No. 2

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

CONTENTS.

FIRST PAGE.-Voltaire.-A Lecture by the Control of J

SECOND PAGE.—Immortality. Excellent Results in the In vestigation of Spiritualism at Home. Ramblings of an Investigator. Theological Nonsense. Working for this

THIRD PAGE.-Woman and the Household. Early Magazines for March Received, Book Reviews. New Books Received. Capturing this Planet for Christ. Miscellane ous Advertisements.

FOURTH PAGE.-Woman and the Church. "We Shall See" Shall We? The End of the World. The Ross Materfalization Fraud. Kansas in the Front. General Items. FIFTH PAGE. Death or a Trance. New York Reception to the Editor. Extract from a Sermon Delivered by Rev. M. J. Savage. An Important Proposition. General News. Miscellaneous Advertisements.

SIXTH PAGE.—Invocation. Response to M. J. Savage's "The Ebbing Sea." Materialism and Spiritualism. Mediæval Art Resuscitated by a Blindfolded Artist. Notes of Travel. The Spirit of a Lady who Committed Spicide. The Mystic's Soul Flight. The Mysterious tinardian of a Rich Lead Near Galena, Ill. Advanced Civilization. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—A Home Medium. The Noted Mrs. Allen of Providence, the Latest Materializer Seized. Miscel laneous Advertisements.

EIGHTH PAGE.—Work of the English Society for Psychological Research. The Contents of the Beligio-Pi ical Journal. Miscellaneous Advertisements.

OLTAIRE.

A LECTURE

CONTROL OF J. CLEGG WRIGHT.

Delivered on Sunday, January 23, 1887, at Newton, Kansas:

(Specially Reported for the Religio-Philosophical Journal.) The enemies of this distinguished Frenchman have spoken of him as the greatest monster that ever disfigured or outraged the religious susceptibilities of the Christian world. Denunciations of the most extravagant compass have been hurled at his name. He has been compared in wickedness to his satanic majesty. Children in Sunday schools have been taught to look upon him as the greatest field that ever appeared in human form. The minions of theology have gone black in the face in castigating his views and deriding his influence upon society. He has been charged with every crime. He is hated by every church. A man who has won so much extravagant contempt from the religious world must be of more than ordinary importance and power. Notwithstanding this mountain of contempt and pious anathema, we propose to look upon him after the flight of one hundred years. He has estab-lished himself among us, and we must try to set him in order with the great events and transactions of his time; for, to properly do so we shall better see what sort of man he was; what he did for the world, and how he affected men for good or ill. He was a man of great intellectual stature. He will throw his great shadow upon all the ages yet to come, which have an admiration for great mental parts, works of genius, and potent public influence. Everybody knows of him as the greatest infidel of his time. As an enemy of the church and religion we think of him first, and as a great literary luminary after. We were made acquainted with him in our youth by reading the fervid eloquence of divines, warning the unwary against the terrible danger there was in touching any thing he had written. We learned his name from the sign-boards of theology set up on the road-side, cautioning the indiscreet traveler that this man was not fit company for one who wanted his soul to be saved. We ask this audience to forget this position in which religious fear has placed him. There is something surely about this man, which we can find to like and admire, for he was much after the model and shape of other men. When stripped of the wrappings and bandages of the times in which he lived, he stands out, human and real, and not as a

In order to get a good look at him, we must see the times in which he lived and the infinences which were at work shaping the character of men and society. No man at any time can be understood without comprehending the forces that acted upon him from within and without. Great men are the expressions of these united forces in the world. It could not have been otherwise with him. There were great wrongs that needed redress and a vast amount of human suffering that should be removed; and these conditions became the moving force of Voltaire. He had the ambition of his convictions. We saw the evils around him, and dared to denounce them to the world. He struck hard blows at the priesthood. The theology of the ages excited his ridicule, and his sarcasm played havoe with the serious grimaces of superstitions devotion. He would not have dared to do what he did if the church had not been corrupt in every part. There was not a sound timber in that old church of France at that time. The affairs of that country in every

monster, such as the excited imagination of

priests have made him out to be.

way were going to the worst. Let us try to way were going to the worst. Let us try to see the tableau of that memorable epoch of the birth of Voltaire. The year of his birth was 1694. It is difficult to see things very distinctly after so many years. The strong and large things alone stand out plainly. The light and shade of history and historical events have vanished from the picture, never again in full detail to be put in. There is no painter nor penman with ability and graphic power enough to accomplish a complete work; but we retain enough for our

plete work; but we retain enough for our purpose of the reality of that time, to see how things were and how they were drifting, and likely to drift for a long time to come.

There was first in order the government of the country. The old Bourbon dynasty sat cozily upon the throne of Charlemagne, personated by Louis XIV., Louis the Grand Monarch as the old Champagne grandee would arch, as the old Champagne grandee would say. St. Cloud and Versailles were in their glory. A court is as essential to an aristocracy as water is to the life of a fish. There were happy and strange transactions at that court. There were beautiful men there who had never soiled their hands with work; ladies with deligate complexions decellets. ladies with delicate complexions, decollete costumes, and nosegays flickered under the gracious beams of the royal countenance. Gallants and princesses, noble ladies with bright eyes, talked politics and philosophy with gentlemen in waiting. Literary prodicies sunned themselves in all this glory. Cardinals and bishops looked on the giddy scene and sanctified the elegant abode of pige for the eyelfed superhation of revealing vice for the exalted approbation of royalty and beauty. Every vice flourished there in tropical luxuriance, which the fertile devices of passion could invent. The King was devoted to pleasure, the government to corruption, and the church to supercilious devotion. The people were reduced to the most abject poverty; industries languished; the military arm was the fountain of honor and military arm was the fountain of honor and nands of the nobility. cient order lay at the feet of the church. The teachings of the priest and the absolute claims of religion were the first care of the ruling classes. But in action and daily life the beautiful moral maxims of Jesus were laid aside, only to be taken up in the closet and the sanctuary. Poverty lived side by side with aristocratic extravagance. The priest petted the courtier, winked at all political corruption and exactions made upon the people, and coerced the spiritual nature of the people to follow the divine injunction of religion, to live in perfection of obedience to their masters whom the Lord had set over them; in His gracious providence during the period of their earthly lives; and that God had shown great wisdom in thus appointing such excellent rulers. The rulers of the church had all the accomplishments of hypocrisy; the aristocracy the privileges and corruption of vast wealth wrung from a starving people.

Under these baneful public conditions and influences Voltaire drew his first experiences of life. Religion was made hateful to him by its insincerity and wickedness. His mind revolted against this delusive sham. It represented to his mind the most perfected system of corruption possible to invent for cheating mankind. The circumstances of the church, government and court, justified his conviction. We must look upon Voltaire as a great savior, because France had drifted into wrong. France was on the wrong side of human progress. The king, church and aristocracy were curses and vampires to be removed as quickly as possible. It was a great man's work to undertake. The priest, king and aristocracy would resist. Poor Voltaire, with his wit, genius and philosophy, did not amount to much against all this; but he did put into language what the people were beginning to think. He became hateful to all that was rotten in old France; but in the eyes of new France he was the Godilluminated savior of the time. From this we get the cue of Voltaire's life, the deep, serious meaning in it. Religion was a curse to this people of France, and, therefore, it was false; that was about the ground upon which he stood.

