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

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Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organtzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting ineldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will no published as soon as possible.

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CAN SPIRITUALISM SPIRITUALIZE?

On the 9th inst., an article with the above title, and written by Elizabeth Stuart Phelps, was published simultaneously by a syndicate of leading dailies, including the Chicago Inter Ocean and Louisville Courier-Journal. As the article was copyrighted by the purchaser who supplied the papers, the Journal is unable to reproduce it. From the numerous rejoinders received by us, a symposium is here offered our readers. Hudson Tuttle, J. J. Morse and Mrs. R. S. Anderson furnish the

J. J. MORSE. That the character of phenomenal Spiritualism is exciting the critical consideration of the literary and professional classes, is an indication that the era of combined contemptuous indifference and acrid abuse, is happily drawing to its close. It is also a prophecy of better days for psychical experimentalists, promising them a calmer hearing and a more respectful attention at the hands of those, who, with more or less reason. assume a right to be heard in regard to such natters,—though standing themselves outside thereof. The opportunity such improved conditions of thought presents to the advocates and supporters of Spiritualism, is too important to be heedlessly ignored. Intellectual self-sufficiency is the sure creator of personal hostility in the listener or observer that is its subject. This present century, since 1848, marks a period during which, the first time since the advent of Christianity, a persistent and intelligent attempt has been maintained to penetrate the mystery of death by a more or less precise and careful interrogatory of the latent powers of our common nature. The demonstrations of the exist-ence of subjective powers in our being, that the mesmerists of Europe and America have given, from Anton Mesmer downward, go a long way upon the road to prove the reality of a range of supersensuous faculties as facts in man's nature, while the mesmeric trance -as near to death as artifice can come, and its subject live-evidences that sight, hearing and cognition can all be had while their ordinary channels are insensible to any test the most exacting can apply.

Consciousness depends upon organic envi-ronment. What is the character of the environment of the consciousness of the mesmerized sleeper? Must it not be an environment that is one degree, at least, nearer the con-sciousness itself, since it sees, hears and knows of things the objective environment is, by its condition at this time, incapacitated from cognizing, and things, too, in the nature of the case, that if the environment was in its normal state even, it could not then have cognition concerning? The real question at the base of present-day doubt, from the extremes of coarsest materialism on the one hand, and dilettante agnosticism upon the other hand, is not, Do spirits come back to earth? but, Are there spirits in our bodies now? The a priori fact is the pons asinorum of the age—the a posteriori evidences of Spiritualism are to many minds "out of court" until the foundation upon which they must surely rest is proved.

To-day, psychology—mesmerism—is the a priori, and spirit communion the a posteriori, of human immortality. The first is a measurable proof of a spirit now; the second a measurable evidence of a spirit hereafter. This much, then, in justice to the cause of Spiritualism that is now receiving more courteous treatment from friendly critics outside its pale.

Among the deliverances that have of late appeared, indicating on the part of those

enter the experimental paths of Spiritualism, the one which is likely to excite considerable attention, alike outside as well as within our ranks, is that from the cultivated mind of Elizabeth Stuart Phelps, the gifted authoress of "The Gates Ajar" and "Beyond the Gates,"—books that, undoubtedly, have numbered their readers by the millions. The last named of the above works expressed so much that is on a par with the communications. Spiritualists are so familiar with, as received through their finer sensitives, that it is difficult to realize it was but a purely literary effort of its cultured writer.

It may be freely admitted that any contribution from Miss Phelps is at all times worthy of an earnest and sympathetic consideration. The one in question, "Can Spiritualism Spiritualize?" is worthy of, and ought to receive, the attentive perusal of Spiritualists throughout the United States. The distinguished writer while unsparingly criticising, displays an earnest desire to find firm ground free from bog, morass, weeds or noxious things, even be it the bare and rugged rock of truth, all uncarpeted by the velvet lichen, so it be but rock, and firm based, and she at once encharms our sympathies. Her deep desires bespeak a noble unrest that thousands share with her, for as a type she is to-day representative, not distinct. Distinctly and emphatically she defines her own position thus: "It may be worth while to say precisely here that the writer of these columns is not a Spiritualist" appearantly as may be not a Spiritualist," consequently, as may be expected, her brief is that of the critic—yet a not altogether unfriendly, if at times an uninformed one.

An examination of her thesis reveals that it is critical and didactic in its major tones, while a sort of half-hearted, hopeful doubting marks the minor strain. Critically all that she says has been said before, sometimes better said, sometimes worse said, and by no means infrequently these ten years past in the columns of the paper wherein these lines will be seen. Every worker for the best interests of psychical research and spiritual fact admits that promiseuous and doubtfully administered scances and mediumship that proffers to give and do, in a supernatural of life as fortune telling, brings discredit upon Spiritualism proper, and repels many a seeker who is matured as is the writer under consideration. But our writer must be absolutely uninformed if her supposition is that such matters and their patrons are all there is in Spiritualism, and evidently the nature of her criticisms will lead most of her readers to assume such is her opinion in the premise. The simple fact is that the law of supply and demand holds good, and until hu manity is unfolded to a higher degree, col lectively, than it has attained to to-day, there will always be some-or many-that are satisfied with folly, are content to be under the influence of superstition, and willing to use the highest to help their lowest needs. So long as such continue, there will be those willing to minister to, and profit by, them. In a word, the ship is not responsible for the barnacle that clings to it, but the captain is if he fails to keep his vessel free. This is in fact the point of our critic's case, for in effect, it is urged that Spiritualists are responsible for the harpies, frauds and cheats that barnacle-like, have attached themselves to their cause.

Kre dealing with this issue a word or two upon the perhaps unintentional but scarcely ingenuous inference our critic makes that mediums and Spiritualists are mainly of the sort she refers to. Professional Spiritualism like professional orthodoxy, is not a just criterion of judgment, though in each case public life is the handlest criterion to obtain. Ministers and mediums are but human. Christians and Spiritualists are mutually neither better nor worse than the average citizens around them, while experiment al fact does not depend on character, supposing the fact to be susceptible of reverification by outsiders,—which is true in this case.

The results of the inquiries of an Edmonds Hare, Mapes and Sargent, of the United States; of a Crookes, Varley, Cox, De Morgan, Chambers, Challis and Wallace in England and Du Prel, Fichte, Zöllner, Boutleroff and Flammarion on the continent of Europe, can not be lightly disposed of on a basis reared by the "smart" reporter of the average lively daily. It is a question of fact, and senti ment or rhetoric is outside the issues involved. Spiritualism in private life must be a sealed book to our earnest critic. Mediumship in private life is surely outside of her knowledge. There is in private life an ever increasing stream of spiritual fact and belief, which is constantly finding an outlet in the ministrations of pulpit, press and personal unfolding. Our critic is in earnest, but zeal needs knowledge, and the weakest of all leaders or critics are they who under-value those they marshal their forces

against. When our essayist becomes didactic her counsel becomes as absolute as her criticisms are trenchant, but in the latterlinstance with more of strength than in the former case. Though even here a trifle of weakness obtrudes itself in her expressed or implied faith in the ability of outside bodies to deal with, and determine upon, our facts. The inconsequent conclusions of the Harvard investigations in 1857, the Dialectical Society, Kng., in 1869, the indefinite approach of the English Society of Psychical Research during the past four years, are not calculated to inspire even the most earnest Spiritualist with too much faith in such agencies. So, if correct, it is not quite miraculous, or repre-

making them, more or less of willingness to | hensible, if but "ten in the whole country respond" when another bran new tribunal calls

for testimony, *
Spiritualists have rights equally with their critics and counsellors. The nauseating scenes of the dissecting room are, in faith, disgusting enough, but comparative anatomy and physiology have grown therein. Some parts of Spiritualism—so-called—are repellent enough, but even so admitting, does that part coats may truth? The safe-true the work reats may an appropriate of ty of the work rests upon an unemotional dissection of its facts—facts first, the philosophy hereafter. We are counseled to come "from" our "dens and fens," "alleys and corridors," to "turn off [our] paid mediums"— and more similarly—which proves our coun-selor has seen, or knows of, but the darker side of her subject, and in her great auxiety to find the truth overlooks all but her imme diate experiences. A morbidness is implied, as of one apart who feels her own needs of greatest import, yet strives to cover them under a general thesis which at times comes dangerously near the ad captandum style of a rhetorician rather than the healthier tone of the judiciary; however, our counselor is so terribly anxious on our behalf, that it is pardonable if she at times lapses from her own desired ideals. Let her find "surcease from sorrow" on our behalf in what follows.

Spiritualism asks a candid inquiry. It repudiates charlatanry, immorality and "steal ing the livery of heaven to serve the devil with," generally. As the writer understands it, the purpose Spiritualists have in view is to demonstrate the truth of immortality by actual communication between the living and the so-called dead. It cannot be too emphatically insisted upon that this is altogether a matter of evidence and experiment. We all would, doubtlessly, wish that religion, Spiritualism, politics, society, were rid of all who trade and batten thereon, but our imperfections compel us to do the best with man as he is, and systems as they are, ever striving to lift them to higher planes of

thought and movement. However, if we urge our rights in self-defence, we must not avoid our duties. Our duties are ourselves; to sift, examine and investigate always. We, above all people, canproved. We must trace the dividing lines between hysteria and inspiration; between "tricks that are vain" and genuine psychic facts; between marvels that are due to spirits and marvels that are due to latent powers and forces within ourselves; between "mes-sages" that are the reflex of buried memories in our own minds, and the veritable voicings from beyond the tomb; between intelligence and drivel—the windy verbiage of vacuity and verbosity—that is but mental slush—and the not too frequent breezes from the vernal hill tops of inspiration's breezy heights. We must admit that death gives no license that life denies. We must, in the words of our counselor, "turn up your [our] gas," lest we see our rare and admirable agency become a lazarhouse of superstition, folly and intellectual senility. Truth never fears the light; error alone shrinks from its beauty.

must not be mocked or deceived, nor are we. Spiritualists! a new order is coming, an order of things that shall conserve the highest and best in all things; that shall cause Spiritualists to pursue their quest for truth's sake, and for its sake only. We have all that can help us; but the demands of the times are, character in our representatives, accuracy in our experiments, judicial calmness in our records, and a reversal of the methods that include the promiscuous public circle, where any Tom, Dick or Harry, can, "for a consideration," be amused, mystified, disgusted, or enlightened, as the chances may be. Public mediums are a necessary and useful class, and where they can give undeniable proof of spirit return, have as much right to pay, honestly earned, as a minister,

physician, or any other craftsman. We need have no cavil with the able authoress of "Beyond the Gates." She has written, doubtless, as she felt. We may lament her experience of Spiritualism—its mediums, literature, and personnel—which has evidently been extremely limited, accepting her article as bona fide; a more extended acquaintance with the subject will convince her she has but touched upon its outer fringe. Let her and all like her rest assured that Spiritualists—those she regards as the "more intelligent sort of Spiritualists" deplore the evils she adverts to, recognize the full im-portance of their facts, and are as anxious to keep their cause as clean as ever can their best friends outside desire it should be.

In the words of our critic, "Can Spiritual ism Spiritualize"? Yes, if you find the right sort; but this is outside the implied limits of her article. Her quest therein is for factsproof. The value of the fact lies in the use it is applied to; also its applicability to a given need. Our immediate concern is; do the so-called dead return? Settle that fact first, then its possible effect upon the human race may be discussed. To the pure all things are pure; the converse is also true. Life is a commingling of diverse interests on all points, but a common desire fills all hearts, that of truth. Perhaps, after all, the emo-tional stimulus of "faith," the sensuous facts of Spiritualism; the yearning "intimations" of the intuitive, the experiments of the psychologist, the superstitions of the Obi are all strands in the one great cable—all varied efforts differing in character with those who make them, as man tries to solve the mystery of death in his hope to prove the eternity of life. In the coming struggle within our ranks the true will prove victorious. A fair field and no favor is all we ask

To our critic, and all such, let it be said, do | same methods of thought to a public medium not scold us too much, but rather, "Come, let us reason together," for our desires are as yours, for truth, the whole truth, and nothing but the truth. Brooklyn, N. Y.

HUDSON TUTTLE.

Miss Elizabeth Stuart Phelps has written a remarkable article under the above title, which has appeared simultaneously in several leading journals. That she has written on this subject, and such journals published with flaming headlines, is a significant sign of the times. She in the beginning admits with strange complacency her disbelief. Spiritualism is an "oblique subject," on which she looks "squarely from the outside," and with amusing assumption of the conse quences of her opinions, she proceeds to advise Spiritualists, and lay down the law as to what they must and must not do.

She writes well, as she always does, on whatever subject engages her. but the question demands something more than fine writing. Before she assumed a task fraught with such great consequences, she ought to have posted herself in the personnel, and literature of the spiritual movement. She confines herself to the "disreputable:" nor mentions a name of the vast array of noble men and women who accept Spiritualism exactly as she advises them to do. She knows nothing of the weary struggle for quite a generation, these men and women have made, to make Spiritualism all that is claimed.

She truthfully says that there is a move ment on foot among the best class of Spiritualists, "for the purification and clarification of their own standards of faith and knowledge." But how woefully estray is her reason for this: "that it is because this class of beliefs has succeeded in making a clutch or even in getting a grip on the slippery surface of cultivated thought; that cultivated thought seems about to make its first reasonable impression upon the unfortunate conditions which have hitherto controlled the facts and phantasms of mysticism."

There may be, and probably are, many more cultivated minds inclined toward Spiritualism now than at any period of its such attention, or that it is being modified by such extraneous influence, is a baseless assumption. It has always counted its cultivated adherents among its leading minds and can show a list of such minds equal to that any other cause can produce. In the same vein she says: "The amount of it is, that the claims of Spiritualism are too serious not to be made subject to the laws of common sense." Is not this the exact claim of every Spiritualist? And yet by implication they have advocated the reverse, and Miss Phelps has been called on to give them this sage advice!

She indulges in a rhapsody over what a glorious thing Spiritualism would be if true. and says the whole world would gladly accept it if the evidence was forthcoming and mokes this unfortunate admission:

"It is possible that the author of the 'Ma lay Archipelago' may feel as much interest in the continuity of life as the author of 'Oahspe.' The theory of communication with the dead may even appeal to the distinguished scientists, Crookes or Varley, as well as to the gentlemen, who advertise to put you in connection with the secrets of eternity for two dollars."

She is innocent of the fact that Wallace author of the "Malay Archipelago," is an ardent Spiritualist; that Crookes and Varley by crucial investigation accepted the facts as has every one without exception, who has honestly investigated the subject.

Evidently Miss Phelps has either visited mediums, or carefully read the average reporter's story. She graphically describes the abode of a medium, "up flights of dubious stairs, at the foot of which a guest, sensitive to the conveniences of life, may well pause and ponder as to the reputability of his errand." "The room is darkened; the medium has symptoms of epilepsy; a falsetto voice; questions like a lawyer, but after all this

outward appearance engenders disgust. "Strange questions leap from her wily lips they are beyond willness; startling disclosures follow in her shrewd voice; they are above shrewdness. Words that make the blood rush to the heart embody themselves in her politic accent; they are without the pale of policy. The names of our dead, the circumstances of bereavement, the peculiarities of family history. The nature of one's cruel anxiety or remorse—perhaps the secret of one's heart—this stranger whom we never saw before, and may never see again, who knows not our face, or names, or social ties, or anything whatsoever that is ours-such things she tells us, heaven knows how. Thousands of intelligent 'investigators' can testify to these facts; they are beyond dispute, what-ever they mean, if they mean enough to be worth dispute."

In the same vein she speaks of a scance: "If she persuade you to her circle, what have you? Still mystery and folly clinging hand to hand. You sit with the gas down, among a motley group such as you would personally encounter nowhere else, unless on an excursion steamboat. In the presence of strange men and women, such, perhaps, as you would not select to inquire your way of in the streets, the most sacred events of your life are handled like the riddles of a guessing game."

There may be and there certainly is a de-gree of truth in the strictures made on public circles as conducted by public mediums, but we cannot refrain from applying the

who came about 1887 years ago and gathered a "motley group" of men and women not over "reputable," and tramped from place to place deifying the doctrine of beggary. These were coarse, ignorant fishermen, and magdalones; none of the "cultivated minds" of the day. The "cultivated minds" sneered at the "motley group," the tramping mob, and at the pretensions of the leader, and declared him a vagabond and a cheat. Had Miss Phelps lived at that day, and had some friend advised her that on the shores of Galilee a wonderful teacher had appeared, healing the sick of body and spirit, she would have said: "Oh! no. I'll not go to hear him, for he is followed by a rabble and has ragged gar-ments; is soiled by the dust of the desert, and as yet 'cultivated minds do not accept him!"

If we read history aright, these same cultivated minds never received him!

Above all things, Miss Elizabeth Stuart Phelps wants Spiritualists to bring their cause

before the tribunal of scientific investigation; again with charming simplicity ignoring the fact that they have urged this matter for more than a third of a century, and in their

own walks been guided by it. She says:
"When a committee of learned men representing the American Psychical Research Society, Harvard College, Boston thoroughness, and what not of otherwise and reputable things that no amount of newspaper wit cau prevent us from respecting very much indeed-when such a committee calls by circular for cases of mediumistic powers which may be subjected to honorable and scholarly examinations, and only ten in the whole country respond—is it any wonder that the public indulge in a significant smile not altogether reverential to Spiritualism?"

"Believers in spiritualistic faith, you have your chance. It is the best you ever had, or the best you are likely to g t. Use it, or you abuse it; it is almost too good a one to be abused. Classes of minds not hitherto occupled with your facts, classes of society for-eign to your faith are moving to meet you on the great chess-board where the visible and invisible fight out the game of belief for the age. It is an earnest age, and means to believe something, but means to know the reason why."

Spiritualists will remember when a committee of "Harvard Professors" investigated, under the solemn pledge that they would truthfully report, and in the end suppressed the report that was a vindication of the claims of mediumship. If the American Society for Psychical Research, follows the wake of its English namesake little can be hoped of it. Harvard professors, college professors everywhere, and "scientific men" generally, have as a rule proved themselves utterly incompetent as investigators of Psychical Phenomena.

Miss Phelps talks as if it was the duty of every Spiritualist to become a ranting propagandist, and exert every force to proselyte. She here mistakes the spirit of the cause. As the most comforting philosophy of life, the most satisfactory and perfect, it is the wish of every believer that all may share its benefits: but at the same time the believer knows that the doctrines of Spiritualism are not to be accepted in a day; they are of gradual growth and development. When she would have them brought to the "House of God," does she consider that her incoherent talk about their loving acceptance, is a dream? The pulpit that proclaims the fall of man, eternal damnation, hell with its devil, and heaven with a white-throned God, innate depravity, redemption only through the blood of Christ, and the saving power of belief in these dogmas, will that pulpit receive with rapture a doctrine of life which overthrows every one of these conceptions from summit

to foundation stone? If there are any minds, cultivated or otherwise—any "classes" who desire to receive the doctrines of Spiritualism or investigate its phenomena, the way is open, and is broad, and every possible assistance will be offered.

The "significant smile" of the public because only ten mediums responded to the invitation of the Harvard professors, may be responded to by quite as "significant" a smile from Spiritualists. When the true scientist sets himself to investigate a phenomenon he inquires into the conditions of its occurrence, and fulfils them as nearly as possible. If, for instance, an astronomer wishes to observe an eclipse, he waits until the ap-pointed time, and then adjusts his telescope. He does not withdraw to his observatory, and say," Now, if there is such a thing as an eclipse, bring it forward?" Yet the latter is the course of this Psychological Society. It sits down and says, "Now, if any one can do so, bring these phenomena before us. We are now ready to observe!" In that subtile realm of forces of which these same professors are not only utterly ignorant, but to which they are blindfolded by education, the conditions are so fleeting and evanescent that no one can predict what the results will be, and the bare presence of the professors themselves may negative all promised results. It is not, then, at all strange that a sensitive, well knowing the influence of circumstances too slight for others to notice, would hesitate to go before such a tribunal when all might be lost and when nothing at best was to be gained. Here is another paragraph of advice:
"Turn off your paid mediums who sell the

preciousness they presume to possess for fifty dollars a day. Purify your altars—they need it. To admit a medium to your fellowship on whose life rests the stain of known moral error is as ruinous to your faith as it were for the Christian church to keep evil men behind its

(Continued on Highth Page.)

For the Religio-Philosophical Journal. OCCULTISM IN INDIA.

BY W. T. BROWN.

After graduating from Glasgow University, I paid a visit to London, where the new theosophical movement was attracting attention. A. P. Sinnett had recently arrived to the control of the from India, and, as he was the leader of Theosophical thought in London, I was fortunate to make his acquaintance. I read with interest Mr. Sinnett's "Occult World," in which the views, of the theosophist are set forth; and I was so impressed by the reasonableness of the new philosophy that I resolved to obtain a more thorough knowledge of the subject, and go out to India without delay.

