were, and there are to day, kenneled, not housed, 228,000 families, or one-fifth of the entire population. This wretched existence, even, would not be allowed the people. The Crom-wellian cry, "To Connaught or to hell," has been changed into "To the workhouse or to the emigrant ship." Eviction, that terrible engine of oppression, has been used to squeeze out the blood, the energy and the life of the people. Eviction in Ireland, according to the government reports, and they were not likely to exaggerate, are as follows:

Evicted in Families. 10,657 17,841 1880......2,100 In the quarter ending June 30, 1885, no less than

1,326 families, numbering 6,507 persons were evicted, or at the rate of 26,028 persons per annum.

And this while the landlords, those parasites on

the body politic, live on their victims, whom they torture, feast and fatten, like the weeds in the graveyard, or the noxious vapors of death. Thirtyone times, from the year 1870 to 1880, did earnest one times, from the year 1870 to 1880, did earnest and honest men try to ameliorate the condition of the starving Irish peasant by introducing measures into the English Parliament; and thirty-one times were they defeated in their endeavors by the English and Scotch members. Fifty-three times during the last fifty years did the landlords demand coercion, that they might the more effectually, vampire-like, drain their victim's life-blood, and fifty-three times did the English Parliament grant it almost unanimously. The people asked for bread, and they gave them a stone; they complained of injustice. they gave them a stone; they complained of injustice,

and they were whipped with acorpions.

It is doubtful whether a spiritual regeneration will take place in Ireland until the suffering people pers are relieved from the oppression of heartle landlords. Let the suffering people there bear in mind, that landlordsmis one of the evils of earth, and is unknown in spirit-life. They, however, are more in spiritual darkness, bound down by the fetters of the church, and many years will undoubtedly your belong they emerge from their present unfortunities condition.

Recent London fogs are said to have been pinkish mit from what cause or probable cause is not stated

#### Spiritualistic Experiences.

To the Editor of the Religio-Philosophical Journal:

I received at one time a copy of Dio Lewis' monthly with marks calling attention to some spiritualistic experiences related by "D. L." himself, in conjunction with a somewhat entertaining narrative of his first trip westward, seeking his fortune. The psy-chological facts stated are no more singular than many with which we are familiar; neither is there anything new in the awkward efforts made to convince himself that he does not believe in spiritual communion between the present and the after life. It is not the first time we have known theories advanced to explain away such communion, which were far more difficult to rationalize than the communion itself. His positions or arguments have often been advanced before and as often have they been proved insufficient. Do you think it will be entertaining to the JOURNAL readers, should I attempt relating some of the facts, with a few com-ments on his offered explanation? Let me try: D. L. relates that on this first setting out, he made

the acquaintance of a certain Dr. Alexauder Burritt who afterwards became Professor in a Medical College at Cleveland. Some years after, when our scribe was practicing in Buffalo, this same Dr. Burritt came down from Cleveland to pay him a visit. The visit being ended, he bade "good-bye" about seven o'cleck in the evening, to take the steamer "G. P. Griffith," which was to sail for Cleveland about eight o'cleck. About nine o'clock Prof. Burritt unexpectedly returned to his friend D. L.'s office and made

the following statement:

"I received, after I got into my state room on the steamer, a (mental) telegram from a distant friend, to the effect that the steamer would be lost to night, with all on hoard." He went on further to explain: "In Cleveland I have a lady patient who is extremely nervous and neuralgic. I discovered by accident that putting my hand upon her head relieved her neuralgia. A still more wonderful discovery soon made: that she could communicate the fact of her suffering to me through miles of distance and that I could also relieve her at a distance. It seemed to me that I projected a certain influence from my brain into her brain. Of course, this is speculation; but it is not speculation that I could thus relieve her. I have done it scores of times."... When I was arranging my satchel, umbrella, and some packages in my state room this evening, she said to me, through the two hundred miles, just as plainly as it standing by my side, 'Don't go on this steamer to-night; it will be lost with all on board.'

"The next day brought the dreadful announce-ment that the 'G. P. Griffith' had been lost with more than two hundred human beings, men, women and children."

and children."

"D. L." says a page or so further on: "This prophecy, which was certainly given me the night before the frightful disaster, is not difficult to explaiu, and without appealing to the supernatural (meaning, I presume, Spiritualism)." Better, Doctor, have said not impossible; for it is, I think, rather "difficult" to thus explain it.

You had better not include all Satisfacilists when

You had better not include all Spiritualists when you say on their side, "there is I think a world of faith on very slight evidence." There are close reasoning Spiritualists (and I am one of them) who will claim that you have, in the case just narrated, neither investigated the facts bearing upon it as closely, nor reasoned from them as cautiously as you might have done. Let me see. Your explanation claimed as "not difficult" may be thus briefly stated: Prof. Burritt, being a despondent man, "may possibly have been suddenly attacked with fear," "since when a man gets to telegraphing without wires he is more than likely to be the victim of many fancies." This means that you deny the fact stated by your friend, that he heard the words above mentioned, "as plainly as if she had been standing by my side."

my side."
Well! to deny the facts is quite an easy way quite a common way for the opponents of Spiritualism to argue; but do you consider it satisfactory? If you did not believe the facts, why tell the story?
Why did you not communicate with the "nervous" lady and inquire if she telegraphed the Professor such a message? Here was a chance to make a strong point in the investigation.

If the "babit of premonition is very common" on undertaking long voyages, as you assert, I wonder it did not occur to ascertain if the Professor had a like premonition when he left Cleveland for Buffalo. Did not the "neuralgic" lady know just as well on the down journey that Prof. Burritt's "life had become important to her" and could she not then "have despatched to him her anxiety" as it appears she did on the upward journey? If "premonitions" are thus common, is it not a wonder that some "victim of many faucies" does not, on every steamer trip, leave the state room he has engaged and go ashore to save his life?

Can you not perceive now. Doctor, how careless you have been in not perfecting the chain of evi-dence your story seems to need? and also that there are some others besides the "Spiritualists" who yield "a world of faith" to very weak theories and methods of explaining away some very hard facts?

If you, Doctor D. L. (since you deny it) will bring us satisfactory evidence that Prof. Burritt is a vera-cious gentleman in his sober senses, that did really hear those words of warning so plainly us he says; or that he and his lady patient could really telegraph each other (mentally) at a distance—and if that lady (likewise shown to be sound-minded and honest) will testify either that she did, or did not, send the Professor a prophetic message such as he states—and (begging your parton, Doctor) if you will bring reliable parties to testify as to your own entire clearness of mind (which heretofore we have been inclined to believe) some of the close-thinking Spiritualists will then esteem it worth while to theorize upon your pretty story, and point you out a much more natural, simple and logical method whereby the same may be rationalized, without straining so hard not to see the truth.

It seems as if you were troubled with the same kind of "retching" in the experiments with the Fox girls. You appeared to swallow and keep error on your stomach much more kindly than the truth This is a very serious complaint; but we have not room now-neither do we believe the proper crisis has arrived for administering the remedy; but upon one thing you may rely: the true Spiritualist will never (as you seem to fear) ask you to swallow the "supernatural."

We must, however, commend you in having the ense to perceive that the efforts to attribute " to the devil or to legerdemain," a large portion of the phenomenon, "must ever remain beneath contempt."
You also "know many of them." (Spiritualists)

whose lives are of the best." Thank you! "The bitterness of Christians towards Spiritualists is queer," you remark; but we think otherwise. Organized Christianity is built upon an irrational dogmatic theory inconsistent with the standard precepts and practices of Jesus of Nazareth.