To do his work he had a splendid mental equipment. Few men have had such vast capacity. His intellectual faculties were of a very high order; his imagination was equal to the finest that had ever exalted the poetry of France. He was the Shakespeare of France. His diction was elegant, free and finished; his power had variety, his inspiration, romance; his knowledge was profound, and he had rare literary skill to employ it. He was a Hercules lashing superstition and folly with the weapon best calculated to do the

This is a serious question. Had Voltaire an eye to see into the soul of things, or was he but a shallow outsider fighting the gar-bage of religions? Had he a religious faculty? What is the religious faculty? That faculty in the soul which feels the beautiful in nature, experience and the inner life; which is excited to love by the imagination of mystery. If this be the bottom of the religious faculty, Voltaire had a very great religious nature. That hatred of oppression and injustice which he had in a supreme degree, was the greatest manifestation that could be made of the true religious nature. All real reformers are the best religious men. In after ages they become the canonized saints of history, the true master workers and architects of time. This false religion of France, which voltaire saw and laughed at, was but the false scaffolding which obscured the true building of religion. Against it his shafts of wit and

sarcasm were hurled. He knew that the ridiculous dogmas and ceremonies of the church were mere scaffolding to be taken down and burned as rubbish—to be got out of the way somehow! Then we must look at him as a workman going to accomplish a perfectly legitimate task, which had to be done, the sooner the better. His tools, we have seen, were of the best and of rare fitness. In this work he was a praiseworthy ness. In this work he was a praiseworthy man; but for this work he has been con-

Was Voltaire right or wrong? If right, he did not merit the censure he received. If he was wrong, he is to be pitied and his life to

be regretted and condemned.

There is something eternal in religion. It belongs to the nature of man. Let the poor barbarian strut before you. He has something rushing up into his brain that makes him feel sometimes but a poor helpless savage, tempest tossed, ready to lay down the treasure of life and float off into that eternal somewhere—the everlasting mystery of future eternity. A man never laughs at that. Men in all ages have looked up into heaven, and the stars glittering there have had a language of the awastest and divinest mystery. guage of the sweetest and 'divinest mystery. He has gazed and wondered. In the imagination of science he has sought a solution of these stupendous astral problems; but like Newton all feel that they are but sand upon the seashore of time. The same sun shines to-day which shone upon the builders of the pyramids. Down from the ethereal vault the stars look as they did when the glacial age sweet over the rugged summits of the Book. swept over the rugged summits of the Rockies. There is awe in all this. It is an interesting thing to know what these generations have thought upon the problems of nature, the mystery of existence. It is a puzzle of the greatest magnitude. When Alexander conducted his splendid army into the East, where was the nineteenth century? In a civil promotion; land lay neglected and un-cultivated while a hungry peasantry starved in idleness; political power was vested in the tion, then it is exit, a tear and an eternal good-by! Is that life? Man will never come to think that the good mother who held him on her knee, has gone, never to be met again in the strange windings of existence. This desire of life and the associations of love are the points about which we are mixed up and puzzled. This is the spring of our religion. All men must have some kind of religion; away with the cry, then, that Voltaire had not a religious nature. To say that, is equal to saying that he was destitute of the faculties

> Against the religion of the soul Voltaire was no rebel. To the religion of nature he paid his devotion. That is the best he could do or that any other man can do. That man who is alive to the cuties of his time is doing the highest religious work, though he may never step inside of a church, or touch holy water. To make it possible for the starving poor of large cities to get work that they may live, is the noblest religious task under the sun. Any reformer who would come forth and stop the gamblers in wheat and stock, and in every form which this mammon power assumes, would be a religious teacher that the world in coming ages would be more grateful for than any other. This is a poor world for a poor man to live in. This doctrine of supply and demand is a hellish doctrine, look at it as we will. That religion must be false which turns the eyes of man. off the present toward the future life, and counsels him to get ready for the felicities of that world, and let the affairs of this drift. Religion is for the present; it is for the better feeding of people, the making of better laws; it is for more brotherhood, more blessings, sweeter homes and better education.

> This which the world calls religion is a hinderance to the emancipation of the laboring class, and the better distribution of the results of labor. We are not by any means satisfied with the world as it is. There was something which that poor French peasant wanted more than Christ; he wanted remun-erative work. When will men get rid of their obstructive gods?

> Men feel the wonderful power of the spirit of nature. All the religions of the world are attempts to express it; but what a poor job they make of it. They have an idea that this universe has been created by some anthropo-morphic cause, and that he has revealed himbeen the home of these writings and spiritual truths. Men have been taught that this church is the authority and holds supreme control over the domain of all spiritual knowledge and experience. That truth and nature breathe in every leaf in the dense forest, in every rippling stream, in every shining star, and in every wave of the great wide sea, conveys to every human soul some influence of the Divine Spirit of all life. The church, using the wand of superstition, sought to control the poetry of devotion in the soul. Metaphysical definitions and speculations were invented to amuse and divert, if not educate, religious hope and earnestness. The incarnation of God; the vicarious atonement, and heaven and hell, were the stupendons creation of the imagination. A supernatural world was called into existence. with a hierarchy of angels, ministering spirits, and the redeemed souls of mortals. God was the absolute monarch of the universe; he sat upon a great white throne in the midst of heaven. Christ was on His right and the Holy Ghost on His left hand, and around and through the glorious groves of heaven lay scattered the ransomed children of God. Be-

yond the confines of the crystal city whose streets were paved with gold, lay the kingdom of hell dominated by the genius of evil. It was a place hotter than the mouth of a volcane. Here was the eternal home of the enemies of God, who were construed to be people who did not fall down in obedience to the will of the church. It sent its friends to heaven and its foes to hell. There were gathered together all the enemies of the great church system. er all the enemies of the great church system, which had come up like magic upon the greatness of the Roman world. Their tortures were greater than imagination can depict. The horror of eternal burning no heart can think nor tongue explain; one huge sea of molten fire over which the spirit of the wrath of God hovered like a satisfied judicial atmosphere! Such was the terrible picture Christianity presented to the sickened eye of Christianity presented to the sickened eye of the world in the time of Voltaire.

Voltaire has made the world his debtor by dividing the real from the unreal in religion. Theology is untrue. It is built upon falsehood; but all political power and education were directed in its maintenance; it made and unmade kings. The democratic spirit was denounced, because power that emanated in and from the people was an assault upon divine prerogative. It assailed the principle upon which the church was founded. Christianity tended to monarchy and infidelity to democracy. The hierarchy of heaven was an aristocracy; the word archemology and the control of the con angel but another name for a duke. The politics of a Christian heaven is more like the politics of the Czar of Russia than that of the

Inited States. What did Voltaire antagonize? This hierarchy of heaven, the anthropomorphic king, the archangels, the angels, and all the divine functionaries of the celestial kingdom. For doing this we owe him our deep gratitude and thanks. When a man worships power he be-

comes its slave. In the eyes of the church, it was the grossest crime to antagonize its claims and con-test its power. Voltaire did both. Error the presence of its enemies. It was said, "This man has no religion; he is an enemy of morality; he is a wicked man and his teachings are a curse." Never was language more misleading and untrue. He was the most truly religious man of that day. If God be the friend of truth and freedom, Voltaire was his champion. If the development of the rights and intellect of humanity be the end of true religion, then Voltaire helped the cause of religion. If religion be anything else, then Voltaire did not help it.

You say Voltaire did not believe in the immortality of the soul. Voltaire did not believe in a future life like that the church has constructed. Who could with a grain of reason in his head? Spiritualism in its present form was unknown to him. He was preparing the way for it to come in after days. The greatest title he has to our encomiums is that he had brain and courage enough to see that the world of religious thought was demoralized by the barbarian superstitions and childish

dreams of antiquity.

In every sense Voltaire was a man. He never assumed any sanctity. He asked no divine influence for truth. It was pure enough in itself for him. The light he saw in nature was reason. By that he hoped to get through this world, and maybe all worlds like or unlike this. He cultivated worlds like or unlike this. He cultivated the intellectual faculties and imagination. He was truly the greatest man of France. He came into France to find it unlike what he wanted it to be. He was a born reformer. He had a quarrel with the forms and the usages of the world. He had something better in his great soul. At first the church took no notice of him. His missiles were but blank cartridge—empty thunder. Scon, how-ever, he could not be let alone. He was dangerous, and he had to leave France in order to save his neck.

