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

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

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### "CAN SPIRITUALISM SPIRITUALIZE?"

REPLY OF MRS. E. L. WATSON,

Metropolitan Temple, San Francisco, TO A PAPER BY

Elizabeth Stuart Phelps, Lately Published in the Inter Ocean and Other Dailies.

(Reported for the Religio-Philosophical Journal by G. H. Hawes.)

To every thinking mind it is patent that we are approaching a crisis in the history of religious beliefs. All along the path of man's intellectual development are strewn the broken idols of decaying faiths; but the seal of creative power is set upon the chaos of disintegrating creeds, and we can already see that the foundation stones are being laid for a new superstructure of spiritual hope and knowledge in the world. And it appears to me that Spiritualism has played a very important part in the revolution that has been going on in religious ideas. Scientific discovery within the last thirty years has no more than kept pace with the growing necessities of the intellectual man; and spiritual insight, complemented by psychical phenomena, has been marching side by side with discoveries in the realm of physics; and in consequence of scientific discoveries, the old faiths, founded not upon our knowledge of the natural world, but upon faint glimpses which men had of the facts of being, have felt the mighty shock of advancing thought.

You are all more or less acquainted with the history of the conflict between science and so-called religion, and know full well that wherever these two opposing forces, scientific discovery and ecclesiasticism, have met upon the battle field of human thought, nature has triumphed, truth has won the victory, and error has been compelled to beat an ignominious retreat.

Spiritualism is now on trial before the world; but what we call Spiritualism is not just born. Since the first man died there has been a perturbation in the spiritual realm of thought, which signified the presence of some power, the nature of which remained undetermined until the last half century. Spiritualism has its origin in the nature of man. is based upon the facts of human nature, and is predicated upon the law which unites the visible and invisible worlds of intelligence.

I have said that Spiritualism is on trial before the world. The time has come when our religious beliefs must either be based on facts or they must go with the rest of that mass of errors which has laid like a horrible nightmare upon the hearts of men. Spiritualism either comes bearing the torch of truth which is to restore man's primal faith in God and prove that man's religious hope is founded in fact, or it is an ignis fature that has been misleading the millions for these past few years, and must be quenched in the common sense of humanity.

I believe the spiritual phenomena to be the alphabet of a new vocabulary of human hope; the revival of religious aspiration! so true, so natural, so sufficing in its revelations that it can successfully stem the icv tide of materialism, which has threatened to engulf in eternal darkness the dearest treas-

ures of the human heart. Elizabeth Stuart Phelps, in a lengthy article published in the Inter Ocean, asks Spiritunlists, "What is it that you offer us?" She. the brilliant authoress of "Gates Ajar," an-

to know that we had yesterday spoken with the darlings of our souls, dead years ago?" Oh! to be able to solve this mystery which weaves its jetty network about us and drags from our embrace the dearest treasures of the human heart! This "last great enemy of man," which frowns on the cradle where sleeps the rosy infant, stands threateningly in the path of aspiring youth, lays its heavy hand upon maturity, and plunges into the voiceless tomb the venerable forms of age. "What is it," asks Miss Phelps, "that you Spiritualists offer to the world as proof of the stupendous truths you claim to command?" And we are straightway introduced, in rather a flippant style, to what one is led to infer is the ordinary scance room where we claim to establish communication between the living and the so-called dead. She says: "You invite into some dingy or tawdry man," which frowns on the cradle where tween the living and the so-called dead. She says: "You invite into some dingy or tawdry district of the nearest town, up flights of dubious stairs at the foot of which a guest sensitive to the conveniences of life may well parse and ponder on the reputability of his errand to the scance rooms of your celebrated merium. The environment to begin with is barely respectable; every detail in the rooms indicates the absence of refinement or of education; the appearance of the medium does ucation; the appearance of the medium does not help the matter any. She receives ue in a darkened room, and proceeds immediately to fall into what seem to be the premonitory symptoms of epilepsy, but what prove to be normal conditions of the voluntary trance, After a clammy and repellent prelude of some moments, in which our main emotion some moments, in which our main emotion is a desire to get rid of the touch of her more or less spirituelle hand, she proceeds to fulfil her awful errand as the interpreter between the living and the dead. Breaking into a curiously unpleasant falsetto voice, she lets loose a cataract of 'communication' upon her customer; a clergyman behind a pulpit, or a physician in his consulting room gives no less quarter to the listener. She plies us with shrewd personal questions: he needs he well shrewd personal questions; he needs be well on his guard who would not make her the gift of his history and not know that he had been so generous. She catches at every thistle down. She is alert to every breath. Not a tone escapes her. If the room were not dark one would say not a blush escapes her, nor the quiver of an eyelash, nor the uncontrollable or unconscious expression that looks out like a spirit in prison from the bars of the inner eye. She is in short a skilled lawyer, or she is no medium.

"Be it acknowledged that she is more than this. Strange questions leap from her wily lips; they are beyond wiliness; 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, whatever they mean, if they mean enough to be worth dispute."

This is the description that Elizabeth Stuart Phelps offers us of the ordinary scance room. We admit that in the ranks of our spirit mediums there are just such creatures as our fair writer describes. We admit that some of our mediums live on alleys, up back stairs, in scarcely respectable quarters; that the surroundings of many are rather repulsive, and that not all of them show signs of refinement, either in their dress or external belongings. We admit that many of them are uncultured, and, it may be, of rather coarse grain; that some of them are sharp featured and lawyer-like, and rather impress

one as not altogether honest when we come into their presence. But I ask you, ladies and gentlemen, the greater majority of whom have had some ex-perience with spiritual mediums, if the picture is not rather overdrawn when we are left to infer that this is a type of the majority of spirit mediums? Will you not admit that on the other hand there are hundreds of mediums who have refined homes and who are reputable men and women; no more likely to enter unholy places than are any of you, and who by their simplicity, their delicacy of conduct, their pure countenances and their self-evident honesty of purpose, invite

our confidence? Will you not also admit that Spiritualism is not the first faith which has had an unworthy following? Has not every religious belief been endorsed and professed by men and women whose moral status was low. whose reputation for veracity was not first class? Even the "Master" with all his insight, his profound knowledge of those with whom he came in contact, which enabled him to read the thoughts of friend and enemy alike, chose for one of his disciples, Judas Iscariot! Every religious faith has had this sort of following, and that there are unworthy instruments of the angel powers we readily admit.

But Miss Phelps declares she would be will ing to lay down life itself to obtain knowl edge of the dead ones gone. Then surely it is not too great a sacrifice to put off one's prejudices against the coarse belongings of human beings; not too much to ask that for a little season you shall breathe the air even of poverty and sin, if so be it there should be a medium in the humble dwelling who could after you had a great against these dayling dead swers: "Simply the most stupendous thing in life; the grandest hope, the deepest faith, the dearest expectations, the firmest support."... "Who of us would not forego every lighter faith to believe that death has intended a tourishing for the broken, heart."

Is not too great a sacrince to put off one's prejudices against the coarse belongings of human beings; not too much to ask that for a little season you shall breathe the air even of poverty and sin, if so be it there should be a medium in the humble dwelling who could give you facts concerning these darling dead,

able to communicate with the invisible world. It is not too much to ask that you will put aside, for the time being, the popular notion of what is respectable, and listen lowly to the message which comes from the pale lips of the seeress as she unrolls to you the history of all that you have been and all that you have deep and all that you have deep and all that you have done; describes to you some lost friend so minutely that you cannot deny the verity of all she utters; evinces a preter-natural knowledge of events in the life of the so-called dead and their relationship with yourself, who are totally unknown to

the medium in her normal state.

Miss Phelps admits that a spirit medium, even in a disreputable quarter, may do as much as this. Then can you not forego the luxuries of your physical existence for a little time and listen reverently at the feet of this engal of the new reveletion? this angel of the new revelation?

We admit the full force of all that Miss Phelps says in this article concerning the scance room, dark circle, the cabinet, the charlatanism, the fraud and the folly which is connected with Spiritualism, but she failed to show us the other side of the picture, and would have us believe it is only the and would have us believe it is only the scarcely respectable women who are mediums; and that only those in poverty and ig-norance claim the power to communicate with the dead. Whereas, the fact is, mediwith the dead. Whereas, the fact is, mediums are scattered all over the world, and are confined to no peculiar class or condition. Mediumship has sprung up in every quarter of the globe; near to the throne of kings; in the presence of the highest office in the gift of this Republic; in senatorial chambers, in legislative halls, in the inner sanctuaries of colleges and seminaries, as well as in thousands of happy, private homes; and mediums are not isolated men and women without the ordinary human ties, but are wives out the ordinary human ties, but are wives and mothers, husbands and fathers, gray

haired women and little children. All over this land, in the churches, in the ranks of the infidels and the atheists, among the faithists, fanatics and orthodox Christians, has come this power of mediumship, which simply signifies a sensibility to spiritual intelligence; the power to see, hear and feel what, in the ordinary course of human events, is invisible and impalpable. Mediumship establishes the fact of other senses than those which belong to the physical organization, proving that there is a link between the ordinary human life and the supersensual; between the spiritual intelligence in the body and the flood of spiritual intelligence which flows through the portals of the grave. This is mediumship, and if Miss Phelps has become acquainted with our literature, she knows that among our mediums, as well as our advocates and believers, there are numbered scientists, philosophers, ministers of the gospel, judges, lawyers and physicians, and that to hold communication with our darling dead in this day and age of the world does not always necessitate our climbing back stairs and talking with a scarcely respectable woman across a dining room table. But on the contrary, in the glory of the noonday sun have been produced the phenomena of Spiritualism which indicate he presence of an intelligent power outside of the human organism; the clairvoyant eye without the aid of darkness, nor yet the light of this world, has penetrated the mysteries of death and phenomena of a physical character have been produced under absolute test conditions which proved beyond a peradventure the fact that there were present the souls of departed friends who could signal us across the river of death and assure us that

with them all was well. The history of Spiritualism is the history of religious progress; for these communications are not all commonplace platitudes; are not all of a personal character or of a trivial nature; but with the established and certified identity of the disfranchised soul, there have come communications which, in their import, have sapped the very life of the old the-ologies. Thousands of these communications bear the stamp of the intelligence from which they claim to come, and have undermined literally ancient ecclesiastical institutions, so that to day you could not get a respectable body-guard of men who are willing to stand up and advocate the dogmas of the fall of man, total deprayity and eternal damnation. They have grown ashamed of these God-dishonoring, man-belittling doctrines, and are either openly or in secret adopting the spirit-taught truths of—not a supernatural and miraculous immortality and redemption for the soul, but a natural spiritual evolution by which the physical limitations of the soul are yielding to the propelling power of in-telligence, and humanity is being carried forward, not only here in the body, but there in the supersensual realm, onward and up-

ward to new conditions of joy and beauty.

When Miss Phelps criticises the manner of our communications and the medium through which they come, after admitting that through all this web of fraud and folly there runs a golden thread of truth, she gives us a strong weapon of defence, for we can with reason ask: Are we to stand back and bicker over the form or quality of the vessels which are to carry the pure waters of hope and faith and spiritual knowledge to the parched lips of countless human souls?

It is admitted that if we can prove our premises, we have to offer the world "the most stupendous thing in life, the grandest hope, the deepest faith, the dearest expecta-tions." If through the lips of a pale woman clothed in rags, living in poor quarters, I obtain facts concerning a dead friend, which I know are beyond the power of mortal to dis-

"Which of us would not lay down life itself | and prove the truthfulness of her claim to be | concern me that she has had moral lapses, save as she is my sister whom it should be my earnest desire to help? Should I not, instead of grudging her the two, three, or five dollars which she charges as compensation for her time, say to her: "For this great-life-draught which you have given to me from your little gourd of physical existence, I will help. help you to more comfortable conditions; help you to more comfortable conditions; take off these filthy rags; nothing is too good for you henceforth; let me take you to a decent home; let me give you bread to eat, soft clothes to wear; let me surround you with conditions that are fitting your great gifts!"

Miss Phelps says to the Spiritualists of the world, now is your chance; the best you have ever had, the best you are likely to have; and if it is frue that you have a gift so clorious

if it is true that you have a gift so glorious to give to the world, then become worthy of it; purify your altars—they need it; turn off your paid mediums; let no mercenary consideration be connected with this sublime faith. Come out of your corridors and attics, turn on the gag ate ote

faith. Come out of your corridors and auties, turn on the gas, etc., etc.

Is this practicable? Is it just? Let us go to the bottom of the question. What does Miss Phelps mean when she talks of our "paid mediums" as belonging to an unworthy class of human beings? Is it desecrating the altars of our faith for mediums to charge an admission to their circles as remuneration for the time they bestow upon those who seek the fruth? Do you know, my dear Miss the truth? Do you know, my dear Miss Phelps, and all others who raise this objec-tion, that mediums are human beings, obliged to eat, drink and wear clothes and to have shelter like yourself? You do not go to any artisan and demand his hours of toil without expecting to recompense him. But, forsooth, because the medium has so great a gift to give, she must be denied the necessaries of life, and must give along with her spiritual fact, her time and strength as well without fact, her time and strength as well, without compensation! Would it make your Christian religion any the better if your ministers were all beggars? Is the fact that there is no death any the less awe-inspiring because it is proven through men and women whose time is valuable? And if we occupy their precious time in communion with departed friends, would we feel that we were worthier, more "respectable," had higher relations with the unseen, were we to withhold some poor equivalent, than though we dealt in a simply just manner with the instruments of the angel world? No. no. my fair objector. it will not do! Even Jesus of Nazareth needed his Marthas and Marys to wait upon him, and though he carried no scrip and sometimes had nowhere to lay his head, still this was cause for moaning even from the lips of

the divine man. Certainly it would be cause for complaint on the part of mediums if those to whom they minister were not willing to provide them

with the common necessaries of life. Yes, our altars need purifying. We admit the fraud and folly of which Spiritualism is so continuously charged, but we also affirm that there is a winnowing process going on; the tares are being separated from the wheat, the good grain is being freed from the chaff; our mediums are submitting to scientific tests; many of them show evidences of high mental development, keen moral perception, and a sense of justice, which is lacking many times on the part of their converts. And we must not forget that the chemist makes his own conditions for experiment in the presence of the would-be learner. The most celebrated astronomer, with the best telescope in the

world cannot show you Jupiter at noon-tide! I have a little story to tell you of one of these "poor" mediums, poor according to worldly estimates, but rich in the truest sense of that word which covers a multitude of sins; rich in spiritual gifts, rich in tender sympathies that at least occasionally bubbled from a fresh, young heart. I refer now to the young medium who has lately left your city, John Slater, who from another rostrum gave you from Sunday to Sunday many tests of spirit presence. There was a lady not unknown to some of you who had lost many friends, and much money, as well, and possessed scarcely the common comforts of life; but the hunger of the heart is more imperative in its demands than the hunger of the flesh, and this poor woman yearned to hear from her darling dead. She heard of the wonders that were being wrought by John Slater; and she said to herself, "whether [ have bread to-morrow or no, I will go and see if it is possible for him to break this awful silence between myself and the

dear ones gone."

She had a little clock which was one of the last remnants of better days, which she secretly pawned for five dollars and straightway went to the scance room to have a sitting with John Slater; to see if the voices that were hushed in the grave would come and speak to her again; to see if some token could be given to her from the dear departed; and sitting there a total stranger, this young man, poured forth a volume of pure revelation to this poor woman; relating facts concerning the dear ones gone; giving names and descriptions of the dead, and with them tender messages that filled her heart brimful of joy; so that had she been without food on her return to the little shel-ter she would still have felt rich, for lo! her heart's treasures were found again. And when she took out the little purse with one shining coin to give to this medium in re-turn for the hour or two of his precious time, he gently dropped it back into the purse and said, "No. no. Madam, keep your five dollars and go and redeem the little clock." And this last word to her was a revelation of her most secret act, which she close, I care not for her surroundings; does it | would have scarcely confessed to a friend!

The dear ones on the other side had felt her The dear ones on the other side had felt her yearnings; had read the thoughts she had whispered unto herself; had followed her footsteps to the pawnbroker; had seen her part with the fittle jewel of a clock; knew how much she yearned to hear from them, and they put this knowledge into the heart of this young medium, and with it the generous impulse to restore to her the golden coin, and so leave her richer than when she came—ver richer a hundred fold.

came—yes, richer a hundred fold.

And all over the world just such things as these have occurred. But they are very foolish and trivial, you say. "If my dear ones break the silence of death, shall they simply say, 'I love you! I live!—break the awful secrets of the sepulcher just for that? Have you nothing more to say to me, O ye austere and august dead?"

What more does the yearning heart require than just to know that they are safe, and that the light of love still burns on? But they is more than this coming from the

that the light of love still burns on? But there is more than this coming from the Spirit-world. But when you go to meet your friends at the scance room, you go for evidence that they live; and if they were there to discourse to you upon mighty themes, were they to philosophize and theo-rize, tell you of distant worlds and unlock the treasures of the deepest thought of man, what were that for the masses of mapkind? what were that for the masses of mankind? The Spirit-world adapts itself to our necessities, good friend, and two thirds of the human race needs these common-place messages at which Miss Phelps curls her lip in scorn. What was it that gave to "Gates Ajar" such fanie, such welcome? What has crowned our authoress with fadeless laurels? simply this,—she gave the world a more natural, beautiful and consistent idea of the future state. And if she be not a Spiritualist, (and she declares she is not) I affirm that she is a medium, or, at least, that she has admitted in "Gates Ajar," and "Beyond the Gates" the best and sweetest claims of modern Spiritualism, and that she has borrowed from our vegabulary to mint her precious rom our vocaomar pictures "Beyond The Gates;" that it was from our philosophy she gathered up the golden threads with which she has woven these charming tales of human spirits stripped of gross flesh and welcomed to higher states of being. Shall we deny ourselves the treasures of history, poetry and philoso phy because we are unacquainted with the Latin tongue? Shall human hearts hunger for the bread of life and be allowed to starve because they are not prepared for greater things than love and pleasant dreams of

sweet reunions beyond the grave?
Miss Phelps asks us, "If these things be true, if you believe them, if you know them, then what of it? Are you a better man, are you a nobler woman, is life more pure and death more dignified?" I answer yes, a thousand times, yes! No one can sound the depths of modern Spiritualism without their whole nature undergoing a revolution for the better. No one can get even the faintest glimpse of the facts of modern Spiritualism without feeling, as they never felt before, the dignity of human nature and the sub-

limity of death. What is death in the light of the old the-ology? A curse inflicted upon all humanity-in revenge. For what? A woman's appetite for apples! Theologically considered, death is simply a trial-ground from which the believer in the vicarious atonement of Jesus Christ is sent straight to heaven, a place of aimless rest,—barring the playing upon harps and the waving of palm-branches. On the other hand, the unbeliever is sent direct to a place of indescribable woe in punishment for that which is beyond human choice, for no man believes or disbelieves because he chooses or does not choose; he believes and disbelieves according to the evidence. This is death in the light (or darkness rather) of the old theology.

To the Spiritualist, instead of death being a trial-ground from whence souls, irrespective of their merits, are sent to heaven or to hell, it is a highway out of physical environments into wider and loftier levels of spiritual, intellectual and moral endeavor. Instead of being a narrow passage to a contemptible heaven or to an indescribable condition of misery, it is a process of individual evolution toward a higher state of existence, still held within the range of natural law. still under the reign of the sovereign good. with new opportunity still in reach still challenged by nature on every side to grow into higher conditions of happiness.

How this dignifies life here and now! How surely it gives new courage! The old faiths said to you that this little span of earthly life determines whether you are to be happy or miserable; there is a personal devil in the world, going up and down seeking whom he may devour, and in ninety-nine cases out of a hundred he gains the victory and drage humanity down to the deepest woe. But Spir-Itualism declares that God is the natural life of the world; that every human soul is precious in the sight of God, and that the least atom is never lost, but is continually and economically readjusted; and that the human soul continues on and on in processes of readjustment and renewing relations.

What is this earthly life? It is a cradle in which the infant soul is rocked, presided over by our one grand mother. Nature. Ah! how beautifully this infant soul is prepared for the new state into which it shall pass after death! There is no irrevocable wrong, no irrementable woe. God's ministering angels are more numerous than his devils; the good is more powerful than the bad; and the spiritual philosophy reveals us as already in the presence of the heavenly world; the possibility There is no irrevocable wrong, no irremedi-

### CAN SPIRITUALISM SPIRITUALIZE?

To the Editor of the Religio-Philosophical Journal:

Elizabeth Stuart Phelps discusses this question in an article furnished to a syndicate of leading newspapers. She, having written "The Gates Ajar" and other like books, the managers of these journals probably supposed her well versed in the subject, and competent to tell the truth fairly. Iu one or the other of these suppositions, they were mistaken. She is either ignorant and, therefore, incompetent, or she does not fairly tell what she knows, and is, therefore, stil less competent. Some correct and candid statements in this strange article only serve to add weight to others which are not so, and thus make its effect, as a whole, mentally and morally confusing and unreliable. It is a one-sided and unfair presentation of the matter. We have a parade of the human imperfections of Spiritualists, and an ignoring of the power, excellence and beauty of char acter also found among them. We are treated to a flippant discussion of imperfect methods of investigation, while the skill, care and critical thoroughness of a goodly company of eminent investigators are utterly ignored. Moral delinquencies are charged, but moral integrity is not thrown into the balance.