Armed with letters of introduction to Modama Playately and Colonel Olgett the

Madame Blavatsky and Colonel Olcott, the leaders of the movement in India, I left England, August 25th, 1883, going out in the capacity of an independent investigator, at my own expense.

Now I can say with all candor that my motive in going to India was to further my highest interests, that is to say, to add to my knowledge of spiritual things and further the working out of my own salvation; and it will be interesting to myself to put in writing the reasoning whereby I arrived at the conclusion that the Theosophical movement is a good one and worthy of the most serious

attention on the part of religious thinkers.

It was claimed for Madame Blavatsky that she had phenomenal powers, that she was clairvoyant and clairaudient, that wonderful things took place in her presence, such as the tinkling of bells and the sound of tapping upon objects without physical (i. e. or dinary physical) contact, that letters were formed in the air "out of nothing" and that she was in communication, by occult or psychic methods, with the living representatives of the ancient Magi. It was not claimed for Colonel Olcott that he had unusual powers, but that he was an earnest gentleman, who had been a Spiritualist in America when converted by Madame Blavatsky to Theosophical doctrine. Of Madame Blavatsky's clairvoyance and clairaudience I had no doubt, becanse I had satisfied myself that clairvoyance and clairaudience were true; of the tinkling of bells, the sounds as of tapping and formation of letters I had no doubt also, as the literature of Spiritualism teems with thousands of parallel instances; and of her being in relationship with the Magi, the letters of Koot Hoomi in the "Occult World" presented a strong prima facio case. I asked myself and answered the following questions. What character does she bear? Is she self-denying? Very. She does not care for "society" or worldly pleasures, but spends her time quietly in furthering the interests of the organization with which she is connected. She holds the post of Corresponding Secretary and edits the Theosophist Magazine. Does she make money out of the concern? No. On the contrary Olcott and she have spent thousands of pounds out of their own pockets (vide preface to "Occult World," p. XV). Does she gain the applause of the multitude for her work? No, only the esteem of her devoted followers. Does she charge money for the performance of occult phenomena? Never, not a fraction. In the magazine which she edits is purity of life advised and enjoined? Always—no advancement in occultism with-out it. In short, is she leading a Christ-like life for the benefit of her fellow men in India? I think so.

The same line of inquiry might be pursued regarding Colonel Olcott. As providing an indication of his character I cannot do better than quote passages from a private letter to myself, received shortly after my arrival at Madras. Referring to the libert Bill controversy, which was raging at that time, Col.

"We are devoted to the revival of the old Aryan wisdom, and therefore have to partake of the moment's hatred of everything In-dian. Of course the affection and respect for us is correspondingly growing among the natives. As American citizens, Madame B. and I have no difficulty to keep ourselves free from the passions and prejudices that rage about us, and I go about the country as unmoved by the things that are goading the Europeans as though they did not exist. But can you do the same? Do you feel in your heart that the missionary work of Theosophy is thoroughly attractive? Are you prepared to eat with me the plainest food, to expect neither luxury nor even comfort, to have your private character traduced, your mo-tives pictured as base and sordid, to endure extremes of climate, the fatigue of hard journeys in all sorts of conveyances by land and sea, to know of the existence of the Masters, yet be denied the privilege to go to them, until by years of toil you have purged your innermost nature of its selfishness and accumulated moral filth, and by working unselfishly for the enlightenment of mankind you shall have fitted yourself for the holy companionship? Think of all this. The philanthropist's lot is a hard one: few covet its crown of thorns, fewer still are able to wear it. If you are liable to soon tire of my constant movement and sigh for rest and inertia at home then do not come, for I tell you I am so dead in earnest that I would be ready

to die any day for my society."
From October, 1883, till January, 1885, I was immediately connected with the Theosophical movement in India, and became acquainted with its work. I traveled over the entire length of the land—from Madras to Bombay, and from Bombay to Peshayur. I have been as far north as Jammoo in the territory of Kashmere and as far south as Madura and Tuticorin. Coming into contact with Indians of all grades I got an insight into native life accorded to few Europeans.

As the best mode whereby to test the efficacy of the Theosophical movement, let us ask a few more questions. How far does it succeed in promoting its first object, viz., the cultivation of the principle of Universal Protection 12 Brotherhood? In reply we may state that there are men of all shades of opinion, members of the organization. There are Brahmins, Parsees, Buddhists, Christians and Mahomedans. There are materialists and Spiritualists. A well known member is a Jew. There are members in San Francisco, St. Louis, Chicago, Rochester and New York; in Edinburgh; in London; in Paris; in Germany; in Australia; and in all the cities of India; all recognizing the great principles of common humanity and freedom of thought.

Then how far is the movement a success as regards its second object, viz., the study of Aryan literature and science? The answer is to be found in the *Theosophist*, one of the most advanced metaphysical periodicals in the world, and in the contributions to literature by prominent members. Does the study of Sanskrit receive due prominence? There are a number of Sanskrit schools under the superintendence of the society. Can the members of the organization be said to have average intelligence? There are members from the Indian, German, English, Scotch and American Universities.

Then how far has the society succeeded as regards the third object, viz., the explora-

tion of the hidden mysteries of nature and countrymen for doubt. Pray can you prothe development of the psychical powers latent in man? The success in this direction perfect proof for all? Do you know what reis indicated by the number of students in sults would follow from your being permitdifferent countries devoting themselves to

self development. The general metaphysical teaching of the Theosophical Society is that in the realm of relativity knowledge is a growth, that there are latent powers in man applicable to hyper-physical and spiritual planes. One finds these ideas inherent in the Indian mind. Whether the object of admiration be a Buddhist Arhat or Brahmin Rishi, he is one who has risen to heights in spiritual science by force of will, and Indians will tell you that the reason why there are no Rishis visible to the reason why there are no itishes visible to the ordinary world to-day is that the world is in a state of spiritual darkness. "This is Kali Yug," they say, "the age of Iron." Now in regard to the "phenomena" of which so much has been said in the "Occult

World" and in the public press, I have experienced "phenomena" when Madame Blavatsky was a thousand miles away. On the 19th of November, 1883, for instance, at Lahore I see a man who impresses me as being Koot Hoomi, and on the morning of the 20th I am awakened by the presence of some one in my tent. A voice speaks to me and I find a let-ter and silk handkerchief within my hand. I am conscious that the letter and silk handkerchief are not placed within my hand in the customary manner. They grow "out of nothing." I feel a stream of "magnetism" and lo! it is "materialized." I rise to read my letter and examine the handkerchief. My visitor is gone. The handkerchief is a white one of the finest silk, with the initials K. H. marked in blue. The letter is also in blue in a bold hand. The matter of it is as follows: "What Damodar (a Brahmin) told you at Poona is true. We approach nearer and nearer to a person as he goes on prepar-ing himself for the same. You first saw us in visions, then in astral forms, though very often not recognized, then in body at a short distance from you. Now you see me in my own physical body so close to you as to enable you to give to your countrymen the assurance that you are from personal knowledge as sure of our existence as you are of your own. Whatever may happen, remember that you will be watched and rewarded in proportion to your zeal and work for the cause of humanity which the founders of the Theosophical society have imposed upon themselves. The handkerchief is left as a token of this visit. Damodar is competent enough to tell you about the Rawal Pindi

Now who was the writer of this note? Was he Colonel Olcott? Colonel Olcott is incapa-ble of the imposition, besides being unable to produce the K. H. writing, which is known to at least a hundred people. Was he Damo-dar? Damodar was not aware that on the previous day I had seen anybody "at a short distance from" me, as I had communicated the fact to no one, and he was in addition incapable of producing the writing. Again, on the evening of the 21st November, there appeared on the open plain the same figure which I had seen on the 19th, and on this oc-casion Damodar and Colonel Olcott were by my side. Damodar (who is a neophyte or chela), in the sight of Colonel Olcott and my self advanced to the figure, conversed with it and returned to us with the information that the figure was K. H., and that he had received instructions from him. Was there anybody in Lahore sufficiently interested in the The-osophical movement and in Colonel Olcott, myself and Damodar to give himself over to impersonation? Not that we knew of. Where vas magame Biavatsk was Coulomb, the originator of the absurd scandal, known as "The Collapse of Koot Hoom?" In Madras. These circumstances

took place between the morning of the 19th and night of the 21st November. I have experienced "phenomena" also when Madame Blavatsky was at hand. On returning to Madras, about the middle of December, I wrote a letter to Koot Hoomi, asking the favor of another personal interview. This letter is put into "the shrine," a sort of astral postoffice at the Theosophical head quarters at Madras, by the aforesaid Damodar in my presence. He shuts the door of the shripe and in less then heaf a migute orans. shrine and in less than haif a minute opens The letter is gone. There is no trace of There was somebody concealed in the wall behind, who opened and abstracted my letter? If so, the person so concealed must have been content to pass his life there, as letters, often unexpectedly, as mine was, were put into the shrine at all hours, morning, noon and night. Damodar hears, or pretends to hear, a voice, clairaudihears, wall behind, who opened a door from behind evening (17th December), in the presence of Blavatsky and friends, including an army general, a lawyer and a doctor, on turning round in my seat I find on a ledge behind the identical letter which Damodar had placed in "the shrine" on the previous day. The envelope, to all appearance, has never been opened, the address only being altered from "Koot Hoomi Lal Singh" to "W. Brown F. T. S."* On cutting open the envelope I find my own latter and in addition a letter of night own letter, and in addition, a letter of eight pages, purporting to come from K. H. Now it is to be observed that this letter was received through Madame Blavatsky, that is to say, when Blavatsky was in the same build ing and in the same room. How does this letter compare with the letter "materialized" into my hand at Lahore, when Blavatsky was at the other end of India? The writing is

none other than the veritable K.H., the Brahmin Initiate, the author of the beautiful and scientific letters in the "Occult World." Koot Hoomi says:-"I have told you through Damodar to have patience for the fulfilment of your desire. From this you ought to understand that it cannot be complied with, for various reasons. First of all it would be a great injustice to Mr. Sinnett, who after three years' devoted work for the Society, loyalty to myself and to the cause begged for a personal interview and—was refused. Then I have left Mysore a week ago and where I am you cannot come since I am on my journey and will cross over at the end of my travels to China and thence home. On your last tour you have been given so many chances for various reasons. We do not do so much [or so little, if you prefer] even for our chelas until they reach a cer tain stage of development necessitating no more use and abuse of power to communicate with them. If an Eastern, especially a Hindu, had even half a glimpse but once of what you had he would have considered himself blessed the whole of his life. Your present request mainly rests upon the complain that you are not able to write with a ful heart, although perfectly convinced yourself, so as to leave no room in the minds of your

the same, and the matter proves its author

but the author of the Lahore letter also. The

author is neither Col. Olcott, nor Damodar, nor Coulomb, nor Madame Blavatsky, he is

*It is worthy of note that K. H. omits my second initial, T. My middle name, Tournay, was assumed in my twenty-first year. I had not communicated this fact to any one in India.

ted to see me here in the manner suggested by you and your reporting that event to the English press? Believe me they would be disastrous for yourself. All the evil effects and bad feeling which this step would cause would recoil upon you and throw back your own progress for a considerable time, and no good will ensue. If all that you saw was imperfect in itself it was due to previous causes. You saw and recognized me twice at a distance. You knew it was I and no other; what more can you desire?....If you are earnest in your aspirations, if you have the earnest in your aspirations, it you have the least spark of intuition in you, if your education of a lawyer is complete enough to enable you to put facts in their proper sequence and to present your case as strongly as you in your inmost heart believe it to be, then you have material enough to appeal to any intellect capable of perceiving the continuous thread underneath the series of your facts. For the benefit of such neonle only facts. For the benefit of such people only you have to write; not for those who are un-willing to part with their prejudices and preconceptions for the attainment of truth from whatever source it may come. It is not our desire to convince the latter; for no fact or explanation can make a blind man see. Moreover our existence would become extremely intolerable if not impossible were all persons to be indiscriminately convinced. If you cannot do even this much from what you know, then no amount of evidence will ever enable you to do so. You can say truthfully and as a man of honor, "I have seen and recongized my Master, and approached by him and even touched. What more would you want? Anything more is impossible for the present. Young friend, study and prepare.

...Be patient, content with little and never ask for more if you would hope to ever get it.

There were received on August 2nd, 1884, two letters in the well-known writing, one to Dr. Hartmann, F. T. S., and Mr. Laue-Fox, .S., jointly, and the other to Mr. Lane-

Fox alone. Copies of these letters taken by myself at the time are in my hands.

The letter to Dr. H. and Mr. L. F refers to a dispute which had arisen between Damodar (the neophyte aforesaid) and myself. "Damodar," says K. H., "has undoubtedly many faults and weaknesses as others have. But he is unselfishly devoted to us and to the cause and has rendered himself extremely useful to Upasika (Blavatsky's occult name). His presence and assistance are indispensably necessary at the Head Quarters. His inner self has no desire to domineer, though the outward acts now and then get that coloring from his excessive zeal, which he indiscriminately brings to bear upon everything whether small or great. It must, however, be remembered that inadequate as our 'instruments' may be to our full purpose they are yet the best available, since they are but the evolutions of the times. It would be most desirable to have better 'mediums' for us to act through; and it rests with the well wishers of the Theosophical cause how far they will work unselfishly to assist in her higher work, and thus hasten the approach of the eventful day. Blessings to all the faith-ful workers at the Headquarters. K. H."

The following passage is from the letter to Mr. Lane-Fox: 'Yes, you are right in your supposition. We leave each man to exercise his own judg-ment and manage his affairs as he thinks fit. Every man is the maker of his own Karma, and the Master of his own destiny. Every through and his own difficulties to grapple as the phrase goes, whether or not it is poswith in this world; and these very trials and difficulties assist his self-development by calling his energies into action, and ulti-mately determine the course of his higher evolution."

Now it is interesting to inquire—Where was Madame Blavatsky when these notes were received? She was in Europe. Where was Col. Olcott? In Europe also. Coulomb had been expelled from the Theosophical premises. Did Damodar write them? Damodar is not the man to admit that he has any "faults and weaknesses" whatever.

I remained in India till January, 1885, and along with other investigators received the fullest satisfaction. Of the existence of the adept Koot Hoomi I obtained all the proof

cal Society, but am sorry that, by his incompetence for dealing with occult and psychic subjects (probably arising from a materialistic training), he has totally misled a very important body of thinkers.

For the Religio-Philosophical Journal A Seauce with Home.

I send you an account of a seance which testifies to the continuation of our identity after death. It took place at Geneva, Switzerland, in 1876, with William L_____, the celebrated painter. There were present seven persons, all strangers to each other, and all having made the acquaintance of Mr. D. D. Home the day before. They were seated around a large table on which we touched our hands. In an instant a vibration was felt by all; even before our hands touched, the spirit instantly struck five blows on the table for the alphabet which Mr. Home placed at their service for spelling. Then leaving the table, the blows were struck on the knees of Mme. P., but so rapidly that it, to her, was impossible to note the letters. I copy verba-tim a letter reciting the incidents of the se-

ance and written by Mme. P.

"There were two influences in opposition, each one trying to express themselves. Mr. Home asked them to rap more slowly, and on the table, which, being accomplished, he put this question: 'Will you answer on the accordion?' Instantly the instrument was placed on the table by its own movement, and rendered three clear sounds to express the affirmative. The rest of the evening the answers to our questions were given by blows struck on the wood of the instrument. I put my hand under the table and asked the spirits to touch me; the five fingers were touched, one after the other, and a warm hand came and placed itself in the palm of my hand. I folded the fingers in mine with gentleness, and pressed them, but the hand rested tranquilly in mine for the space of some min-utes. Then I could find it no more. It did not go all at once, and it did not diminish

gradually in oblivion. "Since then I have more than once experienced the same strange attachment when I have accompanied Mr. Home, when the conditions and people about us have been good. They cannot have success if they do not employ less of the mechanical and artificial. Mr.

to find that the handles were reversed toward the floor. The instrument commenced to play in a most ravishing manner, a melody that they would like to listen to always. Mr. Home proposed to place a lamp on the floor for more light. The movement of the instrument which had swelled itself out, and the touches and movements were like the touches of a hand invisible; then the music ceased. Mr. Home withdrew his hand, but the accordion continued to play, and seemed to have an attraction for the mistress of the house, sitting on the other side of Mr. Home; it remained suspended like a balloon the rest of the evening. I ought to say that the room was as light as day. I obtained to many of my mental questions correct answers, accompanied by the names of, and Christian names of friends or parents, deceased. Certain details were struck, of which the assistants, as I have said, were perfectly unacquainted twenty-four hours before. Finally Mr. Home entered into a somnambulistic state, and proceeded to describe the incidents and the malady of which one of my parents died; then he said: 'There is a portrait of his mother.'

"I said nothing, but I thought to myself:
'No, there is not.' That thought was impressed by the spirit, and Mr. Home replied,
'Pardon me, there is one.' I did not wish to furnish any indication, and I continued to keep silent, saying to myself, 'That which you are receiving is deceiving you.'
"'No,' replied Mr. Home, as if replying to

my most intimate thought, 'we are not deceiving ourselves. There is a portrait of her with a Bible open upon her knees

"I remembered then, and only then, that a daguerreotype had been made of my mother, but it had been thirty years since. It is certain that Mr. Home, who knew but little of me, could never have seen the portrait; if he had seen it, he would not have been able to tell the kind of book the person held on her knees, and which resembled any other volume as much as a Bible. The celebrated artist, living yet on the hill of St. Jean, companion of Wm. L .--, made the subject one of profound thanks to God that we were allowed the su-preme joy of knowing that we are not sepa-rated from those that are dear to us. I have seen a great many sorrows consoled by the scances of Mr. Home, and have often seen the tears dried in the eyes of those believing not in the life after death. God will illuminate the world by this light! Happy are those who, having profited, have the courage of their opinions and who support with prudence this great truth."

This only one of very many experiences, and not by any means the most striking.

J. D. Home.

Remarkable Experience of a Cleveland Traveling Man.

SEEING SPIRITS.

The Phenomena of Materialized Apparitions -What Took Place in a Buffalo Hotel-A Spirit Appears and Identifies Himself by Relating a Long Forgotten Incident-Remarkable Manifestations Under Test Conditions.

(Cleveland Plain Dealer.)

It is a question about which there is a difference of opinion among Spiritualists whether or not, granting the genuineness of the phenomena in a general way, it is ever possible for a spirit to manifest itself visibly and take on temporarily the form it wore be-fore the spirit left the body. That is to say, sible for a spirit to materialize itself, or a visible form for itself temporarily. There are those who say that this is an impossibility and that the so-called materializations are cleverly combined frauds in which the medium personates the supposititious ma-terialized spirits either with or without the aid of confederates. These point to the long array of instances where these alleged materializations have been exposed by some grabbing the alleged spirit and finding it very palpable flesh and blood. On the other hand the great body of believers in spiritualistic phenomena accept materialization as a reality, and notwithstanding the outrageous frauds and humbugs that are perpetrated by the credulous in its name, have evidence that they consider sufficient to demonstrate the fact that spirits can and do, under proper conditions, manifest themselves in visible and more or less material forms. Outside of both classes are those students of

OCCULT PHENOMENA,

who, without accepting the conclusions of the Spiritualists as to what these forms actually are and who have a theory of their own about them, have had that experience with them which leaves no room for any doubt whatever that the manifestations are real that the forms do appear, coming out of the invisible and returning thence again. In this connection the experience of a wellknown traveling man of this city with these apparitions, upon a recent occasion, as narrated to the writer, may be interesting. The phenomena were witnessed by him, together with others, in the Continental Hotel of Buffalo a few weeks ago, the medium being a lady from the East, an old and intimate acquaintance of the proprietor of the hotel and his wife and stopping on a visit with the family.

WHERE THE GHOSTS WERE SEEN.

The scance was held in one of the rooms of the hotel. There was no cabinet, such as is usually employed in these manifestations, but a string was stretched across one corner of the room and a white quilt hung over it. Behind this curtain a chair was placed. Beyond this there was nothing but the bare wall of the room, without door, window or any opening. This arrangement was made by guests of the hotel, and obviously in accounting for the phenomena that followed no theory of confederates, trap doors, closets, or hidden paraphernalia will answer. The fifteen or twenty people who witnessed the phenomena, nearly all being skeptical in regard to the reality of such things, are one and all absolutely certain that nobody went behind the curtain except the woman who officiated as the medium, and that she had with her nothing except the clothes she wore. What came out from behind the curtain will appear in what follows.

WHO SAW THEM.