Spiritualism will beget a democracy of religion—a rationality in the philosophy of life, that will sap the foundation of this priesteraft and dogmatism. There fore, though the Jewish Bible as well as the history of the human race throughout, is full of samples of intercourse between the two conditions of being, theoretical Christians feel toward this intercourse an instinctive dislike. Hockessin, Del.

#### Opthalmia.

To the Editor of the Religio-Philosophical Journal: There is, perhaps, no country in the temperate

zones in which there are more sufferers from impaired vision, partial or complete paralysis of the optic nerves, catarrhal, purulent, rheumatic opthalmia, opthalmoplegia, and other diseases of the eye, eye-lids and retina, than in the United States, and I cannot help supposing that the evils are accompanied cannot help supposing that the evils are aggravated by straining the sight in the effort to read badly printed newspapers and periodicals. Many papers are struck off with ink so pale, and on type so old or dirty, that it is injurious even to good eyes to attempt to read them; they may be filled with excellent matter from the literature resident with the lent matter from the literary point of view, but the characters are frequently so pale and blurred as to be positively unreadable. I cannot remember to have noticed an observation

in any of the letters from subscribers to the RE-LIGIO-PHILOSOPHICAL JOURNAL, which directed attention to the jet blackness of its lnk and clean-cut letters which render it absolutely a pleasure to peruse it. I have often thought of this, although I have never mentioned it before in writing. One of the JOURNAL's subscribers recently told me that ne regarded that feature of the JOURNAL as one of its main attractions. One can sit and read it hour after hour, without inconvenience, or the slightest injury to that most sensitive and delicate of all our

organs, the eye. Thus safety is combined with profit and pleasure. The importance of this matter will be apparent when it is considered that its officers are not con-

fined to the discernment of external objects, but that the blood is electrified, digestion assisted, the absorbents stimulated, the brain vivified and the general health affected by the eye; and I may add that those who have suffered from sore eyes as I and members of my family have, will know how to appreciate this excellent quality in the RELIGIO-PHIL-OSOPHICAL JOURNAL. For its good paper, clear type, black ink and excellent mechanical execution, the JOURNAL is a model worthy of imitation, particularly in this country where opthalmia is so prev-

alent.
"The speaking eye" tells the initiated in language unmistakable, the condition of the physical health, as well as the bent of the affections and mood of the mind; it is the glass wherein we discern our neighbor's character, and it is the telegraphic instrument which registers both thought and condition; and when the language of the eye is better understood (as it will be when the world becomes less gross, through closer association with the moral world) it will be infinitely more valuable in assisting our per-ceptions than at present. Until that time comes let us take good care of it and learn how to value and protect from abuse our hest friend, the human eye

Sturgis, Mich. THOS. HARDING.

#### The Transition of Mrs. Mary E. Currier Wallingtord.

to the Editor of the Religio-Philosophical Journal:

Mrs. Mary E. Currier, wife of Walter Wallingford, the notice of whose passing into spirit-life I forwarded to the Journal last week, was for many years in her early life one of the finest mediums for musical phenomena that has ever been in this countries.

try, some account of which I will endeavor to give the readers of the JOURNAL in the near future. In the early part of last fall, Mrs. Wallingford contracted a severe cold which was not controlled, and she had a severe run of bronchial pneumonia culminating in quick consumption, and after some five months of intense suffering she passed peacefully, calmly and triumphantly into spirit-life it 1:15 P. M., February 19, 1886. During all those long months of pains and suffering, not one word of complaint escaped her lips; and when she felt that the days were nearly all numbered for her in earth-

the days were nearly all numbered for her in earthlife, she turned to the attending physician and said:
"Well, Doctor, I suppose you have done and are
now doing, all that can be done for my recovery.
His answer came calmly: "Yes, Mary, I have."
"Well, Doctor," said she, "I am not afraid to die. I
know where I am going. The majority of my
loved ones are over there. The rest will soon come
and join up."

The silent tear trickled down the strong man's cheek as he replied, "Mary, I am glad to find you so well prepared to go."

From that hour the real fruits of Spiritualism, in which she had lived all her life, made itself manifest. She attended to everything in details for the changing of life here for the life to come, as calmly and quietly as though she was but going a short journey to see dear friends. As the hour of her departure drew near, she called for her father, mother, and her own household, to come to the bedside, and as we all there awaiting the moment of her departure. stood there awaiting the moment of her departure, she said: "I am about to go the Spirit-world." Regretful emotions could but follow. She continued: "Do not weep. You said you would not." She seemed to try to look at all of us. She said: "My eye-night is going; I cannot see. I am going. Good-bye, all of you." Then the body fell asleep

without a struggle, while the spirit took its flight to join those loved ones gone before. The funeral occurred at her late home in Maple wood, Malden, Mass., Tuesday, the 23d instant, at 11 o'clock A. M., and were attended by a large circle of relatives and friends from Haverhill and Boston. The remains rested in a white casket amid one of the largest floral offerings ever witnessed in that city. Among the contributions were: From her parents, a pillow of white carnation pinks, with the parents, a pillow of white carnation pinks, with the words: "Our Daughter" in purple violets; from the husband, a beautiful piece representing the "Gates Ajar;" from Miss Anna F. Flanagan, a croscent, star and lar combined, with the word "Mary" in purple violets; from Mrs. Chase and family, the nurse that had watched by the sick bed with untiring devotion, a wreath; from ex-Alderman Clark and family, a bouquet; Mr. and Mrs. E. Fuller, a bunch of French roses; Mr. C. T. Small, bunch of white roses; Mrs. Sophia Ames, a wreath; Mrs. R. M. Gale, a wreath; Haverhill friends, lyre with broken cord; W. A. McCrillis and family, basket of flowers; Benjamin Tarbox, star; Frank Tarbox, bouquet. Selections of Scripture were read by Rev. Mr. Severance, pastor of the Maplewood Baptist Church. Invocation and fraternal expressions of friendship, followed by Rev. Mrs. Bruce, editress of The Myrtle, a Universalist paper, and a very intimate friend and companion of the deceased. Words of consolation were offered by her life-long friend, (it being her special request) Rev. James B. Morri-son, of Lancaster, N. H. Mr. Morrison said that the deceased had always been to him a true and loving friend, whom he was proud to call sister. Nothing had ever taken place in their social relations to man a life of the sweetest remembrances. She had told him that it might possibly be hard for him to recall her early life history and speak of it to the gathered friends, but said she: "James, you know my life history and strength will be given you." He said that it was his good fortune to officiate at the marriage nuptials, and join their hand for a life time together, and it was also his good fortune to be present at her bedside in her last moments and see her name neaccefully, calmly and in perfect triumph over pase peacefully, calmly and in perfect triumph over all that that could in any sense be called death, and in the arms of her husband she had so faithfully

earth-life. Her religion was growth, not conversion; deeds, not creeds. Mr. Morrison closed his remarks by reading the following lines by Edwin Ar-THE SECRET OF DEATH. "She is dead," they said to him; "come away, Kiss her and leave her, thy love is clay." They smoothed her treeses of dark brown hair: On her forehead of stone they laid it fair; With a tender touch they closed up well The sweet, thin lips that had secrets to tell; And over her bosom they crossed her hands-"Come away," they said; "God understands." But he who loved her too well to dread The sweet, the stately, the beautiful dead, He lit his lamp and took the key And turned it. Alone again-he and she. Then he said: "Cold lips and breast without breath Is there no voice, no language of death? "See, now I listen with soul, not ear; What was the secret of dying, dear? "O perfect dead! O dead most dear! I hold the breath of my soul to hear.

loved. He said that she went out of this life in the

full faith that she should join the loved ones gone

before, and should have the power to again be with

and communicate to the relatives and friends left in

"There must be pleasure in dying, sweet, To make you so placid from head to feet. "I would tell you darling, if I were dead, And 'twere your hot tears upon my brow shed. "You should not ask vainly with streaming eyes Which of all deaths was the chief surprise?" Who will believe what he heard her say, With a sweet, soft voice in the dear old way? The utmost wonder is this: I hear, And see you, and love you, and kiss you dear. And am your angel, who was your bride, And know that though "dead," I have never died.