A poor lot, sadly lacking in character and capacity, some honest and intelligent persons among them just waking up to the need of common sense and better methods, is about her estimate of the Spiritualists. Crazy stairs leading to dark and musty rooms, where shabby people hear nonsense from mediums in some epileptic condition, and where fraud and folly rule, are described, and, in-deed, it is implied that only in such wretched places can Spiritualism be investigated; but no word is written of the hundreds of se ances attended by cultivated and high-minded persons, who thus visit private mediums of the best character and the finest gifts, who act without fee or reward, or of many sacred experiences in excellent families.

She asks if "cultivated thought" is about to make its "first reasonable impression on the unfortunate conditions which have hitherto controlled the facts and phantasies of mysticism?" Had Alfred Wallace and Victor Hugo, Judge Edmunds and Garrison and Alice Carey, no "cultivated thought," or "reasonable impression," or methods of investigation? She is careful to ignore such Spiritualists that she may be sure to take us up creaky stairways to snuffy women who pre-tend to be mediums. Is this fairness or decency? Or is she deplorably ignorant of what she tries to discuss? No high name or fame can justify such a method of presenting this matter, nor should they shield whoever stoops to such poor ways from plain criticism.

Like all human movements Spiritualism has its glory and its shame; she portrays the latter, and from that infers what the great movement is. Let me adopt the same method toward the orthodox Congregational Church, in which her father is a clergyman, and I could make a poor showing of folly, ignorance and evil ways. But would it be Would it give any true conception of what that sect has been or is?

Had she said: "Among Spiritualists there have been scholars of eminence, careful thinkers, critical scientists, men and women of high integrity, who have investigated the matter with care and skill, and courteonsly asked others to join them. There have been, too, those of more enthusiasm than judgof poor manners and loose morals like the dissolute Corinthians who made Paul trouble; like the wild anabaptists of Luther's day; like others who have gathered around great religious awakenings in different lands and ages, when a new life in the air stirred to activity not only the spiritual nature of man, but the zeal and passions of those poor in spirit. These last are growing less conspicuous now, as they did in the past. The light which dazed their poor eyes shines more clearly for others. The truth gains, as it did with Paul and Luther. Let us encourage those who have proved true and wise in their efforts to find that truth. Let us urge them to be faithful, as they have been, and even more vigilant and unsparing in exposure of fraud and folly." Such a statement would have been fair and faithful. But she parades the folly and weakness, and is wellnigh silent as to the higher aspects of the matter, which are larger, and not less than those which she dwells on.

Some of your contributors have treated this article so ably as to make a long review of its contents needless. Its shallow tone and false method make it of no real value only a hindrance to the truth and a discredit to its author, a woman who has said and done much that is worthy of commendation, and who will probably live to deeply regret

this unworthy effort. One more statement I wish to quote: "It seems to me," she says, "that honest and intelligent Spiritualists do not clearly understand how glad the rest of the world would be to believe their doctrine, if it could." I think we know quite well that an increasing number of persons have this awakened interest and desire, and that this has been brought out by the efforts of Spiritualists and mediums and the constant but invisible cooperation of the Spirit-world, but we "clearly understand," from long and wide observation, that a multitude are still in such mood that they would be about as glad to believe in Spiritualism as the Pharisees and Sadducees in old Jerusalem, or Pilate signing the deathwarrant of Jesus, or the Romans who imprisoned Paul were to believe in the Christianity which they despised and persecuted. Le Miss Phelps ask Andover Theological School what it is, and "The Devil" would probably

be the grave answer of pious professors. We gain, and our truth will conquer, but "the rest of the world" is not ready to see and know of this matter. Bigotry and prejudice blind millions of eyes and harden millions of hearts, but Miss Phelps puts on the air of a censor and grave adviser, and really hints that the Spiritualists are most to blame because they fail to present their case in a respectable way to the popular religionists and scientists, who would be glad to believe our report were it not so shabbily made.

As well blame Paul, and put the doubting Sadducees above him in candor and readiness to see spiritual things.

Her word is: "Come out into the upper air from your dens and fens. Faith is not nonsense. Inspiration is not hysteria. It is possible for belief in the unseen to be respectable.... Make it respectable to be a Spiritualist and you will have no shirkers." All this as though she were lecturing a body of people in dens and fens, destitute of respectability or character. Really this reaches impertinence. It would not be difficult to find thousand women in Boston as womanly in the high sense as Miss Phelps is held to be, who are Spiritualists. Does she herd them with the ignorant and vulgar whom she justly criticises? She says: "Give us something that scholars and devout women can take Here again is the assumption that we have not yet done so—an assumption born the reverent thought of devout women, have been given to the world by Spiritualists, and have had wide reading and rejoiced the souls of the really devout. In many libraries they stand beside her "Gates Ajar." Plain criticism is welcome, but this indiscriminate and unjust depreciation is unworthy the good name which Elizabeth Stuart Phelps has well

On good authority I learn that her grandfather, Rev. Eliakim Phelps, D. D., of Strat-ford, Ct., was a Spiritualist. I have been so informed by those who had the statement from him. I know that he had strange experiences which came to him at his Strat-ford home, unsought and undesired, as such things often do and as mediumship usually

Calvin Stebbins, of Wilbraham, Mass., my uncle, married a sister of the first wife of Dr. Phelps, the grandmother of Miss Phelps, and the two men were close friends for long years. Reading "Men, Women and Ghosts," one of the books written by Miss Phelps, I find there the very incidents told to my uncle by her grandfather as having occurred at his home, and toid me by that uncle soon after-about 1847—the cedar closet, clothes in shape of corpses, the boy tied in a tree, for instance.

No one could have written such books as hers without some knowledge of Spiritualism. She says she is not a Spiritualist. Her right not to be is undoubted, and this article shows such want of comprehension, or of candor, on the subject as to make her posi-tion plain enough. It is to be hoped that she may reach clearer sight and broader view. Detroit, Mich. G. B. STEBBINS.

> For the Religio-Philosophical Journal. SPIRIT MATERIALIZATION.

> > BY PROF. W. H. CHANEY.

I had just read in the Journal of Feb. 5th. the notice copied from the Banner of Light together with the editorial remarks regarding the experience of Wm. R. Tice and his wife with Mrs. Ross, an alleged materializing medium, when I picked up the morning paper and read an account of the detection of this same Mrs. Ross, who had four boys and a little girl concealed to aid in the "show." Presumably this little girl is the same "young miss" seen by Mr. Tice, and the touch of whose fingers was "cold and moist," as would naturally be supposed of a new made body which had not been allowed time to get warm and dry. Now, if Mr. Tice, a man endorsed as "a careful, fair and painstaking observer, always cool and keenly observant, his statements entitled to great consideration," could be so imposed upon, what deception might not be played upon credulous persons who seem incapable of scientific investigation?

Can spirits materialize? I consider this still a mooted question and one that is now injuring the cause of Spiritualism far more than the opposition of its worst enemies. According to the opinions of some of our most deep-thinking scientists, friendly to the cause of Spiritualism (for such men cannot swallow theology), spirit materialization is a contradiction of terms, just as much as to talk about a square circle; and furthermore, that it is a scientific impossibility, just as much as it is to make a self-propelling engine. But I do not propose entering upon a discussion of the subject at this time, my object be-

ing to make some suggestions. that materialization is a fact Admitting there is no denying that the deceivers and unscrupulous scoundrels who go hippodroming through the country have been the means of bringing great reproach on Spiritualism; for since their tricks are exposed as frauds, and materializations seem to be the most marvelous of all manifestations, it is very natural for the public to conclude that all manifestations are of the same kind. Then this conclusion is greatly aided by the fact that in every instance when the alleged spirit has been "grabbed" it has proved to be either the medium or one who belonged to the "show." Furthermore. I have never the "show." Furthermore, I have never heard of a single case of materialization where the proof was any clearer than it has been in favor of the impostors until they get caught. There was Mrs. Bennett, in Boston. the cultured, the esthetic, the Athens of America and hub of the universe, who was so successful in her deceptions that even skeptics were convinced. I never heard of any case of materialization where the proofs were so strong in its favor as in her case, and she was smart enough to keep up the farce until she and her husband (?) made over fifty thousand dollars, chiefly from the aristocracy of that enlightened city. I am glad they were swindled, for they would al low a poor medium, honest and sincere, to starve in their midst while they gave their shekels to a vile impostor. The most unfortunate feature in the case was that scores of mediums, clairvoyants, psychometrists, etc., went to see the Bennett and pronounced the manifestations genuine. Yet now, every one of those mediums, etc., will declare, "I always knew that Mrs. Bennett was a fraud." Probably the same has been the case with Mrs. Ross, for such is human nature. The very worst enemies of Robert Fulton, the men who taught the boys to hoot at him on the street and shout, "Fulton, the fool! Ful-ton, the madman!" were among the first to grasp his hand when he had demonstrated that a ship could be propelled by steam, and joyously exclaim, "I always' said you would

ncceed! Here is another consideration which is great stumbling block. Intelligent Spiritualists who doubt materialization declare that when the time comes, if it ever does, for spirits to materialize and talk with mortals, they will do it in a manner similar to that pursued by Edison, whose discoveries and inventions, marvelous as they have been, are above the suspicion of trickery. Unlike Edison, was Paine, of Worcester, Mass., who pretended to have discovered'a method for making gas from water. Boston was delighted. Capitalists pooled their money and offered the "water-gas man" thirty thousand dollars if he would demonstrate to a Boston chemist and a New York chemist that the gas was actually made from water. I forget the name of the "hub" chemist, but remember that Paine satisfied him, and great was the re-joicing of the capitalists as they punched each other in the ribs and closing one optic, looking as wise as owls. murmured: "I told you so! I told you so!" Then Prof. B. F. Greenough (he was a very dear friend of mine), the New York chemist, made his investigations, when lol a compartment ad-joining the cabinet—beg pardon—a compart-ment connected with the boiler where the water was distilled was discovered, which contained oil. By turning a carefully con-cealed screw the oil would escape into the boiling water and at once materialize-no! I mean the oil would be converted into gas by the heat. The Boston chemist drew water from his own hydrant; carried it there him-self; saw that the boiler was empty and dry; from his own hydrant; carried it there him-self; saw that the boiler was empty and dry; poured in the water; watched it every mo-ment; witnessed the rush of gas through a vendors who are able to sell their toil at low-

him these were test conditions and highly satisfactory. Not so to Prof. Greenough. He had experimented in the same way until satisfied that the process was a scientific impos-sibility. Then, of course, it must be a trick, and unlike the Boston chemist, he gave all his thoughts to discovering the trick. Green-ough was like those who detected the deceptions of the Bennett and Ross; the Boston chemist, like the dupes who believe materialization to be true; and never insult the medium by suspecting fraud and collusion. Another man, the opposite of Edison, is Keeley, who has discovered a way to generate a power so terrific that no machinery can stand it. He stays in his cabinet and is able to materialize such an immense stock of credulity that his dupes put in their money by the tens of thousands. He is too smart to get caught by a "grabber," like "Paine, the water-gas man. Whenever materialization can be demon-

strated as clearly as Morse and Edison bave demonstrated their inventions, then no person will think of resorting to argument to prove it. As it is, we have nothing but the declarations of persons who are believers in the manifestations, and no matter how intelligent they may be in other matters I consider them incompetent to judge in cases where just such manifestations, or even better, have been produced by the hippodromes. Strange that no Spiritualist of scientific attainments, not a believer in materialization, has ever been permitted to witness the phenomena. On the contrary, the showmen are careful to guard their doors against the admission of all such. One of the most notorious of materializing mediums is Mrs. Crindle-Reynolds, who has been "grabbed" many a time when playing the role of ghost, but she still numbers her dupes by the hundred. know something of her antecedents and certainly they are not to her credit. She was the wife of C. P. C:andall, formerly editor of the Statesman, published in Salem, Oregon, where I lived for several years. She was a private medium there nearly twenty years ago, and John Hawkins, a stanch Spiritualist and patron of the JOURNAL, told me that he and his wife caught her tricking in a private circle, in 1872. I have nothing to say against her private character, but consider her public acts fit subjects for criticism. A separation from her husband occurred. He went to Washington and held a clerkship there for many years. She went to California and called herself Mrs. Crindle instead of Crandall. Since then her career has been water-gas man, was caught once and that ended his career, but not so with Mrs. Crindle-Reynolds. She is like Barnum, the more she is caught the larger the patronage she can draw, for as Barnum says, "the American people like to be humbugged." Thirty years ago he published a book showing what a tricky rascal he had been, from stealing ox horns in Connecticut when a boy to building a mermaid, wooly horse, etc., when a man, yet, when next he advertised a humbug, people flocked to him by tens of thousands. So it appears that the more some folks are exposed, the more popular they become, like these two distinguished male and female

showmen. In view of all these, and many more simiualists do believe in materialization that they let the matter rest for a time and keep quiet. No possible good can result from running after deceptive mediums, but great injury has been done. It is useless to argue the point either pro or con, for argument will never convince a skeptic nor dissuade one who is a believer. Besides, these controversies stir up unkind-feelings, often causing those who should be friends to be cold and distant towards each other. Those who believe in materializations can be free to attend circles for that purpose, only have them keep still about it. Publishing reports of a materialization in the Journal accomplishes no good, makes no converts; but it sets Spiritualists to disputing about it, some-times ending in enmity. All who believe can enjoy their beliefs to the fullest extent, and the same with those who disbelieve. But they should let one another alone instead of plucking at each other in imitation of the Boston capitalists who had water gas on the brain.

Corner of Esther and Broadway Streets, New Orleans, La.

> For the Religio-Philosophical Journal, Woman in the State.

Her Influence in the Spheres of Economics and Politics.

BY REV. HEBER NEWTON.

"I lead in the way of righteousness: In the midsl of the path of judgment." (Proverbs 8: 29.)

The noble Hebrew personification of the heavenly wisdom chiefly emphasizes the office of the "Stern daughter of the voice of God" in the practical affairs of earthly society. To the "Eternal Womanly" the seer looked for the inspiration of a true and noble State.

The State's task must be to secure the material basis of a true society; in a prosperous people, producing wealth plentifully and distributing it equitably. Economic questions are inevitably destined to come to the front in a nation where the people are in political power and yet, absolutely or relatively, poor. We are entering the era of the democratization of wealth. How is the influence of woman to tell upon this new

For the present it undoubtedly brings added 'danger to our already sufficiently dangerous complications. She is unfamiliar with social science, and finds little interest in it. The latest report of the Harvard Annex shows that Political Economy stood in the lowest rank among its elective studies.

Ignorance must mother error. Some of these errors are patent. Woman tends to bring down every abstraction into a concrete form. She individualizes a problem which is largely one of economic and social environment, of which she knows and thinks little. She sees the faults of Pat and Bridget, but not the faults of society for the being of such a man or woman. She insists on the hopeless task of making over individuals, with all the general conditions of life against such a reformation.

We can hope for no reconstructed humanity save as we grow a reconstructed industrial and social system. Woman's ignorance in

Ladies in comfortable circumstances enter many fields of industry to compete with their ignorance or prejudice. Books fit for the ment; witnessed the rush of gas through a vendors who are able to sell their toil at low-sell ashelses, poems and discourses worthy pips; applied a match and saw it burn. To er rates, since they do not rely on it for their

living; and thus they doubly lower wages. Pin money is often blood money. We men cannot hope to fathom the mysteries of that feminine accomplishment of shopping, but we can see that the passion for bargains is a serious factor in the competition which beats down wages. Despite of the brilliant sophisms of the gifted woman, who has lately written upon this subject, there is a responsibility for buying as well as for every other act of life. I greatly fear that this gifted authoress has been sitting at the feet of that learned professor of the brazen rule of what social classes do not owe each other, whom she has so mercilesely flaved for his free trade heresies. Back of the greed of the owner of the store is the thoughtlessness of the fair ladies who still teach their poor sis-ters the "Song of the Shirt." There is no known natural law on which you may roll off your own personal responsibility for the bargains that squeeze the life blood out of the fingers of many a respectable widow in this great city. Ruskin has been right here at least in his solemn judgment upon "the women who are at ease" in our society.

As we gain a higher conception of politi-cal economy, it will take on a new and com-manding interest. What a mockery of sci-ence is it to know the secrets of the wealth of an ant hill and the happy loyal toil of a bee hive, while we know not the secret of a prosperous and peaceful society of men and women! The excuse for every other science is that it prepares the way for the science of society.

When woman sees what the dismal science really is, she will verify the fine touch with which Wallock makes Consuelo Burton declare, "Were I the general public I would think about nothing else. I would shut up all my books on religion, and until I felt at rest about this subject I would never open one of them again."

As woman gains this enthusiasm of hu-manity it shall be sung by the angels,—"The old order changeth." Her tendency to indi-vidualize everything will correct the masculine disposition to mass employes into a mere force of "hands," and to treat them as though they were not so many veritable fellow human beings. Her natural sympathy with her own sex and with childhood will dispose her to ponder with greater serious-ness than man gives to it the alarming increase of woman and child labor in the various fields of industry. As she once mastered man's forcefulness and spiritualized it, inspiring in him the ambition to right the disa public one, and I need not dwell upon it. orders of earth, in the holy name of Justice, Any person in doubt about my statements can have them verified by writing to Mr. Hawkins, who was still living in Salem last September, when I left there. Paine, the shall vow itself to public ends in a lofty enthusiasm of humanity. To meet such a new knighthood there may be a movement from the humbler walks of life, inspired also by woman, with her own charming quality of loyalty and, to the true leader of labor will renew its well-nigh lost loyal service.

The dangers of woman's influence in the sphere of politics are being sufficiently emphasized at present. They are real enough to lead us to make haste slowly towards the inevitable goal, the extension of the suffrage to a full half of our people, through the successive steps by which the more thoughtful women will first enter upon this duty. With or without the suffrage, there are certain di-rections in which we may fairly expect wom-an's interest in public affairs to tell for clear the greatest danger, the danger of precipitating the ongoing social evolution into a political revolution of using political power to establish a State socialism, in lieu of slowly working towards whatever is true in the socialistic ideal. As Mill says: "Woman never runs wild after an abstraction."

Woman will hold man to the "made ground" of civilization. She will put the strongest brake on the progress of the masculine idealist. Her vote will be cast solid against eco-nomic "cranks." When her sphere is led out of the narrow domestic circle into the larger circles of society, she will carry over into the State the unselfishness which now blesses and saves the home. Then we may expect an era of real public spirit. Stepniek has shown us the sublime enthusiasm of selfsacrifice with which woman rises to the sense of citizenship in Russia. That spirit our favored land may see in more peaceful forms, and then for the first time a true State will rear itself upon the earth. Woman's voice will be lifted resolutely against that crowning barbarism of civilization-war. She who suffers most from its horrors, whose whole nature revolts against such a crime, whose very physical feebleness indisposes her to the brutal arbitrament of the sword, will use her new found power to end this folly and wickedness, under which Europe groans to day.

Man has fashioned the true form for the State, in our free, self-governing Democracy. Let woman breathe within it the true spirit, and we shall see the city of God coming down out of heaven upon earth.

For the Religio-Philosophical Journal. A FAMILY CIRCLE IN GERMANY.

BY DR. G. BLŒDE.

In a former article on the "Progress of Modern Spiritualism" in Germany, I reported some facts proving this progress a practical as well as a theoretical one. Remarkable incidents were referred to, which show the existence of private and family circles in the "land of the thinkers," in which mediums are developed and manifestations occur bearing the stamp of genuine spirit agency, while at the same time the history and philosophy of Spiritualism are cultivated in the press by ably conducted periodicals in the popular as well as philosophical style, as the Spiritualistische Blatter, edited by Dr. Cyriax, in Leipzic; the Psychische Studien, published by the Russian councilor, Alex. de Aksakow, and the more recent Sphinx, devoted to the elucidation of the mystic faculties of man on the basis of Monism. The importance of these facts can scarcely be overrated, as they prove that our great doctrine has stepped out of the shoes of infancy, and has taken root as well in the lower strata of the people as in the middle and so-called "higher" classes, which used to boast of their crude materialism and their unbelief in anything spiritual. As the most cheerful and promising sign of a better time coming, we regard the spread of practical Spiritualism (Spiritism) on the sacred ground of the family, here and in the old countries, with a success which equals the most astounding pub-lic demonstrations of spirit-craft. If we possessed any means of ascertaining the number economics makes her thoughtless, where "evil of the private and family reunions, devoted is wrought by want of thought as well as by to invite and cultivate intercourse with the want of will."