The company that witnessed these manifestations was made up of the proprietor of the hotel and his wife, a number of traveling men stopping at the hotel and a few guests and others specially invited. There were fifteen in all. They sat in a semi-circle about the curtained corner of the room, between the corner and the door, which was locked, and one of the company had the key in his pocket. The medium, a large and rather heavy woman about forty-five years of age, clad wholly in dark clothing, went behind the curtain and sat in the chair. Each mem-Home in obedience to the raps, took the in- ber of the circle went up to the curtain and, strument in his hand, in such a manner as looking behind it, saw nothing there but an ber of the circle went up to the curtain and, from whom death has separated us.

elderly lady sitting on a chair. The curtain was drawn and all sat down.

A CHILD APPEARS.

In less than one minute the curtain was swung back and something came out into the semi-circle formed by the sitters. It was not the woman who went behind the curtain. It was the figure of a little girl apparently not more than six years old. Slight of form with fair face and golden hair, and clad in a robe of white glittering with stars and shining with a peculiar phosphorescent glow. That this child, plainly seen by all, was not behind the curtain a minute before, that she was not in the room, that she did not go behind the curtain from without at one time. hind the curtain from without at any time and that there was no other physical means of getting there, all knew beyond a doubt. Yet there was the figure, plain, palpable, conscious, a living reality. That at least was a physical fact beyond controversy.

OTHER MANIFESTATIONS.

The manifestations that followed need not be particularly described, it being the pur-pose of this article to call attention to one or two incidents of peculiarly remarkable character. It is enough to say that the most prononnced skeptics were staggered by what they saw and heard. The child form was succeeded by many others. Men, women and children, some brilliantly illuminated and some less distinct. Some simply came and went, some talked to friends who recognized them, and some sang in Italian, French. German and other tongues with none of which the medium had the slightest acquaintance. One, representing himself to be the great Italian singer, Brignoli, sang in his own tongue an air in a voice of such wonderful power and compass as to be heard in all parts of the hotel, and bringing several persons from the hotel office to inquire the source of the wondrous music. At times two voices were heard singing a duet and once there were heard singing together three dif-ferent parts of the music. And all this while no one had stirred from his seat, and nobody had gone behind the curtain but the one woman who went there at the beginning. Forms came out and talked with persons in the circle, and at the same time voices were heard talking with each other behind the curtain. Sometimes two and three forms came out together, and some came out and standing within the semicircle vanished there into thin air and nothingness before the very eyes of the astonished company.

A REMARKABLE TEST.

The writer's informant, the Cleveland traveling man, while astonished at what he saw at the first sitting was perplexed in mind because nothing came to him personally and was inclined to believe there was some hocuspocus about it, although he could not see how there could be. So he went back the second night full of doubt, and not expecting much. The manifestations had hardly begun, when "Daisy," the child-spirit before mentioned who had come, came out into the circle and said: "Mr. E., there is a spirit here who says he knows you."

"Who is it?" asked Mr. E.

"He says he thinks you ought to know him. He will materialize so you can see him." With that the form of a man came out from behind the curtain, the little girl remaining outside at the same time. Mr. E. asked the form to come closer and it did so, extending

its hand. "I took the hand," says Mr. E., "and looked close at the face, recognizing it at once. It was an old friend of mine that I had known in this city, where he was connected with a daily newspaper. I said in amazement: 'It is Jack H-

'You know me, then, Dick,' spoke the form before me, calling me by my name, which I

am sure the medium did not know. "'I think I do,' I said, 'but if that is indeed my old friend Jack H—— tell me something that only you and I know of and I will be-

"I can do that,' he answered. 'You re-member that you and I were on the steamer ten years ago crossing the lake from Detroit to Cleveland when a big storm came up and we thought we were going to be wrecked?" I had forgotten all about the circumstance and had not thought of it for years; but I remembered it then, and said so.

"'We were in our berth in a stateroom, were we not?".

"I acknowledged that this was so.
"When we thought the boat was going to sink we got up and I seized the only life preserver in the stateroom and rushed up on deck, you after me shouting to me to let you have the life preserver?

"I remembered that also.
"Do you remember what I said?"
"No. I could not recall that.
"I can tell you.' I said, 'I'll let you have it when I am done with it. Can you remember now?

"I remembered. Those were the very words. I had forgotten them. I had not thought of the circumstance for years; yet here comes a shadow from the land of shadows, claiming to be removed. to be my friend who died, and who brought with it the form, the features, the voice of that friend, telling me of something that only my friend and I knew and something that I had forgotten myself. Was it not my friend? Was it not what it pretended to be? If not that, then what was it? If it did not come from the invisible world, bringing with it the conscious individuality of that friend of mine, whence was it?"

Whence indeed? It is easy to sweep all this aside and say that it is all humbug, fraud and delusion, but those who dispose of it that way only confess that they do not know what they talk about. But our travel-ing man was destined to be surprised again hat evening.

THE FORGOTTEN SONG.

The form of a young girl came out and came up to where Mr. E. was sitting and was ecognized by him. Years before they had een intimate friends and each was accustomed to call the other by a pet name known to themselves only. His astonishment may be imagined when the form called him by this name, which he is sure no living person upon the earth knows. But that was not all. The girl form said: "You still doubt, don't you liek that it is indeed 12 Well Pil you, Dick, that it is indeed I? Well, I'll show you so you will not doubt. You know we sang together in the choir at the old church in C—, don't you?"

It was so. Years gone by this was so.

"We had a song we used to sing together, don't you mind?"

And that was so, too. "Well I'll sing it for you."

The form, spirit, whatever it was or whence in a voice of pure and unearthly sweetness, sang from first to last that half-forgotten song. If that was not the spirit of the girl with whom this man had sung this song years before, what was it and who else could have known of that song?

"Are you happy?" asked E—, framing almost unconsciously the question that comes first in our minds when we think of those

"In space, in time no more, but the same

Edward November

always, eternally,"answered the form as it faded into empty air and was gone.

Facts are stubborn things. We may account for the facts as we may but these are

Woman and the Household.

BY HESTER M. POOLE. [100 West 20th Street, New York.]

FAITH.

Fain would I hold my lamp of life aloft,
Like yonder tower built high above the reef; Steadfast, though tempests rave or winds blow

Clear, though the sky dissolve in team of grief. For darkness passes, storms shall not abide, A little patience, and the fog is passed; After the sprrow of the obbing tide,

The singing flood returns in joy at last.

The night is long, and pain weighs heavily, But God will hold His world above despair; Look to the East, where up the lucid sky The morning climbs! The day shall yet be fair!
—Celta Thaxter.

FROM MANY SOURCES.

The census of England and Wales records 7,668,000 women as wage-earners. Mrs. Huxley, the wife of the professor, has written a child's book which her daughter

has illustrated. Miss Frank Chandler, a Coldwater lady, has invented several surgical instruments. There are forty-eight women in Dakota holding the position of bank cashiers.

Miss Julia Pease, a Vassar graduate, and daughter of the late Ex-Governor Pease, has charge of six thousand acres of land in Tex-

The New England Conservatory of Music in Boston, teaches "tuning" as a science to young women. They are found to be particularly fitted for it. This is a new business for women.

Miss Isabella V. Waldo has returned from the city of Mexico, where she has been painting types of Mexican life and character during the past year. Several of them were recently shown in the drawing rooms of Mrs. Chief Justice Waite, in Washington, and were greatly admired. Previous to going to Mex-ico, Miss Waldo studied for five years in Paris.

Mrs. Clara S. Hays and Miss Nellie E. Rawson have received the degree of Master of Domestic Economy (M. D. E.) from the Iowa Agricultural College, having completed the post-graduate course of study in its School of Domestic Economy. They are the only college graduates in the United States who hold diplomas entitling them to the degree

The drug business is beginning to attract the attention of women. An account was recently published of the success of a New Orleans woman in this line, and Miss Sarah A. Troy of New Haven, has just passed a brilliant examination before the Connecticut Pharmaceutical Commission.

Of the 2,700,000 women engaged in various occupations in this country, 595,000 are engaged in agriculture, 632,000 in manufacture, 282,000 are milliners, and 52,000 are tailors. There are 2,473 female surgeous as against 525 ten years ago, 75 lawyers as against 7, and 165 clergymen as against 66.

Miss Martin and Miss Ingalshe of San Francisco, under the firm name of Martin & Ingalsbe, announce their readiness to undertake household decoration in all its branches. and to fill orders for articles employed in this

THE FIRST VOTE.

Woman Suffrage Societies have been greatly agitated by the first vote cast by a woman in November last, Mrs. Lucy S. Barbour of Alfred, Allegany co., N. Y., was the pioneer. She has been indicted by the grand jury for fraudulent voting, and her case will come to trial in due season.

With such an act the writer has little sympathy. When women can fairly and squarely take the duties and privileges that belong to citizens, all good women will accept the responsibility and rejoice at their power to further the best interests of society. But it must be done legally and squarely, or not at all. Yet Mrs. Barbour has received congratulations from many sources. Orlando B. Potter, one of the foremost men of New York, writes his congratulations for her persistence in claiming the right to vote, and closes in these words: "I have long been of the opinion that the most important thing for the interests of our State and country, is that the homes of the country should vote and that candidates should be selected and their fitness discussed and determined upon at the fireside in the domestic circle. When this is done, the country will be no longer represented by bad men, our liberties will be safe and civilization itself will find in this its best security for advancement.

WOMAN IN CO-OPERATION.

The editor of this column, without the least assumption of expert knowledge upon the matter, believes that co-operative industries and profit-sharing by workers, will one day solve the problem of suffering among poor working-women.

It is needless to say that she has no sympathy with that anarchism which has been brought to these shores by the ignorant or unprincipled. Our people and institutions will have none of them. But, speaking for herself alone, she believes that changes are imminent—changes which can and must be worked out for the highest interests of all classes and conditions of men and women. The hearts of all humane people are stirred to their depths by the actual misery of hundreds of thousands of our sisters. Statistics of the labor bureau give the plain, cold facts; such investigators as Helen Campbell put them into specific forms. With her we enter foul tenements, we see the drooping forms, we here the tales of cold, hunger, loneliness and overwork, such as should drive men mad -or make them same enough to find some

way to a better state of things. Spiritual philosophy is good for nothing, unless it makes us better and wiser. It is a failure, unless it inspires us to help others to help themselves. It stops short of fulfilling its mission, unless it makes this life the healthy award pure and invigoration. healthy, sweet, pure and invigorating preparation to the next. We have not reached It at all, unless it prepares the body and its environments to develop the spirit in the best possible manner during its sojourn in

matter. Believing in these truths, wholly or in part, a band of men and women uniting in a "Sociologic Society," have established a small quarterly paper, called The Co-Operative News of America, with headquarters at Fall River, Mass. On the heading are these two sayings: "Thou shalt make thy neighbor's interests identical with thine own," by Imogine C. Fales, and "Always act so that the immediate motive of thy will may become a universal rule for all intelligent beings," by

The leading article by Helen Campbell gives the key note of the work, only two sentences of which we make room for:

"There are a few, who see in the present movement toward co-operation, the downfall of competition, the rescue of the wage-worker from enforced poverty, the only hope of a peaceful progress toward the better day for which we work and wait. Every successful co-operative enterprise, no matter on how small a scale, is one more step toward the education of the worker and away from anarchy and its horrors, and this conviction must be the spur to every one whose faith in humanity is strong, and who seeks to make men know that only in mutual helpfulness and mutual understanding can progress remain possible.

It is only for women that we have to do in this column. But, women are human beings. and what raises the worker is what we want; whatever affects one sex, affects the other, though one may endure greater suffering

than the other. No doubt the day is not far distant when women workers will unite in industries, for instance in laundry work, shirt-making, dress-making, fruit and vegetable canning, in fact, all manner of woman's work. Training in business methods and a development in lorganizing and executive ability must come first. This little quarterly defines the principles of co-operation, gives the declaration of principles, and names of some of the co-operative societies that are in a prosper-

ous and flourishing condition.

The Sociologic Society also publish rules for the establishment of retail co-operative stores, which can be had for three cents, by addressing the general secretary, Mrs. L. B. Sayles, Killingly, Ct. These rules are com-piled from the experience of successful cooperative stores, and are really valuable. Some of the best thinkers and most practical minds in the country have been engaged in the compilation. We shall look with interest at the development of the co-operative principles of "mutual helpfulness" to be put into substantial form by women during the next two years.

January Magazines Received.

WIDE AWAKE. (Boston.) A quaint contribution to historical knowledge is The Doves of the French Revolution, by Henry Bacon. Sarah Orne Jewett contributes a long Christ-mas story. A notable feature of this number is the Longfellow literature which is fully illustrated by drawings and photo-graphs. Successful Women is a series of biographies. There are two articles written about the Civil war, and one about fairies. The serials are excellent and the poems are up to the general standard. There are some delightful bits of humorous verse, and with the department of The Contributors' and the Children, fill many pages of interesting read-

THE CENTURY MAGAZINE. (New York.) The Life of Lincoln still grows in interest; the current part relates to his life in Springfield and will be familiar to many. A Sketch of George Bancroft will find many readers, it being the first authoritative biography yet written of a man of the most attractive character and career. Mr. Edward Atkinson contributes The Relative Strength and Weakness of Nations; in Comets and Meteors the author gathers up the most recent scientific knowledge of his subject; the paper on French Sculptors deals with Saint-Marceaux, Mercie and Falguiere. Henry James gives his impression of Coquelin, the French Actor. In addition to the above there are serials, poems, mustrations, and also the war series.

THE BROOKLYN MAGAZINE. (New York.) This number is replete with bright, readable articles, poems and notes. Ella Wheeler Wilcox adds a poem; Laura C. Holloway has a description of Miss Cleveland's home life. A sparkling series of stories and memories of Washington is begun. Rev. T. DeWitt Tal-mage tells a characteristic story; and a classmate of President Garfield describes the future President's college life. Mrs. Beecher has a talk upon the manners and language of some young women and also on girls as housekeepers.

THE NEW PRINCETON REVIEW. (New York.) John A. Fiske writes interestingly of Victor Hugo in the January number of this sterling magazine, and Professor Calderwood adds Philosophy in Britain. The Past and the Future of the Irish Nation: General McClelland: The Extirpation of Criminals, and many more articles of importance, complete a most interesting number.

THE FORUM. (New York.) Contents: National Divorce Legislation; Unsolved Problems in Woman Suffrage; How I was educated; The Religion of a Rationalist; Submarine Navigation; The Convict System of Georgia; Substitute for the Caucus; The Morality of Ministers; Literary Log-rolling; Confessions of a Congregationalist; A Letter to the People of Philapelphia.

THE PLATONIST. (Osceola, Mo.) To those interested in philosophic and mystical literature this magazine will be welcome for its scope includes Oriental as well as Occidental philosophy, philological investigations, translations and interpretations of the later writers and the utterances of gifted and enlightened individuals.

THE COSMOPOLITAN. (Rochester, N. Y.) Contents: Under the Mistletoe; My Lady Pokahontas; The Cowboys of the Nortwest; A Little South American; The story of my Escape from a Russian Prison; The Young Folks; The Household; Etc.

THE UNITARIAN REVIEW. (Boston.) Contents: The Great Refusal; The Revival of Learning; Man Infinite; An Old Boston Preacher and Wit; Has the course of Religion been a Progression or a Degeneration? Editor's Note

THE PHRENOLOGICAL JOURNAL. (New York.) Contents: Seven New Governors; The Outer and the Inner Man; Familiar talks with our Young readers; Colorado Canyons; Evolution and Religion; A dangerous Drug; Editorial

THE HERALD OF HEALTH. (New York.) With the January number this magazine comes out in a new cover and is much improved. The articles and notes are timely and sug-

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: An Unknown Country; Jacquetta; By the North Sea; The Daughters of George the Third; Undine; A Secret Inheri-

BABYHOOD. (New York.) Mothers and those interested in the care of children will find many hints and suggestions in this month's

OUR LITTLE ONES AND THE NURSERY. (Boston.) Short stories and poems with illustrations, will please the little ones this month. MIND IN NATURE, (Chicago.) This popular monthly contains much psychical, medical and scientific information.

THE SIDEREAL MESSENGER. (Northfield, Minn.) Interesting articles will be found in this monthly.

HE WAS NOT IN A TRANCE.

Strange Circumstances Surrounding an Old Man's Death.

John K. Fowler, an old steamboat man who was known from the source to the mouth of the Ohio, died Jan. 13th, at his home in a little shanty boat, on Kim, between Shelby and Campbell streets Louis-ville, Ky. The circumstances surrounding his death ville, Ky. The circumstances surrounding his death were very remarkable. About two weeks ago Mr. Fowler became ill and daily grew worse. Saturday morning Mr. Fowler arose from his bed, and, kneeling down offered up a fervent prayer that his life might be spared a little longer. While in this position he was afflicted with paralysis, and his wife lifted him back into bed. On Sunday he felt that death was approaching. He called his wife to him and said he felt that he was about to leave this earth, perhaps for a short time and maybe forever. He was inclined to believe, however, that it would simply be a trance, and made his wife promise that, in case he seemed to die, she would keep his body for three days before making the fact known. At the end of that time, if he did not recover consciousness, he would certainly be dead. At 10 o'clock Monday night he kissed her affectionately, and fell back upon the bed a corpse. Mrs. Fowler then undressed and retired to sleep as usual. The then undressed and retired to sleep as usual. The next day she spent in prayer and in communion with the spirits. On Wednesday night she again lay down to sleep beside the dead body of her husband. down to sleep beside the dead body of her husband. When Wednesday morning came she sent for Dr. Newman and Coroner Miller, who examined and pronounced the man dead. Not satisfied, she sent for a Mrs. Hauck, a medium, who called up his spirit from the "unseen world." Mr. Fowler said that he was dead; the pleasures of the hereafter were so great that he had no desire to return; that they might bury his body and he would wait patiently until his dear wife joined him.—Ex.

Quantity or Quality—Spirit Refurn.

To the Editor of the Religio-Philosophical Journal: I see in this week's Journal that one of your subscribers alludes to the answer he gets when he solicits subscribers for the dear old Journal.. Just before I read this, I had made the remark to my daughters that this week's JOURNAL pays for one year's subscription. If any one should tell me how much, or rather how large a paper he could get for half the amount the JOURNAL costs, I should tell him very quietly that we are not after quantity but quality. We all know that skim-milk sells cheaper than cream.

I have only known of spirit-return for two years. A very dear sister, who passed to spirit-life with the promise to come back if she could, which we thought at that time impossible, fulfilled bêr promise; and my knowledge of Spiritualism dates from that time. I can now converse with the Spirit-world every day.

I had a long communication from Thomas R. Hazard three days before the news reached this place of his death.

I never saw a public medium, and never heard a public lecture on anything pertaining to Spiritual-ism. What little I know of its teachings I have learned from spirits in my own home, and from your excellent paper. May you live many years to carry on your good work, and may your subscription list double. Mes. KATE E. EAGAN. Walla Walla, W. T.

Telephone Prophecy.

The prophet Isalah, in the fewest possible words, describes the construction of railroads: "Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain. And the glory of the Lord shall be revealed, and all fiesh shall see

The prophet Habakkuk in the fewest words possible describes the telephone. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."—Second chapter, 11th verse; 14th verse: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Both of these prophecies are logaed in a class of dispensational prophecies, easily identified.

Few who see men asking questions and receiving answers from the solid wall, with its little mouthpiece, can doubt what the prophet had in his mind when he wrote these words.—Hartford Times.

New Books Received.

We have received from John B. Alden, New York, the following:

ALDEN'S HANDY ATLAS OF THE WORLD. Price, 25 cents.

ATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond. Price, cloth, 50 cents. THE HISTORY OF FRANCE. From the earliest times to 1848. By M. Guizot and Mme. Guizot De Witt. Vol. 2.

ART AND LIFE. A Ruskin Authology, compiled by Wm. Sloane Kennedy. Price, cloth, gilt top, \$1.00.

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Prof. William James, of Harvard College, will occupy the first place in *The Popular-Science Monthly* for February with an unusually readable paper on "The Laws of Habit." A very clear explanation, on physiological grounds, of the way in which habits come to involve all the functions of the organism, growing with its growth, and hardening into permanency as it matures, makes this article invaluable reading for youth and for those who have the care of the young.

Catarrh, Catarrhal Deafness and Hay

Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

Dyspepsia Does not get well of itself; it requires careful,

persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly. Among the agonies experienced by the dyspeptic, are distress before or after eating, loss of appetite, irregularities of the bowels, wind or gas and pain in the stomach, heart-burn, sour stomach, etc., causing mental depression, nervous irritability and sleeplessness. If you are discouraged be of good cheer and try Hood's Sarsaparilla. It has cured hundreds, it will cure you.

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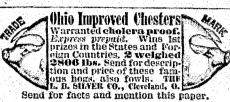
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Exchanges and individuals in quoting from the Axligio-Philosophical Journal, are requested to distinguish between editorial articles and the communica tions of comespondents.

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 postago is sent with the request When neverapors or magazines are sent to the Journal, containing matter for special attention, the egador will picase draw a line around the article to which he decires to call notice.