At the tomb Mr. Morrison read the burial service and pronounced the benediction. It seems to the writer that a beautiful lesson was made manifest in the life of Mrs. Wallingford; in the fact that she had so lived in the every day walk of her life, that she had and did command the love and respect of all who were privileged to become acquainted with her; to the end that at the final service over her remains there could and did come together in perfect accord and join hand in those last rites: a Calvin Baptist clergyman, a Universalist clergyman and a radical Unitarian clergyman, all speaking words of praise for her beautiful life and imploring all to emulate her example. Does not the signs of the times indicate a larger and broader charity, a slight crumbling of those old thick credal walls? O blessed Spiritual ism, move steadily forward until the whole lump is

leavened. Haverbill, Mass.

A new theory of the formation of coal has been propounded by Mons, L. Breton, who considers it to have been produced by the sinking of floating islands like those which now occur on the Upper Nile. The turf of which these islands is chiefly composed become fossilized at the bottom of the water.

#### Supermatural and Surprising Statements by an Invisible.

A well known manufacturer who has long been established in business in this city related yesterday to a Plain Dealer reporter the following singular is commonly called spiritual manifestations:
Having seen in vour paper latety several articles in regard to the medium, Charles Foster, I wish to add

my experience with him in this city some six or seven years ago. I wanted information on matters of which I was ignorant. Accordingly questions were put in writing by two friends, inclosed in envelopes and sealed. With these I called on Mr. Fester, and with two other gentlemen—all strangers to each other—had a sitting. He gave each of us six small pieces of paper on which to write the names of departed spirits. I filled out mine with the names of five departed and one living. These were were five departed and one living. These papers were folded as nearly alike as possible and the eighteen pleces were thoroughly mixed. So nearly alike were they that I could not select the ones I had written on. He picked up one after another—but not all—placed them to his forehead and announced the names. Two that I had written and about the same number for the others. The names fiven me were correct, and of persons whom, I think, were never out of the state of Connecticut, who died when over 80 years old and who had been

DEAD ABOUT TWENTY YEARS

I was satisfied on this point, for it might be called mind reading. Not eatisfied beyond this I said to Mr. Foster that I had some names in an envelope not known to me that I would like him to announce. He replied that this would be an extra test and he should demand an extra price, naming \$10. I offered to give him the \$10 if he should give the names correctly, but in case he did not he should not demand the money. He looked at me for what seemed a full minute and then said: "You will please leave the room." I inquired how much I should pay him for the information already received, and he re-plied, "Nothing," and I left. This did not stop my investigations; especially for information of persons, spirits or matters of which I was totally ignorant. Subsequent experience has convinced me that in-formation can be obtained of which each and all of the persons present are entirely ignorant.

THE STRONGEST CASE IN MY EXPERIENCE requires a short preface. For some fifteen years prior to 1877 a gentleman and his wife, whom we will call Mr. and Mrs. C., lived in Cleveland, His occupation brought him in contact with, and he was well known and respected by, most of the business men in the city. His wife had also a large circle of acquaintances. In 1877 or 1878, being about 60 years old, they decided to return to their former home in Massachusetts to spend their last days in quiet and

While residents of Cleveland I had often met Mr. and Mrs. C., not only socially and friendly, but in re-ligious interests. Furthermore, we all were from New England, and often had long conversations in New England, and often had long conversations in regard to our New England homes, our personal experiences, etc. During this long acquaintance and these free conversations Mrs. C. had often referred to her childhood history, which in substauce was that she never had a brother or sister, was left an orphan when young, was brought up and cared for by her grandmother until married. Mr. C. died about two years after leaving Cleveland. Mrs. C. is still living.

NOW FOR THE MYSTERIOUS.

About one year after the death of Mr. C., I was one of a circle of six friends -one of whom was a medium. We were listening to such communications as purported to come from spirits when Mr. C. came in, announced his name and left a communication which he desired sent to his wife. Then another name was announced which was unknown to each and all in the circle, and gave the history of his life, which in short was: "I was a brother of Mrs. C. We two were left orphans when young. When old enough I was put on a ship before the mast, and being obliged to mix with the other sailers, became dissipated, a drunkard and finally deranged. Was then put into a lunatic asylum and there remained until my spirit left the mortal body about four years ago. My sister (Mrs. C.) disowned me. This was

A STARTLING STATEMENT, especially that he was a brother to Mrs. C. and disowned by her. Now we had no other evidence that this statement was true. But I knew an old lady in Cleveland who was from the same eastern city as Mrs. C., and who, I thought, could give me some light on this matter. I called to see her. She said she knew Mrs. C. well, knew her when a child, and thought Mrs. C. did have a brother, but having left thought Mrs. C. did have a brother, but having left yards over large acres in the United States. The her former home in 1833 had forgotten, at least, was not positive, as regards the brother, "but," she says, "I have a sister living up at the old home who will know all about it." This lady consented to write a letter to her sister as I dictated, and I simply asked if she ever knew a boy or man namedso, was he still living, where, his occupation, etc? If dead, when did he die, where, of what disease, and did he eyer have any brother or eister, and if so what did he know of them. did she know of them, especially as to whether dead or living and their present location or residence? In

AN ANSWER WAS RECRIVED corroborating this history of Mrs. C.'s brother as given by this medium. I have this letter in my pos-

seesion, and there are in this city four witnesses to this communication and all well acquainted with Mrs. C., and with her early history as related by her. This case is in evidence that you can be told what you do not know, and for this reason I have been somewhat particular in stating the circumstance. It is clearly not mind reading nor clairvoyance. What the force is I will not undertake to say, but respectfully submit it to thinkers.—Cleveland (Ohto) Plain-

#### A Heaven-Ordained Movement.

To the Editor of the Religio-Philosophical Journal If any movement for promoting morality and virtue was ever heaven-ordained, the one designated as the "White Crose" movement must have been. It was one year Feb. 14, says the New York Sun, that Rector B. F. De Costa announced in the Episcopal church of St. John the Evangelist, of that city, that the White Cross Society had been established in New York, with a membership of young men pledged to labor for the extinction of the social evil, to protect women from insult and harm, to rebuke indecent language, and to maintain that the law of chastity is equally binding on men and women. Feb. 14th, in the same church, the White Cross Society commemorated the anniversary. Every pew in the church was filled. Many women were interested listeners to the report of the spread of the so-

There are branches now in India, Africa, Australis, and Canada. The English branch has extended its work into Scotland and Ireland. The society has taken root in the universities of Oxford, Cambridge, and Edinburgh. The new tracts, teaching the importance of personal purity, have now been issued by the New York branch. It has been found, the report says, that to-day the drink habit is the fatal feeder of sexual vice.

clety through the country. Assistant Bishop Potter

The report further says that the President of the White Cross Society in America was told by a champion in London, familiar with all the facts, that the shocking revelations last summer of nauseous social vices in London did not reveal one-tenth of the truth. But the White Cross Society felt renewed hope in its crusade from the fact that frightful as the extent of wickedness was, it had already been much abated. Only a little while ago, the report said Dr. De Costa received a letter from Miss Ellice Hopkins, the head of the White Cross movement in

London, in which she says:

"Aircady young girls below sixteen have disappeared from our miserable streets, and in ten years ime, I believe we shall have delivered our land of

her sorest plague."