Spirit-world, even the boldest scoffers at this epidemic craze and hallucination of the "epidemic craze and natificination of the 19th century," would be astounded by its healthy growth, and shake their wise heads in dismay. As it is we must be satisfied with occasional glimpses behind the veil of domestic privacy, which reveal invisible but steady growth of spiritual practice, affirm-

ing the fact in the history of manking, that the greatest of the revolutionizing, life-giving truths, have their time of incubation, their epoch of underground growth like the nourishing seeds and the germs of animal life, until, matured in the darkness, they spring up like giants and rush to fulfill their mis-

We met with an example of a highly successful family circle in the June number, 1886, of the Sphinz. It is a report of facts compiled from private letters of the head of a family of culture, as the editor says, a well-known lawyer, whose reliability and judgment is beyond any doubt. His circle, a family circle in the strictest sense of the word, could be called "the ideal family circle," as he describes it himself:
"My spiritistic circle is my family, consist-

ing beside myself of my wife, my daughterand my son Carl, who is a student of law and at the same time a soldier. I myself am a practitioner of law. We four persons are in perfect mental and physical health, and according to the demands of the present culture, may in all respects be considered as normal men.

"Born as Catholics we were, until two years ago, atheists and materialists of the most careless sort dyed in the wool. We then be-came acquainted with spiritistic manifestations, through the writings of Allan Kardec and ventured on experiments of our own. To my astonishment the mediumship of my son became at once apparent. I then proceeded on the directions of Kardec, and in the course of a year and a half, we obtained most all the phenomena he describes, except materialization. The means of the mediumistic communications we received were: (1) movements of the table, (2) psychographic writing of the medium, (3) direct spirit writing. (4) speaking of the medium, in trance."

The head of the circle then describes the table and its movements (tipping, beating time to a melody, rising from the floor, answering to the alphabet, etc.), all of which do not differ from the well-known phenome-na observed by all who have had sittings

with a strong physical medium.

The direct (independent) writing was first done on slates, but as they kept a regular diary and wished to preserve all the documents, they resorted to some other method of receiving the direct writing, which as it may be found practical by others, I will give in the father's own words:

"Because we could not well take new slates for every new writing. I made the successful experiment of fixing sheets of paper on a little square board. If such a sheet is covered with writing, it can easily be detached and substituted by another. We found it superfluous, as Kardec already says, to put any slate or other pencil near the slate or paper. The stuff they used for the purpose of writing without our aid, seems to be graphites. When the writing is in progress we mostly, but not always, hear the noise.

Direct writing as a rule with us requires a dark scance, although exceptionally, we have obtained slate writing if the medium held the slate under the table. Usually the slate or the board is held by my son; but occasionally we obtained writing while it was lying unfouched upon the table. At first we even got some words written on the top of the table, or on scraps of paper, or in an album not lying on the table. One time we were told to take off three sheets from a layer of paper, which had been laid on the table clean and untouched; upon the fourth sheet we found the writing. At another occasion we were directed to look for such in a port-folio on the desk, etc.

"The handwriting of these direct writings has not the least similarity with that of any of the four members of the family circle; as also the style, the manner of expression and the poetical flight of them is foreign to all of us. It is memorable, however, that those writings in every particular bear the characteristics of a deceased young lady of noble-character and thorough culture, as the letters from her hand in my possession would prove. Moreover the intelligence which manifests itself in our sittings, asserts to be the

spirit' of that lady. "If the spirits wish to speak through my son, we have agreed about a sign, consisting in tipping the table twelve times. I have then to stretch out both hands towards him, which causes him to fall into a state of perfect unconsciousness (ecstasy, trance). The invisibles then talk through him, and when they have finished, I usually have to rouse him by blowing at him.

"I have to mention particularly the complete futility of our will in regard to all of these manifestations, for which we have to wait patiently. This, however, is not owing to a want of power, for we need never wait for physical manifestations as soon as the circle is formed; but what is offered to us is entirely independent of our will. We are even given the day and hour for a sitting. although in this concessions are willingly made to the demands of our private life. At any other time than the appointed seances, we have not to count upon any manifesta-tions; and likewise it is also impossible to me to impress my son by any mesmeric ma-nipulations without the sitting of the family circle. Without him, as he is the only medium, no manifestations whatever occur."

The reporter adds, that, as they operate within the strictest limits of the family, they have long ceased to apply any of the so-called "tests," as tying, etc., as any suspicion of one mystifying the other would be abourd.

These more general remarks of the head of that remarkable family circle, which, as no unprejudiced reader will deny bear the stamp of truthfulness, and are full of interest and useful hints, are followed by the narrative of the special occurrences at some of the seances. It is highly romantic, confirming the saying, that "truth is stranger than fiction." The narrative, of which I will give the essentials in a condensed form in my next, is compiled from the diary which is being kept by the daughter.

### Apparitions of the Bead.

Prof. Barrett of the English Psychical Reearch Society, states that: "It has been demonstrated almost as certainly as has been the law of gravitation, that scores of cases have occurred where some persons in one town, have, at a certain hour or minute, seen the figure of a friend fit across the room, and have afterwards discovered that at that very hour and minute the friend breathed his last in a distant town, or, may be, in a foreign country. Now these cases are inexplicable

by any formula of science, yet that they have happened is scientifically proved."

Notwithstanding the good intentions of some of the members of that society, its general conduct has been so unfair in its investigations that Stainton Moses, the vicepresident, has felt it to be his duty to resign and withdraw. The truth is, the pioneers in philosophy can expect no cordial co-operation and no real justice from their oldtime opponents. The American Psychic Research Society is far behind the English.—Buchanan's Journal of Man.

# Woman and the Kousehold

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

### BLUESKIES.

Sad twilight trails her heavy clouds Into the night. One sullen zone Of mist, in nearer circling shrouds Sweeps out the hills our love has known. Cold blasts go sobbing overhead,
When hark! the west wind's herald cries,
And, by his sweet persuasion led,
Behold one far faint sparkle speal
Thro' fifted mists. I keep glad eyes, Dieam happy things. Above are spread

Life, eager heart of mine, is storm; Thou caust not part the lowering years, Closer and deeper phantoms form,

Thy near horizon veils in tears.

The world drifts from thy yearning sight,
But hark! what free wind hither flies, Singing of strange, unseen delight!
A star shines in the death-wrack's flight!
Dream thou of morn and Paradise; Over thy grave shall watch to-night

Blue skies!

-Helen H. Butler.

Mrs. Ida Noyes Beaver edits the W. C. T. U department of the Dayton, O., Daily Herald. Miss Linda R. Richards, late superintendent of the training school for nurses of the Boston City Hospital, is going to Japan for diveyears, to establish and conduct a similar institution in Tokio.

A Home for Freed Women Slaves was open-ed in Cairo, in January, last year, under the charge of an English lady. One hundred and sixty-eight females have been received into the home. Many of them are Abyssinian girls, smuggled into the country by Musselman pilgrims returning from Mecca. Some have been provided with situations as servants in the houses of Christian Syrians or Copts; others are attending Miss Whately's Mission

Mrs. M. B. Carse, president of the Chicago W. C. T. U., has recently had the offer from a wealthy Chicagoan of ground on which to build an Industrial Home for erring women. She was the founder of the Signal (now Union Signal) is president of the Chicago Foundlings' Home, and has now on foot the enter-prise of building a National W. C. T. U. head-quarters with publishing house, public hall and all necessary offices for the immese business transacted by the National Union.

Miss Jeannette D. Baldwin of Moore's Hill, Indiana, who invented and patented a "back rest" to be attached to piano stools, has organized a company and engaged in the man-ufacture of her invention at Cincinnati. The "Baldwin Back Rest" is constructed according to hygienic principles, and supports the back exactly at the point where the most important nerves enter the spine, removing all strain from this part of the body, and preventing the peculiar weaknesses in women arising from sitting for hours without' support for the back. It can be attached to any piano, organ; or office stool, and is readily

The W. C. T. U. of Washington, D. C., has opened a Help Mission in that city. Such places of refuge for the unfortunate are being established in all large cities, and are the out-come of the social purity movement begun come of the social purity movement begin by the national union over a year ago. In this connection it may be stated that the Woman's Temperance Publication Committee declared a dividend of five per cent. to be read to all stockholders at the annual meet. paid to all stockholders at the annual meeting. It is the first instance in the world where a temperance organization has declared a dividend, and the only one entirely composed of women. There must be some controlling voices in it who have a knowledge of business methods.

The people of Yonkers, N.Y., are greatly pleased with their new postmistress, Miss Lillian C. Keyes. Her father died two days after his appointment to the office, and the position was at once secured for the daughter by the leading citizens of that flourishing town. She is a bright young woman of twenty-four, well educated and refined. The place pays two thousand six hundred dollars a year, and Miss Keyes has the appointment of five

## WOMAN SUFFRAGE.

The annual meeting of the Woman's National Suffrage Convention, which met in Washington late in January, was the most interesting and successful ever held in that city. Mrs. Spofford, wife of the proprietor of the Riggs House, invites the members to make that kotel their headquarters, and is herself the treasurer of the association. The public exercises were held in the largest church in the city, which was uncomforta-bly packed most of the time. Speeches were made by the President, Susan B. Anthony, by Madame Neyman of New York, Mrs. Zerelda G. Wallace of Ind., Mrs. Henrietta R. Shattuck of Mass., Caroline Gilkey Rogers, and others, which excited great enthusiasm.

It was during the meeting that the bill for woman suffrage came up in the Senate and was defeated by a vote of sixteen to thirtyfour. The feeling in favor of it has changed so much during the last four years, that the friends of the measure are greatly encouraged in regard to its speedy adoption.

On February 10th a reception was given to Mrs. May Wright Sewell of Indianapolis, who has so long and so favorably been known as a friend of the higher education of girls and of woman suffrage, in the parlors of Park Avenue Hotel. The rooms were filled with a brilliant assemblage of some of the leading men and women of the city, including judges, lawyers, physicians and clergymen, and women eminent in professional, literary and reformatory work, some two hundred in number. Such a company, assembled for such a purpose, would have been impossible ten years ago. Short addresses were made by Mrs. Sewell and by Mrs. M, L. Thomas, president of Sorosis.

Mr. H. P. Mitchell of St. Louis, who is one of the best informed men in the country upon labor statistics, announces as follows in regard to women's employments:

"The number of women engaged in other than household occupations in the United States, is probably much larger than is generally supposed, and its ever-growing proportion, both from natural increase of population and the continued crowding of the great army still seeking employment into new channels not before appropriated by wo men, may well create a desire to be better informed as to their numbers and the conditions under which they perform their daily labor. The National Bureau of Education tories of various kinds; while 530,000 in the laundries of our country insisted that the 'Chinese must go;' 280,000 are milliners, and 200,000 find employment as dress-makers; 60,000 earn their bread in the tailor shops, and 590,000 are saleswomen, teachers, telegraph operators, type-writers, book-keepers, type-setters and nurses, and many other occupations find small numbers a livelihood. There are, in round numbers, two thousand five hundred women physicians in the United States. The conditions under which these 3,000,000 perform their daily labor are exceedingly varied, for while many employers pay due regard to their health and comfort, many others give heed to nothing but the profit to be made; and, although some classes of women's labor are honorable exceptions, the majority are shamefully treated and miserably paid, and it is to be hoped that a thorough ventilation of the subject by the bureau will result in benefiting the working women of our land, for surely the opportunity is there."

Every honest person must admit that it is injustice not to allow representation to labor. These 3,000,000 have no voice whatever in making the laws under which they live. There are many abuses to be reformed, which women will do away with, when they have the power, many laws which discriminate unjustly against those which demand a change.

### A FEW BOOKS.

To the Filter of the Religio-Philosophical Journal:

A year or two ago, away-down in the wilds of New Mexico I came across a small volume printed in Lôvell's Library, entitled "Beyond the Sunrise." Suspecting from the title that the contents might be something out of the course of the ordinary light literature, I bought the book and took it to my room. It proved a most delightful surryise: a story of proved a most delightful surprise; a story of the spiritual experiences of two travelers told in a style and manner which could only come from the head and heart of a refined cultured woman. The book was anonymous, but one could not help tracing in its pages the hand of one who has been led into the light of the higher philosophy of life through great suffering and sorrow; but out of which she had arisen with the soul of an angel.

The author's account of the social gather ing of the three or four chosen spirits, and the exchange of sentiments, thoughts and feelings, reminded me of the long, long ago when those two lovely women, Alice and Phebe Cary, held their Sunday afternoon receptions in New York. I have commended this book to all of my friends and circulated many copies besides. All who have read it. speak of it in the same terms of unfailing pleasure. It is a source of consolation to the distressed and of light and hope to the doubtful and the despairing; a gem in the litera-ture of the new philosophy which every spir-

itually minded person should read.
Some years since I picked up at a second hand book store in New York a volume entitled. "The Celestial Telegraph or the Secrets of the Life to come Revealed through Magof the Life to come Revealed through Magnetism," by L. Alphonse Cahagnet, This book was published about 1850-1, translated into English and printed in New York in 1851. The occurrences narrated were, therefore, prior in point of time to the public demonstrations of Spiritualism in America. The title page states that "the existence, the form and the occupation of the soul after its sepaconversation, etc., with proof of their exist-ence in the spiritual world." The author in his preface says: "This work will offer you the proof of a better world than ours, wherein you will live after having left your body in this. I am about to prove to you that your relations, your friends therein, await you with impatience; that you can, although on this globe, enter into communication with them, speak to them and obtain from them

the information you deem fit." Full accounts are given of the experiments with the author's sensitive subjects, who became clairvoyant under his magnetic power, and in that state disclosed many of the facts of Spiritualism as we now understand them. Numbers of spirits were identified—names. ages, dates of birth and death given. Many principles of the true philosophy of life, the nature of the Spirit-world and its inhabitants, and other matters with which we are now familiar were stated as solemn truths. The existence of the theological heaven and hell were denied; evolution and progressive life were taught as fixed and established principles: This volume is interesting from the fact that it was among the first of the public expositions of the truths of the spir-

itual philosophy. A volume from the pen of E. D. Babbit, entitled "Religion," deserves something more than this cursory notice. It is a work of depth and real merit. Man is ever striving after an appreciable conception of the Deity to know something of God. It is one of Spencer's unknowable problems, that the finite cannot comprehend the Infinite; but the author of this work has so defined the Supreme Power of the universe, that we at least get an intelligible idea of its existence, its location, and even its methods in the creation of worlds. With man, the author deals in the last and highest known analysis. It is demonstrated that the human spirit so advances and grows in knowledge, wisdom and power that it finally becomes a creative cause, and performs its part in the making and government of planets. I once conversed with a man who said he lived on earth six thousand years before Moses. I asked this man what he knew of God. He replied that he saw a sea of human heads, a mass of united harmonious thought, the wisdom and power of which were beyond all mortal conception. "This," he said, "seems to me to be God. It is God." Mr. Babbit confirms this idea in his description of the progress of the human spirit in that life which lies beyond the confines of the earth; not that men become gods. but they approach and share in the power of the Infinite. This volume is of great interest, and is well worthy of careful study. It furnishes much light on many occult sub-

BOOK REVIEWS.

GRO. A. SHUFELDT.

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

HOW HE LOST HER: Or, True Love Never Buns Smooth. By Jonathan Barrett. New York: G. W. Dillingham. Chicago: A. C. McClurg & Co. Price,

and Labor have recognized this, and are preparing to make an exhaustive investigation of this subject during the ensuing year. A careful estimate places the total number of women that were employed on July 1st, 1886, at 3,000,000, and of these 600,000 are agricultural laborers, mainly in the cotton fields of the South; 640,000 are employed in manufactural subject that the second property is a decidedly amusing and entertaining novel, and something new in its line, being written by Mr. Barrett, a Civil Engineer. It depicts country life and count

PHILOSOPHICAL REALISM. By Wm. Icrin Gill. This is the title of a book recently from the pen of Wm. Icrin Gill, of Boston, and it is also the name of a new philosophy of which the author is the founder, and which is stated and briefly expounded in the small volume, that is a "miniature of a larger

Philosophical Realism commands the attention of the devout thinker as a "distinct contribution to philosophy," that has no "affinity with skepticism," while it ignores none of the facts of modern science. Comprehensive in view, its author says in true eclectic spirit, "that he is indebted to all thinkers who have gone before him, both the known and (the to have gone before him, both the known and (the to to him) great unknown;" yet in object and method and conclusion, it is original and positive. "Eclecticism is not philosophy." While a sublime unity is the aim of Philosophical Realism, nothing is assumed on this question or on any other, and it is, therefore, thoroughly rational; "but it easily proves the unity of the universe by holding steadily to the oft-admitted and expounded doctrine that all known phenomena are subjective states," "which is the common ground of modern psychology." As the fixed purpose of this new philosophy is to "Cover all facts and be consistent," it is to be expected that it is evolutionistic. But it exalts the iniverse by making it "spiritual"—"the lower and preliminary modes of a speing capable of evolving the highest spiritual agency." It is not objectively but subjectively evolutionistic, and here over this issue on the field of philosophy must be fought the battle between science and religion until a treaty of peace is signed in favor of Christianity. The Christian religion can favor of Christianity. The Christian religion can never accept objective evolution with the philosophy consequent upon its deductions, nor can science while it holds objective evolution, consistently embrace Christianity, all the keemic theists to the contrary, notwithstanding. Philosophical Realism is, of course, idealistic, but here, too, it is purely subjective and monistic, and avoids the inconsistencies of Berkeley's dualism and non-egoism and the strange contradictions of the German idealists, "I hold that the material universe," says the author, "is egoistic but I do not postulate that, but verify it scientifically an experience or ressume that it has been done as an experience, or assume that it has been done by others. I'do not, however, affirm that this uni-verse is an illusion without objective reality—just

the contrary."
While the dogma is rejected, that "the existence of God is the common postulate of all religion and philosophy," the existence of God is proved, and he is not the God-almighty of kosmic theism, a mere natural force, but the God of Jesus and of Paul. Its distinction between creation and evolution is one which if made by scientists and theologians would save much confusion and turning and twisting; and its chapters on etiology and teleology will prove a mighty help in the study of miracles, and lift the vely of mystery from the face of psychical phenomena witnessed to-day in metaphysical healing.

The value of such a bookas Philosophical Realism cannot be estimated by reading a brief review like this. The work itself must be studied, and the writ-er must content himself by calling from its tempt-

ing pages one more passage, and close:
"There are numerous and indubitable proofs that the mind often has knowledges which do not come through any organic media. Clairvoyance and clairandience and trance perceptions are proofs of this. Things are seen and heard at distances of time and place, and the soul can give us organic explanation of its knowledge. Cases of this kind are so numbers and alcohold wall of tested and the point. merous and clear and well attested, and the points in which they are found are so accessible, that it were superfluous here to give examples and proofs. It is enough to refer to them, and especially to such publications as those of the London Society for Psychical Research, the London journal, Light, the American journals, and the Religio-Philosophic-Al Journal, of Chicago.

Daniel Ambrase has been advertising in our col-umns for some time a book entitled. Poultry for the Market and Poultry for Prefit," containing twelve articles by Fanny Field, the ablest and most practi-

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Among the writers already engaged to contribute to the columns of Ten Open Court are these here given:

James Parton, Geo. Jacob Holyoake, Fred. May Holland, Minot J. Savage, Eli**z**abeth C. Stanton, Anna Garlin Spencer Anna Garm Sprace
Edwin D. Meas,
William J. Potter
B. W. Ball,
Chas. D. B. Mills,
Allen Pringle,
Rewland Connor, W. D. Gunning. Edmund Montgomery,

Moneure D. Conway, Wm. M. Salter, John W. Chadwick. Ednah D. Chaney. Paul Carus, ram Carms, George Hes, W. Sienne Kennedy, W. H. Spencer, Hudson Tuttle, Kones Clark, Lewis G. Janes, Theodoro Stantes, Folis I. Garald Felix L. Oswald, Thomas Davidson.

Among these from whem we have good reasons for expecting contributions, is the distinguished philologist and entential scholar, Prof. Max Muller; and we have the statement of one of his personal friends, that Ernest Renan will probably encourage us by articles from his pen.

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of The Open Court, in which will also be printed eccasionally, during the year, lectures given by Prof. Felix Adler before his Seciety for Ethical Culture. The Open Court will be published on the 1st and 15th of each month, commencing in February.

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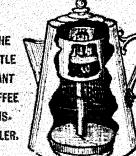
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a gunninty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the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

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

CHICAGO, LLL., Saturday, February 26, 1887.