CHICAGO. ILL., datufday, January 29, 1887.

A Co-operative Colony.

Fourteen years ago a surveyor in Mexico camo across Topolobampo Bay, an excellent roadstead near the mouth of the Gulf of California, on the Pacific Coast. He found it to be the only safe harbor between Guaymas and Mazatlan, both poor roadsteads, and saw at once the rare advantages it offered to labor and capital, if they could be coaxed in that

Less than two years ago he set about seems ing the land adjacent to the bay, with the intention of Founding a co-operative city in the State of Sinaloa. Mexico, and of attracting thither those of like aims and views. Enlisting the zeal of a New Jersey couple in behalf of the project, the "Credit Foncier of Sinaloa" was launched on the public, and the spelalistic colony loomed upon the west; ern horizon as a possibility.

During the last eighteen months a smalldaper devoted to exploiting the project has been published. Both the editors have writton upon socialistic and reformatory topics, and one of them has given to the public, from personal observation, detailed accounts of Godin's Industrial Palace, at Guise, France

Through this and other means, nearly 5.000 persons have subscribed, or are represented through the subscriptions of the heads of families, to the Credit Foncier of Sinaloa. They have taken up about one-fifth the capi tal stock, of \$1,000,000, in shares of \$10.00 each. Most of the proposed members are from the West, and represent two hundred trades and occupations. The Credit Foncier allows no middle men, being itself sole owner and manager of land and improvements. Each colonist deals directly with the State. never with a person. These two sentences form an epitome of the socialistic doctrine under which the organization is made:

"Collective ownership and management for public utilities and conveniences."

"The community responsible for the health. usefulness, individuality and security of each."

The association intend to "make its own circulating medium and use it only as an aid to industry." which will be but little needed since there are to be neither servants nor masters, creditors nor debtors within the corporation. It proposes to have "evolution "and not revolution; co-operation and not " competition; equity and not equality; duty " and not liberty; employment and not char-"ity; eelecticism and not dogma." Monogamic marriage is preserved and religious boliof is respected.

So far the internal economy. Externally the city is to be laid out with wide, intersecting streets and diagonal avenues, and beautified with squares and circles containing flowers, trees and fountains. Houses will be built in the Moorish style, as best suiting the climate. Domestic animals are to be kept outside the city limits, and it is expected that cable cars will be used for travel

But the proposed city is only a center of operations. The chief director has purchased 15,000 acres of farming land, situated upon the bay at cost of \$10,000. The 15.000 city lots were secured for \$25,000, and the leader, with the advance guard, is already upon the ground, laying out the city and dividing the lands preparatory to the expected arrival of the bulk of the colonists during the ensuing spring.

It would seem in some respects that the site of Topolobampo is all that could be saked. As a harbor, it is only exceeded by | San Francisco on the Pacific Coast. It lies on | fluence then receded and in a few minutes the most direct but possibly not the best line from New York, Chicago and St. Louis, to the Western coast, and, with its maritime facili- severe cross-examination, he had never seen ties, the projectors of the scheme think it Douglas, knew little of his history and had promises unparalleled commerce between no knowledge of any acquaintance between the East Pacific coast and the islands be- him and those present.

yond. A railroad eastward from Topolobampo is begun, which, when finished, is expected to secure the coasting trade of Mex-

The natural productions of Sinaloa are cereals, tobacco, rice, cotton and sugar cane: all the fruits, and, toward the mountains, timber of many kinds. Two crops can be raised on the low lands, and the bay is stocked with fish.

So much for the advantages of Topolobampo. But the eager colonists have much to contend with, which it is to be hoped, they may fully consider beforehand. They are to gettle in a foreign country, under a government which may give them trouble. Complete isolation will enable them to work out their problem unhindered by competition; it will also entail hardships and trials. That portion of Mexico has but little rain, and is without irrigation, arid and desert-like. Water for all purposes must be brought in pipes, thirty miles or more, from the Fuerte river. Members of the association are from many sections, carrying with them varied tastes and habits. Few or none have had experience with similar conditions, and they must establish their lines upon a new basis. Under the stress of unforeseen exigencies. the jar and strain of individualities will be greater than in older communities. In adapting means to ends experiments must be made that may prove disastrous and involve waste and friction.

Still, there is something both pathetic and inspiring in the dream of a better social state.—a dream which must sooner, or later be realized. It is the pathos of high hopes, of brilliant promise and of disheartening failures: the inspiration of that inexhaustible belief in a simple, loyal, happy idyllie life, where selfishness and greed shall be reduced to their minimum. The great purpose of human culture, which can only be obtained through establishing life on a basis of wisdom and fraternity, like a magnet attracts the great and tender heart wherever found. Whether Sinaloa will further this end, or whether it will go down like so many other beautiful and untimely visions of what ought to have been and one day may be, all will unite in wishing that the highest hopes of its friends may prove prophetic. At the same time experience teaches that the restless and adventurous should proceed with due caution, before embarking in the very doubtful future of co-operative life in Mexico. Lack of wisdom would involve in terrible ruin hundreds and thousands of the confiding and innocent.

Democrats to Effect Woman Suffrage.

A Prediction Made by the Purported Spirit of Stephen A. Douglas, Through the Mediumship of Peter West in 1869.

One day in 1869 an unkempt, dull-eyed man known as Peter West, dropped into the JOURNAL office and then into a chair. Mr. Jones and the writer were busy as usual and left the caller to himself. The room was very quiet and work went on for a half-hour uninterrupted, when suddenly West began to describe a spirit form which he said was standing at the side of Mr. Jones. The description was so accurate and life-like that the writer at once scribbled "Douglas" on a blotting pad, and waited to see if Mr. Jones would recognize the description. He did not recall it as fitting any one he had in mind. 'He stands," continued West, "at your side, and in his right hand he holds a scroll on which I see words." "They are," said West, slowly spelling them out, "L-e-c-o-m-p-t-o-n. C-o-n-s-t-i-t-u-t-i-o-n. M-i-s-s-o-u-r-i C-o-mp-r-o-m-i-s-e." He then attempted to pronounce them but made sad work of it. Mr. Jones still failed to recognize the spirit, and West persisted: "He says he knew you well. used to meet you in Washington and elsewhere and that his name is Stephen A. Douglas." Mr. Jones at once recognized his old friend, as he would certainly have done sooner had his mind been disengaged from his work, and wondered how he could have been so dull as not to have recalled the familiar and striking appearance of the "Little Giant." Immediately West seemed to pass into a state of profound trance; his expression wholly changed, his face lit up with intelligence, his manner became dignified, and in a voice marvellously like Douglas's he went on to talk. To all appearances he was under the control of Douglas, and proceeded to recall some incidents in his acquaintance with Mr. Jones. Then with still-greater impressiveness he began to speak of politics and declared that women ought to have the ballot but would never secure it under the regime of the Republican party. He asserted that in time, women would see this and that eventually through the active assistance of the Democratic party they would be successful and attain the goal of their long struggle. Then followed what appeared to be an effort to hold control of West and an apology in these words: "You see the trouble "I have to express my ideas through this poor, illiterate medium, whose brain at its best is not capable of clear thinking. If you want pure lake water you must go to the lake for it, for after it flows into your 'filthy river and mingles with its slimy contents you cannot separate it. This will 'illustrate the difficulty I have in giving you the clear and unmixed thought of the Douglas you knew in earth-life." The in-West returned to his normal state. So far as could be discovered by close observation and

The Last Issue of the Index.

The issue of December 30th of the Index, was its final number. It had a varied existence, not unlike that of most reformatory journals. While in the West it was the organ of F. E. Abbot, and when rescued by the trustees from threatened financial wreck, and at length removed to Boston, it became the meof Free Religionists. B. F. Underwood became associate editor in 1881, with Wm. J. Potter. It was a union by difference, yet as entire amity."

Mr. Underwood has contributed able editorials and articles to every-number, and has shown himself quite equal to the requirements of Boston culture. 'At the same time his intimate friends intuitively felt that he was hampered and restrained, and they rejoice that he now has the opportunity in the great metropolis of the West, to make a journal equal to his ideal. The course of the Index was always dignified. It made the scholarly study of principles its leading aim and, if criticism were allowable, it might be said the paper was too solid, and cold, for public acceptance. It is sad, now it has reached the end of its career, that it should disappear in the murk of passionate discussion. In its final number Mr. Abbot indulged in a twelve column protest of most tedious reading, which will make his friends regret that the author could not have been restrained from slandering his good fame by the writing. To this Mr. Potter was compelled to reply. He did so with the reluctance and pain an intimate friend feels for one who has by word and action brought on a great antagonism. Sincerely, dispassionately he applies the caustic and scalpel, and when he closes, the admirers of Mr. Abbotand they are many-toe more regret that he forced the subject before the public. It is a bad ending of a great project, for if the Free Religionists cannot support a paper so ably and faultlessly edited, what hope can any other free thought journal have of a sustain ed (xistence?

Yet we must not measure the value of the services of a paper by its list of subscribers. ner its length of life. A journal is published to carry forward a certain reform, or extend a certain line of thought. It finishes its work. Its usefulness comes to an end. It is feelish to mourn the inevitable, and we are comforted by the assurance that there is no hiatus, no backward movement; that new journals will commence when the 613 come to their end, and carry forward the ægis o the best and most exalted thought.

The Index failed because it brought not to the great questions of religion and morality, the refining solvent of Spiritualism. Religion, however free, becomes a sapless trunk when cut from its fundamental support i the dearest hopes and highest aspirations of the human soul, the blessed assurance of immortal life. Agnosticism, with its constantly repeated assertion that it does not know has not the assurance to affirm that the mys tic realm of the hereafter cannot be known will not be known even before the day ends The hope of this may be an intangible ghost in the shadow of its pride, but that poor ghost is its only life, and its single hold on the hearts of men.

The Index will come to its readers no more, but it has sown wide the good seed, and trained an army of thinkers. It has done pioneer work, and made the labor of those who follow less difficult.

"An Unexpected Witness."

Is what the Christian Union calls Mr. Huxley, that eminent scientist having clearly declared that there is a consciousness deeper than the senses, and that certain matters of moment can be verified by that inner sense. This seems to the editor "quite conclusive of the fallacy of the philosophy which puts aside as unverifiable everything which the senses cannot verify." In an article on "Science and Morals" in the "Fort nightly," Huxley says:

Ingrity," Huxley says:

I may venture to admire the clear and vigorous English in which Mr. Lilly embodies his views; but the source of that admiration does not lie in anything which my five senses enable me to discover in the pages of his article, and of which an orang-outang might be just as acutely sensible. No, it lies in an appreciation of liter ary form and logical structure, by esthetic and intellectual faculties which are not senses, and which are not senses, and which are not unfrequently wanting where the senses are in ful vigor. My poor relative may beat me in the matter of sensation; but I am quite confident that, when style and syllogisms are to be dealt with, he is nowhere.

This surely admite compathing finer that

This surely admits something finer than our outward senses and something which can verify things which those senses are too limited and imperfect to judge of, or even know. Our inductive scientist success at any proofs of anything save what is tangible to our external senses, and this logically leads to atheism; to materialism and to a repudiation of the possibility of immortality. The methods and statements of Huxley have been in this materialistic line, but he must find it narrow and inadequate, good so far as it goes, but not equal to the discovery of all truth. What is called consciousness might better be called intuition—the soul's power to know and to see. This consciousness the Christian Union thinks "affords an adequate basis, if not for all orthodox theology, at "least for all Christian experience." The word Christian in so broad a sense one might agree with, yet human experience is better, for these discoveries of spiritual truths reach wider than the Christian pulse, and farther

back than the Christian era. The Christian Union says:

immortality is not a conclusion deduced by proce of argumentation. I am conscious that there es of argumentation. I am conscious that is something in me more than brain or nerve, something in me more than brain or nerve, something and vigorous as ever when the brain is we and demands repose. And if my neighbor has a consciousness, there is nothing to be said except

the French Christian said to his delatic friend, after listening to an argument against immortality: "Proba-bly you are right; probably you are not immortal—but I

This is well said. The spiritual philosophy recognizes man's inner life, and illustrates it by clairvoyance and kindred faculties. As to his immortality, while agreeing with the statement just quoted, the Spiritualist verifies this consciousness and responds dium for the best thinkers of the vanguard to this voice within by facts tangible to the senses and in accord with so-called scientific methods. Spiritual science is inclusive, recognizing both the soul and the senses, cog-Mr. Potter says, although "of somewhat dif- nizant of spirit and matter and of their rela-"ferent types of thought, they have been | tions; the science of the schools is fragmenable to do their editorial work together in tary and external, recognizing the senses; but not the soul, knowing of matter but ignoring spirit, and of course repudiating any interior and shaping power or intelligence. any soul of things, or any/immortal life of man.

. Of Spiritualism, the Christian Union, re ally broad and excellent in some vital respects, seldom speaks, and seems to have no fit comprehension or appreciation of its importance. We can bide our time for recognition, which is sure to come unless the religious world lapses back to materialism.

An English Spiritualist Directory.

James Burns, the indefatigable and earnest worker, sends out a handsome number of his Medium and Daubreak, with blue cover, which contains an annual directory of marked value and interest. Over a hundred towns and cities in England and Scotland, in most of which some society or company of working Spiritualists exists, send in brief reports of their condition, filling several pages and giving a general view and idea of what is doing all over the kingdom. With each report is a name and address. It is the old story—the long and persistent struggle of the faithful fewtoil, disaster, triumph: on the whole, encouraging growth. There, as here, the gain of private interest is marked, as is the gradual breaking down of prejudice. There is less gain in public efforts, yet so many places report fair audiences to hear good speeches and trance discourses, that our transatlantic coworkers may well take heart of grace. There is as much devoted earnestness there as here, and of this we are glad for their sakes.

On the opening pages are the Institutes of Spiritualism—a general and comprehensive statement of its main ideas and aims for the discovery and diffusion of the truth, with excellent emphasis on the application of truth to the benefit of humanity and the regeneration of society. Suggestions and directions as to teachers, mediumship, circles and best methods of working, are also given; a word on Children's Progressive Lyceums, a letter from Spain, some more extended relations of experiences with Mr. Eglinton and other mediums, and a letter from Mrs. Emma Hardinge-Britten, full of the same earnestness and strength which made her so many friends in this country. On the last page is a quite full directory of meetings in London and the provincial districts.

Mr. Burns deserves praise for his work, which must have cost him much labor. The encouraging thing really is that there is so much to report—so many persons and places alive with spiritual light. It would appear that in Great Britain, as here, Spiritualism has come to stay. This is true the world over. It is no fleeting excitement, but a great truth, to hold on its way and gain as the years roll on. What the form of this growth is to be is not clear, but the fact is more than the form, and every day there is need and room for every true Spiritualist to put hand and heart to the good work as do our English friends of the Medium and Daybreak.

Sunday Newspapers.

To the great class of hardworking men of the large cities, and of the country, the Sunday papers come as teachers and sources of amusement and information, taking a place that nothing else will fill. That they are demanded-most earnestly demanded-is shown by enormous circulations, and the expense and care lavished on them by their publishers. They have, it is claimed, a fault; the clergy see that fault-they are too good, too interesting. They occupy the minds of their readers, deeply interesting them, and keep them from church. The Rev. T. W. Chambers in the Homiletic Review, enters his strongest protest against them. He thinks the Sunday paper is "very injurious;" it tends "inevitably to break down the sanctity of the Sabbath;" the Sabbath " is to be kept holy." is to be put to a religious use."

The Sunday paper diverts from that use and purpose, and the Reverend Chambers is so much in earnest that he makes the following astonishing assertion: "The better a ' Sunday paper is in a literary point of view, the worse is its influence, because it is better adapted to catch the unwary and lead them away from the proper use of holy time."

This religious sanction of the Sabbath is what the Sunday issue of secular journals habitually undermines; hence the deliberate assertion that "such issue is evil, only evil, and that continually."

The reverend gentleman does not make a strong case; but, on the contrary, he shows the animus which actuates him, and which he strives to instil into his clerical readers. that they may proclaim it from numerous pulpits. Evidently he would have everything taken from the people on Sunday except the bare privilege of attending church, and with "God in the Constitution," make that privilege" compulsory. The arguments from the Bible which he advances in favor of keeping the Sabbath, may be unanswerable: P. M. All ladies are cordially invited.

and then we ask. Why do you not keep the Sabbath? By what authority do you ignore the true Sabbath and keep the first day of the week? If the Sabbath is holy, Sunday is no

better than Monday. The Sunday paper has come to stay, and to say "the better it is, the stronger it is for evil," savors of the common ministerial saying that "a moral man is worse than a thief."

GENERAL ITEMS.

Geo. H. Brooks has left Kansas City, Mo., and is-now at Wichita, Kan., where he is to deliver a course of lectures.

Mr. E. H. Dunham writes that Mrs. Emma L. Paul of Morrisville, Vt., will speak to the Spiritualists of Providence, R. I.

The name of a Connecticut. Salvationist is Little Johnny Bull, the devil-killer, man slayer, devil-hater, and son of a king, fresh from the old country."

Fifty years ago Abraham Lincoln publicly declared in favor of Woman's Suffrage So say his biographers in the interesting history now publishing in The Century.

G. V. Johnson of Reseburg, Oregon, writes: George P. Colby visited our place twice this fall, and made quite a stir among the church people. He will make converts wherever he

Cyrus Buckman of East Portland, Oregon, writes: "George P. Colby has been here with us for several months. As a speaker he gives general satisfaction, and has given some wonderful tests. The cause of Spiritualism in this vicinity has been greatly enhanced by

his labors." The Golden Gate says: "The increasing interest in Mr. John Slater's meetings is indicated by the fact that at his two meetings last Sunday his receipts at ten cents admission were \$197-representing nineteen hundred and seventy people. At his Sunday evening meeting there were over fifteen hundred people present."

The Scottish Protestant Alliance has sent to Queen Victoria a memorial setting forth that the agressions of the Papacy in Great Britain and the supremacy of the Pope are subversive of the Queen's authority and of the people's rights and liberties, and that the avowed aim of the Papacy is the Vatican's conquest and subjection of Great Britain.

Wm. Mason of Fond du Lac, Wis., writes: 'We are progressing here with our home cir-. ele, comprising a few devoted members, and have succeeded in producing independent musical tones on a small harp-like string instrument, by laying it on a dining table. strings down, the fingers of two of the members of the circle being placed on the back of the instrument."

The Standard is the name of a paper just started by Henry George of New York City. It will be devoted to questions that not only interest Mr. George, but the whole people. The labor problem and the dangers arising from the immense aggregation of capital in the hands of a few individuals, as well as other live issues of the day, will receive careful attention. Terms, \$2.50. Address the editor at 25 Ann street. New York City.

Isaac Kinley says: "I caught the glimpse of a truth: It was but a shimmering light, and soon the clouds floated over it and all was dark. I had seen the light and knew it was there. But because their eyes had not seen it, some doubted, some smiled, and some mocked in derision. I peered and peered into the darkness. Rifts came and closed, and came again in the cloud, and with each reappearance the light was more brilliant. At last, oh, joy! the clouds dispersed. The fair orb was unobscured, and the whole horizon became luminous."

A few weeks ago we published an account of a colored-man, brilliant in intellect, who, while blaspheming, fell down dead. Now there comes a report from Xenia. Ohio. stating that Mr. and Mrs. Cyrus Sparks attended a protracted meeting that is being held in the Methodist church near Bowersville, on the morning of January 14th, and Mrs. Sparks arose to speak in the meeting. She had proceeded but a few sentences when she fell to the floor and immediately expired. Rev. Talmage's attention is particularly called to the case of this good woman, and he is requested to put it with his blasphemer who went out of the world by spontaneous combustion.

The Moral Education Society of Chicago, is now doing a most excellent work. Its object is to develop higher standards of parental obligations, to prepare better material for society through a better educated parenthood and as a first step toward changing habits, to change the thought of community on vital points. Heredity is the most important study, not only as a historic and scientific problem, but a means of ethical culture and moral advancement. Its aim will be to promote the dissemination of more elevated ideas in regard to marriage and the importance of enlightened parenthood, and, as the most effective means to secure this, a better teaching and training of children and youth to prepare them for these relations, that they may be able to exercise the creative office in accordance with the Laws of Life and Health. and to cultivate in community a sentiment promotive of a true understanding by the parties to marriage of the conditions and duties involved in the partnership. The society will work for the abolition of vice, the elevation of social relations, and individual purity, physically and morally. Mrs. Lucinda B. Chandler is president of the society; Mrs. Mary Dye, secretary and treasurer, 373 Washington Boulevard. The regular meetings of the M. E. S. are held in Parlor 23, Grand Pacinc, on the 2nd Tuesday of each month, at 2:30

L. Jeff Melbourne & Co., Baltimore, Md., have issued a Calendar-Diary for 1887. It is so constructed that it can be used either | right." as a book or be folded at the back so as to bring one page only to view, and then be suspended.