The National Women's Temperance Union of Philadelphia recently established a department for the promotion of social purity, patterned after the White Cross Society. The women of the union have organized to save fallen women by women's aid. In Illinois, Miss Frances E. Willard has established in Chicago the Victoria League, an auxiliary of the White Cross, which especially seeks to labor among mothers and daughters with the view of exhibiting the effects of sexual vice, teaching a true physiology, and advocating the general establishment of a White Cross code of morals in female society.

The movement has spread among American colleges. The students of Lee University, in Virginia, formed a White Cross Society the moment they heard that one had been established in New York. The Society for the Prevention of State Regulation of

Vices is co-operating with the White Cross Society in fighting the social evil and toleration of it. The formation of this society can not result otherwise than in great good to the world at large. Spiritualists should join the Society, because as a class they have the cleanest records in the world, and would be instrumental of course, as a body in doing the greatest good.

REPORTER. doing the greatest good. New York City.

#### A HAUNTED HOLLOW.

An Old-Time Butler County (Penn.) Mystery Not Yet Fathomed.

[Oll City Derrick.]

The Petrolia Record says that fresh reports are coming in hourly in regard to ghostly appearances between Rentrew and Riebold's, on the line of the P. and W. This locality is undoubtedly haunted, and it is useless to sneer it down. The apparition is just as much a reality as the eyesight that sees it. It is of no recent origin. Forty years ago hunters be-came so terrified and unnerved they could not be in-duced under any consideration to return to the spot. Sometimes it assumes the form of an old man, and then again that of an old woman. Those who have seen it say it appears with the utmost suddenness, which absolutely paralyzes the beholders with terror. It rises from the road-bed, walks or glides along before its terrified victims and then as suddenly disappears as it appeared, without making the denly disappears as it appeared, without making the least sound. Some, however, say that just before it disappears from view, strange, weird music is heard and flashes of light are seen, accompanied by the sound of sledge blows upon a heavy piece of timber. There is an old tradition which is thought to account for the unearthly phenomenon. In the early days of Butler county a man is said to have murdered his wife and burled her in what is known as dered his wife and buried her in what is known as the Cranberry Swamp, which the railroad crosses at that point. Many who have seen the apparition are among our most reliable citizens and are unbelievers in things supernatural. It is beyond their comprehension. Almost nightly, between twelve and one o'clock, parties visit the scene of his ghostship's appearance and come away more than sat-isfied with the evidence of their own eyes. Several workmen, rather than endure the terror inspired by these midnight mysterious manifestations from the Spirit-world, have thrown up their jobs and sought a more congenial location. We have been informed by a brakeman running on the P. and W. that freight trains running with light freight and on down grade have pulled through the place by using every pound of steam, and that as soon as past the engine would leap forward as if relieved of some mammoth load. All are confounded. None offer a satisfactory solution of the strange and mysterious visitations. A few hoot at the idea, but we notice they are not eager to accept the large sums of money that have been offered to personally test the matter. The ghost is not in the least partial, but discloses himself or herself, as the case may be, to any one between the hours of 12 and I o'clock,

#### Notes and Extracts on Miscellaneous Subjects.

Ristorl is writing her memoir.

Photography is the fashionable craze in Russia. The Emperor started it.

The Czarowitch wishes to marry the daughter of the Prince of Montenegro. A chemist has discovered an extract from coal tar

230 times sweeter than sugar. Dead horses are quoted in London now at 15 shillings. Last year they were worth £2 or £2 103.

All except fourteen reputable New York wholesale firms have signed a cast-iron pledge not to handle oleomargarine.

The young woman belonging to a society connected with St. Peter's Church in Oshkosh have publicly promised not to dance round dances any more.

It usually is a goose, but this time it is a turkey gobbler that has been dug out of a snow bank, where he had been buried for thirty-eight days. This was in Bryant, Kan,, and the turkey is doing well. An Indiana juror got tired the other night while the jury was out trying to reach a verdict in a Grant

county case. So he crawled out of a window, went home, and was comfortably in bed when the Sheriff found him. The French Revue Botanique announces a sure agent for the destruction of the mildew (Peronda-

agent is sulphate of copper. A balky horse in Philadelphia the other day was

proof against all ordinary methods of persuasion, until a little man smoking a big pipe came along. Just as soon as the man had emptied the burning tobacco and hot ashes from his pipe into the horse's ear, the horse went tearing up the street as if he never intended to stop again.

The Utica Observer a few days ago received a returned letter that was sent out from its office over ten years ago. It was directed to "G. C. Gilbert, Esq., care of United States Consul, Lima, Peru," and where it has been all these years even the many United States and Peruvian postage etamps with which the envelope is decorated fail to tell.

A particular Friend in Yokohama wrote to his cor-respondent in Plymouth: "Please to omit the word 'Esquire' at the end of my name, and direct thy letters to Jenkins Johnson without any tail." By the return of mail came a reply directed in precise ac-cordance with the request of the particular Friend, to "Jenkins Johnson without an y tail." Twenty-five snowshoers ran a remarkable race at

Created Butte, Col., on Washington's Birthday. The course was a half-mile atraightway, down hill all the way. The winner, C. Bony, a boy of 16, made the first quarter in fifteen seconds, and the last quarter in a few seconds more. Many of the contestants fell, and some were severely hurt, one breaking his leg. The new headquarters of the Salvation Army now

about completed in Toronto has a frontage of 106 feet and a depth of 100. The auditorium will seat 2,500 persons, and there are all the conveniences of the modern church. This "Salvation Temple," as it is called, cost \$40,000, which has been raised by banquets, special subscriptions, collections and the

Accounts show that the saltpetre beds of Nevada are far better situated for their development than the nitre region of South America, which is an arid desert. Water for all purposes is condensed from the ocean water and carried to the nitre fields, fuel being procured from the mountains in South Chili. In Nevada, the saltpetre deposits are in the vicinity of a rich farming country, with an abundant supply of water and wood. The population of London now exceeds every oth-

er city, ancient or modern, in the world. New York and all its adjacent cities combined are not equal to two-thirds of it. Scotland, Switzerland, and the Australian colonies each contains fewer souls, while Norway, Servia, Greece, and Denmark have scarcely half so many. Yet, at the beginning of the present century the population of all London did not reach 1.000 000.

Alexander Shaw, fifty-four years old, and wife, dying of consumption, are in prison at New York, charged with the larceny of a spread which Shaw took from the bed in their poorly furnished rented room to pawn for 80 cents with which to buy bread for his sick wife. Shaw was formerly a successful wooden and willow-ware dealer, and his wife was once a Ninth Ward belle. Misfortune beyond their control have brought them to their present plight.

The National Government now owes the Republican party 2 cents on the count of Treasury money. When the Democratic administration took charge in Washington last March the cash in the National Treasury was counted and it appeared that the Re-publicans had embezzled 3 cents. The recent count in the sub-Treasury at New York shows an excess of cents, which squares the former deficiency and leaves the government two cents ahead.