### J. B. Lovell—Flippancy on Spiritualism

In the Atlantic Monthly for this month is a poem by James Ruscoll Lowell. It is propor that the managers of magazines should prize articles from eminent men, not only because their writings are expected to be of intrincic merit, but because they add to the popularity of the magazine in a proper and natural way. But fitness and real worth should be the first considerations. If the critic of the Atlantic Monthly, for instancethe person who decides what shall or shall not be published—could see all contributions in total ignorance of their authorship, it might make a difference in the contents of even so ably managed a monthly as is the

Lowell is a writer who has fine command of language, large experience with both men and books, and in some great reforms, and who has written posms and prose articles of great merit and lasting influence. A deep earnestness, opining into a prophetic clearness of been able to have spent from \$30,000 to \$60. sight, marks his grand poem in the marter days of the anti-slavery movement, "The Crisis." in which he says:

"Once to every man and nation, comes the moment to decide: In the strife of truth with falsehood, for the good or

But this last production is of quite a differout charcter. It deals with modern thought. theology and reforms, in a way so uncertain as not to suit or satisfy skeptics or believers. yet to be disheartening to the reformer while annoying to the rigid conservative. Here is a specimen:

.....I might as well Ohey the meeting-house's bell And listen while Old Hundred pours Forth through the summer opened doors From old and young. I hear it yet, Swelled by bass-viol and clarinet While the gray minister with face Radiant let loose his noble bass. If heaven it reached not, yet its roll Waked all the echoes of the soul, . And in it many a life found wings To soar away from sordid things. Church gone, and singers, too, the song Sings to me voiceless all night long, Till my soul beckons me afar, Glowing and trembling like a star. With my worn strings achieve as much?"

This puts one back to old Paritanism as the best thing, for it fails to note the narrowness of those old ways, while it tells of what was pleasant in them: It lacks the moral discrimination of Emerson, who so finely told of his love for jertain old forms and thoughts and also of his want of satisfaction in them, when he said: °

"I love a church, I love a cowl, I love a prophet of the soul, Yet not for all his faith can see, Would I the good old Bishop he."

Here is an indiscriminate blow at old creeds in direct contradiction to the praise of the old meeting house:

> There as I hopeless watch and wait The last life-crushing coil of Fate

......proving that the title deeds, Once all sufficient for men's needs, Are pallimpaests that scarce disgular The tracing of still earlier lies Themselves as surely written o'er An older fib erased before."

This hopeless yerse makes the old faith a sham, and sends the reader into agnostic fog far from Paritanism or from any spiritual light or life.

Is this the Lowell who spoke such clear and strong words in his earlier days? Must we think those days were his best? For Spiritualism. for the sacred and beautiful experiences of gifted men and women, his peers in culture and capacity—he has this weak fling:

... "Nothing dances any more. Nothing? Ah, yes, our tables do. Drumming the Old One's own tattoo, And, if the oracles be dumb, Have we not mediums? Why be glum? Ply thither? Why the very air

Is full of hindrance and despair!" Criticisms on this vapid rhyme are needless. He has hurt himself more than the charpest words could hurt him. No eminence

The Sales of Chicago

sacred; and Lowell's life on earth may last until he sees and feels this.

The Lowell home is in Cambridge, and he holds honored and intimate relations with Harvard University. All the public attention ever paid to Spiritualism by that university, has been the unfair and shameful action of certain of its professors toward F. L. H. Willis, and in the Dr. Gardner investigation case. Is there something in the Harvard air that deadens the soul and stultifies manhood?

Theodore Parker once said, in view of collegiato hunkerism: "The Egyptians took four days to mummyize a dead body. We take four years [in college] to mummyize a living coul." Education of any right kind is excellent, but if schools only cram mummyized couls with dead languages, and neglect the humanities, and sneer at spiritual realities, the cowboy is better than the college boy.

Thomas W. Higginson took some open intorest in Spiritualism thirty years ago. Of late he has hardly been heard from, but his latest word on the subject is to report "no progress in thirty years," so far as he knows, -showing clearly that he knows very little of the matter. He was a strong and decided advocate of woman-suffrage, but his last word on that question, an article in The Forum, is weak and unstable. At a late Boston meeting of the Massachusetts Woman Suffrage Association, William Lloyd Garrison, the son of the anti-slavery pioneer, criticised Mr. Higginson's unstable position in a speech which had the moral insight and force of his father's speeches in the old reform days.

Cambridge is the present home of Mr. Higgingon. Has its atmosphere enervated the goul of this scholar and writer also?

Must we despair of Harvard and like colleges, and try for a new university where what is held as fine culture and ripe scholarship does not dwarf the soul and deaden the heart? To know and to use the good of the past in making the present better is wisdom; to glorify the past and fail to appreciate the present is to look backward instead of forward in walking-a sure way to misstep and

It is a strange and blind misstep for Low ell and Higginson, reared in the atmosphere of university culture, to feel and know so little of Spiritualism. The flippant ridicule which Lowell bestows on this great and growing truth of spirit-presence, will hurt him more than he dreams of.

## Mind in Nature No More.

With the February issue. Mind in Nature expired after two years of honorable and use ful life. It had a long list of eminent contributors, was edited with vigor and intelligence, attracted wide attention and did good work. Unfortunately for the publisher, it did not draw to it a sufficient patronage t warrant further outlay on his part. Had he 000 in continuing its publication and strengthening its grip on the public it would eventually have brought in a fair revenue above current expenses. Timid religionists handled it gingerly and with fear lest in some way it might weaken their faith in theories established by ignorant men from one thousand to four thousand years ago. Radical thinkers had already passed beyond its chosen field and regarded it as too conservative and timid. It was not sufficiently scientific in the technical sense of the word to appeal to trained scientists, yet it essayed a realm where there is plenty of room and a stupendous work to be done, and that, for a host of people, must be wrought along the line it traveled. But until this host is not only ready to listen, as is now the case, but to pay for instruction, the philanthropic and public spirited publisher will have to wait.

J. F. Snipes of New York City, writes: "1 appreciate the complete exposition of Mrs. Ross, and now comes the latest-another one. who was fully endorsed by the good-natured gullibles, Mrs. Wells, lately championed by H. J. Newton, at whose house Mr. Tice was fortunate enough to prevent her written endorsoment by the circle and the First Society, by entering half of the cabinet, taking the chair of the 'medium,' who was in the adjoining half (tacks removed), leaving her shoes and stockings, etc.; behind, which Mr. Tice threw out as a hint of the situation. This is the lady to whom I referred in my last note to the Journal, as personating recognized babies and others, at which time I warned her of future exposure. So you see the late strong editorial a la Ross was timely, and just to all such 'damnable' business We have just discovered a little genius at 199 West 10th Street, Miss Edith Mason, only twelve years old, who is an orphan, a medium, and a very mature and sympathetic balladist. She supports herself with her talent as vocalist and elocutionist, with some difficulty, because of the action of the Society for Prevention of Cruelty to Children. In her case they are guilty of cruelty themselves. With her uncommon ability, modesty and mediumship, she deserves the kind attention of the Spiritualist public."

Miss Augusta Klumpke has entered upon her duties at Lourcine Hospital; she treats patients for special diseases of the most repulsive character. Miss Klumpke is the first fémale ever received as interne in France, a fact that medical students have hailed as the accomplishment of a veritable revolution. Fetes and banquete were organized to celebrate the occasion, but Miss Klumpke modestly declined all proffered festivities. She wears a quiet gray dress, and with a pleasant smile goes about her work attending patients of name or fame can justify, or make decent, | and making careful and successful diagnoses

such flippant ridicule of what millions hold of their cases. Dr. Balzer, speaking of her, says: "Miss Augusta'is one of the hardest working of the young medical assistants in the hospital. She has a thoroughly scientific mind. She has passed all her examinations before the professors of the faculty with marked success, and her thesis obtained the notes blen and tres blen, which are very rarely given. She is only 28 years old, and many of her male colleagues are several years older; but Miss Augusta is quite competent to hold her own with them all. Her example will soon be followed by French women, and in two years we may have twenty female internes."

### 'In Memoriam.

We have to announce that our friend and brother. Mr. Jacob Martin, of Cairo, this State, passed on to the higher life on the 16th inst., at the age of about fifty one years. He was one of the foremest business men of the city, and for a long time had been the principal manager of the Hallidays, the leading business firm there. He had been declining for about two years with tubercular consumption. It is believed that his life was greatly prolonged by the assiduous attentions of his devoted wife. He has been a confirmed Spiritualist for some fifteen years or more, and has boldly caused his light to shine into the darkness around. He lived the life he believed, and was a superior type of energy, integrity and helpfulness. He leaves a wife, daughter and infant granddaughter, two other children having preceded him to the land of souls. He died as he had lived, trusting to his knowledge as well as his belief in the higher life and its better conditions, and fearlessly,—yea, gladly passed on. As he stood at the door-way, he said to the dear ones. "I will still be with you; let no badge of mourning be worn, and let my gospel be preached to those who shall assemble at my funeral."

Judge E. S. Holbrook, of Chicago, upon request, officiated. On his return he stated that at the place and hour appointed, Friday the 17th, at 1 P. M., at the house, a commodious residence, there was a very full attendance, and as was proposed, after adverting briefly to the many manly qualities of the deceased, he spoke at length of the truths and beauties of Spiritualism. There was also good, appropriate music at the opening and at the close.

The Judge also states an incident that has since occurred, which is worthy of mention. one of the beautiful evidences of a happy immortality, and is thus told by him:

Soon after returning home I called upon Mrs. Ahrens, my near neighbor. She is one of our best mediums, but like many of them, is in delicate health and can illy endure spirit control, especially if coming with the burdens of the death-struggle still upon them. It seems she was an acquaintance with the Martin family in former years, and earlier studies; but all this was unknown to me till then. While discoursing of these things, she was suddenly attacked with a fit of coughing, and it continued for some time. I was puzzled and almost alarmed. At length thought of spirit control, and questioned, if Mr. Martin. There was immediate recognition. He requested me to write immediately to his dear ones at home, for himself and his two children with him, giving proofs of identity, and such messages of love as would be natural, and as we may say, such as are usual on such occasions, —one of which was," Say I am not dead, it is only the body that decays. Write and say that you are a witness, and this I have done.

Mrs. Martin writes as follows in reference to her husband's last moments:

My dear husband died firm in the faith epeaking often of the happiness he expected in the next life, and of the dear little children we have there awaiting him. Sometimes he caught glimpses of spirit friends. and of the other world, and lay with open eyes telling me of their unspeakable beauty. Holding my hands in his, he would ask if I, too, could not see them. I never knew a purer spirit and life than his, and never saw so tranquil and patient a death. He often smilingly said: "When you want to cross the river, I'll be at the ferry." He forbade me wearing mourning for him, as he thinks it vain and unhealthy custom. He directed all the details of his own funeral and did so as calmly as he could have done for any one

The first number of The Open Court (B. F. Underwood editor and manager) has come to hand. It will be published fortnightly. The special contributions are as follows: "Society and the Individual," by Wm. J. Potter; "The Need for Free Thought Education," by Thos. Davidson; "Katzenjammer," by W. D. Gunning: "King Voitaire," by Frederick May Holland; "Monism in Modern Philosophy, and the Agnostic Attitude of Mind," by Edward Montgomery; "The Two Hemispheres," by B. W. Ball; "Ethnological Studies," by Theodore Stanton. These are followed by editorials, essays, discussions, correspondence, book notices and miscellaneous matter. The Open Court presents a neat typographical appearance, and its articles cannot fail to interest and instruct. Terms \$3.00 per year. Aldress B. F. Underwood, P. O. Drawer F Chicago.

J. B. Cummings, of San Francisco, Cal. writes: "Mrs. Mand E. Lord has left for the East, after three or four weeks of great success here. She gave general satisfaction to large audiences, and to crowds who attended her private scances for tests. Mr. John Slater was suddenly called East by the sickness of his mother, when he was in the midst of a most successful series of meetings, in which he gave many remarkable tests of spirit identity. Mrs. E. L. Watson continues to deliver powerful and effective lectures to large audiences at her meetings; Miss E. Beresford Joy's excellent singing is a prominent feature. Mrs. J. Anson Shepard has spoken several times to large and appreciative audiences."

### GENERAL ITEMS.

Mr. Bundy has gone East, where he will remain a few days. He is at present in Brooklyn, N. Y.

Mrs. Isa Wilson-Porter is now located at 218 W. Washington Street.

Mrs. Mand E. Lord and daughter have arrived in this city, on their way from Call-

The second number of Lady Caithness now monthly L'Aurora, published in Paris, is at hand and furnishes a varied table of contents.

Mr. E. W. Wallis, of England, has been doing some excellent work in answering the tirades of abuse against Spiritualism by Rev. l'. Asheroft.

Dr. E. W. H. Beck of Delphi, Ind., writes: 'I find Dr. Watson's 'Religion of Spiritualism' the best book to circulate for good results, of all books in our literature."

Mr. Carl Botsford, a talented young lawyer, and a graduate of Yale College, has been appointed editor of The Democrat, published at Elgin, Illinois, by the publishing company owning the paper. The JOURNAL welcomes Mr. Botsford to the editorial ranks and prediets for him a successful career.

Composite Photography, the curious process by which is produced the average of an indefinite number of portraits, will be described by Prof. John T. Stoddard, of Smith College for Women, in the next Century. The illustrations, which have a weird fascination, include composites of the classes of '83, '84, and '86, and a co-composite of these three.

Mr. and Mrs. Henry J. Newton, of 128 West 43rd Street, New York, will give a reception at their residence on Saturday evening, Feb. 26th, in honor of Mr. and Mrs. J. J. Morse, to which all friends are cordially invited. It will be the last opportunity to meet Mr. and Mrs. Morse previous to their departure for California.

Mr. Geo. H. Brooks writes that he has just closed his labors in Wichita. Kansas, and that a slumbering organization has been revived there, also at Osage City, Kansas. He now goes to Golden, Colorado, and will be glad to correspond with persons in Colorado relative to visiting such places in the capacity of lecturer.

Jacob Rummel of Centerville, Iowa, writes: 'If we could get some good test medium or speaker to stop over here for a few days, while en route from your city to Kansas City, it would be of advantage to us. A good test medium would be preferred, as our people yet think that phenomena constitute Spiritual-

Score one for the girls. Miss Daisy Sheldon, of Grand Haven, Mich., took the prize at a contest between literary societies at the lished in "Sadliers' Catholic Directory" for with the martin family in former years, and State Normal School at Ypsilanti, Mich. 1887, the recognized authority on such mat-Three of the professors were constituted judges. The keenness of their criticism and the sharpness of the contest made the test a severe-one. Miss Sheldon is spoken of as having "rare ability in voice, manner, and stage presence.".

E. W. Wallis, whose lectures excited so much interest in this country when he was here, writes as follows from Manchester. Eng.: "Since my removal I have been exceedingly busy speaking almost every night, in addition to travelling about. Unfortunately I injured my right hand very severely while getting things straight on arrival here, and had to refrain from writing wholly for a week and could do very little for a month. but am now.in trim again."

Says the Christian Register: "The orthodox discussion concerning the salvation of the heathen is viewed with interest in France. iudging from an article before us in Le Protestant. Referring to the incident related by Mr. Hume, which has had so much to do in delaying his return to his field of labor, our French contemporary says, 'For ourselves, the heathen who do not wish to believe that their ancestors, to whom the gospel has not been preached, are, by that fact, damned forever, seem to us more truly Christian than the orthodox who seek to convert them."

Gov. Martin has signed the bill passed by the legislature conferring municipal suffrage upon the women of Kansas. The Governor said: "Just one argument has been made in favor of the bill that appeals to my judgment. That is, that municipal suffrage is an experiment; that if it does not work well the law can be repealed, and that one or two vears of experiment can do no great harm. The use of this privilege, therefore, will determine the future policy of the State, and the success or failure of the measure is yested with the women themselves."

A reception to Justin McCarthy was given by the Illinois Woman's Press Association on last Saturday evening at the Sherman House. Nearly four hundred invited guests assembled to pay their respects to the distinguished visitor. The hour was set for nine o'clock but as Mr. McCarthy enjoys a good dinner and was that evening dining with an indefatigable and successful lion hunter, the brilliant assemblage had the pleasure of waiting until after eleven o'clock before he appeared. Fortunately the able officers of the I. W. P. A. seconded by the reception committee were equal to the occasion. Music and recitations by the best talent in town made the time pass agreeably. Miss Mary Allen West, editor of the Union Signal, and president of the Association proved herself possessed of great generalship, and her staffis entitled to almost equal credit. Not one of the two hundred men present but left with increased respect and appreciation of woman's ability to manage public affairs.

W. T. Jones of Benton Harbor, Mich., has started on a prospecting tour to California. He is President of the South-Western Association of Spiritualists, Michigan.

Mrs. Priest will commence her second. course of lectures upon the science of healing, March 2nd, at her residence, 289 Washington. Boulevard. Mrs. Priest's pupils are very enthusiastic over the course of lectures just completed.

We have received the discourse delivered by Mrs. E. L. Watson at the services held in. memory of Georgiana B. Kirby, at Santa Cruz, Cal., and will publish it at an early

The Woman's National Christian Temperance Union offers a prize banner to the New England State which reports the largest per cent. of increase in membership, including regular honorary members of the W. C. T. U. and the "Ys;" also, to the Middle, Southern and Western State which makes this report, with one for the State beyond the Missouri, having the largest per cent. of increase in its membership, and one for the Territory that leads in this respect during the present year. Thus the weakest State is placed on a level, at the start, with the strongest. The banners will be presented at Nashville, next autumn. at the annual meeting of the W. C. T. U.

We learn that Prof. Joseph Singer, the eminent violinist, is going to California for a trip for his health. He will take with him his baby violinist, only seven years old. This little boy, it is said, astonishes every one who has heard him play, and a brilliant future is predicted for him. Although a brilliant player, the professor who has taught him says that his playing is but a small part of his possession. That which is not heard, is more indicative of the genius than the practical manifestation. The sprofessor and his boy will undoubtedly give some performances before select circles on their way to the Pacific coast.

The quarterly publication of the American Journal of Psychology is announced to be begun at an early date, with Dr. G. Stanley Hall. Professor of Psychology in Johns Hopkins University, as editor. The main object of the journal will be to record the general progress of scientific psychology, with special reference to methods of research. It is hoped that the classes for whom the new publication is chiefly intended—teachers of psychology, biologists and physiologists, anthropologists, and physicians who give special attention to mental and nervous diseaseswill extend their prompt encouragement. Mr. N. Murray, Baltimore, is the publication

The Brooklyn Citizen, after examining the official reports of the standing of the Roman Catholic Church, in the United States, pubters, says: "Boston, the metropolitan see, to which the other two dioceses of Massachusetts are suffragan, has 400,000 Catholics. Truly is 'the Boston of Collins and O'Brien' not 'the city of Winthrops and the Paritans.' Last year there were born there over eleven thousand children, and of this number over seven thousand were Catholics. 'A steady annual growth of seven in eleven, says the Boston Pilot, 'independent of the gain by immigration, will in the course of one generation make Boston the most distinctly Catholic city in the world."

P. Thompson of Saratoga Springs, N. Y., writes: "Our society still lives and is doing well. Mrs. Clara A. Field has given good satisfaction. She spoke for us again on Feb. 13th. Mrs. - Brigham continues to fill her monthly-engagements, and her inspirations are as sweet fragrance, imparting life and divine strength. The remains of O. B. Gray of New York, were interred in our cemetery. Mrs Brigham spoke many words of love and beauty at the grave. Mr. Merrell spoke for us Feb. 20th. We are happy in the consciousness of having the truth, and the aid of the Spiritworld to proclaim it. We meet increasing opposition from ignorant prejudice, and the church joins hands with it to stay our progress, but conscious of the right we are not

The Chicago Women's Unitarian Association, at its late monthly meeting, passed a hearty vote of thanks to Senator Farwell, whose first vote from the lamented Logan's seat in Congress was in favor of the Woman Suffrage Amendment. Out of a meeting of about a hundred women there were only two or three dissenting votes. We like to put the claim of women to the ballot, where Herbert Spencer places it, not upon the argument of expediency, or the expectations of reform, but upon the law of justice; the demands of developing humanity according to the law of evolution. It is the next thing to do on the way towards a perfect social system and a more highly developed government. Says Huxley: "Suppose, for the sake of argument, we accept the inequality of the sexes as one of 'nature's immutable laws; call it a fact that women are inferior to men in mind, morals and physique. Why should this settle or materially affect the subject of so-called Woman's Rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?"-Unity.

Mrs. B. Hamilton has the following in the Medium and Daybreak: "The medium's laced boots were sealed with the private monogram of one of the sitters, and after 'Paul,' 'Tim,' etc., had been out in the circle as usual, and allowed us to touch their bare feet, 'Tim' came out holding the medium's boots, which he placed on a chair, and otherwise displayed to us. He then returned

with them to the cabinet, and no sooner had he done so, than the medium's black silk socks were thrown to us. After the scance was over, Mr. Goodfellow was found to have no socks on, but only his laced boots, with both the seals perfectly intact, showing the monogram plainly on each. All present were delighted with this wonderful manifestation of spirit power, and at the dear friends themselves proposing it. We had various other wonderful things. 'Tim' and others materialized and dematerialized in the circle, and the beautiful trust and affection they show us, proves that when a few honorable and earnest Spiritualists meet together with reverent and cheerful hearts, and accept as an inestimable blessing of God, the presence of his pure and loving angels, there is hardly any limit to the wonders he permits to be unveiled to mortal eyes."