We must make a digression. At this time the German intellect was assuming some activity. The Teutonic race had not done much as yet, in the world of thought. England knew but little of Germany. No great writers had sanctified its rough and peculiar jargon. Schiller and Goethe were silently coming on to make a literature for that people. Paris was the centre of European thought. The French language was becoming fashionable; eminent writers had begun to use it to clothe their thoughts, in the place self in sacred books which have been religion of Latin, which had so long held the position iously preserved for ages. The hands which of honor, and been the tongue of philosophy have guarded them have been strength- and learning. Great writings had dignified ened by divine grace. The church has the French tongue. In religion, the eloquence the French tongue. In religion, the eloquence of Bossuet had refined and polished the language of the pulpit. Literature had been enriched by the sublime accomplishments of Corneille in dramatic poetry, so that the Germans turned their eyes to the elasticity and popularity of that language as the most popular and serviceable for them to use, and in which to enshrine their immortal thought. Frederick the Great, a prince of great intellect, were with honor the Prussian crown, but envied the less substantial but eternal glory of the laurel wreath. He had taken part in some fighting, had drilled with the soldier of the line, had slept upon his knapsack on the bloody field, and heard the music of the battle roar. He was at home in the field; he loved the study, and admired Voltaire. These two men became friends. They wrote letters to one another like school girls. Voltaire went to live with the king in his palace. They talked together in the even-ing on the principles of government, the teachings of philosophy, the ethics of art, the errors of the reigning religious thought, and the psychology of human progress. The king had an imperious temper and great vanity. Voltaire had great excitability

and unmeasurable self-esteem. It could easily have been foreseen that they would like one another better at a distance. The vanity of the one excited the vindictive feelings of the other. Love was not strong enough to keep them together. It was a singular experiment for them to try to live thus. A man like Voltaire could not be patronized. Who is a king that he should assume to patronize and order genius? But at that time it was essential for the success of literary talent that some rich man should act as patron. What man ever loved his patron? It is hard to do a kindness, and not make the one despise you whom you seek to help and raise. have been foreseen that they would like one spise you whom you seek to help and raises. Patronage demoralizes a man's self-esteem. There are some men that mentally walk on all fours. They could lick the dirt, or live like a dog under the master's table. Such a man was the poet Young; but such men are like others we see in other walks of life, who will do anything to please a master or serve the tyrant; but an honest man, who loves independence and liberty, will despise the hand that patronizes. Hence there was not any permanence in the direct relation between these two wonderful men.

Voltaire soon found the weed of contempt for his royal master growing thick in his mind, and when once there it is like love, it speaks for itself and cannot be hid. The story of the way of their separation is known to every school boy. It was customary for the king to send to Voltaire at any time, dictated by the caprice of his royal fancy, verses which he had written for approval and correction. It is not an easy task at any time to touch the mental wares of any one, and especially when they happen to be of the poetic character. Every village has its poet, whose genius, it is claimed, equals that of Shakespeare, and every voluntary newspaper specially to thinks that his modulations are contributor thinks that his productions are worthy of the most prominent place in the paper. From these weaknesses kings are not exempt. They loved like two lovers and quarreled like two maids. They had grown apart, for the mere value of a verse or the little scandal of a court would not have produced a misunderstanding. When dislike has got ready for a separation, it comes easy and the occasion is soon found for a quarrel

Our here accordingly took up his trunk and bandboxes, and looked elsewhere, feeling very angry and probably outraged. He was taking too excited a view of it, and altogether making too much of the situation. But he was bound for pastures new. It will anyhow be well with Voltaire, for he takes his brain and inspiration with him.

We said that he was a man. He must be looked at as we look at all others. He had a heart too; much has been said against him about it. His French ethics filled him with perplexities. His break with Fredrick added to his anxieties, but he and France were not in accord, so he ventures not in the vicinity of Paris. I said France; I made a mistake. I ought to have said the French Government; that is quite another thing. It was the Government of France that did not want him; the church feared him and did not want him in the resorts of the fashionable literati. It was persecution; it was exile, but it made no difference to him. The avidity of his genius never relaxed. He wrote poetry, history, and dramas of great merit. His style of composition had great method and order. Some critics have affected to deny the high qualities of genius to him because he wrote with perspicuity and order. This is one of his greatest merits; his mind saw things in order, and difficult and abstruse questions with great clearness of judgment and detail. A good method is the first quality of literary success. It was fashionable for the writers of that time to seek effect from the development of the picturesque. He adopted no tricks in his style. He wrote precisely and with regular method. A man was a man, drawn with the accuracy of a draughtsman. He was not destitute of those qualities that gave a charm to his graphic manner. He could scatter the flowers of eloquence. It was the garden of order. His historical portraits are drawn to display the features he wants to bring out into the greatest prominence. His characters were made strong, but they represented such as he had met with in actual life. We meet people every day who remind us of his poetical creations. He belonged to that order of writers who have what is called the classic manner. Shakespeare excelled in that. He did not exactly paint character as it is, but as it should be. When Victor Hugo came he painted life as he saw it in the world. That was a great innovation. Well, Voltaire stood in the middle school. He did not go with the extremely classic nor did he completely renounce it.

When we left him he had his bandboxes tied up and was going from the King, much vexed and tortured in mind and spirit. He finds a lodgment again; this time he is at Ferney, and let us hope in good company. The Marquise du Chatelet threw open her castle to him. He spent much pleasant time there. Madame du Chatelet loved science; so did he. She, also, loved to talk philosophy, and so did Voltaire. They found much pleasure and edification in each other's company. Some purists have found fault with him, but they have closed their eyes to the church, especially the Roman church, and the notorious immorality of the priesthood. Concubinage has been a common thing among the priesthood of that church; but in the case of Voltaire, no lecherous immorality can even be guessed. Probably it was not prudent for him to condition himself in a way that curious and malicious scandal could be thrown

with envious malignity at him. Voltaire

IMMORTALITY.

A Discourse Delivered by Mrs. E. L. Watson.

At the Services Held in Memory of Georgiana B. Kirby, at Unity Church, Santa Cruz. Cal., on Sunday, January 30, 1887.

(Courier-Item.)

Immortality is the universal hope, and the deepest faith of our humanity. The profoundest thinkers, the devoutest souls in every age, have sought a solution to the great problem of death, and in the presence of its chill mystery a yearning ery has ever ascended to the seemingly deaf heavens for an adequate answer to the vital question, "If a man die shall he live again?" And while the answer has not come for the whole world, as yet, still with man's intellectual growth and the development of psychic facts we are slowly merging into the dawning light of certain knowledge in regard to this great thems. It was this feat that inspired our theme. It was this fact that inspired our beloved friend's request that this memorial service should be devoted to a consideration of the subject of immortality. She desired that her last message to her towns-people should be fraught with hope and spiritual blessing. It was her belief that the change which she saw approaching, was but a birth into the life immortal, and this belief filled her beart with a great said an abilding conher heart with a sweet calm, an abiding confidence, and pleasant dreams of dear re-unions with absent friends. She saw that death was an open door to grander opportunities for engaging in good works and rendering better service to those she loved, and her heart throbbed with tender thanksgiving. Her last thought on earth was for others; she cared not so much for culogies of herself, but desired rather that her parting words might be proof to you of immortality.

proof to you of immortality.