A queer cause is assigned for the dismissal of a United States Consular Agent in France. He had a weakness for sending his reports written microscropically on small pleces of paper, so that it was hardly possible to read what he had written without the aid of a magnifying glass. The department failed to appreciate his exhibition of penmanship, and he was instructed to be less economical in his paper, but no attention was paid to the instruction. After he had been written to several times without any reform being effected, his removal was decided on, and notice of that will doubless secure his attention when it reaches him. A queer cause is assigned for the dismissal of a

The Chateau of Chenonceau, France, is now the home of M. Daniel Wilson, the son-in-law of President Grevy, and the bath-room still remains one of the features of the interior. The walls are covered with small bevoled mirrors, scarcely larger than a span. Between these panels runs a slender line of gold, and at the intersections hang metal drops like iteers, and just long enough to be reflected in the glass. The effect is most limpid and brilliant and the panels are so small that the purposes of a mirror are skillfully frustrated. The bath is of solid silver, with the water issuing from swans' heads, which, with a mirror behind, produces the illusion of swans on the surface of the water. All the other appointments are in keeping with this magnificence, even to an ante-room, where repose can be found with cigars after the bath.

The popularity of special Calendars has been fully established, and we have received from Fowler & Wells Co., New York, something entirely new, in the form of a Phrenological Calendar. It consists of a Pictorial, Symbolical, Phrenological Head, lithographed in colors, on heavy card-board, which is cut out in the shape of a head and face. A key to the Phrenological faculties and a full Calendar for the year are conveniently attached to it. For the purpose of introducing the subject, the Calendar is sold at the low price of 10 cents, an amount merely intended to cover the cost of publishing, which may be ordered direct from the publishers, 753 Broadway, New York. New York.

Emilio Castelar is probably the most brilliant orator now living. A full-page portrait of him forms the frontispiece of the March Century, with articles by William Jackson Armstrong and Alvey A. Adee, of the State Department, Washington. The latter was a member of the American Legation in Spain at the time of Castelar's political ascendancy. The present situation in Spain makes these papers especially timely.

#### TAHW

### WARNER'S SAFE CURE CURES AND WHY.

CONCESTION OF THE KIDNEYS, BACK ACHE.

INFLAMMATION OF THE KIDNEYS, BLADDER OR URINARY ORGANS.

Catarrh of the Bladder, Gravel, Stone, Dropsy, Enlarged Prostrate Gland, Impotency or General Debility, Bright's Disease.

WHY? Because it is the only remedy known that has power to expel the uric acid and urea, of which there are some 500 grains secreted each day as the result of muscular action, and sufficient if retained in the blood, to kill six mem. It is the direct cause of all the above diseases, as well as of Heart Disease, Rheumatism, Apoplexy, Paralysis, Insanity and Death.
This great specific relieves the kidneys of too much blood, frees them from all irritants, restores them to

healthy action by its certain and soothing power.

IT CURES ALSO Jaundice, Enlargement of the Liver, Abscess and Catarrh of the Bile Ducts, Biliousness, Headache, Furred Tongue, Sleeplessness, Languor, Debility, Constipation, Gall Stones, and every unpleasant symptom which results from liver complaint

WHY? Because it has a specific and positive action on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating function, removes unhealthful formations, and, in a word, restores it to natural activity, without which health is an Impossibility.

IT CURES ALSO Female Complaints, Leucorrhos, Displacements, Enlargements, Ulcerations, Painful Menstruation, makes Pregnancy safe, pre-vents Convulsions and Child-Bed Fever and aids na-

ture by restoring functional activity.

WHEY? All these troubles, as is well known by every physician of education, arise from congestiom and impaired kidney action, causing stagnation of the blood vessels and breaking down, and the is the harinnian and the direct corner of all and this is the beginning and the direct cause of all the ailments from which women suffer, and must as surely follow as night does the day.

WHY Warner's Safe Cure is acknowledged by thousands of our best medical men to be the only true blood purifier, is because it acts upon scientific principles striking at the very root of the disorder by its action on the kidneys and liver. For, if these organs were kept in health all the morbid waste matter so deadly poisonous if retained in the body, is passed out. On the contrary, if they are de-ranged, the acids are taken up by the blood, decom-posing it and carrying death to the most remote part of the body.

with a body.

Willy 93 per cent. of all diseases which afflict humanity, arise from impaired kidneys, is shown by medical authorities. Warner's Safe Cure, by its direct action, positively restores them to health and full working capacity, mature curing all the above diseases herself when the cause is removed, and we guarantee that Warner's Safe Cure is a positive preventive if taken in time. As you value health take it to avoid sick-

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in the Spring, it is unequalled, for you cannot have pure blood when the kidneys or liver are out of Look to your condition at once. Do

not postpone treatment for a day nor an hour. The dectors cannot compare records with us. Give yourself thorough constitutional treatment with Warner's Safe Cure, and there are yet many years of life and health assured you!

There is a Philadelphia club called "The Gourmands," and it is said to be rightly named. Its last annual dinner was eaten on Saturday night, and was supposed to be served in the "Greek style." Every-thing was served whole and as natural as possible. Goldfish were passed around slive in glass globes, and soon after served with their scales on. A young wild boar, cooked but life-like, adorned the centre of the table. Several possums looking very life-like in their furry pelts, stood around until devoured. One of the novelties was a pie of baked blackbirds.

"What is Woman's Worth"? asked a fair dameel of a crusty old bachelor. He did not know, so she said: "W. O. man" (double you, O man). But a woman feels worth little if disease has invaded her system and is daily sapping her strength. For all female weaknesses, Dr. R. V. Plerce's "Fav-orite Prescription" stands unrivalled. It cures the complaint and builds up the system. Send 10 cents in stamps for pamphlet to World's Dispensary Medi-cal Association, 665 Main Street, Buffaio, N. Y.

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Hearseness Promptly Relieved. The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

CINCINNATI, OHIO, April 12, 1884.

"Gentlemen.—The writer, who is a tenor singer, desires to state that he was so hourse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Brouchial Troches' he was enabled to fully participate in the services. give my name, but don't want it published."

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## Scrofulous

scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative of Ayer's Sarsaparilla have also prescribed by a tonic, as well as an alternative of Ayer's Sarsaparilla have alterative, and honestly believe it to be the relieved my lungs, and improved my best blood medicine compounded.—W. F. health generally.—Lucia Cass, 360 Wash-Flower, M. D., D. S., Greenville, Tenn. ington ave., Chelsea, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength.—Taylor James, Versailles, Ind.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled with my Liver and Kidneys, and with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled with my Liver and Kidneys, and with m

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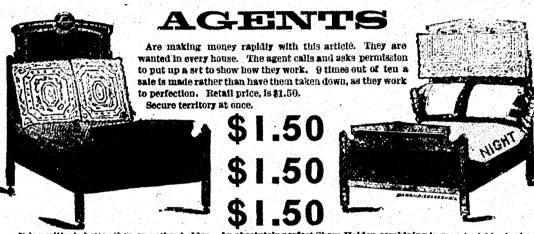
For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

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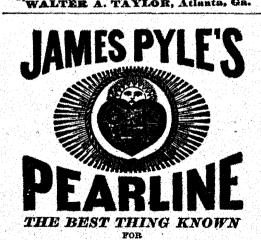