The Young People's Spiritual, Society met at the residence of Mrs. Danforth, on Dearborn Street, Sunday evening, and was agreeably surprised to find its number had increased to nearly seventy. Several mediums were present, who interested the audience. This, we believe, is the first and only organized society of young Spiritualists in the United States, and the determination and perseverance exhibited by its members to make it a model for others of like desires, more in the near future. The next meeting will be held at the residence of Mrs. Mahan. 620 32nd Street.

February 15th was the eighty-second anniversary of the founding of the Society of Harmonists, better known of late years as the Economites, located at Economy, Pa. The community celebrated the occasion by a solemn and religious feast. Of all the many stalwart, active, energetic people, numbering at one time nearly 1,000, who many years ago acknowledged the firm but gentle sway of dead and gone Father Rapp; less than fifty remain. They are very rich, their possessions being valued at several millions. At their late anniversary they came to the conclusion that the prophecies were nearly all fulfilled and that the end of the world was at hand. They also took under advisement a proposition to sell all of their property at Economy and remove to Palestine, as the best place to await the coming of Christ. Some of the leading members favor this project, and it will probably be carried into effect. Poor simpletons, why yearn for the coming of Christ, when it is claimed that he is already here, and is located at Central Music Hall, this city?

### Shall the Form of the Journal be Changed?

To the Editor of the Religio-Philosophical Journal:

The undersigned, your subscriber, has read all the letters of commendation that have been published in the JOURNAL for the last eight years, and would iterate and reiterate each and every one of them; but at the same time, he feels that it is a great pity that all these good things are served up in such a wasteful, perishable form. He never opens out a JOURNAL to read, but a desire, a prayer, a wish, goes through him, that it was printed and made up into a magazine, or pamphlet—twould be so much easier handled and preserved. Then with an alphabetical index at the end of each year, each subscriber would have the material for a volume that they could preserve and easily refer to and hand down to their posterity as a rich legacy. At the same time the editor would be building a lasting monument to himself, that he might justly be proud of, as he would surely be kept in kind remembrance by all of his

Every one that reads this, is requested to write the editor expressing their wish on the subject—possibly he may be prevailed upon to make the change—not into a quarto, but an octavo. Give us thirty-two double column pages, instead of eight five column pages; letting the advertisements come on the outside, which will serve as a cover, husk, or shuck to the rich palatable kernel within.

What a splendid pile, ten years of the JOURNAL would then make, bound in yearly volumes; and what a library of spiritual food. C. W. SMART.

The publisher has long had under consideration a change of form for the JOURNAL, somewhat like that suggested by Mr. Smart. Sometime during the current year the Jour-NAL will receive a new outfit and dress; hence the question of form is of immediate importance. The publisher will take it as a special favor if every reader will at once drop him a postal expressing a preference either for the present form or for one so modified as to resemble the Christian Register, or Christian Union. It is not likely that Mr. Smart's two columns to the page would be generally popular, but a compromise between the present form and the one he suggests, might be well. Some subscribers object to the large display heading now used and prefer a plain line of type. Let there be a general expression of views.

### Memorial Picture of Spiritualism.

Mrs. Emma Hardinge Britten kindly informs her friends in America, that she is now preparing a large Memorial Picture, including the portrait heads of all the illustrious mediums and Spiritualists attainable of different countries. For this purpose Mrs. Britten wishes that those who have served the cause of Spiritualism and become identified with its progress should send her their photographs or engraved portraits at once. Mrs. Britten has endeavored to attain this purpose by writing her requests in letters. The lack of a directory of addresses has prevented her sending to many whom she would wish to have represented in her gallery of Spiritualists, and the immense pressure on her own buey public life, prevents her carrying out | the tree of life; was God's method of lifting the plan of individual requests, the therefore, takes this mode of addressing her American friends, and soliciting all who would care to occupy a place in a memorial work, designed, when published, to supplement her two large histories of Spiritualism, to forward their photos (postpaid in full) at once. This offer can only remain open to the end of March, doctor's departed wife, a simple prayer at the can only remain open to the end of March, doctor's departed wife, a simple prayer at the can observe the removed and subject. Paper cover, pp. 128. Price 50 cents.

I or sale, wholesale and retail, by the Religio-Philosophic can only remain open to the end of March, doctor's departed wife, a simple prayer at

and the name of each sender must be writ-

ten in full on the cards. Spiritual papers, please copy. Address Mrs. Hardinge Britten, The Lindens, Humphrey St., Cheetham Hill, Manchester, En-

### The Number of Spiritualists.

Lothe Editor of the Religio-Philosophical Journal

Would it be asking too much to have you state in your next paper how many Spiritualists there are in the United States? Also how many in the world, known to be or supposed to be? A number of church people who are now becoming interested in the subject requested me to find out the facts. We are causing quite a stir here among church people by means of manifestations through me. They are opening their eyes. W. A. Turner, M. D. opening their eyes. Baker City, Kansas.

This is a question often asked, both by Spiritualists and non-Spiritualists, but is one that cannot be answered with even approximate accuracy. Modern Spiritualism is represented by no organic body; it has no arbitrary lines by which to divide its believers from the various religious bodies. In its narrow and technical sense Spiritualism is merely the affirmation of the continuity of life beyond the death of the physical body. and the ability of the spirit to manifest this continued existence and individual identity. In this restricted sense it probably numbers many millions of believers in this country, and millions more throughout the world. will, no doubt, lead to the formation of many | The number of those who actively identify themselves with Spiritualism, or to whom the term Spiritualist would more readily be applied than the name of any other form of belief, would probably not exceed 2,000,000 in

The mission of modern Spiritualism does not seem to be the organization of a new sect nor the separation of its believers from the rest of the world by party lines; rather is it a spiritual solvent in which other forms of thought are to be saturated. Thus by slow and normal methods is the beneficent law of evolution carrying man forward to higher

# SPIRITUALISTIC OBSEQUIES.

Services Over the Remains of Dr. O. R. Gross at the Hotel Dam.

The New York Herald of Feb. 10th, gives the following in reference to the death of Dr. Oren R. Gross:

Dr. Oren R. Gross died yesterday in the Hotel Dam, on Union Square and Fifteenth street. Death was caused by gastritis superinduced by paralysis. His daughter, Mrs. H. J. Cazino, was with him at the last moment. Mr. and Mrs. Cazino are guests of the hotel, where Dr. Gross suffered his brief fatal

The deceased physician was born sixty-nine years ago in the peninsular village of Truro, Mass. He was descended from a Puritan family, which came to America in 1680. He was a graduate of Wilbraham College, near Springfield, and soon attracted as wide notice as a natural scientist as he won success in his chosen profession. In subsequent years he was made professor of botany in Columbia College, in this city, where he removed in 185%. Until the age of sixty-four his health was superb, his physique strong and well developed, and his hair black as jet. stroke of paralysis quickly wasted his strength

whitened his hair, but spared his mental powers even unto the end. When thirty years old Dr. Gross became interested in Spiritualism as a religion, witnessed the manifestations of the famous Fox Sisters, and was converted from orthodox Protestantism to that faith. Rigid study did not shake his belief, and in 1850 he astonished the people of his native place by lecturing to them upon the mystic tenets of Spiritualism, which he openly avowed. He became recognized as an au-

thority upon that subject, both in this country and in England, and died with the request that he should be buried according to spiritualistic rites.

Mr. J. J. Morse, of London, England, who is in this city, consented to precide at a convocation, which was held late last evening in a private parlor of the Hotel Dam. Only a few relatives and friends were present, some of them of other religious persuasion. but the brief and simple service was most impres sive. The remains lay in a heavy, silver mounted casket, poised upon two black pedestals, and the mourners stood while Mr. Morse, with an eloquence given him as a medium by some disembodied

intelligence, uttered words of condolence and hope The remains will to-day be taken to Truro, where final interment will be given them near the spowhere the late Mrs. Gross lies buried. Last night's convocation was only preliminary to the formal funeral service, which will be held in the old Puritan Cemetery that overlooks the waters of the At-

Since the above was put in type, a corre-

spondent writes as follows: The remains were subsequently removed to Cruro for interment, and the final ceremonies were accomplished by Mr. J. J. Morse on Saturday morning the 12th inst. Precisely at 10:30 on the morning of the above date, the relatives and friends assembled at the old homestead, and were duly marshalled in presence of the silent witness of nature's laws and God's purposes. Among the relatives assembled were his daughters, Mrs. Camilla B. Snow, and Mrs. Hattle J. Cazino, his two sons, John A. and Oren W. Gross, and his brother; the other daughter, Mrs. Julia C Thacher, of Chicago, was prevented from attending through illness. Floral decorations of excellent taste adorned the casket, and some most appropriate vocal music was ex-quisitely rendered by a trio made up of Mrs. Susan, Miss Lizzie, and Mr. Richard Collins. The room was crowded with hosts of friends from far and near. A suitable invocation, followed by the reading of Lizzie Doten's beautiful poem, "The Spirit's Destiny," supplemented by the rendering by the trio of "There is no night there," prepared the way for the address through Bro. Morse, in which the lifeline of our valued friend and dear brother was reviewed in the most feeling and touching manner. How he had manifested that spirit of endeavor that the old Puritans brought with them; how he had labored for the mental, moral, physical and Spiritual en-lightenment of his fellows; how his life of action in all good things entitled him to the name of a reformer, and urging those present to accept that life, and all such lives, as examples to emulate, so that they, in their turn, would be uplifted by their usefulness on earth, to a level that would place them

unnecessary tears. No words, however, can do justice to a discourse, the like of which was openly admitted had never been heard before in that lo-

side by side with him they loved so well.

Death was described as a kindly frost that

nips the ripened fruit from the branches of

us higher. Hearts must ever feel sad. but

knowledge dispels needless grief and stays

the graveside closing the services, and for the rest the bright blue sky, the glorious sunshine, and the sparkling waves of the blue Atlantic, are the silent watches guards of the burial place upon the hillside of the doctor's native home.

### Wayside Thoughts.

To the Editor of the Religio-Philosophical Journal:

The golden light of Truth is ever ready to come in when Ignorance and bigotry open their rusty hinged doors far enough to admit its rays. Some cellars are so very dark that light rarely reaches them. Make an effort; throw open those long closed doors, and you will be surprised to learn how much light, and how many truthful facts there are outside of your narrow self. Up! man and woman; take a look over the eastern hills of the nineteenth century progress, and see the morning sun coming up in al its splendor. Don't sleep these morning hours away.
Give me one of nature's solid facts, such as we see stamped upon the rocks; such as the sky above us presents, and I have an anchor far more enduring than all the creedal theologies the sun ever shone on.

The tradest and most noble part of man's earth existence is that which grows out of the true wor-

shipings of the soul. Economy is like a bee, and extravagance like a grasshopper. The one overlooks nothing, wastes nothing; the other jumps hither and thither without much regard to regularity.

Our wills, if left wholly without a supreme guide, would drift like a ship without a helm. G. S. G.

Hood's Samaparilla is peculiar to itself and ouperior to all other preparations in strength, economy, and medical merit.

A Sudden Change of Weather

will often bring on a cough. The irritation on which induces coughing is quickly subdued by Brown's Bronchial Troches," a simple and effective cure for all throat troubles. Price 25 cents per

The March number of The Popular Science Monthly will contain a portrait of the late Prof. E. L. Youmans, engraved on steel by Schlecht. The likeness is considered remarkably vivid, while the execution of the work is much superior to ordinary

### Catarrh, Catarrhal Deatness and Hay Fever.

Sufferers are not generally aware that these dis eases are contagious, or that they are due to the presence of living parasites in the lining membrand of the nose and custachian 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.

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 ordere intrusted to their care will receive prompt attentions -St. Louis Presbyterian, June 19. 1985

### Consumption Surely Cured.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P.O. address. Respectfully,
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### Business Notices.

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### Chicago Meetings.

There will be a Medium's Meeting each Sunday at 7:45. M., at Apollo Hall, State and 28th Sts., under the management of Mrs. S. F. De Wolf. The South Side Lycoum of Chicago meets every Sunday afternoon at 1:30 sharp, at Martine's Hall, N. W. cor. 22nd street and Indiana Ayonus.

### Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services overy Sunday at 2:80 and 7:45 P. M

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. T. B. Stryker, services Sunday at 11 A.M. Officers: Geo D. Carrell, President; Oliver Russell, Vice-President; Or Jeorge H. Perine, Secretary; F. S. Maynard, Treasurer. Grand Opera House, 23rd Street and 8th Avenue.—Ser-dees every Sunday at 11 a.m. and 7% p.m. Conference overy Sunday at 21% p.m. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Halt corner Fulton Street and Bedford Ave.—Services every Sunday at 11 a.m. and 704 p.m. Lecturer: Mr. J. J. Morse, of London, Eng

# Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N.Y.
meets every Sunday morning and evening in Court of Appeals Room, Town Hall.
W. B. MILLS, President, E. J. HULING, Secretary

### St. Louis, Mo, -.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brandt's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:30 p M. Friends invited to attend and correspondence solicited. H. W FAY, Pres't, 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

### Notice to Subscribers.

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

# Lassed to Spirit-Life.

Passed to spirit-life from Jamestown, N. Y., Feb. 10th 1887, Oliver Gilman Chase, in his 76th year. Mr. Chase possessed admirable qualities of mind and heart, Kind, genial and hospitable in his home, upright and honor-able in his business, he was held in high esteem by all who knew him. He was liberal and reformatory in his views. He

able in his business, he was held in high esteem by all who knew him. He was liberal and reformatory in his views. He gave to weman suffrage a cofdial support. With voice and pen he opposed monopolies, and moneyed combinations, and the political parties that uphold them.

For thirty years he had been an earnest, outspoken Spiritualist, finding in its philosophy and manifestations, hope, strength and inspiration.

He was one of the principal movers in the organization of the Cassadaga Camp Meeting Association which has been so successful. Mr. Chase leaves a loving wife, with whom he had journeyed fifty years,—one only son; with wife and little boy, and a niece. The entire family reflect the principles which animated the husband and father, and though missed from his accustomed place the sweet hope he planted in the family's heart promises a happy reunion beyond the valley.

The funeral services were held at the house, Sunday the 13th inst. and were confacted by Mrs. Clara Watson, of Jamestown, N. V., assisted by the writer. The home mansion was densely packed by citizens and friends. Appropriate music was effectively rendered by the choir.

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THE

A NARRATIVE OF STARTLING PHENOMENA OUTTREENS

# MARY LURANCY VENNUM.

- Dr. H. W. Stevens.

This well attested account of spirit presence created a widespread sensation when first published in the Heligip-Philosophical Journal. Over fifty thousand copies were er-culated, including the Journal's publication and the pam-philet cilitions, but the demand a tilt continues. "To those familiar with the murvellous story, it is

### NO WONDER

the interest continues, for in it on indubitable testimony may be learned how

A Young Girl were Saured framo the Mard Hause.

by the direct assistance of Spirits, through the intelligent in-terference of Spiritualists, and ofter months of aimest con-tinuous splift control and medical treatment by Dr. Stevons, was restored to perfect health, to the profound astonishmons of all. So far transcending a some respect, all other record-ed cases of a similar character, this by common acclairs came to be known as

# THE WATSEKA WONDER

Were it not that the history of the case is author teated beyond all earls or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As a

### MISSIONARY DOCUMENT

for general distribution, II is unequal Led; and for this purpose should be distributed industriously, generously, persistently, for any near.

The present issue is a superior edition from new stores the purpose of the quality of the of poper and pretupe plates, printed on a fine quality of topic paper and pro-tected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of this necessity for new plates, and, with the courteous permission of Harper Brotfers, incurporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

### MARY REYNOLDS.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, The Scientife Busis of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

# SIXTY PACE PAMPHLET.

Dr. Stevens spent his life in healing the sick comforting the officied, and teaching the Spiritual Philosophy. He was a noble man and the world-is better for his life in it. He passed to spirit-life in 1885, leaving a devoted wife and family in a cramped financial condition. Mrs. Stevens was a faithful, untiring assistant to her husband and new in her old ago is chieerful, self reliant, and happy in her knowledge of her husband's good work and of the certainty that she will again join him. She is entitled to the certainty that she will again join him. She is entitled to the certainty that she will again join him. She is entitled to the certainty that she will again join him. She is entitled to the certainty that she will have love good deeds and are interested in any it the little with her, the publisher wells that the present should be considered a

### MEMORIAL EDITION.

and that she should receive from it substantial tokens of the respect in which her husband is held, and of the good will of the public toward one who made it possible for her husband to follow the guidance of the Spirit world. The publisher therefore proposes and hereby binds himself to

Pay Over to Mrs. O. A. Stevens One-

from the sale of this pamphlet for the next three months. Here is the golden opportunity to give practical evidence of your good will to Dr. Stevens's family and at the same time to do effective missionary work.

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### Voices From the Leople.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. The Temple.

A rock-castled temple rises grand on my sight, Its ramparts are radiant with Truth's lucent light, Its dome from my sight doth in heaven disappear, Its foundations secure are on earth's solid sphere. Tis as wide as the world and as spacious as time, And contains all the knowledge of every clime. Its dwellers forever profounder do scan The universe o'er for the improvement of man.

Its name would you know? In its walls would you

Yeur own spirit must teach you; none other can tell. C. W. Cook. \* The above words were impressed on my mind at one of our recent semi-weekly home sittings for spirit communion.

### A Timely Letter on the Situation From Coneral Edwards of Washington.

To the Editor of the Rollglo.Philosophical Journal.

I was pleased with reading your editorial in the last issue of the Journal, relative to the fraudulent practices of pretenders to mediumship, as well as dishonest mediums, which was inspired on account of the recent exposure of Mrs. Ross, of Boston. It is high time for honest, sensible Spiritualists to call a halt and unite together to put a stop, as far as possible, to that nefarious business in which these tricksters have been so long engaged, and none as yet have been punished for their infamous crimes. They have in consequence become so audacious that they put at defiance those who would thwart their vile practices of imposing upon the credulous

There have been a few honest mediums who may have been wrongfully assailed,—but nine-tenths of the exposures that have been made, were justly so. The trouble has been, however, in every case of an exposure, there have been some Spiritualists incapable of discriminating, of a cranky tendency of mind, and who come to the rescue of these profes-sional tricksters, and charge those who were instrumental in their exposure with being conspirator and persecutors of mediums. That device has played out and the time has arrived when the sacred cause of Spiritualism and truth demands an overhauling. or else surrender it into the hands of these tricks ters and cranky Spiritualists altogether; for if they go on in the future as they have during the past few years, the better class of Spiritualists will be ashamed to own that they are Spiritualists.

The greatest sufferers by these professional tricks-ters are the honest mediums, who rely upon their gifts for a support, because the public do not know who to trust, therefore withdraws its patronage. It is incumbent upon honest mediums, then, for their own protection and welfare to organize and present plans of action to suppress the mounte-banks. It is the sacred duty of all well meaning Spiritualists to co-operate for the general welfare, and if these vile, fraudulent practices do not cease, then, as the Journal Editor suggests, appeal to the State legislatures to enact such laws as are demanded in order to convict and send to the peni

tentiary those wicked transgressors of the law.

It may be that most of the States have already ample statutes against obtaining money by false pretences; if not, let honest mediums select a committee of attorneys (Spiritualists) to draw up a law to cover the ease to be submitted to the various legis-latures, accompanied by proper petitions from Spiritualists to the legislature, setting forth the facts. There is a class of dishonest mediums who seem to be gifted with a certain phase of mediumship, but it does not pay well, therefore they undertake to do something for which they are not gifted: for Instance, materialization; actuated by a greed of

gain to make money, they traffic in our eacred affections by their deceptive arts, which is the meanest class of downright stealing, and the only way squeich them is to send some of them to the penitentiary.

There is a class of Spiritualists who stand ready to admit the guilt of such dishonest mediums when they are palpably exposed, and cannot get around the evidence, but point us to the fact, that at some other time, the medium presented genuine manifestations, in the same or some other phase. So much the worse for the medium. Wheever will willfully and deliberately plan to deceive and cheat once will do it again when opportunity offers. All such mediums after their exposures generally disappear from the public view until forgotten, and have worked up a sympathy for themselves, then they come to the front again, bolder than before. There is no middle ground to occupy in all these cases; it is either for or against. If the guilty confees and promise reformation, then they should be put on probationary trial.

Spiritualism is a grand truth, spreading rapidly enough to be kept healthy.

Down on the frauds without mercy!

JOHN EDWARDS. Washington, D. C.

Artificial Somnambulism. To the Editor of the Religio-Philosophical Journal:

After reading "The Blindman's World" in the Journal of January 1st, I, for one, believe that Prof. Larrabee actually saw what he relatee, and that it was not all a dream. To the doubter I would say, read "Statuvolism or Artificial Somnambulism," by Dr. Wm. Baker Fahnestock, and I think he will see at once that Prof. Larrabee was in the artificial somnambulic state described by him, produced by the perfect concentration of the mind upon one object. When a man does that he loses, apparently, his five physical senses, and all the faculties of his spiritual being come more or less into play, the principal one being clairvoyant sight, its clearness being depend-ent upon the degree of interest the seer has in the object at which he is looking. This species of selfmesmerization is unlike ordinary mesmerization in the fact the person passing into the artificial som-nambulic state, controls himself while therein in-stead of being controlled by a second person as in ordinary meemerization.