Dear friends, even the material universe, though marked by rapid changes, affords some evidence of this great truth, if no word had come through death's portals.—for nowhere is matter or force destroyed. They are only changed into new and other forms. The death of one organization is the occasion of birth to another; one force dies to reof birth to another; one force dies to reappear elsowhere. The great economist whom we call God, allows no waste in the workings of His universe. The buds and blossoms that form the fresh garniture of spring-time, die for the fruit's sake, and this in turn appears to perish for sake of further perpetuation. And all these changes are progressive. Thus in the phenomena of nature do we find sug-gestions of man's immortality. The earthly life of man. too, is a confirmation of this hope. Every craving of our physical being may be satisfied before death; all appetites, all desires and necessities, are fully provided for within the external environment. The physical man may arrive at full perfection here; but the soul-man never finds complete satisfaction in this world; full of magnifi cent beginnings, no faculty is enabled to unfold its possibility to the promised ultimate. Our affections, love of the beautiful desire for knowledge, all that makes the happiness of the spiritual man, are as immature, inadequate at the moment of death as at the hour of birth! No matter what has been achieved in the world of noblest thought and grandest action, when the soul is summoned to lift Its anchor from the earthly home, a ery goes up from its inmost depths, to which there is no answer this side the grave. How we long for higher moral levels; for a purer mental landscape, and for a wider horizon of spiritual hope! Where on this earth, within the limitations of the flesh, was ever the fulfillment of the soul's noblest hope? Now, as our brief days go on, do we yearn for larger spheres of usefulness! How the incumbrances of our mortal state worry and fret the great, upward growing Soul! And the higher we climb mentally and morally the smaller seem our achievements; the less we prize outer things as ends, the dearer grow the beatitudes, the moral qualities, virtues that have not time to perfect even in the sweetest and grandest earthly life! In this unsatisfied state of every soul do we find proof of immortality. For nature aims to supply all the wants she creates; to round out the lives of all her creatures, from the least necessary organ to the highest faculty. Her solicitude embraces the infinitesimal organisms of a moment's duration as surely as stars of the first magnitude. Then how can we doubt that she bath taken thought for the soul and its boundless aspirations? On this conviction all religious faiths are founded; and since never in this world has any man or woman realized fulfillment of the sweetest soul-promises, we have learned to look be yond and cherish the belief in a future life And we are not without further proof of immortality. Phenomena of a psychical character, occurring all over the world, after anxious inquiry and the most careful and earnest investigation, have demonstrated the fact of man's continued existence after socalled death. Communication has been es tablished between man and unfleshed intelligences whose identity is clearly proven and if we do not yet fully understand the law governing these psychic facts, neither do we comprehend the mystery underlying the every-day phenomena of the physical universe. We enjoy the beauty of the blooming flowers, the springing grass, without appre-hending the life-secret hidden in the lovely form. In all ages of the world, phenomena have been observed which can be explained upon no other hypothesis than that of spirit return. John's visions in the Isle of Patmos, the voices heard by Saul, the scene of the Transfiguration of Jesus when Moses and Elias appeared to the disciples, with simply a change of characters, are recurring in the world to-day. There is no supernaturalism in death; it is, on the contrary, nature triumphant, sovereign, here as in all the processes of transformation in the realm of lower forms of life. Here as there death is but enfranchisement, the triumph of the spirit-

ual over physical environment. The law of evolution holds strictly true in its relation to the soul, as to all other natural forces; and we enter the next life clothed upon with a finer organization, to find our perceptions intensified, the atmosphere that obscures here, clarified, and discover that our once dim eye has become telescopic and microscopic, viewing with ecstasy the great panorama of life as it unrolls before the new-born spirit.

The noble woman whom you mourn to day, met the great change in the light of this grand truth. With intrepid mind, animated by joyous expectations, she made ready to depart this mortal scene. The dear ones gone before, had spoken, through psychic media, sweet messages of divine assurance, giving her unmistakable proof of their living identity. She knew that death signified no loss of friendship, no failure of affection and no cessation of human interests. She knew that she would meet, recognize and dwell with friends with whom she had formerly labored. and that they had changed only to become better, stronger, wiser and more loving and levable, in an unselfish work for others.

You, among whom she has lived and labor-

ed these many years, know well how deep was her interest in all humanity. How brave she was in the defense of right, even when it brought upon her opprobrium, denunciation. To the down-trodden, the erring, the suffering, she gave the deep and tender sympathy of her whole, royal heart. You, who knew her best, will readily believe, when she found her earthly life, through waning strength, becoming more meagre in the performance of these beloved duties, that the thought that when these days of suffering should end, she would be allowed to serve humanity still. would be allowed to serve humanity still, made the hour of her physical death most

glorions. The idea of eternal rest had no charms for her. She would have hated the thought that death would end her work. Death seemed a blessing, not because with it pain might cease. She endured pain heroically—forgot her own in efforts to assuage others sufferings. And there could be no hope of happiness for her, were she to be denied the fux-ury of loving deeds. She longed to be set free from the disabilities of the mortal state that she might take up her work where she had been compelled to lay it down, and under such conditions as would grant her natural powers full play. Can we doubt that the day of her physical death was the day of her spiritual birth, and that she rejoiced in a grand reunion with the noble friends with whom she had lived loved and labored for whom she had lived, loved and labored for humanity, and who met her with outstretched hands and welcoming smiles as she entered heaven's portals? If, dear friends, you could have witnessed the ineffable joy of that scene, not a tear would you have shed at that glorious transformation! What a mockery was life ending in eternal rest, to such as she! But with renewed strength, clearer vision, and vivid consciousness of vast possibilities opening up before her, her message to you to-day is full of triumph, happiness and deep content. But you will miss her as few on earth are missed, for her unostentatious services to rich and poor alike, were continuous. No child of earth was as followed as the continuous of the content of was so fallen, so base, so stained with sensuality and sin, but her clear eyes saw beneath ality and sin, but her clear eyes saw beneath it all the gleam of that priceless jewel, an immortal soul, and her heart said: "Not through the curse of God; not, perhaps, through fault of yours, have you sunk to this depth of misery. What you have been, or are, shall not repel me, but what you may become shall inspire me to untiring efforts in your healt?" And so the Magdalance faund your behalf." And so the Magdalenes found in her noble presence their long-lost selfrespect. For the labor-slaves, as she called the men and women who work too many hours, and for a mere pittance, she felt un-bounded sympathy, and yearned to join forces with justice against all forms of tyranny. And to every condition of life she rendered valuable service, hopeful and courageous to the end. The devotees at nature's shrine never lose faith in the ultimate triumph of truth, and while our cherished friend saw ahead long years of struggle, warfare, cor-ruption and disaster to humanity,—she was upborne and comforted by an unshaken confidence in the final overthrow of all forms f oppression, upon the ruins of which should be reared grander conditions for the race. I

life like this contains within itself sufficient evidence of its immortality!

Who would have believed that she could accomplish so much in a form so frail? Who can doubt that that indomitable soul has mastered death? Who does not feel that a life like here has a divine right to eternal life like hers has a divine right to eternal continuance? She taught her less fortunate sisters the true dignity of life, and instructed children in the sanctity of their codies as well as souls; and when horny-handed men | phia; it has no superior in spiritual literalistened to her words of wisdom and genial sympathy, they felt no longer like mere toilers, but were inspired with new emotions of self-honoring manhood, and a desire to so ive that they might deserve to be called her

And she lives to-day a divine reality; not a glorified saint, but what is better, a large-souled woman, with tender affections, philanthropic aims, still to toil happily until every soul in bondage is set at liberty; until every wrong is righted and truth perfects the redemption of the world.