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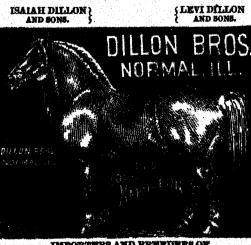
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(Continued from First Page )

mee. They should be interested in the enbeldment of truth for its own sake. Profesional mediumship will never convince the world of the truth of Spiritualism. It makes ne progress; it hides rather than reveals truth. It is mercenary, and in many instances it is dependent and pauperized. Notwithstanding the defects of mediums and their methods the truth of a Spirit-world is made manifest through them. Indeed, what the cause is, they have made it. And we see the cause is hopeless until we have demonstrated again and again our fact, and conquered the indifference of educated men. When science is enthused with spiritual knowledge, and the intercourse between the minds of the two worlds common, the most brilliant accomplishments of civilization will become possible. The superior refinement and exalted wisdom of souls so long in spirit-life, will uplift the moral standing of man; purify earth life and ennoble its aspiration. Men who walk side by side with angels must be good and worthy. Men who have adorned the ages with the lustre of superior virtue, will not return to wag the tongue of mortal impregnated with the compounds of immoral ingredients, and in whose soul the allurements of vice have added attractions. To such, grand spirits will not venture near. The nearer man can keep to the rigid line of virtue, which is a complete regard of the laws of nature and not by any means the ethics set up by the arbitrary power of theology, he will secure the enjoyment of those external relations of life and that internal peace which passeth all understanding. The objective method in the careful study of Spiritualism alone can bring to the soul that solid ground on which to stand and which cannot be shaken in the trying moments of physical dissolution. The subjective method will inflate the soul with dreams and fancies more unreal than the hallucinations of children. Science gives safety and peace, belief insecurity and disappointment.

> For the Religio-Philosophical Journal. SPIRIT ARTISTS AT WORK.

Painting without the Application of Visible Colors-Materializations-The Double.

One of the old-timers of Denver and Colorado is Judge C., a quiet, unostentations, unassuming gentleman a little past the meridian of life, but one who is still full of business and up to his eyes in different sorts of enterprises. He is, withal, deeply versed in spiritual experience of a personal character, and is not, I am happy to say, made a crank thereby; but he takes a common sense view of things, and has never allowed the ism to run away with his intelligence, or to interfere with his business affairs. To such as seek information he is ready to impart knowledge, but he does not set himself up as an oracle or stand at the street corners to proclaim his views or to retail what he has witnessed.

A few nights ago I took a friend to visit him, and unbeknown to the Judge I purpose relating here a little of what he told us, some of which I had heard before. The principal object of my visit was to have the Judge show my friend some thirty or forty pictures that he had obtained under circumstances as astonishing as they were remarkable, through a medium in New York, with whom he became acquainted in 1880. Mrs. De B. was a powerful physical medium of whom he had heard, and as he was desirous of investigation he called upon her several times and izing medium of this city a few years ago, Mrs. C.'s death I had returned from the East observed with much interest the different which is, in brief, as follows: He had obaffer a long absence, and Mr. R. came to call phases of her mediumship, and at length it came to him as an impression that through her he could get pictures. The medium was willing to have the experiment tried, and the Judge resolved to make the attempt.

PICTURES MYSTERIOUSLY APPEARING ON CARDS.

The mode of procedure was as follows: Previous to the hour appointed for a scance with the medium Judge C. would go to a book store and purchase one or two cards such as are used by artists for miniature paintings, and as he could have no object in deceiving himself he took good care that they should not only be without spot or blemish, but that there should be no suspicion of a chemical preparation about them. Supplied with these he repaired to the apartments of Mrs. De B. A table would be placed in the middle of the room and there was an utter absence of paints, brushes, oils, crayons or other material whatsoever about the premises for the production of paintings or drawings. The medium in no case touched the cards, but they were set up reclining upon some object on the table by the Judge himself. The two would then sit at some distance from the table for a few minutes looking intently upon the card, when quick as a flash of lightning a picture would appear upon it, sometimes in oil paints, at others as crayon work, and then again in peculiar styles of coloring which experts have been unable to classify after careful study. On several occasions the Judge held a blank card above his head in presence of the medium instead of standing it on the table, and the pictures were produced just the same.

PORTRAITS OF LADY MONTAGUE AND VANDYKE The pictures were placed before us, for our inspection. I had seen them some years before and exhausted my stock of exclamation points in wonder and admiration, and so l gave way to my friend, who is not only an uncompromising Spiritualist but a theosophical adept as well—has traveled extensively and seen many wonderful things. Before calling on the Judge he thought he knew how it was all done, but on witnessing the result he could only say "most remarkable,' the "most astounding exhibition I ever saw!" The most striking picture was that of Lady Mary Wortley Montague, a character who lived over a century ago and who has represented herself as being the Judge's guardian spirit, and who months previous had told him that at sometime she would present him with her likeness. It is a miniature painting in oil colors—thirteen different colors being used, I believe. This picture came, as I have before said, instantaneously, and the colors were moist when first observed, and had to be left to dry. It represents a lady of handsome features, dressed in the old style, and the work is certainly artistic and would require many hours or perhaps days to paint one like it. The coloring is rich and the expression life-like. Another striking miniature oil painting is that of Vandyke, the supposed spirit artist; also a life-like likeness of Judge C.'s wife who died under very distressing circumstances several years ago in this city. The pictures are too numerous to particularise, but they are all works of art and are highly prized by the Judge. I mot forbear mentioning, however, one hand-in-hand that seem floating on the air. De B., how The spirit wife of Judge C. had previously the boat?"

told him that she would try to have produced a picture of "as we come to you." The two faces are those of the spirit wife and Lady Mary Montague.

A FINE PAINTING PRODUCED ON AN OLD PASTEBOARD.

On one occasion the Judge was at the medium's rooms, and had come unprepared with cards for pictures. Desirous of having a sitting, he cast about for the necessary material. The medium's little girl was then playing about the room and had in her possession a pasteboard box that had come from some dry-goods store, in which she kept her doll dresses, etc. The Judge coveted the box and offered the child fifty cents for it, and a trade was effected. He then removed the sides and ends of the box, leaving only the bottom part which presented a white, smooth surface, and this he sat up on the table. After sitting as usual for some minutes, a very fine painting came in a twinkling, which if possible is prized above all the rest. On the reverse is the unmistakable trade-mark of the dry-goods firm from which the box proceeded, and which gives the picture unusual value as you may well suppose But the crowning picture—the climax of all the rest, is the branch of a tree containing golden apples. As all the paintings and etchings had been produced without the visible presence of any pigments or material of any sort whatsoever save the card, paper or other blank surfaces on which the delineations were received, a question arose as to whether the invisible intelligences could not produce any kind of material-gold, for example—if they chose. On submitting the question to the controlling spirit it was answered in the affirmative, and that an attempt would be made to produce gold in a picture. The experiment was tried; a beautiful pearl grey back-ground appearing first and a lovely branch laden with golden apples immediately afterward. The Judge has had a little of the gold chemically tested, and it is found to be genuine.

A PICTURE VANISHES.

It may be said in this connection that the Judge obtained one other beautiful picture under the same conditions, which he prized very highly. It was one having bands of gold in it, and he took it home and locked it up safely in one of his drawers. In a day or so afterward, when he went for it he found only a blank card—the picture had vanished! On repairing to the medium, and before he had informed her of his misfortune, the control informed him that while they could materialize gold, they could also dematerialize it. And this explained the mysterious dis-

appearance. It is well that the Judge does not show these pictures to everyone, for he would be set down as a lunatic; but I would no more think of doubting his word on that point than I would upon any other, and his word and character are alike without reproach. Is it not a little singular that Mrs. De B. has never been able to get these pictures for any one except the Judge? The presence of the two seems to be a necessary condition.