St Louis is being-it is said-startled by a spectre, consisting of a horse and carriage, the details of which make the remarkable phenomena related by Dr. J. C. Hoffman appear insignificant. If we find, on investigation, that this account is not a hoax, we shall publish it in full.

The deposed New York priest, Father Mc-Glynn, is posing as a martyr. His congregation are almost unanimous in his favor. The choir refuse to sing for his successor; the altar boys will no longer perform their duties: the pocket books of the members refuse to open to assist financially, and the leading ladies of the church have openly boycotted the new priest. A funny time is anticipated. Father McGlynn was deposed on account of his socialistic notions.

The February New England Magazine (out Feb. 1st), will contain an authoritative article on the Episcopal Churches in the United States by Rev. Geo. W. Shinn, D. D.: an illustrated article on "The Father of Boston" (Rev. John Cotton), by an Episcopalian; "In two acts," a complete and fascinating story by J. V. Prichard; "Northfield and the Evangelist Moody" (illustrated); "Canoeing among the Kennebec County Lakes;" "The British Cake in 1812," war story; "Weester Historical Society Papers," etc.

Mr. T. Vijia Raghava Charlu, as Secretary of the Theosophical Society, at Adyar (Madras). India, has our thanks for an invitation to attend the ceremony of opening the Adyar Oriental Library on the 28th of December last. Had our kind brother only bethought him to have enlisted the services as letter carrier of one of thuse mystericus and powerful gentlemen said to live in his country, and thus have notified us in time, it is quite likely we should have taken a vacation for a day and run over to Adyar; as it is, we can only extend our brotherly wishes for the permanent success of the library.

There died lately in the City Hospital at Vicksburg, Miss., a very remarkable negro, John Henry, who had invented a piece of agricultural machinery of which great things are expected. Before his death he gave the model to his nurse, who constructed it under his direction. Henry was the victim of a spinal disease, which had destroyed some of the bones of his neck, and for some time before his death he had no control of his museles, and was practically dead as far as motion and sensation were concerned from the neck downward. A post-mortem examination was made, and showed that the spinal cord was divided by the disease. John Henry's invention is a combined cotton scraper, chopper, and cultivator, and is said to display evidence of great inventive talent. Henry was a pure blooded negro."

The annual report of the agent of the Penobscot tribe of Indians, whose settlement is at Oldtown, Me., shows an increasing degree of physical deterioration. There is much sickness all the while, and lung troubles are especially prevalent. The yearly census showed less than 400, and yet the deaths last year were twenty-six. Out of the total appropriation for the tribe, of less than 9,000, the expenditures for the sick and poor were \$2,500; while medicine, doctors, and their burial expenses call for about \$700 more. There is a certain pathos in this disappearance of what was once a powerful tribe. No humorous suggestions about their \$50 Governor and \$40 Lieutenant-Governor, or thoughts of the diverting aspect of the modern Indian, can make one forget that while the Penobscot River flows steadily on with its old volnme the men whose ancestors owned the woods and the river are fading away.

"The sudden death of Miss Fannie Barckley, of Bedford Avenue, after a brief illness. and while preparations were going rapidly forward for her approaching marriage to a well-known young business man of this city, presents a case in which death was foreshadowed or caused by a dream," writes a Pittsburgh correspondent of The New York Sun. "About six weeks ago Miss Barckley had a dream, in which she saw her dead body laid out in a beautiful casket, amid flowers, and surrounded by her sorrowing friends. This dream was solemnly narrated to her father and mother, and said that it was a warning that she would soon die. At the time she was in the best of health and looking forward with happy anticipations to her wedding day, which was not far distant. The belief inspired by the dream seemed to grow upon her, and, notwithstanding the efforts of friends, she seemed unable to shake it off. She was taken ill, and then declared that it was her last sickness, and so it proved."

At the time Bishop Merrill was holding forth here in opposition to the wild and extravagant teachings of that fossilized body designated as the "Prophetic Conference," Dr. Adam Miller dropped in one forenoon to hear him speak. In the afternoon of the same day he had occasion to visit the residence of Mr. Bangs (father of the Bangs elsters, mediums) in a professional capacity, and while there wrote the following question on a bit of paper: "Where was I this forencon?" Carefully folding the paper, the medium being out of the room at the time, he placed it between two slates. The following response, which was correct, was then written while the medium was holding the slates: "You was down town and heard Bishop Merrill deliver a regular old orthodox discourse."

The next question was: "Who is right—Bish
Of Spiritualism has been increased by hun reading.

op Merrill or the "Prophetic Conference?" The response was: "Bishop Merrill is nearer

J. F. Snipes of New York, writes: "Mrs. J O. Goodwin, musical medium, is stopping in this city. She is a stranger to New York Spiritualists, formerly of California, daughter of Judge Enoch Wadsworth, and sister-in-law of the city editor of the San Francisco Chronicle. Thursday evening, January 20th, she gave an introductory musical scance in the parlors of Mr. and Mrs. Gray. In addition to her musical phase, she is said to have clairvoyant, clairaudient and trance gifts, although they were not exercised on this occasion. Mr. Titus Merritt of 1212 Broadway. the well-known spiritual book and paper provider, is acting as her agent. I am promised opportunity for investigation of materialization, the crowning and most questionable of latter-day phenomena, and if conditions and results favor, shall report in due time, fairly and justly, according to the facts. There has been considerable discussion lately in the afternoon conferences about the claims of a medium for materialization. Although championed by some of very deliberate, scientific. and close methods, visitors have been much divided in opinion, and L anderstand the circles have been suspended. I attended two of ner seances at her home sometime ago. The cabinet was a closet, with a trunk in it, and the adult form that appeared several times, in a very subdued light, representing different spirits, was precisely alike each time in size, feature, and temperamental movement, yet among others, it was recognized as the wife of one, the sister of another, and by another as his daughter who died when an infant."

The New-Yorkers have a novelty, it is a ladies' walking club. It daily sets forth from the house of a member, gathering accessions as it travels by the houses where other members are waiting to fall in line, and by the time it reaches the park it is quite a formidable as well as fascinating squadron. The daily spin is not to be intermiffed even in the worst of weatners. The only effect the elements are permitted to have on the club is to shorton the walk.

For the Religio-Philesophical Journal.

THIRTY YEARS AND NO ADVANCE.

BY WM. C. WATERS.

Not long since, at a meeting of a Massachusetts Medical Society, attended by medical scientific and literary gentlemen, the subjeet of mind reading was discussed. Col. T W. Higginson was among those present, and took occasion to say that he "believed that mind reading, like Spiritualism, runs on a low moral plane. During the last thirty years Spiritualism has shown no advance."

At Jacob's well, Jesus met a woman that came to draw water. He read her mind so correctly that she was greatly astonished. way into the city, and said to the men, come, see a man which told me all things that ever I did: is not this the Christ?" Did Col. Higginson intend to place himself on record as saving that whenever Jesus exercised his power of reading the mind of any one near him, that he was acting on a low plane of thought? Was he not rather exercising one of the highest attributes of the spirit? It is said that God and His holy angels read our thoughts. Is their plane a low one? Mr. Higginson said he "was inclined to the theory of fragmentary survival, and judged that the well known intuitive apprehension of children as to the mood of mind of their elders, and the dog's instinct are similar when hé reads his master's wishes in his face, or by his manner."

Ipresume no one will think of denying that we enjoy our soul attributes in common with children and dogs, but are such attributes, consequently reduced to a low plane? Balaam's asé saw an angel, but if Col. Higginson should see an angel, it might cause every hair of his head to stand erect, but not necessarily reduce him to the plane of that famous animal. He would still remain a literary gentleman of high standing, with an honorable military record. Dogs, in unfaltering affection and integrity of spirit, challenge the world of humanity to surpass them in these qualities. When loving friends manifest similar traits of character, are they degraded thereby to the plane of dogs generally? If animals do not possess all the attributes of soul that we do such as they do possess, they enjoy to a greater perfection.

When the Colonel was bravely leading on his regiment, during the late war, doubtless he exercised firmness in, common with his pack mules, but how handy it would have been to have possessed the clairvoyant vision which that animal sometimes manifests. With such a gift he might have peered fifty miles away through the swamps, and noted just where, and how the enemy were located. The carrier pigeon, riding up in to the air, either through clairvoyance, or some other occult power, looks away hundreds of miles to its home, and pursues a pretty straight line to find it. If a commanding General could be sent up in a balloon, and exercise the powers of the pigeon in viewing the landscape so far away, he would not be likely to think himself degraded by using the valuable gift.

Touching the matter of spiritual intercourse, the Colonel says: "An exceptional few possess the power, and even they will not submit to any adequate tests." This remark proves very clearly that the Colonel does not read the Spiritualist papers which publish so many excellent tests. It seems to be the misfortune of nearly, if not all, the individuals that in public attack Spiritualism, not to understand the subject they would disparage Their lack of knowledge concerning the facts in the case, are at once patent to all who are properly informed; consequently, in the place of gaining reputation for intelligence, they lose ground. The Colonel could hardly have made a greater mistake than to say that Spiritualism has made no advance for the past thirty years. If on the field of battle he had blundered so badly, I presume the "Southern Gray Coate" would have relieved him of all skepticism about ghosts by making him one of that ethereal company that come

dreds of volumes; and more or less of these are almost exclusively made up of well authenticated tests. Thirty years since, I am not sure that there were over half a dozen spiritual papers printed in the world, but now of weekly, semi-weekly and monthly, there is said to be some four hundred. At that time there were but few persons sufficiently educated in the philosophy of spiritintercourse to write on the subject. Where one such person could then be found, there ere at least twenty now. Halls have been ouilt, camp grounds purchased, cottages built and grounds improved. Can any one point to a religious movement in the past that made so much headway in so short a time? This has been done in the face of the most virulent opposition from the old schools of thought.

All new waves of progress that tend to disintegrate old institutions have to pass through fierce trials. Spiritualism in this country has to contest theological grounds with some eighty thousand clergymen. These men are sharp enough to see that if our philosophy of life here and hereafter prevails their three hundred thousand barrels of old orthodox sermons—be the same, more or less—would scarcely be worth ten cents a barrel; but if this new wave from out the spiritworld can be turned back or stamped out, then the old stock on hand might to them, be worth almost its weight in gold. They have made a vigorous fight for bread, not for truth, and will confinue to make it, so long as any hope of success remains. The turning of new soil in the fields of religious ideas, is pretty sure to bring to the surface many unbalanced interiers. These come in with all their hobbies, erudities and idiosyncrasies, and will float for a time like fixedtrash, in a high spring freshet. It takes time for these to sink out of sight or drop away into the low marshes, leaving the main stream the clearer for their absence. I don't ay that the movement is free from all this obstructing element, but I think the larger portion of it has departed. The churches an't afford to smile much over our difficulties in such matters, since they have seldom been free from contentions about doctrines. After having paid out handreds of millions of dollars upon the shameful supposition that the heathen are in hell. Ley are now in danger of letting them all out. They are about making the discovery that the heathen are not now and never were in any wise dependent on them for their future happiness. was very natural that they should find this out, since for the last thirty-eight years, returning spirits have been so well agreed on that point, and they, if anybody, must know the facts in the case.

> For the Religio-Philosophical Journal. MIND READING IN BOSTON.

BY PROF. JOSEPH RODES BUCHANAN.

The exhibitions of Mr. Bishop have very completely and publicly demonstrated the psychic perception of one man's mind-by another, leaving only a few incorrigible skeptics like Colonel Higginson to entertain any further doubt. Col. H. is so far gone as to rejoice over the dead failure of the American Society for Psychical Research as a proof of their superior wisdom! In other words, the Society has been hunting for a mare's nest, and show their sagacity by not finding it! The Boston branch understand the art of "how not to do it," as well as anybody. The principal performance of their last meeting was an imitation of mind-reading by several members, of honorable titles and peculiar wisdom, whose names I will chari tably omit, who succeeded in showing that by collusion between the operator and subject. a certain programme could be carried out which would imitate mind-reading. If they supposed the society would be instructed by showing this little trick before them, their estimate of the intelligence of their confreres must be singularly low. As nobody had ever suspected Mr. Bishop of collusion, it is not apparent what could be the object of showing this very simple trick before the grave and reverend gentlemen who witnessed it. Such performances show the close association in philosophy between ultra skeptics and wilful stupidity.

It is easier to lead the horse to the water than to make him drink when he is not thirsty. Mr. Bishop has led his Boston mob of the elite, to the borders of psychic science, but they don't drink much from "the Pierian Spring," from which the "shallow drafts intoxicate the brain, but drinking largely sobers us again." There will be a great struggle on the borders of the fountain before the scientists can be induced to drink freely.

A correspondent of the Transcript, Mr. E C. Towne, has taken the lead, and quaffed more deeply than any of the Boston literati. but he needs to drink much more deeply before his head is entirely clear. Mr. T. relates very fully some cases of clairvoyance and the success of clairvoyant practitioners, which I was rather surprised to see in a Boston daily. He says in behalf of his clairvoyant doctor, who has a practice of fifteen or twenty thousand a year, if he could have a large hospital and the aid of subordinates for a great part of the work (there being persons enough who have a good deal of the necessary power), "he would make as notable a mark as any of the great doctors of the time." Thanks, Mr. Towne, for your candor and appreciation. Pray, go a little further and you may come out a psychic philosopher indeed; but when you insist that a psychic perception of any part not reached by the senses, is a case of electrical transmission, you are confusing phenomena, which are very plain if impartially examined. It is the unanimous opinion of the scientific world that electric and nervous forces are entirely distinct and different, and there was surely no transmission of electricity in the cases of clairvoyance described by Mr. T., who seems to have gone wild on his electrical

The fact that copper wires may be used as a connecting link between the psychic and the subject, gives no support to the electric notion, for the human nerve aura has a conductivity quite similar to that of electricity, as I demonstrated forty-five years ago in connection with Dr. David Dale Owen, in his laboratory at New Harmony. Copper is a very good conductor for the nerve aura; but the higher forms of the psychic aura have a conductivity vastly beyond that of electricity, which no physical media can

Mr. Towne's suggestion that this imaginary electric conduction by which he would explain the transmission of thought, may explain all the phenomena of Spiritualism shows so profound an ignorance of the subject, that we can only say there is no other subject than Spiritualism upon which such ignorance would be tolerated in a writer for the press. Let Mr. Towne inform himself by witnessing slate writing and materialization, and he will write something worth

For the Religio-Philosophical Journal. The Use of the Psychograph.

The Psychograph is an instrument to facilitate spirit communion, but it furnishes only one of the many necessary conditions. Those who expect it will give them communications as a clock points the hour, will be disappointed. That, it is capable of giving astonishing results, has been repeatedly proven by experiments. To give the best results, sensitive persons must sit with ardent desire and patient determination to obtain communications. Many scances may be given before any result is obtained. These scances should be held at stated and appointed times, and given the serious attention the subject demands. The formation of circles cannot be too strongly urged on the attention of Spiritualists or those seeking evidence not only for this purpose, but for spiritual growth, aside from the seance proper. There will be in a circle formed from a family group, and a few friends outside, at least one person sufficiently mediumistic to obtain results after a few sittings with the instru-ment, and the phenomena will increase with each scance as long as no disturbing element is introduced. A friend who has become an adept in communion through the instrument, became discouraged because it gave him false communications. He said they came so readily that he thought they must be true, but found them entirely false. He had the same experience with Planchette. He sat at all hours, and came to the strange pass of putting the communications in place of his reason. He consulted on the most common affairs, and the intelligences wishing to answer such triviality, may readily be supposed to be trivial in character and careless of taking the truth. The same may be said of communications received by whatever method, when brought to the level of vulgar affairs. The Psychograph will assist in the develop-

ing of mediumsup, and give communications with a lower degree of sensitiveness than can be obtained in any other manner. Its work will be more perfect as mediup ship acreases, and the harmony of the wirele becomes established.—The Inventor of the Psychograph.

General News.

At a farm-house near Salem, Illinois, John Phelps killed Grant Pool with a pocketknife, and made his escape from the vicinitv.—The Brewers' Union of Detroit has ended a long strike by agreeing to receive and protect the men who had taken the places of their members.—It is predicted that Allen W. Thurman, a son of the Ohio statesman, will be one of the inter-state commerce commission.—The assas-ins of the Harris brothers; who were thought to have been released from sail at Warren, Arkansas, by masked men, were promptly lynched on the river bank.—By the burning of a cotton-shed on the corner of Shelby and South Streets, Memphis, property valued at \$300,000 was reduced to ashes.—A jury in the Federal Court at Chicago convicted "Bobby" Adams of robbing the postoffice at Minneapolis of stamps worth \$12,000.—The Texas house has passed a bill forbidding the acceptance of railway passes or orders for transportation by judicial. executive, administrative, or legislative officers. except sheriffs or constables, under penalty of a maximum fine of \$1,000.—The Republican club, of New York, will give its first annual dinner on the approaching anniver-sary of the birthday of Abraham Lincoln. Among the invited guests are to be James G. and the Republican governors of the several States.—A British steamer collided at Shanghai with a Chinese transport, causing the loss of several mandarins and one hundred soldiers.—A court at Edinburgh divorced the Marchioness of Queensberry, the Marquis en-tering no defense.—General Boulanger is denounced by the Journal des Debats as an associate of the party of revolution, whose presence in the war office is dangerous to the republic.

The Court of Queen's Bench at Montreal has ordered the extradition of J. F. Hoke, the bank embezzler, of Peoria, Illinois, who has expended over \$2,000 in an attempt to secure his freedom.—The cabinet crisis in France has probably been averted by the withdrawal of the supplemental budget of \$75,000,000 introduced by the minister of finance.—Volney C. Turner, late President of the North Chicago City Railway, has been sued for \$600,000 by George Schneider and the brothers Peck for failing to deliver to them a controlling interest in the road at \$600 per share.—President Cleveland gave audience to the President of the National Cattle Growers' Association and other representatives of the livestock interest, who explained the provisions of the pending bill for the suppression of pleuro-pneumonia.—On the ground that the contract was based on a gambling operation, the County Court at Milwaukee dismissed the suit of Daniel Wells against Peter Mc-Geoch for \$200,000 alleged to be due on the famous lard deal of 1880.—Dr. G. Patterson, of Beloit, Wisconsin, having become a wreck from the use of cocaine, has been sent to jail for twenty days, on a charge of vagrancy. -The deeds filed for record last week in Chicago covered \$1,305,240.—The strikers in Lorillard's tobacco factory at Jersey City have declared their intention to resume work. -Amos. L. Hopkins, of New York, demands of the Supreme Court a jury trial of the divorce suit recently brought by his wife, the daughter of George L. Dunlap, of Chicago.

The combination, proportion, and process of pre-paring Hood's Sarsaparilla are peculiar to this mediine, and unknown to others.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

The Brooklyn Magazine has deferred its change of name to the American Magazine until Arpil 15, in order that the publishers may have suitable time or properly developing the many plans necessary to the successful launching of a high class illustrated

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James Parton is to have an article in the Forum for February, on "Outgrown City Government," showing the inevitable mischief of political methids in municipal affaire, and advocating the neceseity of a strong centralized administration, with ample powers and a long term of office.

Illustrated Tourist Guide to Mammoth Cave and the Southwestern Resorts Free.

The passenger department of the Monon Route (L. N. A. & C. Ry.) has just published a finely illus-trated guide to the South in the form of a romance. It depicts the travels of the Gorman and Boutbramont families, the places they visited points of in-terest seen and descriptions thereof. The description of the Mammoth Cave is worthy a place in our Tourist literature to say nothing of the beautiful illustrations. The book will be sent to any on receipt of four cents in postage. Address E. O. McCormick, G. P. Agt., Monon Route, 183 Dearborn Street, Chi-

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attentions -St. Louis Presbyterian, June 19. 19: 5.

Pior's Ture for Consumption is the best Cough medicure. 45 ets. per bottle.

Ausiness Antices.

SKALED LETTERS answered by R. W. Flint. No. 1827 Broadway, N. Y. Terms: \$2 and three 3 conf postage stamps. Money refunded if not answered. Send for explanatory circular

Chicago Meetings.

Tho Son h Side Lyceum of Chicago meets every Sunday afternoon . t 1:30 charp, at Martine's Hall, N. W. cor. 22nd Street and 1 diana Avenue.

Spiritual Meetings in New York.

The Ladies Aid Scelety meets every. Wednesday afternoth at three o'clock at 123 West 48rd Street, New York.
The People's Spiritual Alecting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:80 and 7:45 P. M. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 2813 Street Mrs. ? B Stryker, services Sunday at 11 A. M. Officers: Geo D. Carr V. President; Oliver Russell, Vice-President; Dr Georgo H. Ferine, Sceretary; F. S. Maynard, Treasurer. Grand Opera Bouse. 23rd Street and 8th Avenue.—Services every : unday at 11 a m. and 704 p. m. Conformed every Sunday : t 21% p. m. A.:: ission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall corner Fulton Street and Bedford Ave. Services every Sunday at 11 a.m. and 784 p.m. Lecturer: Mr. J. J. Morse, of Loi don. Eng.