Excellent Results in the Investigation of

Spiritualism at Rome.

to the Editor of the Religie-Philosophical Journal; "I am surprised," says a friend of mine writing to me, "to learn that you are classed in your belief and convictions among the socalled Spiritualists. When we were young men together, I regarded you as a mar of good common sense, least likely to run off into such an absurdity, or to depart from the faith of our fathers. What is there in Spiritualism so seductive; aye, what to compare to the teachings we received in our old Sunday-school, and the old brick church; the faith that will do not only to live by, but to die by. Tell me what spook-story or sleight-of-hand performance has led

My friend was a strict churchman; pious politic, shrewd in business, wealthy, paying others to think for him, and to answer hi few questions, requiring me to write a number of letters. Indeed, in an experience of more than thirty years in Spiritualism, to enter into details regarding the facts of spirit-communion and evidences of immortality, would require a large volume; but patiently I replied to his sarcastic letter, the substance of which answers may apply to other enquirers whose prejudices will not

prevent them from reading upon the subject First, there was nothing in the Sundayschool teaching, nor in the church that sat isfied the cravings within me, the longing desire for truth, the what and whence of the mass of humanity that had passed away when my mind had so matured that I could intelligently think upon the subject. My very nature rejected with absolute horror the dea of an angry God, an endless hell, and a devil seeking to destroy us; three Gods, one of whom allowing the Jews to put him to death, and mocking his Omnipotent power; the history of different nations with refer-ence to this God, and his revelations to man, all differing from each other and questioning the infallibility of our own. There must be no conflict in anything coming from a God; hence but a small portion of the human race has ever accepted or believed our Bible, and those who have done so were divided up into sects and warred among themselves, each making his own interpretation, and massaand bloodshed following disagreement till the earth was red with the slaughter of men, women and children. I turned unsatisfied from all this, determined to be reconciled only when the "Doctors of Law" agreed among themselves as to the true church, as to which plan of salvation roposed by the three hundred different sects in this country, would insure an immortality. and a wide berth from all cloven-foot's dominions. Could they do more for me than I could do for myself? In this frame of mind

I rested. I was skeptical in everything that could not be proven, yet humble, reverent and hopeful that light would dawn upon the darkness within me at some future time. I read accounts of the Rochester knocking, but turned from their presence without a thought, as an idle story, like the accounts of a new Messiah that from time to time had challenged the attention of the newspa-per or the superstitious rabble in various countries.

In 1851, a near neighbor had a servant girl who was a medium, so claimed; that is, if she sat by a table loud rappings could be heard; or she would pass into a rigid cataleptic condition and write messages from the dead. What is mediumship? I don't know. It is some idiosynerasy in the individual organization? Let us record facts first, and theorize afterwards. With the rappings the alphabet was used, and one day it was spelled out that Mrs. B., my wife, was wanted. She reluctantly visited the impromptu scance, when to her astonishment a communication was spelled out, giving the name of John S., a farm hand on her father's farm when she was a half-grown girl at home, and stating that he was drowned in the creek running through the farm. This statement was literally true, and had occurred as told, before the medium was born.
The family, as well as the medium, were
strangers here. The girl could neither read nor write in her normal condition, but following this communication, her arm became rigid, the muscles of her neck the same way her countenance changed, and with a pencil between her second and third fingers, there was written a lengthy communication with my wife's father's full name attached, in which he thanks heaven that he is enabled to reach his daughter's ear, and begging her to investigate this new and divine truth from spirit-life; that a new light is dawning upon the world; that there is no death, but beautiful homes beyond this sorrowful world for all; that he is watching and helping his children when they least think it, and that if she will give him an opportunity he will teach her a new philosophy that will cheer and bless her pathway through earth-life.

A second communication from a brother followed this one, having much the same

import, very affectionate and loving, and signed by his initials, H. B. M. It riveted my wife's attention at once, and for all com-ing time. This was automatic writing, and

the medium knew nothing about the family.

The girl left our town the next day, and very soon after died, having herself predicted, months previous to the occurrence, the very day and hour of her death. Not being present when these manifestations were given. I was less aroused to their importance than my wife, and several years elapsed before I saw anything that interested me. Late in 1854, however, with a few friends, a circle was formed at my own home for the purpose of investigating, and in a few weeks we had the movement of the table, clear distinct and strong, and soon learned by using the alphabet, to spell out sentences and get communications. Under some intelligence controlling the movement of the table, it would become so transfixed that we could not lift it; or again be inade as light as a feather; indeed, moving at times without the contact of hands. Various persons whom we knew as dead, spelled their names and assured us that it was only their body that had crumbled in death.

I now began taking the New England Spiritualist, and to read the experience of others. I then read A. J. Davie's works, and also the volume, "Spiritualism Scientifically UV Froi. Hare. Of ture, even at this day. Papers and books on the subject being plenty and cheap, investigators should read more. I reasoned thought and wondered as to what moved the table? Whence its intelligence? nothing move something? Was the intelli gence dependent upon the minds present? A spirit, purporting to be a consin of mine, reading my thoughts, proposed by spelling through the table that I name some way or procedure that he could disabuse my mind of certain things, and prove the independence of the intelligence in the commu-

I said, in answer, "I will set with my medium a few minutes every evening, and when anything of note occurs in the town of L., Pa., our old home, on that day, let me know There is no wire communication with Delphi, the line having been at this time taken down on the old stage road, to be put on the railroad but not yet replaced. This will be a test of independent intelligence. This was agreed to on the part of the table by emphatic movements, as if delighted with the arrangement. Something was said every evening, but ere long it was spelled out in a decided manner, "Now, I have a test for you, cousin. Our mutual friend and old school mate P. I., died as you call it, this very day. We asked many questions relative to the death, the family, the sickness, name of attending physician, clergyman and church in which the funeral rites were held, and our information was correct, as ascertained by

letter a few-days afterwards. Soon after this a second case occurred pre cisely similar to the above,—the death of Miss B., of consumption, and the names of five persons surrounding her death-bed were given correctly, besides the name of a hymn. and where found in Watt's hymn-book, and which was sung at the last hour by these friends. I repeat, every word was correctly reported by the tipping of my breakfast table, regarding the death, the death-bed scene, and the burial of Miss B., six or seven hundred miles away with no visible means of communication, save the table. Following this came the intelligence of the death of a child, giving as before name of disease name of physician in attendance, when and by whom remarks were made over the coffin and where buried. Here is a point worthy of remark. The family were Lutherans and they had a church and cemetery surrounding it where were deposited the remains of many of the family, yet our informant buried this child in the Methodist cometery. When by letter we learned the facts from home, our table was right; the Lutheran church and ground had been sold, and no more of the dead of this congregation were buried there, but elsewhere, awaiting the selection of other grounds.

Subsequent to this a fire in the town was eported in a building that I knew, and this, too, was found to be correct; and now the table fairly leaped with apparent joy, and said: "Now, consin, do you believe the intelligence controlling this table is independent of the minds present?" I certainly did in this instance. But my letter is already too long; in my next I will continue to give you reasons why I am classed as a believer in spirit-intercourse, regarding it as a great truth and scientific fact, ushering in the dis-pensation of wisdom. E. W. H. BECK. pensation of wisdom. Delphi, Ind.

A house is no home unless it contains food for the mind as well as food for the body.

For the Religio-Philosophical Journal, RAMBLINGS OF AN INVESTIGATOR.

BY L. A. CLEMENT.

In a former article I mentioned the fact that I investigated the subject of Spiritualism for fourteen years before accepting. Some of the incidents in my ramblings in

some or the inchemes in my ramolings in search of light may prove interesting.

A period of unrest came upon me; I wanted to go to some place, but where, I knew not. I thought of making a commercial trip through my own State; of making a visit to my boyhood home; and wrote our member of Congress that I thought some of coming to Congress that I thought some of coming to Washington. He replied, "Come on; I have secured a \$1,200 clerkship for you, and promotion is assured." Having already declined a commission in the regular army, I did not enthuse over the \$1,200 prospect. Finally without a purpose, I went to a neighboring river town. Something drew me on to the railroad station, forty miles away. From thence I went to Milwaukee, then to Chicago, and finally to my old home near Battle Creek, Mich. One evening I became anxious about Congress that I thought some of coming to Mich. One evening I became anxious about my family, and suddenly determined to return West, but I reached the depot just as the train was pulling out, and the auxiety passing off an hour later, I was on my way East, only to have the anxiety renewed, and I was led to take a west-bound train on ar-riving at Jackson, Mich., which took me home.