MATERIALIZATIONS. From spirit pictures the conversation turned to materialization, in which Judge C. is a firm believer. He is strong in his curred at a scance of a well-known materialserved the resemblance, oftentimes, of the alleged spirit to the medium, and had been making it a matter of study and investigation. He went, on the evening in question, in a mood of serious thoughtfulness that amounted almost to skepticism, and after the scance had commenced, the spirit that usually attends him came and said to him: We see what is in your mind-your doubt and perplexity. This evening we shall endeavor to show you a truly independent materialization, and then a case in which the person of the medium is used." Presently the same form came, took the Judge by the arm, led him to the cabinet, threw aside the curtain and showed the medium sitting in her chair in a deep trance. He felt of her from head to foot, examining carefully the cords with which her hands were bound, and at the same time he had hold of the spirit form. "This," she whispered, "is an inde-pendent materialization," and disappeared. Almost instantly a form appeared again; the Judge was led into the cabinet and told to feel of the medium, but he found no medium there, but he did find the medium's clothing entire and resting upon the chair. Not a button, hook or eye had been disturbed, but she had been removed bodily from her clothing. Her stockings, shoes and everything were in place, and even the cord that bound her wrists was lying on the lap of the dress -every article of dress had simply been vacated as they stood. In some instances, what is supposed to be materialization the Judge thinks to be the double of the medium. And this led him to relate a remarkable case of the double that he once witnessed in

New York. A MARYELOUS MANIFESTATION. He had been attending materializing seances at Astoria, some six miles from the city, and at the residence of Mr. Hatch. On a particular occasion Mr. and Mrs. De B. were invited to attend, and he was to accompany them. At the proper time Judge C. called for the parties named and was informed that their child was very sick and they did not dare to leave her—that he would be obliged to proceed without them, and must present their regrets to Mr. and Mrs. Hatch. Mrs. De B. was very much disappointed at not being able to go, and the Judge wended his way alone to the place of appointment, which is a fine residence on the banks of the Hudson, and is reached by two different routes, viz.: either by steamer up the Hudson or by street cars across the city, Fulton ferry, street cars again with quite a distance to walk at the end of transportation. He had not been long at the house of Mr. Hatch, when on going to the door and looking out. who should he see but Mrs. De B. coming up the walk alone, toward the entrance. It was a summer evening and daylight still lingered, so he was not mistaken in the person, though he was very much surprised to see her. He informed Mrs. Hatch of her coming, who went to the door to receive her. She had her hands full of flowers as she entered. and strewing them carelessly on the table she remarked, "I brought these for you, Mrs. Hatch," and proceeded to salute each one present in the usual manner. The Judge, who had only a few minutes before presented her regrets to the hostess, was so much surprised and nonplussed at seeing her there so soon and unaccompanied, said: "Why, Mrs. De B., how did you get here; did you come by

She replied, "I had no money." It may be well to state that the lady is a large fleshy woman, weighing, perhaps, over 200 pounds, and while no one present doubted that it was Mrs. De B., there was something peculiar about her that very much puzzled the Judge, for she was seemingly reticent and her face did not appear quite as full as usual. 'She asked Mrs. Hatch for a drink of water, he says, "and Mrs. Hatch says she drank." On returning to the parlor she inquired what time it was, and the Judge taking out his

watch, said it was half-past seven.
"Then I must be going," she said, and arose to depart. This was remonstrated against by the host and hostess, for the seance had not yet taken place, and they were in the habit of entertaining their guests who came from a distance over night. But Mrs. De B. insisted on going, and the Judge said: 'Well, if you are determined to go I will accompany you to the ferry," and taking his hat, followed her to the door. She glided out and down the walk very nimbly, he thought, for a lady so heavy, in fact she got away from him and he had to run to overtake her, which he did at the gate. Passing through this she turned and said to him in a

whisper:
"Go back, go back, I can go without you!"
and immediately disappeared. He returned to the house, told his story to the guests and the conclusion was reached that they had been entertaining Mrs. De B.'s double. The Judge says he did not sleep much that night from pondering over the mysterious occur-rence. After breakfast the next morning he left for New York, and on his arrival in the city he went at once to the home of Mrs. De B., who, after the first salutations were over, asked.

"Well, what kind of a time did you have at Mr. Hatch's last night?" "Very good, and how did you enjoy your self the little time you were there?

"Me there? Why, I wasn't there! you knew better than that!" "Then I want to ask you a question," said

the Judge. "Where were you last evening from six to half-past seven?" She stopped to think a moment and then said:

"Why, at about five o'clock I went to sea the physician and got a recipe for our child, and then went to the drug store to have it filled. From there I proceeded to the market and purchased supplies for Sunday. I then came home and found the washerwoman waiting for me. I paid her off and put away the clean clothes she had brought. It was then about half-past six, I should judge, and feeling very much fatigued I went up stairs and lay down upon the lounge and fell asleep."
"Yos" said Mr. Da R. who was present. "I said Mr. De B., who was present, went to your room once or twice early in the

evening and found you sound asleep. The Judge then told his story, but Mrs. De B. had no recollection of having been in Astoria that night, not even in the double.

SPIRITUAL VISITANTS.

It is no unusual thing for Judge C. to have spiritual visitants in the quiet and privacy of his own apartments, but in such cases he is the only witness, and there is no one to corrobo-rate his statements. A few years ago, however, he saw the spirit of his wife under cirhe says he knows it to be a demonstrated about as follows: "During the lifetime of fact; but he also believes in personation— Mrs. C. I was frequently called away on business frankly aftirms that frank channels in the medium being unconscious of it—and he also frankly aftirms that frank channels in the control of the co the medium being unconscious of it—and he ness to the East, remaining absent some also frankly afterns that fraud abounds length of time. Mr. R. of this city, a cousin among many of the mediums, and that each of hers, who always has a plenty of good separate scance must stand or fall on its own livery teams, as soon as he would hear of my merits. He relates a circumstance that merits. He relates a circumstance that oc- return to Denver he would come to my house and take us out to ride. Some time after over matters, not forgetting to mention the departed wife and cousin. On arising to go Mr. R. invited me to ride out with him. His buggy was standing at the door and we got in and drove off. It was a bright, sunny day and between one and two o'clock in the afternoon, and just as we were nearing the corner of Arapahoe and 20th streets, I saw my wife as plainly as I ever saw her in the world. She was standing on the curbstone in the act of stepping down to cross over the street, and she was looking toward us with a glad, joyous expression such as she always used to have on my return from a journey. Before I had time to speak Mr. R. exclaimed: 'My God, there is cousin Lou!' On turning his horse, short, to pass by the curbstone, I looked away for a second fearing we might upset, and on turning my eyes again toward the vision, it had disappeared. Had I seen it alone I might possibly have regarded it as an optical illusion, but Mr. R. saw it at the same time. He was not a Spiritualist then, but he has been one ever since." R. A. REYD. Denver, Feb. 28, 1886.

> Interesting Experiences in Investigating Spiritualism.

To the Editor of the Religio-Philosophical Journal:

"All is not gold that glitters." What we want are facts to establish any given proposition, and by comparing different individual experiences, much truth may be gleaned in relation to any subject under consideration for elucidation.

Spiritualism is doubtlessly the most important subject ever presented to the human mind. It comprehends everything that affects the destiny of man, whether in mortal or spiritual life; besides it is a vast subject, coming within the domain of natural laws, and spirit control over material things. In many aspects it is incomprehensible, for the field to be explored is great; but enough has been demonstrated to establish beyond equivocation the fact of immortality, with a meagre statement, as far as human senses can appreciate and understand, of the homes and employments of those of our friends who have passed the valley and shadow of death. It is an indisputable fact to millions that our dear loved friends who have gone on before, do often return to earth when the conditions are made right (just as the necessary conditions are requisite for the photographer to obtain the picture or the chemist to obtain good results in his laboratory) by which they can manifest. Early education and habit has more to do with moulding people's minds and actions than we are disposed to give credit at first glance. There are a very limited number of people, who have attained to adult age, who can say they have been free to think and act inde-pendent of early training, habit, or the rules which govern fashionable society. Most people never give a passing thought in relation to any subject beyond the ones they were reared in. The lady of fashionable society will cheerfully submit to the most arbitrary rules in order to maintain her position in society.