Had Prof. Larrabee had the advantage of under standing the facts set forth by Fahnestock, he would have remembered what he had seen upon returning

to his normal state. I also think that all the present phases of meta-physical or mind-cures can be traced to the same principle—concentration of thought—and Dr. Fahn esteck's book to-day is about as good a manual on mind-cure as I could recommend to any one; and it has the merit of being entirely free from "meta-physical jargon." Case after case of cures wrought and of spiritual faculties developed are given in this work, and any one interested in mind-reading and telepathy will find therein directions how to develop and utilize those faculties. I would be greatly in terested in hearing from any one through your columns, who has had experiences similar to those of Prof. Larrabee, and from those who have experimented after reading Dr. Fahnestock's book.

In closing I can join with Prof. Larrabee in ask "When will man learn to interrogate the dream soul of the marvels it sees in its wanderings? Then he will no longer need to improve his telescope to find out the secrets of the universe." Boston, Mass. WILBUR C. BROWN.

### Edison a Spiritualist.

Thomas A. Edison is not likely to ever return from Florida. He had a severe attack of pleurisy last December, and it left his lungs hopelesly diseased. His recovery is deemed impossible. His health was never robust, and now he is helpless. He insisted on or robust, and now he is helpless. He insisted on carrying along his incompleted inventions, which are more numerous and wonderful than those which have become of practical value, and at Fort Meyers he will try to continue his experiments. He is accompanied by an expert and clerical staff. His interests in telegraphy and electrical lighting are vested in working companies here, and will not be disturbed by his illness or death; but he has in hand several possibly feasible but apparently visionary schemes, and these he is determined to achieve in spite of disease. His electrical railway is one, and the sircular tracks and locomotive that thus far have been costly toys at his New Jersey home are e gircular tracks and locomotive that thus far two been costly toys at his New Jersey home are be transferred to Florids. A second is the utilization of electricity to get all the heat out of the unbustion of coal, in which project the experiental expenses are borne by several railroad commiss. Edison has lately become a believer in piritualism, and has devoted considerable time and cought to the use of his phonograph, or talking-achine, to communicate with the dead.—Ez.

### Epidemies of Crime.

to the Editor of the Religio-Philosophical Journal:

Recently, in the city of Cleveland, Ohio, there was committed a most terrible crime. A Bohemian woman, one Mrs. Cabaleck, the mother of eight children, from a babe of three months to a young man of nineteen, deliberately mangled the five youngest with a pair of shears in so horrible a manner that three died at once, and the other two have since Iain in the hospital with the merest thread of life to sustain them. The butchery completed, the frienzied woman rushed into the cellar and hung

It was natural that thoughtful people should wonder how a mother could commit so fearful a leed. It was told that there had been no trouble in the household to impell to such madness; but she had been in the constant habit of reading every account of murders and other crimes of violence that were narrated in a Bohemian journal taken in the house. These accounts she would read afond to her husband and oldest boys, with a morbid per-sistence that never seemed to tire, and many were of the opinion that this chaped the woman's mind to a fitting state for the terrible deed of blood; while others, among whom were members of the press, advanced the belief that the constant reading of like deeds of atrocity had directly impelled her into

the commission of her crime.

As if to give color to the latter theory scarcely two weeks elapsed when a second mother, living but a few streets away from the Cabalecks, sent a boy to a drugstore for the poison, "Rough on rats," and killed herself and baby with it. Here again there seemed to be no apparent cause for such an appailing deed, as her home relations were pleas-ant and comfortable; but it was discovered that immediately on the publication of the Cabaleck murders and suicide, when her husband brought home a paper and read the harrowing account, she requested him to read it again, sitting with the baby on her lap as if in a trance of irresponsible fascina-tion, while each particular of the horrible details was slowly read out for her. Again she desired it read, and still the fourth time. her husband, with his ignorant lack of thought, consenting to her wish. The next day, whenever a neighbor came into her house, she asked to have the tale of blood gone over, with as keen avidity as at first. And so she continued, always with her babe held on her lap; and she brooded on the morbid theme until driven

to her own mad ending. I think it was Bulwer who first advanced the theory that there are epidemics of crime, as there are of disease; that each separate form or grade of crime,—such as poisoning, stabbing, shooting, etc., and the different methods of attaining suicide, take each in their turn an epidemic outburst of more or less intensity and extent. Similarly, that fires and other calamities often appear to be ruled by the same law, so that when any one after a peri-od of immunity, breaks out, it can be safely pre-dicted that others of like kind will surely soon

If this theory is correct (and there, can be little question that experience gives very strong color to it) the query,—"To what cause, or by what process are these abnormal events impelled into their epidemic form?" is one of absorbing interest. It is now pretty well established that epidemic diseases are spread by living microbes, which propagate and assume virulent activity under certain favorable conditions, and travel along the special courses or grooves that are especially favorable to their pro-

Now this thought has come to me, in connection with the two tragedies I have narrated: Is it not possible that crime is a disease, propagated by what may be termed moral microbes, as in the case of physical disease? Just as certain diseases are contagious by contact with the clothing that are contagious by contact with the clothing that has been worn by a patient, whereby the microbes are carried from one to another,—is it not equally fair to assume that moral disorders are carried along in the same way? Taking this for granted, it can readily be seen how the poor demented mother, Cabaleck, became infected by the murderous and subsidial instinct from content and that the suicidal instinct from constant contact with the crime microbes conveyed in the papers he had read o her; and so with the second mother driven to like insanity of crime.

There does not seem any other explanation that so well bears out sufficient cause for these successive acts of similar criminality. Moreover, if we even the most phlegmatic by the perusal or narra-tion of deeds atrocity, it may well be conceived that influence on the mind of such force could only be effected by a living principle of the most active quality. Who has not felt the blood suddenly bound through the veins with almost furious alacrity, and the animal passions become aroused to a fearful pitch by the mere narration of some cruel murder? If this is caused by the living virus of criminal disease, actually propagated by contact, as it is in the case of cholera and typhoid,—it can be readily understood.

From one point of view this theory of contagious crime is especially disheartening. It does not appear that deeds of goodness are subject to like conlitions. At least, not to nearly the same extent. If Mrs. Cabaleck had been in the habit of reading about deeds of kindness, is it likely that it would have impelled her to follow so excellent an example? It might have done so to a slight extent; but there would not have grown the same morbid in-tensity of desire to bend her whole soul to the commission of some supreme effort of benevolence. Influences to walk in a right path seem to be feeble in comparison with those leading to evil. The music of a brass band outside a circus, or fiddling in a saloon, exerts' wonderful attractive force, while the grand music in church or lecture room falls on duli ears, seemingly filled with the cotton of dislike to an epidemic of that peaceful character. Undoubtedly the microbes of evil, if such there are, seem to be possessed of an astonishing amount of virile activity beyond those of good.

Cleveland, Ohio.

W. WHITWORTH. Cleveland, Ohio.

## DRESS REFORM.

To the Editor of the Religio-Philosophical Journal:

Great is buncombé! Hurrah for dress reform! There is a good time coming when there will be no more tie-backs nor loads for the weary frame to carry. The dress reform is coming, but not soon. The present movement will flourish about six months and then die. I went to a meeting at the house of a prominent lady under the impression that the dress of the women of the bible was to be discussed; so I armed myself with authorities and entered the sacred precincts where the mysteries were to be shown. I was soon undeceived; but imagine my chagrin upon entering the parlors to find only ladies present. I thought I should see the divine Goddess of Beauty herself who would discourse upon lines of beauty and kindred topics; who could do even more,—give us some magic word that should transform old to young, and make Rachels and Sarahs of us all; for we read that those ladies were "very fair to look upon," and on that account gave their lords much trouble. But, alas! Mr. Editor, I who wear the crown of age, came away much the same as I went. So slow is progress. The present dress reform movement does not evolve enough, It consists of a dress made in what is called "princess shape," and discards corsets and bustles. The princess is made a little shorter than that garment is usually made. It follows the lines of the figure. The under garments are fewer in number than usual, the difference in respect to warmth being made up in the extra weight of the material employed. Such is the dress that has set all fashion-dom agog the last month; but good-by to all the under garments so dear to a woman's heart. No more ruffles and flounces with dainty ribbons tied in. No!! This is a strong-minded reform administra-tion, Reform! I say. "Innocuous desuctude" are the

words all along the line. But I am happy to state that, with this dress, we are to have an opportunity to wear literary boots, as it were; Boston boots you know. There is a man at the Hub who guarantees to make a handsome boot that shall not pinch the footsy tootsies of our upper tendom. Blessings on him I say; but my mind misgives me on this subject, not withstanding the flourish of trumpets that herald Mrs. Mil-ler's dress reform and the endorsement of all the

clergy and their wives. Washington, D. C. ELIZABETH.

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, with John C. Bundy at the helm, is the repre-sentative of modern Spiritualism. He demands accentific proof for every so-called manifestation and appears carnest in his search for the truth. The Journal in its own chosen field is a remarkably able paper.—City and County, Columbus, Ohio,

### Prof. A. R. Wallace in Washington.

to the Editor of the Religio Philosophical Journal:

We have had the pleasure of meeting Prof. A. R Wallace several times at receptions during the past two weeks. We spent last evening with him at his hotel, and enjoyed his conversation upon the different topics which he so kindly discussed, one of which was Spiritualism. I was anxious to hear from his own lips the confirmation of his belief in mmortality and the fact of communication between the dwellers in the spirit realm and the denizens of the earth sphere. He stated: "There is no doubt of it, and any one who will pursue the investigation can come to no other conclusion." The law which connects the two conditions of life is susceptible of being controlled and understood by mortals, and it needs only the application of the powers within us

The Professor said: "Many of the so-called frauds are not frauds in the sense in which people usually look at them." Alluding to Robert Dale Owen's case, he said: "The medium through Katie King appeared, acknowledged that in that particular case she had been induced to deceive them under the promise of money from parties who were interested in having the phenomena proved a delusion." Much more was said sustaining the phenomena. Coming from a scientist of such acknowledged ability in both hemispheres, a man who ranks with Darwin, Huxley and Spencer, as their equal in the foremost sciences of the 19th century, it is consoling as well as con-firming. His cool and passive way of investigating and examining the esoteric laws and principles of nature, is the true method to acquire knowledge on all subjects, and his conclusions are not to be gain-said or blown away by the winds of ignorance. The book he has written will enlighten the minds of

those in pursuit of real knowledge on the subject.

Prof. Wallace has consented to talk before the
Woman's Anthropological Society next Saturday,
when he will be listened to with deep interest. He
then goes to Columbus, Ohio, where he is to delive a course of lectures. I presume he would accept an invitation from Chicago, if one were extended to him. This is his first visit to America, and he seems to be pleased with our manners and customs. He should be received as becomes so enlightened and

progressive a man. I handed him the JOURNAL containing the article n "Hypnotism." Speaking of hypnotism, he said: It is another name for mesmerism or animal mag-"It is another name for mesmerism or animal magnetism, and a knowledge of it has been known for hundreds of years. I made myself acquainted with it years ago, and it is an acknowledged fact in the domain of human possibilities." When the level headed, thinking business men take the investigation of this subject in hand and pursue it with the same determination and vigor they do commercial business, they will solve the problem and make it as easy of comprehension as is the projection of the human voice hundreds of miles on a vehicle as thiu and delicate as the wire that carries it. The Divine and delicate as the wire that carries it. The Divine Creator presents himself to us in the sunbeam, in the rainbow, in all the operations of nature, so silently, o potently, increasing man's condition and comfort in this rudimental sphere, and yet we appreciate it so little. Is this all for naught? Is man to struggle along eternally in ignorance, or will the stern law of progression force him to receive the solemn truths awaiting to elevate him to a higher conception of divine things?

W. H. McDonald.

### Washington, D. C., Feb. 11th. Occultism in India.

BY W. T. DROWN. [Continued.]

It is due to the spiritual and devotional readers of he Journay, that some remarks should be made as the real value of experiences in "Occultism." Occult science, as has been said, is simply science carried up, or down, to unusual planes, and experiences which are proved to be true and "scientific" are not, therefore, proved to be desirable or benefi-

My experiences in India, for instance, were occult. sychic and scientific, and Mr. Hodgson of the S. P. R., did not reach them because he confined himself, or was confined by nature, to the three-dimensional plane. But the moral value of Mr. Hodgson's report cannot be overestimated, and the S. P. R. is to be

congratulated upon his conscientiousness.

One may perform feats of "magic," which are true in the sense of being scientific, but which, from a moral, religious and devotional standpoint, are productive of much evil. "By their fruits shall ye know them." Were I asked to-day if it would be profitable, for one's spiritual welfare, to seek similar experiences to mine, and go after " wonder workers" in India or elsewhere, I should unhesitatingly answer—No. A magician may be very far from being a saint, and, as has been truly said, "No man can be a White Magician, who is not first a Christ."

In the article recently published in these columns (which was prepared in 1885) I used the word "Christ-like" as in some degree applicable to Madame Blavatsky. Would that she were indeed worthy of this title! One is naturally attracted to the Theo-sophical Society because of the use of the term Theosophy," which means Divine Wisdom; but my experience has been that the "Theosophists" in the organization are those who are not in sympathy with phenomenal "Occultism."

An "occultist" or magician, Madame Blavatsky is: but would that she were a "Theosophist" also! and would that the entities, in the flesh and out, who work by, through and with her, would no longer keep themselves in the background on the plea that they are too "holy" to mingle with poor suffering humanity, as Jesus did. He, great Mahatma and Adept as he was, came forward at the expense of crucifixion; but what value did he put on death? What is mere physical death? Is it not our highest privilege, when it has been earned?
The aim of Madame Blavatsky and of some esteem-

ed Rosicrucians seems to be to obtain physical im-mortality on this dark planet. Such an existence I believe to be possible by occult, magical and scientific means; but it is "of the earth, earthy," and the leading Theosophist and Spiritualist hath said: "My kingdom is not of this world."

Regarding the study of "Occultism" or "Magic," my advice is to leave it entirely alone. It develops an unlawful thirst for knowledge at the expense of principle, and there is great danger of "possession." It is neither normal nor natural in the divine econo-"He that leadeth the life shall know of the my. doctrine "and to the true saint, at the right time, all divine spiritual powers, by spiritual influx, shall ac-

### A Lady Sees her own Death. To the Editor of the Religio-Philosophical Journal

In the issue of the Ft. Worth Gazette, of Jan. 28th, there is recorded the death of Miss Amelia Ederle, aged 25 years. Miss Ederle was a young lady, highly endowed, both mentally and physically; not more easily influenced than people gener-ally are, by superstition or the marvelous. Shortly before her death, while visiting one evening in the family, our conversation drifted to the experiences and philosophy of Spiritualism. The young lady related a dream that she had a few days previous, and of such a vivid nature that it produced a profound impression on her mind. She saw herself dead, and ready for burial—parents and friends weeping around her. She appeared to have no feeling, only that of great surprise on finding yellow roses distributed on a blue dress. "Why, Mother," she said "how could you make such a mistake." or," she said, "how could you make such a mistake yellow roses on a blue dress! I thought you' had better taste." It appeared that no one paid attention to herremarks. Gradually the scene faded and she awoke,

Commenting and jesting on the dream, we took our departure, thinking no more of the incident. Ten days had only elapsed when she sickened and died. She had mentioned the dream only once. It could not be that the impression of the dream produced an effect resulting as it did, for strength of mind, which she certainly had, would over-

throw any such theory. Only a few days ago I read of a very similar case happening in Georgia. Was it a warning? Probably some of your readers, deeper versed in metaphysics, than myself may give a solution.

GEO. E. MAURICE. a solution.

### Tombstone Inscription.

The following inscription was left by the late Richard J. Lamborn, of Newlin township, to be inscribed upon his tombstone: Learn to obey nature's laws and live up to

. YOUR HIGHEST IDEAS OF RIGHT." "Bound to no party, to no creed confined, The world our home, our brothers all man-

kind; Do good, love truth, be just and fair to all, Accept the right, the every 'lem' fail."

### Signs of Life in a Person Who Had Been Dead Three Months.

Mrs. Anna Stickney, a widow, lives in a little one-story white cottage at No. 407 Fifth street, Northeast, St. Paul Minn. She is a fine-looking woman under 40. with tine features and gray hair. Every word she utters betokens culture and refinement. Mrs.

Stickney this morning, Feb. 12th, said:
"My daughter Cora died Nov. 30. She had been ill about eight weeks. When she was buried no Ill about eight weeks. When she was buried no grave was prepared and she was placed in the vault at Lakewood Cemetery. During her illness I was converted to the faith cure by a cure wrought by the Rev. R. A. Torry. About ten days after her death I became impressed with the idea of resurrecting her by prayer. The thought impressed me strongly, so much so that I think God placed it there. I prayed constantly for my daughter, and broached this matter at a meeting of the faithists. There were three or four ladies there. I told them that I wantthree or four ladies there. I told them that I wanted their prayers for my daughter. They were greatly surprised and even startled, but they acceded to my request. We prayed a great deal. Finally I concluded to bring the body to my house. The body was removed one week from last Tuesday and laid upon a couch. Every day a little knot of ladles would gather about her with me, and we would pray. Last Sunday night I saw signs of life. For six hours there were signs of life—from 5:30 to 11:30 o'clock. Ah, no. I was not mistaken. I could not be mistaken. I was as sure of it as I am there is a Heaven. Still, I was greatly surprised. I expected her to rise in perfect health. I was certain that she would. The first indication was a high temperature of the body. I turned to the other ladles and asked them to leave the room. All did so but Mrs. Allen. She remained for a few minutes. I ly surprised and even startled, but they acceded to but Mrs. Allen. She remained for a few minutes. I placed my hand on the diaphragm. It moved slightly. Then I became aware of a strong odor of brandy. That was the last thing she took before she

died. Then I placed my head upon her breast. I heard her heart flutter. The lungs were partially inflated. Then respiration started—very faint, it is true, but still distinct. Mrs. Allen had left the room after the second breath. I was sure she was returning to life. In my eagerness I started to rub the body, hoping to hasten the revival. I had rubbed some time, when I felt the body getting stiff and cold in my hands. I started back in agony. All signs of life had disappeared. It was a judgment for my lack of faith. I wanted to interfere with God's work. I did not have enough faith. Did I God's work. I did not have enough faith. Did I believe that God would answer my prayer? Most assuredly. I believe God is just the same as he was in the days of the Apostles and that he will answers prayers of faith. Had I had enough faith my daughter would be alive and well. Can you imagine my agony after I discovered what my in-terference had done? . I never want to do anything like it again."

Mrs. Stickney refused to say how the body had been removed from the cemetery or how and when it had been taken from the house. She was also silent when asked where the body is at present. The remains were not at all decomposed, but appeared perfectly natural. The proceedings were conducted with the greatest secrecy. Only five persons knew anything about them. Even the fami-ly who occupy the house with Mrs. Stickney were in ignorance. Mrs. Allen, Mrs. Stratton, Mrs. Sweet-and Mrs. Steater all of whom live in the vicinity. and Mrs. Stanley, all of whom live in the vicinity, corroborated Mrs. Stickney's story. They say she is a christian woman of good common sense and rare intelligence. Mrs. Stickney is a recent convert to the faith cure, although she has long been prominent in church circles. Her daughter Cora was 14 years of age. Over-work caused consumption of the blood. She would bleed for hours from the nose and blood would exude from the pores of the flesh. While she was sick the Rev. R. A. Torrey, effected a temporary cure by faith. The bleeding stonned immediately after he heavy praying. But stopped immediately after he began praying. But when a caller came the girl told her mother not to tell him how she had been cured. The bleeding commenced again, and death resulted. This converted Mrs. Stickney to the faith cure. It is said Mrs. Stickney is still confident that her daughter will be resurrected.—Chicago Tribune.

### Reading the Audience's Minds.

Washington Irving Bishop Finds all Sorts of Things in Strange Places.

Washington Irving Bishop, the mind-reader onstrated his phenomenal power to a large audience at Steinway Hall last evening. There were many well-known persons present and everybody seemed to take kindly to Mr. Bishop from the first. The mind reader stated in the outset that he professed to do nothing, and so he was sure the audience could not blame him when he had concluded. He invited the audience to nominate a committee of twelve wellknown men to sit on the platform and assist in the exhibition. Those selected were A.S. Hammersley, T. B. Musgrave, Charles Henry Brown, M. D., James Francis, Col. Thomas W. Knox, Dr. E. F. Hoyt, Theodore Conucly, Smith Clift, F. Payson, Norman W. Kingsley, Dr. J. A. Tonner, Prof. Lion, and Harrison Millard. There was a vacant chair left on the platminara. There was a vacant chair left on the platform which Mr. Bishop announced was for his particular friend, Mr. Henry Labouchere. Then he picked up a dagger from the table, and as he toyed with the glittering blade, he said: "I will presently be blindfolded and taken into my dressing-room by two of my committee. A third will then go into the audience and enact the scene of a supposed murder, after which he will conceed the wearon. I will find after which he will, conceal the weapon. I will find it, blindfolded, and repeat the pantomime on the same victim."