On reaching home, I found that the hired man had assaulted my wife at the very hour this period of anxiety came upon me, and the struggle brought on a severe fit of ill-

During the time I was in Michigan, I rambled around among my friends, stopping wherever night overtook me. One night I happened at a house where a private circle was to be held, and was invited to remain, which I did, although I was conscious of the fact that I was not a welcome guest on that occasion. It was a family circle, with no professional medium present. Finally one of the members of the circle was entranced, and I was amused to see the variety of controls. A negro came with his song and dance; an Irishman with his blarney; a German with his side-splitting observations; my mother with the sweetest words I had ever heard a Masonic friend, who gave satisfactory evidence that he had been initiated, passed and raised to the sublime degree of a Master Mason; a liberal preacher told us of the grand beauties of this new theology, and an orthodox that this was the work of the devil. and that unless we repented at once we would all go to hell.

was sorry to see that the members of the circle, who laughed loudly at the nonsense and who drank deep of the draughts offered by the liberal, were in rebellion at once when the orthodox spirit presented his case. Those living in earth-life as well as the departed ones, made their presence known. My wife, a thousand miles away, talked to me of things that no other in the room knew of and the same was true of other friends, the responses given being just such answers in words and ideas, as I might expect were I face to face to the persons addressed.

My office and the persons in it were described. The men were working the press. They turned down the light and went out to see a man. The bar and even the liquors they drank were described. Quotations were made from an illustrated article that was in the paper they were printing, and the pictures were correctly described.

fear to tread. From that one evening's experience, I knew all about Spiritualism. I thought I could write volumes on the subject. I wrote an article—a very able one no doubt. It was mailed with orders to publish. I was away from home for two weeks after mailing, but I reached home before the letter. This was the only letter I ever had miscarry in the mails. Where it had been, God and the angels only know. I was glad enough to get it into my possession again, for in two weeks I had learned something, and was then

satisfied I did not know all about it. Time passed on, and many of the promises made at my first scance, by spirit friends, had been fulfilled, but I was not satisfied. had changed my location, and was a reporter on a metropolitan paper. E. V. Wilson was giving a series of lectures in our city, and I was detailed to report him. For some reason he described more fully for me than for any other in the room-locating three gunshot wounds and other injuries; telling me of instances when my life was saved from fire and water. He mentioned one danger greater than all others, from which I had been rescued by spirit power: but the character of the danger he could not give. I was frank to acknowledge all but the last, when Abbie Lord Palmer, fifteen years ago an excellent medium, then a resident of Moline, Ill., stapped forward and silenced me. knew too well the danger from which I had been rescued. I said to her: "As you know more of me than I know myself, I shall want

to see more of you." The incident lead to frequent calls during the next two weeks, when I deliberately tried to "stuff" her with incidents in my early life, expecting that when I had a sitting she would rehash what I had told her, accompanied by some shrewd guesses, and I would thus prove her a fraud. When I thought I had covered the whole range of incidents likely to be taken up, I was ready for the sitting; but not a thing which I had spoken was referred to. The place of my birth was correctly described and forgotten incidents of my childhood and early youth were brought out. My entrance into the army; the clothes I wore; a special uniform worn by none but those of my regiment; the marches we made; the battles we fought; incidents of life in Southern prisons, and the joys and jokes of camp life, were brought out by her so clearly that I could but wonder. Then the future was taken up, and I must say that I could not tell the story of life for the past fifteen years better than she fortold it then. Had I heeded the warnings given, my life would have been a much happier one, and in business it would have been far more successful; but "even though friends come back from the dead," I would not believe. I saw the light and followed it not; the darkness in which I groped became far more dense, and it was many long years before I stepped out in the sunlight of truth.

A photographer writes to the Camera Magazine that he once took a photograph of child who was seemingly in good health and with a clear skin. The negative showed the face to be thickly covered with an eruption. Three days afterward the child was covered with spots due to prickly heat. "The camera had seen and photographed the eruption three days before it was visible to the naked eye." It is said that another case of a similar kind is recorded, where a child showed spots on his portrait which were invisible on his face a fortnight previous to an attack of small-pox.

For the Religio-Philosophical Journal. THEOLOGICAL NONSENSE.

The Church and the Devil.

BY GEO. A. SHUFELDT.

When God created man He also created a when God created man he also created a devil to plague, tempt and worry him. God endowed this devil with powers for evil-greater than were his own powers for good. Man was weak and ignorant. God had forbidden him to seek the ways of knowledge, but the devil lared him to his disobedience and his fall. Then God cursed the ground for Adam's sin, and all the children of men were preparally damned because Adam tempt. were prenatally damned because Adam, tempted of this devil, ate of an apple. Well, it is a foolish story and hardly worth writing about, but by and by as the race of men increased and multiplied on the earth, an organization grew up which called itself the "Church of God." This church took upon itself the saged date of saving more says and to account to the saged date of saving more says and to account the saged date of saving more says and to account the saged date of saving more says and to account the saged date of saving more says and to account the same says and the same says and the same says are says and to account the same says and the same says are says as says and the same says are says as says and the same says are says and the same says are says as says and the same says are says as says are says and the same says are says and the same says are says are says are says are says are says as says are sa cred duty of saving men's souls, and to ac-complish that object, adopted this devil and ased him as one of its most powerful and effective agents.

The natural result was that the devil soon became so efficient an-ally of the church, that the latter could not get along without him. The fear of the devil was so much stronger than the love of God, that it was a comparatively care matter to develop the stronger than the love of God, that it was a comparatively easy matter to draw sinners within the fold, by simply saying, "If you don't come the devil will catch you." So this devil has become a staff on which the church leans and upon which it relies for its success. If the devil were taken away the church would fall into pieces, be disintegrat-ed and destroyed. It could not live a year. But what supreme nonsense for rational men! An omnipotent God created a race of beings for good, then created a devil, more powerful than Himself, who thwarted His whole work, and led nine-tenths of the race to destruc-tion and damnation; and all the power of God exerted for man's salvation from the wiles of this devil, has been ineffectual and impotent to accomplish the purpose. It is a continuous, unbroken struggle between the two powers for the souls of men, and so far as we have any knowledge the devil has al-ways maintained the upper hand, at the rate of, at least, ten to one. Millions go down to everlasting perdition while a few thousands

everiasting peration while a few thousands attain to the glory of God.

What a conception of the Divine government of the universe! What a base distorted version of the Divine economy of nature! The church, of which this devil is the child, and its priests who frighten infants with his name, deserve only the scorn and contempt of the world.

of the world.

WORKING FOR THIS WORLD.