They may be members of the leading churches. The preachers may dilate eloquently on the importance of living spiritual lives, still the devotion to fashion is controlled by the material side of life. But no one can ac-ceptably worship God and mammon at the

same time. Materialistic influences have captured the churches. Money is power, and leads to vainglory, show and imposing ceremonies, the glare and glitter of which is in harmony with the material mind, but condemned by the Christ spirit.

The orthodox churches hold to the doctrine of an endless hell, of material fire and brimstone. The two most flagrant sine, pride and hypocrisy, were severely denounced by the Master. The revelations made to mankind through modern Spiritualism upsets the orthodox theory of an everlasting hell, and in lieu thereof everlasting universal progression is substituted; that the universal father is not angry and vindictive, as old theology would have us believe; that as unfolding endless progression is the rule pre-scribed, it comes within the domain of natural law, and is universal in its operation to all the human family, therefore, it is the spirit or mind of man which makes the conditions, for heaven is within each bosom, and is not a fixed locality. Each individual in the fleshly form erects his or her own home in the life beyond. It is a state of the spiritual mind. With some there will be hell enough as it has to be endured. Take the class, the proud and hypocritical, who have builded to these dispositions. On entering spiritual existence, they will be clothed in rags and tatters, and feel humiliated. There are no compulsory laws governing in spirit-life, for each spirit naturally gravitates to the congenial society it delighted in when in the primary department. The spiritual conception has become quickened and more acute. While any cannot enter the higher conditions, until they prepare for the same, still they may view their splendor at a distance, until they arouse within themselves an earnest desire to be there; then they will begin to realize their own true conditions and the cause interposing a free egress to higher attainments, which after being atoned for, they may continue to advance onward, with perceptions to lead and guide. In conversation with a cultured Episcopal

lady on this subject, I asked if she would like to accompany me to a place where she might possibly meet with her spirit husband. "No! indeed," she replied. "I laid my husband away in the cemetery to rest. I have no desire to disturb his repose. There let him remain until the resurrection day." She gave a material view of the case, in laying more stress on a worthless lump of clay than on the immortal part of her husband, which is all there is, or ever will be, to any individual. Her church had failed to add another creed to show the status of the spirit between the time of her interment of the body, and the general resurrection they are looking forward to, as she had been educated to 'believe

in. That grand old philosopher, Socrates, who lived five hundred years before Jesus, and who was controlled by his guardian spirit; possessed clearer views on the philosophy of life and after death, than most Christians do, notwithstanding he was overshadowed by Grecian idolatry and atheism. When or-dered to drink the fatal hemlock, he regarded the body with utter indifference; but viewing his immortal part, he said, "Catch me if you can!" Socrates reasoned and argued from nature up to nature's God.

Fifteen years ago, on a visit to Louisville, Ky., when that renowned medium, Mrs. Hollis, was in full vigor and in the prime of her mediumship for independent slate-writing and spirit voices, as well as for spirit ma-terializations, a widow lady friend, who was in deep mourning for her husband, and who was finely educated, and who circulated in the very best society, and a member of a leading church, had never seen any spirit manifestations. She was in great distress mind over some family matters. I inform ed her that if she would, with another lady friend, go with me to Mrs. Hollis, she might be brought into communication with Mr. H. the spirit of her husband, possibly, and who might assist her in her troubles. Mrs. H. consented. Just before reaching the medium's residence, she requested me to introduce her as Mrs. Smith, for the reason, as she stated, she did not wish her lady friends to find out that she had been to see a "fortune teller." After sitting around the table for some time without results, Mrs. Hollis presented to me a very strange appearance, and gave us all a penetrating look in the eyes, and remarked that it was no use to try any longer; there is something wrong somewhere and I don't know what it is. But I insisted that we try again; she consenting, we soon heard writing going on, when the following message was found written:

"MY DEAR .- The next time you come here to hold communication with me, don't sail under false colors.—Smith."

After that we held a seance for materialization. It was satisfactory to all present. The manifestations were powerful. Mrs. H.'s husband and father appeared, very natural too, for I knew both when living in the flesh. Mrs. H. said she identified both to her entire satisfaction, and went away comforted and pleased. In a few weeks, however, after meeting her friends, she went back upon the whole thing, and declared the medium to have been a humbug and a fraud; but Mrs. H. did no worse than Peter did when he denied his Lord and Master.

Many an honest and genuine medium has been grossly misrepresented and slandered by sending out false reports, coming from sources like this lady, who was the slave to fashionable life and too timid to stand up for the truth. To those who have enjoyed Mrs. Hollis's scances, and heard the voices of the spirits Nolan and Ski, where did the humbug and fraud come from in this in-stance? The law of compensation will square

all things, however, sooner or later. Two years ago, Mrs. Maude E. Lord held two or three seances in my house. There were twenty persons in the circle. About forty spirits put in an appearance, with many others present anxious to do so, but were crowded out. Among the spirits manifesting were four who reported to the medi-um that they had entered spirit existence by committing suicide. Their haggard appearance shocked the medium. These spirits had kindred friends present, with whom they de-sired to communicate. The medium designated the persons in the circle, whom each spirit represented, although they were all strangers to her, but they all disowned having had relatives in their families who had committed suicide. Mrs. Lord remarked to those parties interested, "There is no use to deny it, because I can see the spirits; they give me their names and circumstances of their passing away;" repeating them, all confessed the truth of her statement. These unfortunate and unhappy spirits were brought there to be aided in a start towards progress, to advance upward out of their darkened conditions. At first their friends were ashamed to acknowledge them or receive themsuch is the false pride of mortals; but Jesus after his crucifixion was not too proud to visit that class of unhappy spirits in the prison of darkness, and direct them to higher conditions of angelic light. It is not an

unusual thing for orthodox priests and ministers to assail Spiritualism from the pulpit. as the works of the devil. I wish we had a little more of the same kind of devil work the following incident relates: An acquaint-ance of mine, a Catholic, who for years drank to excess, which had impaired his intellect, and he was becoming a moral and physical wreck. A spirit came near to him, calling him by his given name several times, when my friend asked, "Who are you?" When the spirit announced its name, which was a peculiar one, my friend became agitated and interested. The spirit remarked, calling his friend by name: "I have been following you for years, seeking the opportunity to say to you that you are of such a nervous and impulsive temperament, it will not do for you to drink intoxicating liquors. Will you promise me you will never drink again strong drink?" My friend said: "Yes, I promise." Afterwards he informed me the spirit was a room mate with him at college. when and where he passed away eighteen years previously. The warmest attachment existed between them.

I am well aware that there are those who are opposed to dark circles, but I have received some of the best evidences of the grand truth of spiritual enlightenment in dark circles. Light scances, whether spiritual, church or society, are sometimes abused and imposed upon; dark spiritual scances not any more so. The want of space prevents me from presenting the conditions necessary, and the advantages to both spirit and mortals, in dark circles.

JOHN EDWARDS. Washington, D. C.

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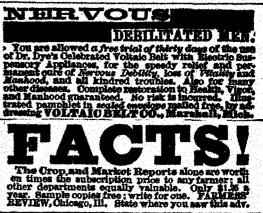


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