Mr. Bishop retired and the murder was enacted Then he came out and the murderer was placed by his side. He rubbed him down, made a few passes in the air about his head and finally held his hand a few inches below the palm of his subject. After the apse of a few seconds he made a sudden bolt acros the stage and down into the audience. He rushed up the proper aisle and stopped close to the spot where the dagger had been concealed. Then he started off again, made a lap around the hall, and came back. His mind did not seem to be clear on the subject of the dagger, and he was finally obliged to try the experiment over again. It was eminently successful the second time, as were all the subse quent experiments.

Prof. Lion was sent into the audience to play the part of a robber. He took articles from the pockets of three different men who sat in various parts of the house. He tied the booty in a handkerchief and concealed it in the back part of the house. Mr. Bishop then coupled himself to the Professor and after a little gyration found the articles and afterwards the respective owner of each. He was still blindfolded. Mr. Millard wrote the name of a song on a piece of paper and sealed it in an envelope. The mindreader played the identical song—"Home, Sweet Home—"on the piano,

One of the committee was asked to fix the name of a friend present in his mind. He did, and Mr. Bishop, after writing the name on the blackboard, picked out the man. Then Mr. Millard fixed his mind on a lady present and placed her name in a scaled envelope. The mind-reader took her a bouquet of roses with the envelope containing her name. The performance was concluded with the bank-note experiment, which Mr. Blehop once performed on a £1,000 wager with Mr. Henry Labou-chere. The mind-reader wrote on the blackboard the number of a bank note which Col. Knox had taken at random from a roll of bills in his possession.

All of the demonstrations were vigorously applaud-

ed.—New York World.

Newman Weeks, of Rutland, Vt., writes The JOURNAL is steadily gaining in the estimation of the more level-headed, thinking portion of the Spirit-ualists. Keep aloft the Banner of Truth in accordance with the motto under the heading of the Jour-NAL, and the cause of justice and right will gain added power as it goes marching on. Discouragement must and will continue to be found in the pathway of the true and faithful workers, who are so anxiously waiting for the "dawning of the morning when the clouds of evil and human degradation shall have cleared away." The most we morrals can do is to endeavor to seek for the best attainable good for all, following the highest light, fully trustng, hoping ever.

Mrs. C. P. Nash writes: Because of the value of the contents of the JOURNAL I cannot do without it.

Miss Julia J. Stenson was married recently in New York to Dr. Henry P. Loomis. The bride wore a dress more than a century old. It was made for her maternal great-grandmother in 1778, and worn at ber wedding, when Alexander Hamilton was grooms-man and Gen. Washington and his staff were pres-ent as guests. It was worn for the second time by the bride's mother forty-five years ago.

### DEAD LETTER OFFICE.

### What is Done with Mis-Directed, and Non-Delivered Letters.

To the Editor of the Religio-Philosophical Journal: Of the 50,000,000 people in the United States, doubtless 20,000,000 are letter-writers, and every doubtless 20,000,000 are letter-writers, and every year one-fourth of these are made aware of the presence in Washington of the Dead-Letter Office by the return of non-delivered letters, bearing its ominous, triangular stamp. Of the many pilgrims to Washington, few fail to visit the Dead-Letter Office, one of the most interesting sights of the capital. Very few of them realize something of its importance by comparative study of the postal systems of the world. Few Americans really know how great a thing the Post Office Department of the United States is. We have more post offices than all the countries of Europe. Germany with her 45,000,000 people has 15,400 rope. Germany with her 45,000,000 people has 15,400 post offices. Great Britain with 36,000,000 has 16,450. The United States has 53,650. Our postal system also covers more routes than any other. We have 117,000 more miles of railway service than all the rest of the world together, and in 1886 carried one-third of all the pieces of mail matter in the world. Perhaps the most interesting thing about the Dead-Letter Office is the Museum, wherein is deposited a thousand and one things that cannot be returned to their owners, resembling nothing so nearly as the curiosity shop of a lunatic asylum. The main office is a huge room, two stories high, with an iron gallery running around its four sides. Here an iron gallery running around its four sides. Here the clerks open and classify the letters, the aim of each of them being to clear up the day's work and keep even with the 16,000 dead letters that are received daily. 10,000 letters are opened and returned to the senders every day. Last year they found over \$1,500,000 in cash, drafts, and money orders, which but for their skill and honesty would hardly have gone back to the owners through whose ignorance. gone back to the owners, through whose ignorance and carelessness it was lost. No part of this money belonged to the business men of the country who could best afford to lose it; it was all found in letters belonging to women, and the occasional letter writers. Business men all use envelopes bearing a printed request, giving the name and address of the writer, and asking to have the letter returned it not

applicable to "everybody else," who do not send letters so frequently as to justify them in purchasing envelopes in large quantities and having them printed, and which would in the case of ladies be undesirable. Chicago has in this, as in many other respects, proved able to supply what is needed. An Association has been organized under the laws of the State, called the

delivered. The problem of the Post Office Department has been to devise some plan that would be

NATIONAL LETTER-RETURN ASSOCIATION, which offers a simple, practical and cheap plan to secure the return of all non-delivered letters. It has been in operation eighteen months, and given entire satisfaction to all who have tried it, and is returning some 300 letters per month. The Manager is known to us to be reliable. If our readers will write to J. Woodhead, Mauager, Chicago, he will send them full particulars, and the adoption of his plan will save trouble, annoyance, time and money far in ex-

### cess of the small expense required. Notes and Extracts on Miscellaneous Subjects.

Those dreadful Chinese have sent money to the Charleston earthquake sufferers. The Belgian Catholic bishops have issued a letter calling for missionaries to qualify for work on the

Congo. Col. Ingersoll is in Washington looking for ma-terial for another anti-religious lecture. He has gone to the right field.

A Kansas City firm is offering to furnish sermons to such of the "cloth" as may need them at 80 cents per week. This is cheapening the gospel in earnest, First Oyster: "Where are we?" Second Oyster: "This is a church." First Oyster: "A church! What

do they want with both of us, I wonder!" The French Reformed church at Berlin commemorated its bi-centennial existence in that city by the unveiling of a bronze bust of John Calvin in the park

The general headquarters of the Knights of Labor order will be reafter be permanently located in Philadelphia, property worth \$65,000 having been purchased for that object.

Bishop Healey, of Portland, Me., has issued a circular letter to the clergy of his diocese, in which he instructs them to forbid the use of flowers at funerals in the churches under their charge. The quaint humor in the proposition of Isaac

Barnes, of Boston to subscribe \$5,000 to a now church, provided all the baptisms should take place in hot water, excites curious comment. Miss Rose Elizabeth Cleveland is hard at work

upon a new novel, which she hopes to have ready for publication in the early spring. The scene of the story is laid in and around Holland Patent. A 3-year-old citizen of Springfield, O., was saying

his prayers at his mother's knee the other evening, and his baby brother in her arms was pulling his hair and pounding his head meanwhile. The boy took no notice of this until he reached the point where he usually spoke of the baby, and then he varied the regular form by adding: "And God bless this frisky little fellow and make him grow a good

A specimen of the vibikari, or sacred snake of Ja-pan, in Dr. Stradford's collection at Watford, England, recently gave birth to between sixty and seventy young ones. Some fifty living and stillborn snakelets were collected, and it was believed that at least a dozen more had been destroyed by other enakes in the cage. At ten days old the young ones had cast their skins and were beginning to eat earth worms and small slugs. This is the first time this species has bred in Europe.

Prof. M. Williams maintains that tidal waves and allied phenomena are properly no sea disturbances at all, but movements of the land itself rising and sinking, its movement being manifested by relative changes of the sea level and the land. The Krakaton wave, e. g., "swept half-way around the world with-out being felt by any vessel out at sea." Nature describes the phenomenon at Stonehaven, where the land rose and fell from ten to eighteen inches at a time, the disturbance leaving fifteen to eighteen feet of the beach dry. "There was no wind and the sea was quite smooth, but the water advanced and retired with a speed equal to the run of a fast river." Prof. Williams opens up here a profitable field for study and one but little understood at present.

A recent writer in Popular Science News has called attention to some of the remarkable physical problems snow presents. Rain in falling runs rapidly away, but snow accumulates upon the ground. It is difficult to understand how this immense weight can be simply held up in the atmosphere. Every cubic foot of anow is condensed from 1,728 cubic feet of vapor. In the condensation a large amount of latent heat is changed to sensible heat. One pound of vapor in being condensed to water evolves enough heat to raise one pound of water 0° to °972 F., and an additional amount is thrown out in converting water to ice. This accounts for the warming of the atmosphere during a snowstorm; and even if no warmth may be felt by us, the heat is expended in the superior layers of the atmosphere. The same writer asserts that so far as heating power is concerned, there is as much heat developed during a snow-storm as would be in an equal weight of red-hot sand. Here is a queer fact that seems to come fittingly

under the head of mind-reading. Last fall there was a company of Zuni Indians stopping in and around Boston. The Zunis showed great admiration and fondness for the sea, and one day of their visit was passed in an excursion to Manchester, on the coast, a few miles from Boston. While there the old chief Pa-lo-wah-te-wa broke out with the exclamation: "The old man died last night," referring to one of the patriarchs of the tribe in Zuniland whose illness had occupied the minds of his brethren for some time before. This remark was jotted in the nemorandum book of a newspaper-man who overheard it and thought it might be worth remembering. The newspaper man has received a letter from Mr. Frank Cushing, the young ethnologist who was instrumental in bringing the Zunis here. He wrote that "the old man" of the Zunis did die last fall. As no accurate record of these events is kept among the Indians it is impossible to verify the exact date, but as near as Mr. Cushing can learn the death took place not far from the time at which Pa-lo-wah-to-wa declared it on the sandy shore of Manchester, with the sick man 2,500 miles away.—Minneapolis Tribune.

### Shameful Abuse

Heaped Upon a Noted Englishman for His Open Honesty.

WM. ED. RODSON, M. D., L. R. C. S. I., M. K. Q. C. P.I., late of the Royal Navy, of England, has got into professional trouble for writing the following open letter to the editor of the London Family Dov-

"I believe it to be the duty of every physician to make known any means or remedy whereby sickness can be prevented, and it is for this purpose I write to give my experience both here and abroad. I ask the publication of the statement that people may be warned before it is too late, to say to them that there is at hand a means by which they may be restored to perfect health. It is well known to the medical world, and indeed, to the laity, that a certain disease is making a terrible havoe; that next to consumption it is the most fatal, and that when fully developed there is nothing to be done for the sufferer."

fully developed there is nothing to be done for the sufferer."

"Physicians and scientists have long been trying to throw light upon the cause, and if possible, find in nature a medicine for this fatal malady. They have shown, absolutely, that the blood-purifying organs of vital importance, are the kidneys, and that when they ouce fail, the poison which they should take out of the blood is carried by the blood into every part of the body, developing disease."

"In my hospital practice in England, India and South America, and also while a surgeon in the Royal Navy-of Great Britain, I gave a great deal of attention to the study of diseases of the kidneys and urinary organs, and found that not only was the cure of chronic Bright's Disease hopeless, but that kidney disease was remarkably prevalent; much more so than generally known, and was the cause of the majority of cases of sickness, and further, that the medical profession has no remedy which exerts any absolute control over these organs in disease."

"Some time ago when I had a case which resisted all regular treatment—which is very limited—complicated with the passing of stones from the kidneys, much against my will I permitted my patient to use Warner's safe cure, of which I had heard marvelous, as the attack was a severe one, and development very grave, for an analysis showed per cent. Of albumen and granular tube casts."

"The action of the medicine was singular and in-

velopment very grave, for an analysis showed per cent of albumen and granular tube casts."

"The action of the medicine was singular and incomprehensible to me. I had never seen anything like it. The patient recovered promptly, and is today a well and healthy man. This stimulated my inquiry into the merits of the remedy, and after analysis, I found it to be of purely vegetable character, harmless to take under all circumstances."
"Casting saids all professional projudica I gave it

sis, I found it to be of purely vegetable character, harmless to take under all circumstances."

"Casting aside all professional prejudice I gave it a thorough trial, as I was auxious that my patients should be restored to health, no matter by what medicine. I prescribed it in a great variety of cases, Acute, Chronic, Bright's Disease, Congestion of the Kidneys, Catarrh of the Bladder, and in every instance did it speedily effect a cure."

"For this reason I deem it my duty to give to the world this statement regarding the value of Warner's safe cure. I make this statement on facts I am prepared to produce and substantiate. I appeal to physicians of large practice who know how common and deceptive diseases of the kidneys are, to lay aside professional prejudice, give their patients. Warner's safe cure. restore them to perfect health, earn their gratitude, and thus be true physicians."

"I am satisfied that more than one-half of the deaths which occur in England are caused, primarily, by impaired action of the kidneys, and the consequent retention in the blood of the poisonous uric and kidney acid. Warner's safe cure causes the kidneys to expel this poison, checks the escape of albumen, relieves the inflammation and prevents illness from impaired and impoverished blood. Having had more than seventeen years' experience in my profession, I conscientiously and emphatically state that I have been able to give more relief and effect more cures by the use of Warner's safe cure than by all the other medicines ascertainable to the profession, the majority of which I am sorry to say, are very uncertain in their action"

"Isn't that a straightforward, manly letter?"

"Indeed it is."

"We'l, tu' do you know the author has been dreadfully persecuted for wri ing it?"

"We'l, tut do you know the author has been dreadfully persecuted for wri ing it?"
"How so? What has he done to merit it?"

He has spoken the truth out of and his fellow physicians, who want the public to think they have a monopoly in curing diseases, are terribly angry with him for admitting professional inability to reach certain disorders.

"That letter created wonderful sensation among the titled classes and the public. This jarred the doctors terribly. The College of Surgeons and Queen's College, from which institution he was graduated, asked for an explanation of his unprofessional conduct and notified him that makes he

ressional conduct, and notified him that unless he made a retraction they would discipline him.

"The doctor replied that he allowed his patients to make use of Warner's safe cure only after all the regular methods had failed, and when he was satisfied that there was no possible hope for them. Upon their recovery, after having used Warner's safe cure, he was so surprised that he wrote the above letter to the Family Doctor. He regretted that the faculities found fault with his action in the matter, but he would not conscientiously retract

"The faculties of both colleges replied that un-less he retracted they should cut him off, which would naturally debar him from again practicing his profession, and also prevent his securing anoth-

er appointment in the Royal Navy!"

The illustrious doctor's dilema is certainly an unpleasant one, emphasizing, as it does, both his own honesty, and the contemptible prejudice and big-otry of English medical men. The masses, how-ever, having no sympathy with their nonsense, keep on using the remedy he so highly recommends and get well, while the rich and able depend upon the prejuidiced doctors and die!

Miss Nellie Moonlight is now private secretary to her father, the Governor of Wyoming Territory.

### Horsford's Acid Phosphate

In Night Sweats and Prostration. Dr. R. STUDHALTER, St, Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."

George Kennan, when he visited Count Tolstoi, met the novelistas he was returning from spreading compost on a poor widow's field, and during the evening that he spent at his house the Count was busy making shoes.

## Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulcontent of Waco, Texas, says: "I have used your Emulsion in Infantile wasting. It not only restores wasted tissues, but gives strength, and increases the

The Rev. Edmund Darrow of Waterford, Conn., was born in the seventh year of this century, the seventh day of the month, the seventh day of the week, and in the seventh hour of the day, and is and always has been a Seventh-Day Baptist.

### The Shame of a Great Merchant

was that a skin disease made him fook like a drinking man. Dr. Pierce's "Golden Medical Discovery" is a certain cure for all diseases of the blood and skin. It should be tried by all afflicted with tetter, salt-rheum, scald head, St. Anthony's fire, erysipelas, ring-worms, pimples, blotches, spots, eruptions, boils, carbuncles, sore eyes, rough skin, scrofulous sores, swellings, blood taints, effecting the skin, throat and bones, ulcers of the liver, stomach, kidneys, lungs and previas. Purify the blood and health will return. and uterus. Purify the blood and health will return.

Twenty-one years ago the steamer Brother Jona than went down off the Oregon coast with \$2,000,000 specie on board. Various unsuccessful attempts have been made to get the money, and now another effort on an elaborate scale is to be made.

### A Ghost

is a myth, but solid reality will be known by those who write to Halleti & Co., Portland, Maine, thereby learning, free, about work that they can do, and live at, home, wherever they reside, at a profit of from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not needed. Hallett & Co., will start you. All is new. Delay not. Pay absolutely sure from start. Wealth awaits every worker. Both sexes. All ages.

# Chronic

Cutarrh destroys the sense of smell and Is usually the result of a neglected "cold faste, consumes the cartilages of the nose, in the head," which causes an inflamof this disagreeable disease

### Can be

cured by taking Ayer's Sarsaparilla. \*\*I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwith standing all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite. Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.—A. B. Cornell, Fairfield, Iowa.

Cured

by the use of Ayer's Sarsaparilla. Coll miserably. My appetite was very peor, and I felt miserably. None of the remedies I took afforded me my relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and my health and strength. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albermarle, N. C.

If you would strengther and invigorate A. B. Cornell, Pairfield, Iowa.

and, unless properly treated, hastens its mation of the mucous membrane of the victim into Consumption. It usually in- nose. Unless arrested, this inflammation dicates a scrofulous condition of the sys- produces Catarrh which, when chronic, tem, and should be treated, like chronic becomes very offensive. It is impossible ulcers and eruptions, through the blood. to be otherwise healthy, and, at the The most obstinate and dangerous forms same time, afflicted with Catarri. When promptly treated, this disease may be

### Cured

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Ayer's Sar saparilla.

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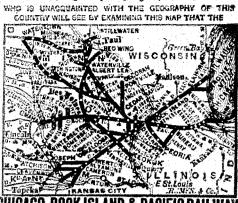
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With the control of the time, and i did not think I could ever feel well again. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank god and thank you that I am as well as I am, after years of soulering."

Mrs. I. V. Webber, of Yorkshire, Cultaraugus Co., N. Y., writes: "I wish to say a few words in praise of your "Golden Medical Discovery" and "Pleasant Purgative Peliets." For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines?"

Chronic Diarrhoea Cured.—D. Lazarer, Esq., 275 and 277 Decatur Street, New Orleans, La, writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea."

GENERAL Mrs. Parmella Brundage, of 161 Lock Street, Lockport, N. F. wratessore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your "Golden Medical Discovery" and "Pellets" have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your "Fayorito Prescription," as it has proven itself a most excellent medicine. It has been used in my family with excellent results,"

Dyspepsia. JAMES L. COLBY, Esq., of Yucutan, Houston Co., Hinn., writes: 'I was troubled with indigestion, and would eat hearthy and grow poor at the same time. I experienced hearthyrn, sour stomach, and many other disagreeable symptoms common to that disorder I commenced taking your 'Goiden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in whole system equal to your 'Discovery' and 'Pellets.'"

Dyspepsia.—Theresa A. Cass, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and siceplessiess, but your 'Golden Medical Discovery' cured me."

Chills and Fever.—Rev. H. E. Mosley, Montmorenet, S. C., writes: "Last August I thought I would die with chills and fever. I took your Discovery" and it stopped them in a very short time."

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Thoroughly cleaned the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and boddly health and vigor will be established.

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HIP-JOINT Mrs. Iba M. STRONG. of Ainworth, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Fellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time,

GOLDEN MEDICAL DISCOVERY cures all humors, from the common pimple, blotch, or cruption, to the worst Scrofula, or prood poison. Especially has it proven its efficacy in curing

INDIGESTION. Rev. F Asburn. Howell., Pastor of the M. E. Church, of Silver, fon. N. J., says: "I was afflicted with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and duliness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints and in one week's time I began to feel like new man, and am now sound and well. The Pleasant Pangative Peles' are the best remedy for billious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

Mrs. In A. Strong, of Ainsworth, Ind., writes: "My little boy had" A TERRIBLE Anyland says: "Mrs. Eliza Ann Poole, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a had case of Eczema by using Dr. Pievce's Golden Medica. Discovery. The disease appeared first in her feet extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and proh nged her days."

Mr. T. A. Avres, of East New Market, Dorchester County, Ma., vouches for the above

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

# GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofola of the Lungs), by its wonderful blood purifying, invigorating and nutritive properties. For Weak Lungs, Spit-

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Consumption — Mrs. Edward Newton, of Harrowamith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my risheds had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the cod liver oil as a last treatment, but I was to weak I could not keep it on my stamach. My husber of everything he saw advertised for my complaint, procured a quantity of your "Golden Medical Discovery," I took unly four bottles, and, to the surprise of everybody, am to day doing ny own work, and am entirely free from that terrible cough which harased me night and day. I have been safficted with rebenumber of years, and now feel so much better that I believe, with a continuation of your Golden Medical Discovery." I will be restored to perfect health. I would say to those where a falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the "Golden Medical Discovery" in the early stages of the disease, and thereby says a great deal of suffering and be restored to health at once. Any person who have left of the left in and the latting and the restored to health at once. Any person who have a pray to that terrible disease consumption, do not do as I did, take everything else first; but take the "Golden Medical Discovery" in the early stages of the disease, and thereby says as great deal of suffering and be restored to health at once. Any person who have a pray to the defining and be restored to health at once. Any person who have a pray to the defining and be restored to health at once. Any person who have a perfect with the medical definition of the latting and the restored to health at once. Any person who have a latting and the resto

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley. Rockland Co., N. Y. (P. O. Box 28), writes: "The Golden Medical Discovery" has cured my daughter of a very bad ulcer.