To the Editor of the Religio-Philosophical Journal:

An excellent movement has been in operation in the city of Brooklyn, N. Y., for the past four months, in the direction of providing a number of coffee stands whereat the poor could obtain some really excellent food: soup and bread, or coffee and bread, being sold for the small sum of one cent—a generous supply of the said commodities being given. The enterprise has been styled the "St. Luke's Coffee Stand,"and the initiator of the idea was been styled. the idea was Mrs. Benjamin Lewis, While associated with her are Mrs. Dailey (wife of Hon. A. H. Dailey), Mrs. Wilson, Mrs. Arthur, and Mrs. Carleton; but the bulk of the arduous duties connected with this highly com-mendable effort has fallen upon Mrs. Dailey

The stands have been established at the entrances of the East River Bridge. Hamilton. South, and Catharine ferries, with a base of supply in the form of a very nicely litted kitchen at 88 Washington St. The effort is non-sectarian in spite of its name, and has been conducted by the praisworthy and philanthropic efforts of the ladies named, one of whom is an avowed Spiritualist, Mrs. Dailey. and another somewhat favorably inclined thereto. The costs incurred in carrying out the work have been some \$600, which expense has been largely defrayed by liberal contributions from many prominent citizens; but as the provisions are sold at bare cost, the sales have not left any margin. The balance of the debt having become a consideration to these kind-hearted ladies, a parlor concert was suggested, with the result that Hon. A. H. Dailey and his kindly and genial wife, busily bestirred themselves, by placing their handsome and spacious parlors at 451 Washington Ave., at the service of these workers. Selling tickets, and by procuring the very generous help of Mrs. E.G. Grant, the daughter of Judge Dailey, who induced a member of her co-professionals, including the celebrated Dudley Buck Quartet, to give their services in support of this excellent undertaking. The concert took place on Friday evening, the 18th inst., and as upwards of 175 tickets, at a dollar each. were disposed of the St. Luke's Coffee Stand's treasurer was made very happy thereby. Nine numbers were on the programme, but some thirteen pieces were rendered in all. The artistes were Miss Wilkinson, contralto; Miss Eleanor B. Hooper, violinist; Mrs. E. Grant, contralto, and the four voices of the quartet, whose names, individually, did not transpire. A sumptuous collation refreshed the artistes and a few invited guests at the close of the concert, which was in every way a. complete success.

As an instance of the value of these coffee stands, the following pathetic incident was vouched for: One bitter cold day a poor woman walked across the big bridge in order to save a penny to buy coffee with. She held out a tomato can, and when it was filled she placed it in her bosom to keep it and herself warm, too, while she ran home. As the narrator said, "She had no fire; it was during the strike, and, perhaps, she had some one to share it with." It may be added that during the month of January 23,267 cups of coffee were sold!

The interest of our honored friends, Judge and Mrs. Dailey, in thus working for this world, in so needful and useful a manner, is an example, and ought to be an inspiration to our people every where to do like work for the people around them. Spiritualism is not all sentiment and emotionalism. There is much virtue in such labor as filling the hungry with food. May St. Luke's Coffee Stands find all the help so good a work needs. . J. J. MORSE.

Real religion is crucified between two thieves, superstition on one side and utter indifference on the other.—Charles Watts.

No relationship can be more charged with responsibility than that between a parent and the immortal being to whom he has been the means of giving life.—Canon Liddon.

Among the positions of honor and honorable success in life the per cent. of college graduates who gain them increases in pro-portion as the office or place is higher or more important .- Dr. Fellows, of Iowa Uni-

Woman and the Konschold.

BY HESTER M. POOLE, [106 West 20th Street, New York.]

A WOMAN TO WOMEN.

Teach your great soul to call no mortal master; Reckon no other's reach sufficient for your own; God's highway leads from all chance of disaster; Albeit each soul that treads it walks alone.

Learn your best uses; catch that understanding
That heaven distils to hearts which, sceing, lie,
In Reason's dusk; and head uo voice demanding
Tribute to Cæsar. Fear not to defy
The loud vox populi. Hark! Though its thunder
God's deathless diapason rolling under.

Choose Love, the marvel-Love, the old magician Whose alchemy divine transmutes our dross To finest gold—Love, the unschooled physician Who, healing, takes no note of gain or loss.

Choose for thy soul such rich sufficient diet, And thou shalt find abounding health and quiet— Such quiet as the sea knows where abideth All moving life, all treasures rich and rare, Such quiet as the untrodden forest hideth Albeit all the singing birds are there.

So steadfast bide, whilst midst man's dreary chiding Eternity is surging o'er the beach of Time, And underneath thy feet its sands are sliding Into that Ocean vast with sound sublime, Its surf shall salt thy patient work's endeavor, While Loye and Faith eahd its grand forevert Rose Elizabeth Cloveland.

A review called Der Frauenfeind, or "Enomy of Woman," is to be started in Vienna. The editor, Herr Grose, has set before himself the object of emancipating man from his subjection to "that doll, woman, whom idiots idealize and fools bow down before as to a divinity." The review doubtless will be very amusing.

The Woman's School of Design of Phila-delphia, has recently been presented by Mr. George W. Childs with a magnificent collection of tropical birds, representing nearly all known specimens found in tropical Africa, including many rare and beautiful birds almost unknown except to ornithologists.

Mary Antoinette Rice of Lawrence, Kansas, took the freshman prize, twenty five dollars in gold, two years ago, in a class of sixty, the majority of whom were young men, at the State University of Kansas. Miss Rice is now in her senior year, and is taking pharmacy in addition to her regular studies.

Miss Mary Horton has been elected and sworn in as recording clerk of the Ohio State Senate. This is the first time a woman has been chosen to fill that position. In Louis-ville, Ky., on motion of the Commissioner, Mrs. D. P. Hathaway was last week appoint-ed by Judge Edwards a deputy commissioner of the Chancery Court. The lady qualified at once. Mrs. Hathaway is an expert stenographer and has the distinction of being the only woman commissioner ever holding office in Kentuc'y...

Within two days of the present writing the bill for municipal suffrage for women has become a law in Kansas, and a similar bill has passed the State Senate at Albany, New York, by a large majority. It will probably be killed, but it is sure to come in the future, when taxation without representation will be no more in the cities of the Em-

The Women of W. C. T. U. are more active than ever. They have procured the passage of a compulsory Scientific Temperance Instruction Act by the Council of Public Instruction of Quebec, which places the study in all their public schools. Through their efforts, also, the right of school suffrage has been granted to the women of that State. The young ladies connected with the movement in Chicago, have endowed a bed in the Temperance hospital located there, at the cost of three hundred and fifty dollars per year. Over eleven hundred outcast children were cared for by them in the two nurseries which are under the auspices of the Central W. C. T. U. of Chicago. The World's Woman's Christian Temperance Union is also getting up a petition in favor of the prohibition of intexicating drinks, opum, and "other curses of civilization," which, when it has two million signatures, will be presented to all the governments of the civilized world, beginning with the United States Congress.

Three years ago John Lute secured a claim in Sergent county, Dakota, and two years after, died. The widow was left with the claim. a cabin, and five children under ten years of age. With her own hands she is making a living for her little ones off the land. One of the coldest days lately, she went three miles to haul a load of straw for her stock. On the way home the load upset, and she reloaded, with the thermometer twenty-five degrees

In connection with the subject of woman on Western farms, may be read with interest a portion of the paper of Mrs. Emma Haddock, Iowa City, on "Women as Land Owners in the West." It was given on the occasion of the Meeting of the Congress for the Advancement of Women, last October, in Lonisville, Ky. It is doubly interesting now when the overplus of women in cities is made so apparent by statistics of the older States. In the language of Horace Greeley, we say. "Go West, young woman, go West." There is room and opportunity; not in the

Speaking of "Women as Land Owners in the West," Mrs. Haddock said:

"That the lives of posterity might fall in pleasant places, the mothers did their full share of pioneer work. The courage and enerzy that built up this great West, belonged equally to the emigrant's wife. Amid a solitude more dreadful than hermit ever knew, she strengthened her husband's hands by her own strong courage. Their lives were full of suffering, sacrifice and sorrow, and they labored hard and long that the land that was their husbands' might make a home for them and their children. The wife was content if merely a living came to her, and if the husband died, content with the life interest the law allowed her in the one-third of her hushand's land. The common law took especial pains to make it clear that if a woman had the advantage of a husband, she should, at the same time, have no legal advantage, that two such good things were entirely too good to be possessed at one and the same time.

REFORMATION IN LEGAL RIGHTS.