Saratoga Springs, N. Y.

The First Society of Spirits, alists of Scratoga Springs N. V. meete every Sunday morning and evening in Court of Appeals Room, Town Hall.,
W. B. MILLS, President. E. J. HULING, *eerstary

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sanday in Brand's Hall, south-west corner of Franklin and Mindi Streets, at the hour of 230 P.M. Friends invited to attend and correspondence s. Helted, H. W. FAY, Prest, 620 S. Browledg, ISAACS, LEE, Cor. Sec., 1422 N. 12th St.

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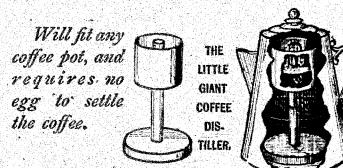
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Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS

To Aunt Edua.

On Her Eightieth, Birthday, October 21th, 1880.

At last the four score years have laid Their silent weight upon thy head, And all the furrows they have made The emblems of the light and shade That in life's twilight slowly fade Before thy vision dimly spread!

The world that once was full of charms And held thee captive in the youth,
Math left the record of its storms
And lest the beauty of its forms,
While only memory lights and warms
The image of eternal truth.

The days go by and seasons change, And every breath from Paradise However faint, or still, or strange Suggests the application many Suggests the everlasting range, Where friendships nevermore estrange, And love demands no sacrifice.

Years are the echoes of the soul, Whose endless life their song repeats, While nations fade and cycles roll, And time restores the light it stole And every octave calls the roll Of blessings won from its defeats.

How dimly shives the morning star, From Heaven's horizon down on thes. The lowlands where thy journeyings are, The wounds that left a secret scar, The vicious of the home afar, All hold the Heavenly Prophecy.

No other year like this can be So sweetly full of all the past This is the octave and the key To all the years that are to be, Which crown thy future desting And through eternal ages last.

O may its rainbow visions shine Through all the valley of thy years, And make each moment more divine, As earth recedes and forms decline, And Meaven distills its sacred wine From all life's clouds and all thy tears.

Look towards the stars that shine for thes: Eternal morning lights the tomb; Thy trembling age can only see
With clouded vision what may be,
When death shall set thy spirit free
And fill thy soul with fadeless bloom.

A Woman "Knight of Labor."

Mics Francis E. Willard, in the Christian Union tells of an interview with Mrs. Elizabeth Rodgers, Master Workman of District No. 24., Chicago., who it will be remembered was a delegate in the Richmond convention last October. Miss Willard says:

Mire. Rodgers is a native of Woodford, County Galway, Ireland, and came with her father's family to Now York when only seven years old. They set-fied in London, Ontario, Canada, and she was edu-cated in Catholic schools until about fourteen years of age, when she learned the trade of tailoress, and at seventeen was married to George Rodgers, a Welshman and iron-molder, whom she had known from childhood.

Mrs. Rodgers has been the mother of twelve children, ten of whom are now living. She is forty years old and the youngest was but twelve days old when her mother started for the Richmond Convention, where the baby was made "Delegate No. 800," and presented by the Knights with a silver cup and spoon, and the mother with a handsome "Knights of Labor" gold watch. She was the presiding offi-cer over all the Knights of Labor in Chicago and suburbs, except the etockyards division. Her orders come directly from "Brother Powderly" (as she calls him), and are by her promulgated to the local so-cleties, including fifty thousand or more working men and women. She presides, once a fortnight, over a meeting of three hundred, who represent the mass; and when I asked her "if she studied Cush-ing's Manual," she replied: "Indeed I do; for these men are very wide awake, and on the watch to see

if I make mistakes. Probably no parrallel instance of leadership in a woman's hauds, conferred by such peers, can be cited in this country, if indeed in any other. It was hardly to have been expected of workingmen that they would manifest an appreciation of woman's worth far beyond that manifested by those of far greater opportunity. This is largely due to the broad, wise spirit of General Master Workman Pow-

derly, and the leaders with whom he is in counsel. 'My husband always belived that women should do anything they liked that was good and which they could do well," said Mrs. Rodgers, proudly: but for him I never could have got on so well as a Master Workman. I was the first woman in Chicago to join the Knights. They offered us the chance, and I said to myself, 'There must be a first one, and so Pll go forward."

"How do you speak to them?" I asked.
"Oh, just as I do here to my children at home,"
she answered, simply "I have no time to get anything ready to say, for I do all my work, and always have, but I just talk as well as I can at the

And that is well enough, for Mrs. Rodgers is ready for utterance, with a round, clear voice, gentle and womanly, and that concise and pointed method of expession which shows her mental faculties to be thoroughly well in hand.

"Our leaders are all in favor of temperance and the woman's ballot, and every other thing that's geod," she said, "and will bring the rank and file up to these things as soon as they can." "Some people object to you because of your se-

"Oh, we are not a regular secret society," she auswered; "we have no such ways as the Masons; no onth in such a sense as they have. We are like the Good Templers, with a 'grip,' that we may know each other, and a 'password,' that strangers may not get in, and that's about all."

"Then your only secret is that you havn't any?" That's about it." she smilingly returned.

Mrs. Rodgers got her training as the chief officer of a local board of the K. of L., which office she held four years, and by the death of the District Master Workman became the chief for our great

city.
"We take no saloon-keeper," she said, "not even a saloon-keeper's wife. We will have nothing to do with men who have capital invested in a business which is the greatest curse the poor have ever known; but wageworkers connected with the liquor business are not forbiden to join us." I told her I hoped the pledge of total abetinence might be made a test of membership, and she heartily ac-quiesced in the plan. I spoke of the White Cross movement, and my desire to enlist the Kuights in its favor, leaving with her some of the literature and and the petitious for the protection of women and

the prohibition of the liquor traffic. "The Socialists are our greatest trouble," she said.
"All they are good for is to agitate mischief and misrepresent us to the public. I do wish good earnest people would join us, and hold the balance of power; then we could be a great bleesing to this

That is the key to the position. Out of this working woman's pure and motherly heart comes the appeal to all good people, and 1 pass it along, that we may, instead of standing off to find fault, come near to help this blind Hercules of labor in its struggle toward a better day.

John Roberts, of New Baston, writes: I am only 76 years old, but I am not old enough to quit the Journal. I am pleased with the course that you are pursuing, exposing fraud and humbuggery of every kind that is imposed on our grand philosophy of Spiritualism; call it a religion if you so desire, but philosophy answers all my purposes. We are holding home-circles weekly. The evidence we get from our departed friends and relewidence we get from our departed friends and relatives is consoling and gratifying in the extreme. One lady, formerly of the Methodist Church, said that it was as good as a love-feast. Our departed friends are becoming so numerous in the spirit-land that we may have as large an acquaintance over there when our time comes for the transition, as we leave behind us here.

GIFTS OF SECOND SIGHT.

Frank Alderman's Experiments In Mesmerism.

Mr. Frank Alderman, the manager of the Aldine printing company, Detroit, Mich., who is considerable of a meemerist in an amateur way, has recently been entertaining private parties of ladies and gentlemen with specimens of his powers over a world unseen by the describers when in their regular mental states, and unknown to Mr. Alderman, their questioner. questioner.

One evening lately a party of well known doctors, and lawyers and other professional men, together with a number of ladies, gathered at a private house to test these powers. Mr. Alderman brought with him a boy of about 15 years, Arndt by name, who works in the linseed oil factory on Leib st. The boy was placed in a chair and was speedly put to sleep. To the fact of his sommolence the doctors testified. The boy was then told to go (mentally) to a certain number on the Brush farm street and to tell when he had got into the door. He soon announced his arrival, and was sent upstairs. He got into a small front room which he said was lighted by a shaded lamp placed on a stand whose position he described. A lady, he said was lying on the bed, and there was no one else in the room.

The statements about the dark room and the lady

being alone were announced to be wrong; but when the occupants of the house returned they found that they and not the mental visitor had been in error.

The boy was next sent to another house on neighboring street. He was sent upstairs, and when there his attention was arrested by a curious table, with a very round, large marble top, and a single standard. The table was one of a fashion obsolete these 20 years, and was placed as described. An attempt being made to send him into the billiard room of the house, he announced that he saw a chair "that two could sit in," a piano and, on the floor, "one of them crazy quilts you wipe your feet on" (meaning a Turkish rug). The occupants of the room, he said, were two young men, one of whom had a light mustache and combed his hair traight up from his forehead. This description corresponds to the contraction of the contract straight up from his forehead. This description corresponded exactly with the furnishings and occupants of the music room at the time the description

On a subsequent occasion, the people present being about a score of gentlemen, Mr. Alderman brought the Arndt boy and another of about the same age. The boys were taken one at a time. One of them being sent (mentally) into a house on Alfred st., described the parlor with a good degree of accuracy, then went into the diningroom, located the sideboard, a sewing machine, and seemed im-pressed by a stove he saw. He got mixed as to rooms, but described a door with glass in it that opened into a small room. He fixed the position of the bookcase and said he saw some little figures of men—"yes, they were little statuts," he said. The descriptions were sufficiently accurate and the objects were unusual enough to contradict the theory of

A gentleman left the room, and went out to look at a public clock. The boy followed his action on the way down stairs, but in looking at the clock to

see the time, lost his man.

The boy was next sent to Lausing for the first time. He described the low, dingy wooden station, crossed the bridge and saw the hotels on the left. On being told to ask his way to the capitol he said he spoke to a "coon" and asked him for a cigarette but in vain. He went into the capitol and was sent into the supreme court room. There he described with exactness the bench and the peculiar arrangements of the seats. He described the portraits of

Judges Graves and Cooley on the wall. The boys while asleep were rested mentally and exercised physically. They danced and sung comic songs; dropped red hot coins and suffered the pangs of having icicles down their backs. On drinking from another states that have backs and suffered the pangs of having icicles down their backs. from empty mugs they became badly drunk and one curled up on a sofa and came near paying to nature the debt due from a stomach gone wrong. Mr. Alderman mentally drew one of the boys to him with such a force that a lieutenant, U. S. N., and two others present had very hard work to overcome.

The supreme test of the evening was the visit paid by one of the boys to Northampton, Mass., where he entered the home of a gentleman of the party. The boy described the depots at Buffalo and Rochester, passed Albany in safety and brought up that there was no train for Northampton, and was told to count ties. He got there just the same, but took the wrong road from the station and announced himself on Main-st. Being sent back, he described the buildings on his way, and finally came-to a frame house that stood well back from the street and had a peculiar roof. On being invited to let himself in, he announced his presence. He told of a picture on the walls, representing an old man with a long white heard, and of another with a horse and dog in it. He placed an extension table in the sittingroom, and when the listeners around the sleep-ing boy began to shake their heads, the owner of the house said that the boy was correct.

On being sent into the parlor he saw a mantel with a blue vase on the end and a dark one on the other. These as it proved, were copies of vases in the British museum and were of the colors given On the center was a "square thing with birds in it," the boy said. The birds looked like canaries and they seemed to be in a glass case. The object turned out to be a peculiar clock on which were two pheasants. While smaller birds were perched upon it. There was absolutely nothing said to upon it. give the boy any inkling of the article which he

The boy was next sent to Trenton, Mich., where he found a vessel ready for launching, and at the factory, there discovered the watchman talking with

the night engineer in the boiler room. What is the explanation of these things? Who shall say. Certainly the boys did not read Mr. Alderman's mind. Because Mr. Alderman did not know about the things described. If the theory is, guesswork, there are dozens of facts which make guessing entirely out of the question. If the boys really did see clearly, then why do they make so many mistakes in details as they do? There are happy hits-or happy visions, if you will-to which a clew is given by something that comes up afterward. But no explanation is adequate; and any way one fact remains the boys are asleep, pinching does not affect them, nor are they subject to ordinary impulses. But their sense of hearing is remarkably acute. The problem awaits solution, as it has wait ed for centuries

Spiritual Matters in Detroit, Mich.

To the Editor of the Religio-Philosophical Journal:

Spiritual matters are rather quiet in this city a resent, hence I desire to obtain some good platorm-test lecturer to employ my hall on Sundays, fee to be taken at the door, and the entire receipts to go to the lecturer, providing the audience are satisfied. We have here a large number of investigators and a considerable number of mediums in the way of development, but a scarcity of fully developed ones, especially of the physical phase. One very re-liable trance-medium, who has been here some eight years, is about to visit your city in company with her husband, and probably may extend her trip to California, as the railroads are offering very low rates of fare. I have reference to Mrs. Kate leveland, who has an unblemished reputation, and I most cheerfully commend her and her husband to you and your patrons, and hope the Spiritualists of your city will award them a kindly greeting.

AUGUSTUS DAY. The experience of lecturers, in relying upon a door fee to pay their salary and expenses, is not such as to warrant any good speaker in assuming the risk. Mr. Day need fear no trouble in satisfying the audience occupying his hall with such an arrangement, but in order to make it work successfully, it is somewhat important that the speaker does not have to pay his own board and traveling expenses with borrowed money. There is plenty of missionary spirit, but those who possess it, have not yet quite reached the development necessary, in order to live on air. There may possibly be public test mediums who will be glad to know where a free

A bull-fight took place at Landaise, France, Jan. 16th. The exhibition was witnessed by 10,000 spectators. The toreadors appeared in Spanish costumes and many of them were tossed by the infuriated beasts, but sustained no injuries. The exhibition elicited but little enthusiasm.

hall is to be found.

MENTAL HEALERS.

A New School of Therapeuticians Shows Itself in Chicago.

Mental therapeutics is the name given to the latest variety of mental healing, says a writer in the Chicago *Times*, which is being presented to the Chicago public, and makes the third distinct school which has arisen within the mind-cure practice during its short existence. The mental therapeutic eclectic school, admits both spirit and matter, but affirms with the utmost positiveness the introconvertibility of spirit and matter. Indeed, this law of transmutation, or in exchange, is the pivotal idea of this system of arise. This destricts of the correlation this system of cure. The doctrine of the correlation of spirit and matter is thoroughly cabalistic, in fact, is one of the dimension timbers so to put it, of occultism. Those versed both exoterically and esoterically in occult laws claim that all metaphysicians have accomplished the cures they have effected by this law without in the least understanding it, affirming that by a strong concentration of mind, currents set in motion which cause the extraneous matter which is called disease to be converted into the vitality of spirit, thus restoring perfect health while the healers did not at all understand the law which they had used; exactly as persons might use the telegraph or telephone without in the least compretelegraph or telephone without in the least comprehending the principle which enabled them to do so. This latest school of metaphysics teaches that the (certainty to ordinary mortals) intangible force which is used for healing may be harmful as well as helpful. Hence they insist that every healer should have a thorough knowledge of physiology, particularly the physiology of the brain, as well as the subtle intricate relations between minds and their nower over each other and over so called matter, for power over each other and over so-called matter, for really according to the theory they advance there is but one substance, which appears in the multitudi-

These mental therapeutic healers also teach that by observing very simple laws power to heal or to use for any purpose whatever can be conserved. For instance the proposition is affirmed that the For instance the proposition is affirmed that the great law of potency is the law of polarity; then the perfect poise of body and equipoise of mind bring about perfect polarity, and that assuming this equipolee and poise (they teach how to assume it) rest and a generation of power is the result, and that this can be accomplished while the individual is constantly active. Opposed to this conserving power and obtaining rest are rigid muscles and intensity of mind, as this is said to dissipate force without giving an adequate result.

They hold some peculiar views both in regard to

They hold some peculiar views both in regard to natural phenomena and science—for instance that the brain, which they call an epitome of the uni-verse has a motion, like breath, independent of the heart; that the tides of the ocean are caused by the expansion and contraction or breathing of the ocean, and with Keely (of Keely motor fame), who claims that by means of the vibrations of seven tuning-forks he has generated a force so great that he has not as yet been able to control it, they believe that vibration is a newerful generator of force and that vibration is a powerful generator of force, and that for this reason singing could be used in healing as effectively as it has been in awakening religious feeling. It is even proposed by these mental thera-peuticians that a healing cabal similar to the Moody-Sankey combination could accomplish wonderful results.

Like the other two kinds of metaphysics this third system has its tenets of theology. They are princi-pally that God is intercosmos, and not exercosmos, that the man is the tabernacle of God-hence that the conversion of the body is of the first im-portance; that the Bible is the revealed word of God; that man by evolution has been created in the image of God, with voluntary and involuntary power, and by his own volition may evolute into a perfect expression of the Deity or retrograde toward destruction.

As healers the mental therapeutic mind-cures have about the same success which other meta-physicians have had; what they may accomplish when the vibration healing combination is formed

An Appreciative Letter.

To the Editor of the Religio-Philosophical Journal:

Some friend sent me the RELIGIO-PHILOSOPHICAL JOURNAL of the 25th ult., for which they have my thanks. It was of special interest on account of the very terse and appropriate words of three of my old friends, and old and tried friends of Spiritualism as well as pioneers in other reforms. I refer to G. B. Stebbins, Hudson Tuttle and Libbie Low Watson. I met Mr. Stebbins thirty years ago, at Collins, N. Y., and recall with unfold pleasure the first meeting of the Friends of Human Progress I ever attended. After the meeting closed, Mr. S. made a tour through our county, sometimes going from town to town, a foot and alone, and sometimes found an earnest friend of the cause who not only bid him God-speed on his way, but took his horse and carriage and rested his weary limbs and sore feet. He spoke Saturday evening at a private house to one of the most appreciative audiences it has ever been my privilege to mingle with. Sunday, I think, he spoke twice in a school house. Since that time he has often visited us, and without receiving enough in a material way to defray his expense If he received as much pleasure as he imparted to others, he was better paid for his labors than many who have received large stores of silver and gold. Mr. Tuttle I have known as long, through his books and the press. I had the good fortune to meet him and his wife Emma, at Caesadaga four years ago and had my good opinions confirmed by

hearing them speak from the platform, and by the magnetic grasp of their hands. Mrs. Watson was born in our county, and some of her first efforts at public speaking were made in our town. She was at that time a mere child, reared in poverty, in a place as obscure as the birth-place of esus. It might have been said of her native place as it was said of Nazareth. I confess that I was not a prophet to discern the promise in her which some perceived at the time. At the time I wondered that man of the talents and learning of G. A. S. rooker would accompany her and introduce her. Only a few months after, an adopted daughter passed to spirit-life. We sent for another person to attend the funeral, but he could not come, and the messenger took the responsibility to engage Miss Lowe. I felt disappointed and anxious, but the moment she arrived, I perceived such an improvement in her expression and manners that all my doubts and disappointment vanished. Her invocation and address were appropriate and in language nearly perfect. People in our neighborhood, who have not embraced Spiritualism, remember that discourse and speak of it as the most beautiful funeral sermon

they ever heard. I send these grateful remembrances to those old friends and others who may be glad to hear from us, and if you find room to publish, I shall derive much pleasure in thinking 250,000 people. Will have had the opportunity of hearing from me. WILLIAM AND S. C. HENRY.

Farmersville, N. Y. A New Spiritualist Society.

Mrs. M E. Jamison writes that the Spiritualists of Toledo, Ohio, have organized a new society, and the Toledo paper says:

A society for the advancement of progressive thought, or in other words, a spiritualistic alliance was formed at the old Grand Army Hall yesterday

Mrs. Pr. Jamison spoke of the objects and needs of such a society in Toledo. She told how the Spiritualists owned twenty acres on the top of Lookoul mountain, where they had a sanitarium. She had handled the first five dollar bill raised to purchase that historic spot. She presented a number of resolutions to which believers in progressive thought

were asked to affix their names.

Mr. Knight followed in an impassioned address, and he was followed by Capt. Kirk and other speak-The election of officers to preside at the next meeting resulted as follows: President, Mrs. Jami-son: Vice-Presidents, Mr. Jennings, Mrs. Knight and Mr. Newcomb; Secretary, Mr. Britow; Treas-

urer, Mr. Jamison. The Sentinel Still Sound.

The RELIGIO-PHILOSOPHICAL JOURNAL, published by Col. Bundy, of Chlcago, is the leading spiritualistic paper of the west; it is fearless, upright and honest in the advocacy of Spiritualism, and no fraud nor public impostors in the cause it represents finds any mercy at its hands.—Sentinet, Pontiac, IU.

Pulverize the Churches.

To the Editor of the Religio-Philosophical Journal The theological soil has become lumpy and needs

rice theological soil has become numpy and needs pulverizing and mixing with Spiritualism. The need of better modes of educating the Spiritualist nature than creeds is felt everywhere.