Golden Medical Discovery is Sold by Druggists.

Consumption and Heart Disease.—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting yeu I had wasted away to a skelet n; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five menths' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I bean to pick up in fiesd and strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and stay, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

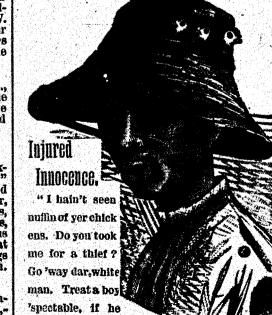
BLEEDING

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

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By FANNY FIELD,

Can Spiritualism Spiritualize? (Continued from First Page )

of building up the very kingdom of heaven exists within every human soul. Spiritualism reiterates the truths of all the

old religious. Not a single wise, sweet hope of so-called orthodoxy, but Spiritualism waters it with its sympathetic tears, warms and nourishes it with encouraging smiles; not one precious grain of faith that has fed the human heart in past ages but is conserved, just as every fragmentary fact of the old superstitions of astrology and alchemy are preserved and carried forward by the exact sciences of astronomy and chemistry. So the religious superstitions had their golden grains of truth, and Spiritualism, the natural result of man's development, carries forward all these old creeds, melts them in the crucible of human reason, and decrees that that which is valuable shall be preserved for-

Spiritualism does not necessitate your leaving your Sabbath-homes, the churches. It 88ys go, in welcome, wherever your souls find the greatest comfort, the deepest inspirations to moral endeavor.

Its facts make every day a Sabbath to the soul—its most honored altars are clean human hearts; its messages of love and hope are free unto all-passion becomes ashamed in its pure presence; despair lifts its leaden weight at hearing of its august word!

Thank God for our public mediums! Oh, may they prove more and more worthy of the immortal gifts which some of them possess! And thank God for our private mediums, whose quiet ministrations are banishing the fear of death in tens of thousands of afore-time darkened homes! Thank God for every gleam of light that breaks through the clouds of human sorrow, kindling and quickening all the mighty germs that sleep in human

life, waiting for the resurrection morn!
Miss Phelps's article contains many truths, many just criticisms and wise suggestions. But when she speaks of trivialities and com-mon-places, in connection with the phenomena of Spiritualism, we point you to the fact that very often apparently trifling things of this world are the keys to the grandest discoveries. According to old theology just one apple turned the world upside down, and last us our Eden; while another apple revealed to Sir Isaac Newton the law of gravitation. A door key and a kite in the hands of a Franklin captured the lightning from the brooding clouds and sent it on errands of mercy and of love. The earth's shadow seen in eclipses of the moon, was more powerful in its influence upon the mind of Magellan than all the scriptures and arguments, threats and warnings of the church fathers combined.and by that impalpable shadow was the great, faithful heart sustained in his perilous voyage around the world! Thus do the foolish things of this world often confound

Through midnight glooms of grief and pain Earth's millions groped in fear and trombling, Calling upon the gods in vain, For guidence, free from all dissembling.

The heavens seemed deaf to every ory, And faith in dreary doubts enshrouded, While Hope's far-seeing, starry eye, With ever gathering tears was clouded.

For lo! the gulf of death yawned wide Across the way of human glory, And ead, white lips on every side Repeated o'er and o'er the story—

Of voices hushed 'mid merry song and silvery fing of fiddling imignise. That no more should sound along Our heavy heart's dim aisles thereafter;

And dear ones lost in dread eclipse, Down-sinking in a waveless ocean. Vonchsafing no apocalypse In answer to our heart's devotion.

'Fill suddenly the silence broke, And half articulate and tender. Our darling dead, returning, spoke, And filled our hearts with Hope's white splen

They set the heavenly gates ajar, A purer, nobler life disclosing, And on Death's dusky brow a star,-

Which Science is at last transposing. Of living sunbeams, let us write This new and sweet interpretation In all the "signs and wonders" bright,

So full of sacred consolation! The plummet-line of earnest thought Is measuring psychic mystery, And miracles of joy are wrought As facts in the soul's proud history.

And death is proven second birth, Through which the spirit finds its pinions, And soars above the troubled earth

To claim its own more fair dominions. And often in its upward flight, Remembering earth's mourning mortals, It drops a flake of glory-light

Far through the ever open portals;

And reverent souls in waiting there, All faithful at their post of duty, May feel home in on breath of praye Bright biossoms from that heaven of baguty.

WHAT OF GHOSTS?

Ghosts, real or imaginary, are no longer objects of fear; indeed, the strange fact confronts us, that they are viewed with favor and their visits welcomed by thousands in all civilized lands. The presence of apparitions, whether coming to view in social circles or in "haunted houses," excites only interest and curiosity. There are those who claim to have as many acquaintances and friends in ghost-land, with whom they are in frequent communication, as they have in terrestrial life, and those to whom I refer are not confined to the unlearned classes.

Nothing in history or in human experience is more remarkable than the fact that within the brief period of forty years a body of intelligent men and women, numbering many millions, have been profoundly impressed with the belief that direct inter-communication is established between the living and the dead. The method of ghostly telephony was discovered by Isaac Post of Hydesville, N. Y., in December, 1847; and, if the phenomena to which the discovery is applicable rest on a basis of truth, the importance of the inventions and the results attained by Bell, Gray, Edison, and others, in terrestrial telephony, are dwarfed in comparison.

Post's discovery was made in connection with the widely known house-disturbances which occurred in the Fox family at Hydesville. One of the prominent forms of these disturbances were sharp, explosive raps, like those which come from statical electrical machines when discharges occur. The raps came upon the walls, ceilings, and floors of the rocms, and were produced by undiscoverable agents. It was clearly evident, to the family and the many visitors, that there was intelligence connected with the rape; but how to bring the listeners into communication with the disturbers was an unsolved problem. A happy thought entered the mind of Post: he suggested that the alphabet, as found in an old copy of Webster's spelling-

sponses from the rappers; and the method was immediately tried, and proved successful. By placing the index finger upon the first letter in the column, and following down to the last, at the same time requesting the ghost to rap when the letters were reached necessary to make up any communication, word responses to questions were readily obtained, and thus carnate man and dawn of modern spiritism dates from this epoch. Thousands of houses in all countries during the historic centuries have been disturbed with mysterious noises, more or less violent, among which knockings have usually been prominent. No clew to the nature of the phenomena had been secured until the occurrence of the Hydesville rappings and the advent of Post. This invention of a sagacious man was more successful than that of Bell in its earliest stages; but, like that of Bell, it only opened a way for important results, or made it clear that a method of holding communication was possible. It was reserved for other experimenters to perfect methods, or devise new ones better adapted for practical and rapid work. The use of the alphabet no longer continues; slate and letter writing, together with oral messages, and "inspirational speaking" on the part of spirits, have rendered obsolete the original method of Post.

It is indeed remarkable that the phenomena connected with haunted houses have been nniformly the same in every country, among all people, in every age, of which we have any information. If they are the result of collusion or trick, an important fact is brought to view, that the inventive faculty of the mischievous and idle classes of all the ages has run in the same grooves, and produced like results. In modern haunted houses, it is true, we have the persistent ringing of bells, even after the communicating wires are removed, and also we have music produced by unseen hands, on instruments of modern forms; but the whistling and rapping noises, the thumping sounds of violent winds, the slamming of doors; the moving about of articles of furniture and other unfixed objects, the appearance of white, luminous bodies and apparitions in human form, have been the stock phenomena witnessed in haunted houses in ancient and modern times. It would seem reasonable that modern science, with its manifold capabilities for producing cunning and mysterious tricks, should have aided in diversifying the performances (if they are but tricks); but such has not been the case. The old, old phenomena continue, with but slight varia-

tions. The haunted house at Athens which is described by Pliny, afforded phenomena strikingly like what occurred at the house of Rev. Dr. Phelps of Stratford, Conn., thirty-five years ago, and yet the occurrences are separated by a period of eighteen hundred years. The house at Athens was so full of strange noises and unaccountable disturbances that the inmates fled from it in terror: and it remained unoccupied. Pilny informs us, for a long time. The owner was glad to find a purchaser in Athenodorus, a philosopher, at a very low price. But the philosopher and his famil were not allowed to remain in quiet: strange noises, as that of the clanging of chains, were heard one night; and, spot of ground near to the house, where the ghost vanished. The public authorities of Athens ordered the place to be examined; and; upon digging into the earth, a skeleton in fetters was discovered. It was removed and buried, and the house was no longer

haunted. The interesting narrative of Dr. Phelps shows that not only the phenomena which were observed at his house, but the apparent cause of its discontinuance, present points of remarkable similarity. The fullest details of these occurrences were given me by the estimable and venerable divine a few years before his death; and those who listened to the recital from his lips were impressed with the sincerity of the narrator, the judicial fairness, and the lucidity of the narrative. Perhaps no instance of alleged house-possession in modern times created more intense interest than this, unless it be that of John Wesley, the founder of Methodism. Wesley family were disturbed during two months, between Dec. 1, 1716, and Jan. 30 1717, in which time the house, according to the statements of Wesley and many others, was shaken by winds when all was calm without, disturbed by dismal groanings, loud raps day and night, and a fearful noise over the heads of the family during devotional exercises. The house was much injured by unseen agencies, and investigations made with intelligent vigilance and care failed to detect any cause for the phenomena.

The occurrences at the Phelps mansion in 1850-51 were similar in kind, bût extended over a longer period. For several months the dwelling was watched day and night; but the disturbances continued, and all attempts made by different parties to discover the source of the noises utterly failed. It was suggested to the reverend gentleman that the invisible agent or agents be interrogated after Post's method of communicating with ghosts. The persistency which characterized the disturbances, and their annoying character, at last led him to consent to the proposal. A very explicit statement of the method and results of this interview with the ghost was given me by Dr. Phelps, of which I have notes: but there are considerations which prevent them from being made public at the present time. Remarkable as were the housedisturbances, they are of small interest compared with the final chapter in the history of this extraordinary instance of ghost manifestation. The disturbances ceased as soon as the interview was permitted.

There has been considerable controversy and some denials of statements made, regard ing occurrences in the Phelps mansion, which is not strange when the ecclesiastical and theological connections of the eminent divine are considered. The evidence is conclusive, however, that he was never in sounder health, and never were his mental faculties in more accurate equilibrium, than at the time his narrative was given. His high standing during a long and distinguished career as a Christian minister forbids even a

suspicion of dishonesty or untruthfulness. A remarkable instance of house-possession came to my knowledge several years ago, the incidents of which in many respects are worthy of note. The house is in a suburban town near to the city of Boston, and the family occupying it is highly respectable and intelligent. The disturbances came suddenly, and were to a large extent of the usual character. They continued over a period of five weeks, and were first observed in a chamber once occupied by a son, an officer in the Union army, who was killed in the Battle of the Wilderness in 1862. His sword and uniform were sent home and placed in drawers in this and goodness. Our numbers continue to reom; and, in obedience to the instinct of ma- increase.

book, be employed to draw out intelligent re- ternal affection, the door was locked, and no one was permitted to occupy the chamber. Ex traordinary noises were heard in the room; and, upon going in, it was found to be in a state of great confusion. The drawers were open, and the son's uniform and accoutrements were scattered about upon the floor The room was again put in order, and protected by locks, was left for a few hours under supervision, to guard against possible incarnate spirit, it is alleged, were brought intrusion by servants. Again entering the into direct intelligible communication. The room, the same disturbances were found to have occurred; and they were repeated after new and complicated locks and window-fastenings had replaced the old ones, after the servants had been sent away, and ultimately they occurred in the presence of the members of the household, and in spite of their attempts at resistence. Disturbances occurred in other parts of the dwelling; and so annoying and alarming did they become, the family was broken up, and the mother left for residence in an adjoining town. The sequel to this brief narrative may be given in a few words. The intruding ghost was interrogated after the manner previously described; and it was stated that the object of the intrusion was to call the attention of the family to some important matters connected with the deceased son's affairs, which matters were promptly attended to, and the disturbances ceased.

It should be stated, that, notwithstanding the prolonged continuance of the phenomena and the great distubances produced, but few outside of the family knew anything of the occurrences, so reluctant were the parties to attract public attention.

In considering alledged instances of ghostly interferences, the easiest and not unusual way to dispose of them is to promptly reject all the assertions, all the statements, of witnesses, and charge everything to "trick and illusion," two old pack-horses which stand ready saddled and bridled at the doors of many men of popular scientific repute. These serviceable beasts have proved very convenient, and are much used by many clever clergyman and students in science who are asked by the unlearned and perplexed masses to explain some occult phenomena by no means uncommon in modern times.—By the Senior Editor in Popular Science News.

> For the Keligio-Philosophical Journal. Progress In the Mother Country.

It is a long time since I reported through your columns, but not from want of interest. Let me, though late, wish my friends, your readers, a happy new year. Before referring to English matters, I will say how glad I am to see that the Journal maintains its high standard, steadily moving on in its brave mission for a clean and clear Spiritualism—clean as to its phenomena; clear at to its philosophy. Long may it live! It muss be gratifying to you, Mr. Editor, to find that your long struggle is bearing fruit; one by one the organs of the movement are wheel ing into line and adding their influence in the direction of pure mediumship. We welcome them all. The basis of "fact" must be made sure; the foundation firm, the building will be secure.

ONWARD!

When, a couple of years since, I stated in your paper that I discerned the signs of a forward move and better feeling in this land. springing from his bed, an apparition in hu- I did not dare to hope for such development man form appeared, and beckoned him to follow. He did so, and was led to a certain spot of ground near to the house, where the ties have sprung up and taken firm hold fortable and "at home." They are very reaties have sprung up and taken firm hold where previously there were none. In other places where existing associations were moribund, new life has been displayed. Meet ings have been remarkably successful, crowded halls being of common occarrence.

Above all, enthusiasm, enterprise, public spirit and determination to work harmoniously are increasingly manifest. There is more attention being paid to the educational value of our phenomena in their application, and a growth of religion, as exemplified in love of truth and right for their own sake: a more sympathetic and aspirational frame of mind and practical labors for dissemination; but most encouraging of all is the marked development in the direction of

WORK FOR THE CHILDREN.

It is rapidly becoming the exception for a society to exist without a Lyceum. This movement, which has laid near the writer's heart, and in behalf of which the laspirers of Mrs. Wallis and self have frequently spoken, has been tostered by Mr. Kitson, of Batley Carr; and Mr. Burns. Editor of Medium. has been unvarying in his support and advocacy for years. I hear that an effort to supply a long felt want is being made and will shortly be completed, namely, a book for the children, containing suitable pieces for singing, reciting, golden chain, etc., compiled by Mrs. Britten and Messrs. Kitson and H. A. Kersey; the latter gentleman is conductor of a most successful Lyceum at Newcastle.

OPPOSITION. It was not to be expected that such growth could pass unnoticed and unchallenged. The parsons are becoming alarmed; they are losing their members, hence they raise the warning cry, "Spiritualism is cursed by God," and lend countenance and support to a mountebank called Rev. Ashcroft, who with a lantern is going around filling his pockets and abusing Spiritualists. A sample of his style may be gathered from his "Views,". three sly Foxes:"

"Daniel D. Home enatched from the Lyon's

"The lady medium with five husbands." "The Brook St. Boggart and his messages." "The medium who 'tapped' the 'spirits.'" "E. W. Wallis entranced by his spirit

gnides.' "J. Burns, editor and his Regular Rous-

After such an exhibition of grace, rever ence and dignity, of impartiality and justice it is not to be wondered at that parsons gath er around him, take the chair for him, and listen approvingly to his "personalities" and gutter garbage," and opine that he "has

tilled Spiritualism."

Others have taken up their parable against us. Even Mr. Booth of the Salvation Army feels called upon to exhibit righteous indignation, and repeat the old stories that Spiritualism teaches "that lying is right, slavery is right, adultery is right, and free or indiscriminate love is right; that there is no good, no bad, but that sin is a lesser degree of righteousness." A portrait which is not ev en like enough to be called a caricature! Under these circumstances we are inclined to Thank God from whom all blessings flow' for the opposition; these people are doing the cause good. Their attacks cannot shake the Spiritualist who knows better, and they rouse the curiosity of those who don't know, to see for themselves if Spiritualism is as black as it is painted; and they are agrees. bly disappointed to find that Spiritualism teaches honesty, integrity, equity, purity, charity, responsibility, immortality chastity

Ashcroft said in the recent debate that Talmage's statement with reference to insanity was true when he made it, but not true now because Spiritualism in America has gone "Spark out!" He professed to find in the language of Mrs. Britten, Bros. Morse and Howeil, confirmation for this assertion.

I see that Bro. Howell thinks Ashcroft a foeman unworthy my steel, but then he was the only foeman who presented himself; I could not choose. The Blackburn folk were annoyed by his boasts, and as no one else would undertake the task of meeting him they appealed to me on the score of duty. and I agreed on condition that the proceeds should go to charity. The result justified our course; £26 went to the Infirmary. Our meeting the following Sunday was attended by 1200. The testotalers invited me to go and speak for them, which I did and have done since, to "packed" meetings, while Ashcroft returned a few weeks after the debate expectng to reap a "golden harvest," but although he billed the town extensively and took a large hall, he had only 37 the first night, and the second night, with prices reduced by half, only about 70; 107 at two meetings as against 1200 at one. A decided verdict against him! USING THE ENEMY.

Since then he has continued his campaign. and wherever he has gone I have followed him, giving reply lectures, securing good audiences, and presenting our facts as testified to by Crookes, Wallace and others, citing Bible instances, and denying the charge of immorality by quoting teachings to the contrary. The general result of the war is, that our meetings are filled to overflowing; our friends are united and enthusiastic; inquiry is aroused and people are doing the very thing he warns them not to do—they are investigating for themselves!

After two years' and two months' labor in Scotland we have returned to England. The membership in Glasgow was more than doubled during our stay, and we leave behind many warm hearts and trusty friends who regret our departure; but circumstances combined to make it necessary that we should 'move on.

I was told about a year since by a spirit through a test medium that we should leave Glasgow before the end of 1886. I replied that I thought not. "Your guides tell me' you will," was the reply, and sure enough we did. Scotia's shores are hospitable, but its climate was unbearable, especially in-winter, and I dreaded the advent of this winter; but thanks to those unseen but wise advisers, it was not necessary for me to endure another cold season.

The success of Bro. Morse in his mission is cheering to us who watch his course with loving interest and wish him and his safely home again. It had been our hope to visit the States this year, but the angels decreed it otherwise. Our work lies here at present. We are, so to speak, evangelists or missionaries, and have all the work we can possibly, do. Both Mrs. W. and self are engaged for every Sunday this year. Mr. and Mrs. Britten are near neighbors, and are well and busy as ever. Next summer we are to have a Jubilee Exhibition in Manchester, which may possibly attract some of our American cousins, any of whom we shall be glad to see. They will find comfortable quarters at the house and board of Mr. I. Thomson, Trinity, Coffee House, Chapel St., Salford, Manchester, an intelligent, earnest Spiritualist, and sonable in their charges,— a dollar for tea. bed and breakfast.

Bro. Howell is busy, but up to date I have not had the pleasure of seeing him. In spite of hard times and rumors of war, 1887 bids fair to be a year of marked developments and distinct growth for Spiritualism in this country, as I trust it will be all over the world, for it is the cause of culture, knowledge and religion.

E.W. WALLIS. Manchester, Eng.

COLLEGE BOYS. NOTICE.-W. Jennings Demorest of New York, authorizes the secretary of the National Inter-Collegiate Association, to announce that he will give a twenty-five dollar gold medal for the best essay, and a fifteen dollar silver medal for the second best on the first subject in this series, under rules detailed below. Notice the following: (a) Subject: "The Balance of Power in American Politics." (b) The essay must not exceed two thousand five hundred words in length. (c) It must be written by some member of a college club in membership with the National Inter-Collegiate Prohibition Association. or by some undergraduate who is himself a member of this association. (d) It must be received at headquarters, Wooster, O., by April 15th, and his club must be clear on the books of the National Association at that time. (e) All essays will be the property of the National Association, and the Gold Medal Essay will be published in the second number of The Inter-Collegiate Quarterly, together with selections from others,of which honorable mention will be made. (f) It must be plainly written (a type-writer is sugges-ed), and the name of the author must not appear on the MSS. On a separate sheet he must give name, address, and the club to which he belongs.



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