The Rev. Dr. J. M. Sherwood, writing on "Applied Christianity" in the Homiletic Review says:

"We select the city of Brooklyn, where the writer have used to reside one westerneed The City of happens to reside, once designated 'The City of Churches,' and doubtless above the average of city population in point of intelligence and social standing. The population of Brooklyn, in half a century, has advanced from a few thousand to about 800,000. From being, as now, the third city in the Union, if the present ratio of increase continue, it will be the first in population in less than a fourth of a century. But statistics prove that the church, instead of keeping pace with the incoming population, has fallen so far behind that its relative trength to-day is tenfold less than it was three decades ago; indeed, so far as church accommodations for the Protestant population is concerned, it actually makes a worse showing than any other city in the land! The Presbyterian, Congregational and Reformed (Dutch) churches—once in the ascendant, and which it might be said, had the right of domain -have not numbered one iota to their number or strength in the last ten years or more! The record of Brooklyn, in this respect, is one of the saddest to be found in the annals of church extension.

.... "The Church of modern times contravenes both the letter and the spirit of her Master's exam-ple and parting instructions. The divine policy involved in the memorable words, beginning at Jerusalem, is disregarded. Our great centres of life and power have been left to take care of themselves, after being drained of available means to help others. The Church has been more anxious to plant and foster feeble churches in sparsely settled rural districts, or in far-off heathendom, than to do t amidst the teeming population of our growing cities. There is more spiritual destitution prevalent to-day among the million of dwellers in New York and Brooklyn than exist among a dozen whole States and Territories at the Weet! And what is being done for this million of degraded sinners, who are our neighbors in the way of providing churches, or evangelizing agency of any kind. If such a state of things existed out of the city anywhere, the land would ring with appeals, and the church put on sackcloth. Below Fourteenth street in New York there is a population of about 550,000, and with sittings for only 60,000 in Protestant churches, including mission chapels. And even this showing is far better than in the outlying wards of Brooklyn, into which souls are pouring in a continuous mighty stream. Where in our land is there destitution to compare with this? We had almost asked, where in heathendom itself is there a darker outlook for the future. And this in the leading

cities of the republic.
"And still the ministry here, and the church at large, sleep over the volcano which is smouldering under us—over the fermenting vat which lies hid and simmering, with the worst elements of society. and similaring, which he worst elements of society, it is easier to-day to plant a dozen new churches in districts or hamlets never heard of, or in India or in China, than to plant and nourish into vigorous life one in either of these cities. We write from a thorough painful knowledge of this subject, and on the basis of well-established facts. Forty years ago, when Brooklyn just began its rapid growth the when Brooklyn just began its rapid growth the writer, with a few brethren, made a vigorous fight in the Presbytery of Brooklyn for a plan of church extension and evangelization, the fundamental prin-ciple of which was, beginning at Jerosalem. But it was fought to the death by the pastors and the elders of the wealthy churches, and by the American Home Missionary Society. And what is the result? The Presbyterian Church is but a trifle stronger today than it was then, while, relatively to population, it is tenfold weaker. And the city, as a whole, has come to the lowest rank of any in the country in re-

card to its evangelizing agencies.

"And what is true of Brooklyn and New York is largely true of all our great cities. The church located in them is growing relatively weaker in number, strength, and effectiveness, year by year, while sin and wickedness and ungodliness in every form are waxing stronger and more aggressive and dominant."
G. F. Lewis. Corry, Penn.

An Exalted View of Death.

Wm. Bradley, of Jamaica Plains, N. Y., has an interesting article in a late number of the Herald of Gospel Liberty, wherein he gives his views of death, drawn forth by the decease of a superannuated and helpless minister of the Gospel, I. C. Goff. He

I thought of his family, for whom I feit a deep and inexpressible sympathy; but soon I took the bright and true view of the situation. I ascended in thought and faith above the clouds of earth and sorrow into the heaven of life and joy to which the emancipated spirit is guided by angels, as was Lazarus, and as millions upon millions have been, are now, and ever will be while earth and that which we call death exists.

What an emancipation, I said, has Bro. Goff real ized! He was a man of great intellectual ability and force of expression, but for the last three or four years, by reason of sickness, he had but little four years, by reason of sickness, he had but little physical ability to utilize and make useful his powers. Now "the inner man," the real I. C. Goff, is free from the feeble, exhausted material body which hung as a weight upon him and held him down to earthly inability. He thought, but could not, because of physical condition, express himself fully; he willed, but could not achieve; he loved the pulpit and its sublime and divine work, but could do but little in it. With this love all alive in him, and the memory of his former health and power. he must have felt painfully, his inability; but he made no complaint. Now he is free "from this body of death." Now he is clothed with the body "celestial;" a body perfect in all its parts, powers, and faculties. Now he thinks clearly, reasons correctly, loves, adores, worships, speaks in and through a spiritual and heavenly organism.

What a change for our departed preacher and See him! He is not a stranger in the beavenly land, because he had its spirit before he entered the "pearly gates." He knew many of its happy and glorified denizens. Who? Many, oh, how many! Too numerous are they to name but they gather about him. Among them some of his fellow-laborers in the ministry—Joseph Badger, David Millard, Frederick Plummer, Joseph Blackmar, Austin Craig. They greet him—welcome him. They sing together, as they never sang before, the song of redemption. They worship together again, but now in the temple of God on high, where angels and archangels bow and adore. He views with them the magnificent, the grand, the inexpressible beauty of the celestial scenery, of which the fairest and most sublime of earth was but a faint shadow.

All the spirituality and refinement of his nature is quickened by the songs of heaven, by his contact with lofty spirits, by the grandeur of his views, and as he drinks in the divine, he perceives the purest and noblest. But as speech on earth had its uses, so it has in the paradise of God, and he lis-tens to the converse of the prophets, apostles and sages. The truth of God is inexhaustible, the progress of the soul without limit. The horizon of truth and goodness will ever widen before him. The deep arcans will ever open to him, and as he attains to the truth of the perpetual revelations, he will more and more see the ineffable beauty and glory of God and will burn to proclaim it to those less advanced in the knowledge and love of the ever-blessed God, and to teach all who "hunger and thirst after righteousness" the unspeakable privilege of an endless growth in all that is good and true. If such are the graces and the glories of the "saints in light," shall I grieve for our departed brother, or should I, if I could, call him back to earth-life again?

No no: rather let me rejules that he has passed on No. no: rather let me rejoice that he has passed on to the life beyond, and seek more truly for that pure and spiritual life which alone will qualify me to take a place among the bleesed when my summone shall come.

The Medium's Society, of Sturgls, Michigan.

The above-named society met to transact business on Sunday, Dec. 12th, at 2 o'clock, P. M. The hour for meeting having been changed from 3 o'clock as formerly, its meetings have been frequently so in-teresting as to cause the session to be prolonged, and darkness set in before the close, to avoid which the hour of Sunday meeting was changed to 2 o'clock. Several communications were read from distant individuals and societies of a mediumistic character, asking for information and instruction in

mediumship, all of which the Secretary was instructed to reply to. The officers elected are as follows: President, Thomas Harding; 1st Vice-President, Mrs. M. A. Carr; 2nd Vice-President, Mrs. Nellie Smith; Secretary, Mr. Rufus Spaulding; Treasurer, Mrs. Hannah Buck.

The President-elect was named for the opening remarks of the part, meeting, Sunday, Dec. 19th.

remarks of the next meeting, Sunday, Dec. 19th. Visitors are welcomed and correspondence from meliums and societies invited.

Storgis, Mich., Dec. 13.

Notes and Extracts on Miscellaneous Subjects.

T. HABBING.

George Baucroft, although nearly 87 years old, has turned his attention from writing history to the study of Shakespeare.

Senor Caralla, a Madrid scholar who has been for many years at work upon a rhymed version of the Bible, has just completed his task. The book con-tains 200,000 verses.

Dr. Mary Walker, according to a current item, begins to show the effects of age. Probably the report arises from the fact that when the dector takes her walks abroad she pants.

O Sata San, a young Japanese lady writer, has been taken on the editorial staff of one of the best papers in the City of Tokio. This is the first woman in the kingdom who has been admitted within the circle of journalism. Baron von Schloesser, the Prussian representative

at the Vatican, has received dispatches from the Prussian Government expressing a desire for a prompt agreement with the Vatican on the religious questions at issue and intimating Prussla's readiness to make important concessions in order to secure an agreement. Rev. O. P. Gifford, the well-known young Baptist

clergyman of Boston, discovers in the "Gospel of Nicodemus," a book of the apocryphal New Testament, the original of the "new theology." In his opinion it is contained in this declaration: "Until the gospel does fill the whole earth knowledge of it must be given after death to those who are deprived of its blessings before death."

Montreal people have just been witnessing a novel lawsuit over a matter of religious etiquette. The court has granted a new trial to a man who was recently fined for kneeling on only one knee in a Catholic church. It seems that he had some infirmity which rendered it difficult for him to bend both knees. Most people in this country think they have done their full obeisance if they bow the head without either knee.

In very cold and in very hot climates there are cortain dog races that never bark, a fact already referred to by Captain Cook in the account of his voyages. In Asia there is a species of dogs called colsuns which never barks. It is to be found chiefly in the Deceans in the mountains of Negiri and in the woodlands on the coast of Coromandel. Also among the birds, by poets so often styled "the singers of the forest," there are many kinds which are always mute. Two varieties of sparrows, the tangara of Brazil and the senegal at the Senegal, are said never to emit a sound, and in Australia there are larks quite similar to those of our own country, but which never sing.

Little Rhode Island has now had six months' experience of statutory prohibition, and the result does not seem to have been entirely satisfactory. At the time the law went into force there were 444 drink-ing places in the City of Providence which paid into the municipal treasury \$131,168 annually. At the end of six months there are 401 places, including 116 "clubs," where drink is sold in that city, and not a cent of revenue is derived from them. The Providence Journal says. "intoxicating beverages can be presented in a transportation of the control of the procured in any quantity in any locality without much trouble or secrecy." Crime growing out of indulgence in strong drink is nearly as rife as it used to be, and the city is out \$131,000 into the bargain.— Chicago Tribune.

That Christianity has grown within the past year appears to be very evident. Revivals of all kinds have been held and have been well attended. Many new members have been added to the churches. The number of members, for instance, added to the Presenters and education of the presenters byterian church (northern) was 51,177, an increase of nearly 9,000 over the past year. The Methodist Episcopal church has raised \$1,000,000 for missions alone. The aggregate of contributions in the Presbyterian church was \$10,592,821, being a gain of \$400,000 over the year before. But while Christianlosing.

A recent estimate puts the number of missionary societies now working for Africa at thirty-three. They are invading the land from every side, like the divisions of an investing army, moving constantly in toward the center to attack the last stronghold of cannibalism and slave trade. In West Africa, for example, where Cox fell, it said that "there are over forty thousand members of the various churches, besides hundreds in seminaries, preparing for preachers, and thousands of children and youth under Christian instruction, and hundreds of thousands who have heard the gospel." Mr. Cust, of England, who has given special attention to the subject, says that the scriptures have been translated, in whole or part, into sixty-six of the African dialects, while the whole Bible has been rendered into eleven distinct languages spoken by natives.

The cost of cremation at Gotha, according to a report recently read before the Berlin Cremation Society, amounts to £21 10s, exclusive of church fees. singing, bell-ringing, mourning, coaches, and urn. An urn may be deposited, free of expense, in the columbarium for twenty years, at the expiration of which term the safe-keeping is to be paid or the urn will be properly interred, unless otherwise disposed t by the relatives. If the incinerated remains are to be interred in a Gotha cemetery immediately after being cremated, such interment must be paid for like any other; they may, however, be taken away in a tin case by the family if so desired. The quantity of coal required for an incineration, as included in the fore-mentioned specification, is two and a half tons at £1 each. If several incinerations take place on the same day, only one and a quarter tons are charged after the first.

Prof. J. S. Newberry gives a most marked illustration of what appears to be development of instinct approaching reason in one of the low forms of life. The grub of the seventeen-year locust buries itself deep in the ground, and only emerges after its period of seventeen years is ended. At Rahway, N. J., a house had been erected above a spot where some of these grubs had buried themselves. At the expiration of their period the grube started on their way to the surface, but emerged into the cellar, where they were yet in the dark. In order to reach the light they commenced building small structures, and when first noticed the floor of the cellar was found covered with small cones, some of them more than six inches high, which these cicadas had built in their exertions to traverse the dark cavity to the light above ground..

A species of locomotive noted in the Tribune some months since is finding a wide application. This is the so-called soda locomotive, in which caustic soda s used as the fuel. Its construction depends upon the fact that when caustic soda is subjected to the action of steam a high heat is generated. All of the various devices take advantage of this phenomenon. Thus one form is where authydrous caustic sods sur-rounds the boiler. This boller is heated at some convenient central station with superheated steam. The eat is afterwards generated by allowing the exhaust steam to be absorbed by the caustic soda, whereby sufficient heat is generated to keep up active steam in the boiler. Locomotives constructed on this plan. are finding extended use in the St. Gothard Tunnel, and in many street tramways where the use of ordinary steam engines is forbidden. The soda, when saturated with steam, can be easily regenerated by heating in ordinary furnaces.

The address of Prof. William Crookes before the British Association upon the "Genesis of the Chemical Elements" is one of the most important contri-butions to chemical philosophy that have been published for a long time. Reasoning from the recently discovered law of periodicity among the elements, he discusses the possibility of their being formed from the cooling of one primitive form of matter which he calls "protyle." While he admits that we have no direct evidence that the elements are different manifestations of the same form of matter, yet he thinks that the observed phenomena of chemistry and physics point very strongly to such a conclusion, and agrees with Faraday that "to decompose the metals, then to reform them, to change them from one to another, and to realize the once abourd notion of transmutation are the problems now given the chemist for solution." We consider Prof. Crookes to be one of the most eminent scientists now living, and any views he may advance are entitled to serious consideration.—*Pop. Sci. Nows.*

The End Of the World and Christ's Coming.

It is a pity that in the recent discussion in this It is a pity that in the recent discussion in this city of eschatological questions, or questions relating to the end of the world, (says a writer in the Chicayo Tribune), somebody did not treat it historically. Christ has been coming for the last 2.000 years. In the early ages of the church his advent was expected daily, and the further we go back the more certain were his disciples of his immediate coming. Even Paul, speaking on the subject, "We which are alive shall be caught up tog: with Him in the clouds to be forever with Him." It is evident that Paul believed that Christ would come in his generation. I do not wish to discount Paul's inspiration, but we know that Paul some-

come in his generation. I do not wish to discount Paul's inspiration, but we know that Paul sometimes expressed his own opinion and that at others he was taught by the Spirit. In the first three contures of the church Christ'e coming was the solace of the disciples, contending as they were against the power of the Roman Empire. It was the solace of the poor Christians hidden in their nightly meetings from the persecutions of Diocletian; it was the solace of the Christians of the catacombs. Later, in the last thousand years there was a general belief throughout all Europe that the end of the world was at hand. So general was this belief and so potent that it paralyzed everything of a secular nature. People ceased to build houses; Emperors ceased to think of conquering. There was a general standstill of earthly affairs. But when it was discovered after the close of the first millennium that the end of the world had not come a new era of activity began. the world had not come a new era of activity began. The Crusades were entered upon; the Norman Barons crossed over the English channel and conquered En-gland, and there was noticeable everywhere a new gland, and there was noticeable everywhere a new activity in earthly affairs. In our own time, or at least a little over forty years ago, another epoch of a similar kind existed as the a result of the teachings of a Mr. Miller. These teachings were known as the Millerite doctrine of the end of the world. At that time an unlooked-for comet appeared of large dimensions, which added to the terror of the anticipa-

A historical view of the subject would certainly medify the opinion of many of the present believers in the immediate coming of Christ and the end of the world. Christ himself taught that when it was most expected it would not come, but its ap-pearance would be as a thief in the night. The end of the world will come to each individual when of the world will come to each individual when death comes. That event may be sudden or it may be postponed. It seems to me idle, in view of the historical side of the question, for men to argue that there are events which indicate the approach of the end of the world. Of course, almost anything can be proved if the proof depends upon isolated and disconnected texts of Scripture. An earnest study of the Bible will lead the student to hesitate fixing the data of the end of the world or the prevented complete. date of the end of the world or the personal coming of Christ. I think Christ himself taught the true doctrine where he says: "Where two or three are gathered together in my name there will I be present in their midst." And it seems to me that this peculiar doctrine of the immediate coming of Christ and of the end of the world is a result more of the current materialism than of the spiritual life.

A "Spirit" Sings " Rule Britannia ."

While the congregations of many of the churches and chapels in Newcastle were last night holding and chapels in Newcastle were last night holding their annual soirces, bazaars, and concerts, the Spiritualists of the city were at their rooms in Pilgrim Street celebrating the Christmas holidays in their own peculiar way. Mr. Everest, a manufacturer, of Brooklyn, New York, a gentleman identified with American spiritualistic circles, is at present on a visit to this locality. One of the objects of his temporary sojourn in England is to inquire into and collect facts relating to all the phenomena bearing on the subject, and in order in some measure to assist him, the gathering of last night was arranged. The circle was a select one, consisting only of memassist him, the gathering of last night was arranged. The circle was a select one, consisting only of members of the society and their wives, Mr. Everest being the central guest. At 8 o'clock the scance was formed, a cabinet being made in the usual way by curtains suspended from an iron rod in a corner of the room, the ladies and gentlemen present forming two horse shee circles. A lady belonging to the city acted as medium. In a corner of the room a fairly good light was shown by a red-shaded lautern. Devotional exercises having been gone through, the first "spirit" to appear was that of a lady about 5 feet 0 inches in height, who were on her head a peculiar bood somewhat after the style of these ways her hood, somewhat after the style of those worn by French or Belgian peasant women. This lady wished to be introduced to the American gentleman, to whom she spoke in a whisper, and then signed her name on an envelope, which together with a pencil had been placed in her hands. Mr. Everest stated in the room that he recognized the form and spirit as that of a former lady friend of his own. "Sissy," the little black girl, so familiar in local spiritualistic companies, next appeared, and amused with her half-broken English and childish prattle those present. Some of the timidity she had be-fore displayed was gone, and the child advanced to the side of the circle and took from the hands of some present the little Christmas gifts they had proffered for her acceptance. The form of "George," the Scotchman, next appeared, and was evidently in a more than usually good humor, for he not only had no complaints to make regarding the light in the room, but actually complimented the gentlemen at the lamp on the subdued but satisfactory glow afforded to the circle. For about three-quarters of an hour "George" kept up an interesting conversation with those present. He was jocular as usual in with those present. He was jocular as usual in many respects, spoke in a complimentary manner of the season, and, in reply to invitations, favored the sitters with snatches of Rule Brittannia, The Keel Row, and with quotations from Shakspeare. "George" with his merriment, after quotations and vocal powers, having disappeared, a girl from three to four feet in height appeared, but was presently gone, and it was then stated that the magnetic power was exhausted, and that the scance was virtually at an end. The materialization was said by experi enced persons to be very perfect, the light was all under the circumstances that could be desired, and the Christmas ghosts, big and little, male and female grave and amusing, were distinct y seen. At the close of the scance, Mr. Everest delivered an address on Spiritualism in America, giving an historical account of extraordinary manifestations he had witnessed in Boston, Philadelphia, and Troy.—The Evening Chronicle, Eng.

Hosford's Acid Phosphate. Hundreds of Bottles Prescribed.

Dr. C. R. Drake, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous disease which are accompanied by loss of power."

Miss Ada Kurtz has been reappointed Deputy Sheriff of Franklin County, Pa. She has served one term with credit, and prisoners say she has a remarkably taking way.

"Well, well—the world must turn upon its axis,
And all mankind turn with it, heads or tails;
And live and die, make love and pay our taxes,"
is the way Byron looked at it; but "it is not all of
life to live." A healthy life is the only one "worth
living for," and that "depends on the liver." If the
liver is not in good working order, plmples,
blotches, skin diseases, scrofula, catarrh, and a long
list of dangerous diseases result. "Make love; pay
taxes," but above all, get Dr. Pierce's "Golden Medical Discovery," and free your system of all impurities of the blood by restoring your liver to healthy
action. By druggists.

Congressman W. L. Scott of Pennsylvania, like Senator Gorman and Dick Townshend, began life as a page. Now he is worth \$30,000,000.

Hoarseness 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 hoarse 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 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price, 25 cents.

Queen Margaret of Italy does all her shopping in person, with no more fuss than any of her subjects, and goes early in the day to avoid the crowd.

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To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair hegan to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.

On two considers the poet.

There need Ayer's Hair Vigor for

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.

Ayer's Hair Vigor, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

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For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Fills. Three boxes of this remedy cured me.—James Slade, Lambertville, N. J.

Thompson, Mount Cross, Va.

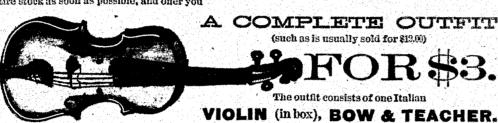
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ments originating in a disordered Liver.

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many beautiful pieces of Violin Music and teach-Music and teaches one to play with great case and rapidity.
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Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

soundness of constitution will be established.
Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.
Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitic, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures the severest Coughs.

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DIL. PHERCE'S PELLETS—Anti-

PIERCE'S PELLETS — Anti-Bilious and Cathartic, 25c, a vial, by druggists.

PRICE REDUCED.

POEMS

Rhythmical Expressions.

By Dr. D. Ambrose Davis.

The Author says: "The book was only intended as a little keepsake for hi- friends," and as such we surely think it was well thought of by himself and friends.

For sale, wholesale and retall, by the Religio-Philosophi-Cal Publishing House, Chicago.

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A Marrative of Personal Experiences in the Career of a Servant of

the Spirits; with some account of American Spirit-

ualism, as seen during a twelvemonth's visit to the United States.

BY J. J. MORSE.

Illustrated with two Photographs.

This work, received from London, furnishes in a succint-manner, evidence of the interest of our friends in Spirit-life in our welfare, illustrates the idea of Spirit Control, and its value-when rightly understood and employed in developing the indi-vidual powers of mind. 136 pp. Price 75 cents. For sale, wholesale and retail, by the Religio-Philosophy Cal Publishing House, Cheego.

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(Continued from First Page)

pulpits. Todrag the high truth which you pro less to teach through the mud which clings to so much of the practical history of Spiritualism is to deny yourself or to deserve to deny yourself the commonest respect of the veriest materialist who keeps clean hands and a pure heart before the altar of his unknown God."

This is good, sound advice, and so far as "clean hands and pure hearts" are concerned, we believe Spiritualists may compare favorably with any class or denomination. As for "turning off paid mediums!" this is a free country, and there is no power, per se, in Spiritualism to thrust them aside. We might reply that it would be better for the church to turn off its paid clergy. They preach absurd and obsolete doctrines, and are as a class not as "clean" and "pure" as

The article under consideration is remarkable more for its implications than its asserfionce. The author ignores the great fact that beneath the phenomena—good, bad, and indifferent, true or false—there lies a grand science of life, here and hereafter, and that Spiritualists in their own way, following their own methods, are working out that science into actual life. Casting off the re etraints of the old beliefs, may produce strange anomalies, and the eagerness to recolve communications from the dear-departed may induce us to accept unclean water from broken pitchers. Yet we do so under protest, and domand purity and integrity of character as the goal. As sensitiveness to opirit control does not depend on morality, wo are not choosers, but accept the condi

tions imposed. In conclusion, we say to Miss Phelps that her advice to true Spiritualists in regard to morality, is entirely uncalled for. Spiritualism is the embodiment of all the moral teachings of the past, and the grand army of its supportors have pure hearts and clean hands, and aspire to the highest and noblest attain-

Berlin Heights, Ohio.

MRS. RETTA S. ANDERSON. In the Inter-Osean of January 11th, appears an article bearing the above heading. from the pen of the noted authoress. Elizabeth Stuart Phelps, which will be read with surprise and disappointment by thousands who have for years regarded her as a just liberal woman. She says, "It may be worth while to say, precisely, here that the writer of these columns is not a Spiritual-This concise assertion cannot fail to startle those who having read her Spiritualistic books, have drawn hope and comfort therefrom. Her "Gates Ajar" was received by the public with loud applause, not (as is often remarked) because of its literary excellence, but because of the golden thread of spiritual thought which glorifies it from preface to finis, and the same is true of other productions of hers. Now isn't it a little ungrateful in her to revile Spiritualism, after having been borne to the pinnacle of fame upon its broad shoulders?

But upon re-reading her article carefully. I am led to conclude that she does not know what Spiritualism is. Were she an obscure woman (like the writer of this), living "'way out in Kansas," we could excuse her and "Poor dear! she has no means of becoming informed, and nothing better should be expected of her;" but coming as it does. and this is the organon or instrument that from one who has time, talent and advan- must be impressed into the service of Spiritbe expected of her;" but coming as it does. toges, we have no excuse ready.

for a person "who looks upon so oblique a subject squarely from the outside," she cerfainly shows wonderful skill in distorting that subject and in overlooking facts. She has not in her article given Spiritualism one single blow; but she has reared "a Man of Straw," labeled him "Spiritualism," and flogged him severely. For instance, she says "You Spiritualists" invite her into a filthy house upon a back street, and take her up a flight of dubious stairs into the foul don of a disreputable woman—"a celebrated medium." There she is shut in and forced to undergo the torture of seeing that woman have a prolonged epileptic fit; or she is obliged to sit in a dark circle, clasping hands with people of the lowest morals, while the names of her beloved dead are hurled about in the loathsome atmosphere. Then she pays for this revolting gibberish, at the rate of two dollars a gibber.

Now, if any of "you Spiritualists" have ever inveigled Miss Phelps, or any other young and confiding lady into such a place, you ought to be sent to the penitentiary. If you are really a Spiritualist you have been reading the Journal, and through it have been warned against such transparent frauds time and again; therefore you committed a double wrong in thus deceiving the lady. You know that all intelligent Spiritmalists, as well as other moral and refined people, avoid such vile slums, for they have too much self-respect and bonor to contribute toward their support, beside too much deconcy to be willing to come in contact with such beings. If it were not for the extreme gullibility of ignorant people who are anxious to pay two dollars, occasionally, for being humbugged, those foul places would cramble to the earth, and toiling Spiritualism would be freed from its most hateful

But why did such a cultured lady as Miss Pholps is, seek to investigate this great modorn science, in a place of low repute? Why did she not go into the parlor or study of some educated person, where the glorious, lifegiving sunlight streamed through broad windows, and where the atmosphere was as pure as an angel's breath? Would she, with her knowledge of botany, expect to find fresh spring violets growing in a dark, moldy, airless cellar? Why did she not seek communion with the "loved and lost," where she

would be likely to find it? She writes: "Because a man desires a thing, it is not the less reason but the more, why he should revere this species of sacredness. An immortal soul is a good thing to have, but it is not the more likely to be had by bad logic. The personal presence of a dead friend is a glorious possibility, but wishing for it does not prove it." Of course! we all agree to that. If the sentiments thus set forth had been written by a less superior person, we would accuse him of placiarism. as they have been worked up with different arrangement of words, by those who own-that they are Spiritualists, so often, that the necessity of having a "chestnut bell" in every well regulated household, becomes daily more imperative. Spiritualists are waging a constant warfare against all kinds of frauds, and all that they desire is the truth, whether it be pleasant or unpleasant. People ought not to condemn until they have evolved enough discernment to know whether they are condemning a genuine thing, or a distorted effigy.

Miss Phelps says, also, that it is as ruinous to your faith to admit a medium to your fellowship on whose life rests the stain of known

SPIRITUALISM SPIRITUALIZE? Church to keep evil men behind her pulpits." Well, we think so too; but why does she not say as it is for the church to keep evil men be hind the pulpits? "Were," in this connection, savors too much of the past tense to agree with the weekly accounts of the present rascality of the clergy. It would be sacrilegious to do as she suggests—drag unsullied Spiritualism into "the house of God," to be prayed over by such a pulpiteer.

Some time ago a very able article appeared in the Journal, written by A. E. Carpenter, who criticised something which had been written by Miss Phelps. The editor, I remember, wishing to deal fairly with both sides, suggested that we "read between the lines." I have done so with the article before me, and I find what seems to me to be a desire to mislead in regard to the claims of Spiritualism, and to east a foul cloud over the cause.

My reason for failing to introduce argument into this too lengthy communication is, there is nothing against which to argue. Miss Phelps charges Spiritualists with being low, indecent, epileptic creatures, and it is the duty of all justice-loving people to con-tradict such statements. The fact that there are such low resorts as she mentions, is no proof that we do not live beyond the grave. Even though that rickety flight of stairs had been strewn with orange peels and drenched with superannuated dish water, it would not prove that respectable people have not received messages from the so-called dead, in their own airy, clean homes. She cannot abhor such meekery and filth more than I do; but she ought to call it by its right name, instead of dignifying it by the name of Spiritualism.

For the Religio-Philosophical Journal. The Mathematical Theory of Human Enlargement.

Concordia, Kan.

BY JOHN E. PURDON, M.D., LATE OF TRINITY COLLEGE, DUBLIN.

Spiritualism will never pass into the scientific stage until those who advocate its doctrines are agreed as to the nature of the fundamental conceptions they must adopt to enable them to interpret its varied and, at times, apparently contradictory phenomena. The main idea, the central principle, is not so much related to the salvation of the soul, and its upward progress through other and more varied regions of subjective experience as it is to the doctrine of Human Enlarge ment, which is a matter of fact about which there will be no dispute when once the well trained scientific mind grasps its full signifi-cance. The ethical and doctrinal side of Spiritualism will, humanly speaking, be always a field of contest and a theater for the exercise of dialectical powers; but the physical side of modern Spiritualism, which deals with extraordinary matters of fact, which introduces us into the sphere of miracle, is simply a question of yes or no, and demands no more than a fair investigation to compel us to read into our ordinary formulæ a meaning wide enough to embrace all interpretations which do not involve us in fundamental contradictions. Mathematic is a language, in using which disputants cannot hide them-selves in a cloud of words and at a pinch escape the consequence of their assertions through a confusing logomachy. Here, as with matters of fact, it must be yes or no; ualism before it can assert its true dignity as a legitimate branch of human knowledge -the science of the extraordinary.

What public lecturer has ever taken up the subject of modern Spiritualism in its mathematical bearing? I know of none, and yet, I am bound to say, that here the great ad-vance is to be made: the man of spiritualistic tendencies, weak or strong in his nature, as the case may be, believes in certain doctrines and accepts, as representing matters of fact certain statements on evidence that would not convince a mind which demanded a more purely demonstrative proof to the exclusion of the light of intuition as valid evidence. What does this come to? To no more than demanding a proof founded on universal consent, a race proof, as I may call it, to one founded upon the modification induced in the personality of the individual by its own enlargement. The one leans to the objec-tive, to the external, to the crystallized, to the universal; while the latter deals more purely with the world of causes, with that fluent state where individual effort counts for all its worth without having been leveled down to the gigantic average in the universal mill of matter. And after all, true men need not differ, though the difference between them may be great when the truth is the only object of their pursuit. A geometer and an algebraist may be taken as the types of these two classes of minds, and certain among the very great mathematicians have notably illustrated the possibility of the combination of both orders of intellect in the operations of the one brain. It would hardly be too much to say that genius essentially depends upon the influx of the inner and higher light owing to the sensitive nature which enables it to grasp the floating fancies from the world of causes, combined with a robustness of the organs of expression, which enables the thinker to hold in terms of consciousness those primitive elements of truth, and after a process of manufacture, however laborious, to present them to his fellows worked up into the language of the permanent, to be understood by all nations and ages of men.

There are various lines of speculation which might be followed with great benefit to the student of modern psychic science, could he but be induced to make theory and practice go hand in hand. The mere numerical accumulation of examples of the various orders of wonder-work will do nothing to convince the inquirer, who is of a materialistic turn, that it is the science of human enlargement with which he stands face to face. The mere weight of an induction may stupefy him into the conviction that there is something with extended powers but, ten to one, if he do not think for himself at first hand, he will maunder about the "power and potency -" which we heard so much about in the celebrated Belfast address of years ago. To overthrow such arguments in favor of the inner and secret powers of matter, to the exclusion of those of spirit, it will be the province of the Spiritualist of the future to explain how it is that matter is at the same time a language and a limitation; a medium of communication and a wall of demarcation, according to the status of the individuals into whose relations it enters as a factor. The strange and mysterious significance of the identity of the orders of the most general laws governing the operation; of the intellectual and physical worlds, cannot be too strongly ineisted on in first approaching the study of Spiritualism by the method of mathematical analogy; but it is a

new and stupendously powerful method of investigation.

The very great interest attached to the translated work of the late Prof. Zöllner shows how the thinking public in England and America would eagerly welcome anything like a firm basis from which to work up a scientific structure large enough and true enough to hold all the hope and glory of the modern revelation through entarged ex-perience. But alas! the intrinsic difficulty of the application of the idea of space of four dimensions, as a theatre of human activity, has prevented the theory from becoming very popular, at any rate with those who attach a vital importance to understanding the "meaning

of the hope that is in them.' Space of four dimensions may or may not nitimately prove to be an essential factor in the explanation of the modus operandi of the modern miracle; and thereby hangs a tale: The late Sir W. R. Hamilton of Dublin, one of the very greatest mathematicians, if not the greatest, since the time of Newton was haunted, to use his own words, by the ghost of space of four dimensions until, on the discovery of his system of quaternions the ghost was laid never to return; he found that though four units were required for the full elaboration of his mathematical instincts into work-a-day terms, yet three of them only were space units (corresponding to length, breadth and depth) having direction, while the fourth unit which he ever afterwards regarded as related to time, proved to be undirected and of the nature of an ordinary plus or minus number. Knowing this many years before Zöllner had ever met with Slade, I had used the idea of four dimensional space as an illustrative symbol to show certain circumstances might obtain without violation of the order of nature, but I did not attach weight to the four dimensional notion, as an explanation; considering that, as it involved a breach of continuity of thought, it was useless as an intellectual bridge to enable us to pass from the present to the enlarged state either actually or symbolically; since we cannot picture or imagine affairs as they exist in space of four dimensions. Of the justness of my conclusion I had a strange confirmation in after years when I found that the late Prof. W. Knigdow Clifford proved that the geometrical algebras of all complex spaces, flat and curved, were necessarily reducible to the quaternion form or that of

four units, three directed and one undirected. Nor was that all. I found that in following out a hint derived from some of the earlier writings of Hamilton I had constructed from a square matrix of eight order symbols, united in pairs and obeying the law of polarity, two hundred and ten single or one hundred and five double squares, each of which corresponded to what Clifford called his system of bi-quaternions, constructed to represent, as it were by means of a mathematical model, space of four dimensions inspace of three dimensions; the most prominent and easily understood properties of which are, that a line returns into itself havthat every line has a polar line from every point of which it is a quadrant distant. My system of equations gave the fundamental equations of Hamilton's system for what Lifford, who generalized the subject, calls the odd and even algebras; whereas, applied to Clifford's system, it gave only the even algebra of a system of four units, all of them directed. I further found that the next extremes of my system gave Clifford's odd and even algebras for a system of four directed James once drew a colossal picture of Linfive directed units and so on for higher sys-

I think, therefore, that I may feel justified in cautiously advancing the following hypo-thesis to the scientific Spiritualist in the hope that it may meet with the consideration I feel that it deserves: "There is a higher state of activity which we may call the state of Human Enlargement during life, which involves the idea of a reversible process, since those who enter it may return to the normal condition. There is further a more or less mathematical equivalence between this state and that post mortem state of Hu-man Enlargement which involves an irreversible process. The ordinary forms of consciousness are space and time as we know them, and into times of which all higher states must conform to be apprehended by us —space and time thereby remaining, as in the days of Kant and Hamilton, the two knowledge forms. Curved space of three di-mensions, involving four separate directed units for its algebra, is the form of the pure sense of vision and presumably also of audition, when free from the conventions of ordi nary experience, involving coordination with the muscular system from which the sensorium becomes dissociated in the higher state. During this state of freedom the representative faculty is active, and a mathematical picture is constructed of the positions and motions of another order of existence not directly translatable into terms of earth-life, but submitting themselves' to a translation into the symbolic language of an intermediary, partaking of the nature of both." When I add that my space of three dimensions, flat or curved, infinite or finite, may be regarded as a locus in space of four dimensions, the nature of my theory and its relation to that of Zöllner (which, by the by, is an old English hypothesis regarding the physical status of spirits rehabilitated in a German dress), is apparent. Finally I state it as my firm conviction that no theory of Enlargement will be found satisfactory which has not a physiological side to it. Our com-munication with beings in any higher order of existence can only be effected by the aid of living nerve tissue and, therefore, I found it absolutely necessary to devise a mathematical system of representation corresponding to the reversible process.

Abram James - Man and Medium.

To the Editor of the Religio-Philosophical Journal: It was in the summer of 1863, that I first met this marvelous medium, one of the very best in the way of intellectual development that I ever saw. James was born in Pennsylvania, of Quaker parentage. He inherited the simplicity, candor and truthfulness of the sect. He had absolutely no guile in his nature. He had had but six months' common school education, but possessing considerable natural ability, he had to some degree remedied his deficiencies in this particular. He wrote a fair hand, spelled well and con-versed with some facility on ordinary topics, but was absolutely ignorant of any language but his native English, and had no knowledge whatever of scientific subjects; this I know to be a fact. James was above the medium height, very thin and spare, blonde complexion, light hair and blue eyes—a nat-ural negative organization. When I first made his acquaintance he was employed in the yards of one of the railroad companies lowship on whose life rests the stain of known subject too wide for an article like the pres- in Chicago, making up trains or some emmoral errors, "as it were for the Christian ent, merely intended to call attention to a ployment of that character.

Of James's original development as a mediam I know nothing, as I first knew him in his abnormal character, in which he was truly marvelous, being perfectly familiar with all languages, living and dead, and with all subjects—religion, science, philesophy and ethics.

I have heard this man speak and deliver long discourses in German, Spanish, Italian, French, Latin, Greek and other tongues which I did not know. I have taken scholarly linguists in his presence and to them he demonstrated that he spoke in foreign tongues.

I have heard him deliver lectures on a great variety of scientific subjects,—on political economy, theology and natural philosophy. His thought and method of treatment were of the very highest types of intellectual ability. Of course James did not profess to do this of himself, he was in fact, wholly unconscious of doing anything. When entranced, the controlling spirit would say, for example: "The Baron von Humboldt will address you this afternoon on the Cosmos." Then in a discourse or lecture of an hour's duration he would give a condensed history of the origin and development of the world. I re-member on one occasion he took up the nebular or La Place theory, adopted it as the true one, and traced the rise and progress of the earth through the evolution of matter to its present condition, in a most comprehensive and masterly manner. At another time it was said: "John Quincy Adams will speak to you to-day on the political condition of your country," and with all the grace, dignity and eloquence of the famous old Senator from Massachusetts when addressing the Senate of the United States, this medium delivered a speech of which Adams himself would not have been. ashamed. It was in the war times, and fully embodied the sentiments which we know were predominant in Mr. Adams's mind-the permanency of the Union and liberty for the slave. It was before the emancipation proclamation, but the speaker assured his hearers that the day was close at hand when the oppressed and abused slave should walk out in freedom before all the world.

I remember one very remarkable occurrence. James was entranced by the spirit of Michael Angelo, and a lady medium present was controlled by Raphael, and these two, partly in Italian and partly in English, discoursed upon art, painting, architecture and sculpture in a manner calculated to produce a lasting impression upon the minds of those who were so fortunate as to be witnesses of the scene. The spirits were evidently fearful of losing control of the medium, and in their hasty desire to speak constantly, inter-rupted each other, but they referred to the great works in which they had been engaged while on the earth, and the monuments they had left behind them. I remember Raphael particularly speaking of his last great painting of the Transfiguration, which he declared he had left in an unfinished condition in finite in extent through the mathematical Rome, and which he desired to complete if he analogy of its algebraical equivalent, curved only had the opportunity. I regret that I am only had the opportunity. I regret that I am not able at this distant time to give full details of these, their marvelous revelations. I had short-hand notes taken which were afing been produced to a finite extent, and terwards written out, but unfortunately they were all destroyed in the great Chicago fire in 1871.

> James was also a drawing medium, and as such he executed many fine pictures. His method of work in this direction was quite beyond the capacity of any human being. He operated with six pencils, three in each hand, each pencil doing a separate part of the work at the same time; the consequent rapidity of execution was something wonderful. en and one-hair lesi in length. The sheet of paper was laid upon the floor, and upon it, without any outline or measurements, he first made an eye, and then in its proper relative position a boot. When the outlines were completed, these came into their proper places. The picture was a fair likeness of Lincoln, and represented him in the act of reading the emancipation proclamation. The pictorial heading of your paper, with its name in the letters as they now stand, Religio-Philosophical, Journal, all finished and complete as it is, was done by James in the manner above stated. The engraver who reproduced it, has not altered one line or mark; yet this man in his natural condition could not draw the outline of a

James located the first artesian well which was bored in Chicago. He declared by his clairvoyant sight that a stream of water could be found many hundreds of feet beneath the surface. The boring was done and the water found, and this well was the originator of the numerous other wells which now supply our parks and factories. James afterward went to the oil regions of Pennsylvania where he was successful in locating productive oil wells. Since 1869, I have lost sight of him, but wherever he may be he is a marvelous intellectual medium, and as honest

and truthful as the sunlight. GEO. A. SHUFELDT.

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