"The Civil Code of Louisiana, after its pur chase by the States, and the Mexican law after the annexation of Texas, assisted in broadeningpublic opinion. These laws recognized the legal existence of married women, and were very much in advance of common law. They are the foundation of the laws regulating the property-rights of husband and wife in California. Nevada, Washington. Idaho and Arizona, though modified somewhat by common law. The legal disabilities of married women are largely removed by statute, and it now remains to consider—Do women avail themselves of their right to own and cultivate lands, and what are the results

of women's experiments as landholders? Statistics give no satisfactory answer; but, however, by a play upon figures some idea is to be gained of the women who owned and cultivated farms, at least in the older States of the West in 1880. There were then in Iowa eight hundred and fifteen farms owned and cultivated by women, in Kansas six hundred and five, in Minnesota five hundred and twelve, in Nebraska four hundred and forty-seven, and in California two hundred and twenty-seven. These figures can give, how-ever, only an approximate idea of the pres-ent condition of things, for it is only in the last few years that women in the West have, to any considerable extent, turned their attention to land as something out of which to realize a profit. According to the rate of increase, as shown by the census, there are in Iowa to-day more than one thousand farms owned and cultivated by women out of the nearly two hundred thousand farms within the State. As a result of personal investigation, the speaker learned that in the Western States the amount of land actually owned by women is about five per cent."

Early Magazines for March Received.

THE ATLANTIC MONTHLY. (Boston.) Mr. Low-ell's poem, Fancy and Fact, and Dr. Holmes' account of his recent trip abroad, will be recoived with much pleasure by the readers of the Atlantic. An interesting paper on Theophile Gautier, is followed by the second part of Lawrence Saxe's Lady from Maine. Agnes Repplier contribates an article on the Curiosities of Criticism, and William Cranston Lawton has a paper on The Hippolytos of Euripides. The Second Son and Paul Patoff are continued, and will be read with interest; there is an admirable criticism of Longest; there is an admirable criticism of Longfellow's Art, and there are also criticisms of books and actors and of Recent Poetry. The The Contributors' Club and Books of the Month, finish a readable number of this mag-

ST. NICHOLAS. (New York City.) The Boyhood of Thomas Bailey Aldrich opens the Spring installment of good reading for the young, and is followed by Historic Girls; The l'urtle's Story; Juan and Juanita; A Lesson in Patriotism; Jenny's Boarding-house; Ready for Business, and many more stories, poems, ingles and illustrations.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents: Reason and Tradition; Freedom of the Will; Conversation on Paper; Free Moral Agency; The Writings of Paul;

THE JOURNAL OF HEREDITY (Chicago.) This popular scientific quarterly is at hand and shows a table of contents up to its usual stardard.

BOOK REVIEWS.

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

HOW SHALL MY CHILD BE TAUGHT? Practical Pedagogy; or, the Science of Teaching Illustrated. By Louisa Parsons Hopkins, Teacher of Normal Methods in the Swain Free School, New Bedford, author of "Handbook of the Earth," "Natural History Plays," "Psychology in Education," "Motherhood," "Breath of the Field and Shore," Beston: Lee & Shepard; Chicage: A. C. McChurck & G. Price & 150 McClurg & Co. Price, \$1.50.

Mrs. Hopkins has given some valuable information in this book for the training of children; she thinks the education should commence with the cradle, followed by Freebel's methods; after such aiding, the child's mind, will be found keeply aleri and receptive and the memory impressible and retentive. The chapter "a Year's Experiment in Teaching," will be found very interesting. It tells of a class of bright little girls who had been well trained in a kindergarten, and among other things Mrs. Hopkins says, "We studied United States his-tory with Higginson's text-book, which we read, reviewed and discussed until, I think, they had quite a clear vision of the course of events in this country for two hundred years." This book of two hun-dred and fifty pages will be of great interest to mothers as well as teachers.

IDEOLOGY. Nutrition, Instinct, Innergation, Sensation, Consciousness, Memory, Thinking, Consecutive Ideas. Vol. III. By Dr. LaBoy Sunderland. Boston: J. P. Mendum. 1887.

This is a very suggestive work in many respects. The author claims that the law of self-growth, selfhealing, self-induction, and evolution, is supreme in all minds, and he seemingly demonstrates that there have been far more cases of "miraculous healing," as it is called, outside of the church than have ever been known in Christendom, and that too, without the aid of any medicine. He alludes to the po-tency of nutrition, by giving a remarkable case of prenatal influence—a child was born with seventy mall-pox pustules, each of them filled with purulent matter, and this, too, when the mother never had the small-pox, nor was she ever exposed to it, only in her sense of fear. That, the author asserts, was a creation of chemical results by the human Christian Scientists could learn a valuable lesson from this work.

YOUNG PEOPLE'S HISTORY OF IRELAND. By George Makepeace Towle, author of Young Peo-ple's History of England. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Price, illustrated, \$1.50.

"Nothing," says John Boyle O'Reilly, "could bet-ter illustrate the deplorable relations of England and Ireland than the complete absence of Irish history from both English and Irish schools and public l bratice." In these days so full of good reading, the historians have done well to write these admirable histories for young people. Here the facts are condensed into 800 pages and there is not the facts are condensed into 800 pages. densed into 300 pages, and there is nothing formidable in attempting to read this small book. Older persons will find it quite as instructive as young persons. The Legends of Ireland are given in the first chapter, the third is devoted to St. Patrick, and the following thirty-nine chapters, take it to "Glad-stone and Home Rule," in which all are interested at the present time.

THE NATION IN A NUTSHELL. A rapid Outline of American History, by George Makepeace Towle, author of "Young People's History of England," "Young People's History of Ireland," "Heroes of History, etc. Price, 50 cents. Beston: Lee and Shepard; Chicago: A. C. McClug & Co.

This little volume is just what the title indicates, a book of 140 pages, giving a rapid outline of our history from the discovery of America; a chapter is devoted to progress in science and invention, and one to political changes.

THE MONARCH OF DREAMS. By Thomas Wentworth Higginson. Boston: Les and Shepard: Chicago: A. C. McClug & Co. Cloth, Price,

This charming psychological study will be read with pleasure—it is written in Mr. Higginson's fascinating style, and as another says, it gives "in a nutshell a world of philosophy."

THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenken Lloyd Jones. Chicago: Charles H. Kerr & Co. Price, paper 50 cents; cloth, \$1.00.

This is a volume of eight sermons by these two faithful workers in the Unitarian denomination, whose sermons are always listened to with deep attention and cannot help but make better men and

New Books Received

THE HISTORY OF FRANCE. From the earliest times to 1848; By M. Gulzot and Madame Gulzot De Witt. Vol. III. New York; John B. Alden. Price, 8 vols., \$6.00.

Capturing This Planet for Christ.

The Chicago Tribune says: "The Rev. T. De Witt Talmage has been indulging in some statistical flights. In one of his recent sermons he says: "The capture of this round planet for Christ is not so much of a job as you might imagine when the church takes off its coat and rolls up its sleeves, as it will. The reverend gentleman figures it out in this way: There are one and a half billions of people in the world, and there are 450,000,000 sopeople in the world, and there are 450.000,000 so-called Christians, leaving 1,050,000,000 to be Chris-tianized, or less than three persons for each Chris-tian.' These figures look well on the paper, but they will hardly bear mathematical treatment. For instance, of the 450,000,000 alleged Christians there are several tens of millions who unquestionably are not Christians in any proper sense. Again, instead of one Christian being able to capture three Jews, Mahammadous Buddhists. Confusions and heath. Mohammedaus, Buddhists, Confucians, and heathen, the statistics show that it takes about fifty Christians to get one Jew. Mohammedan, Buddhist, or Confucian, and it is difficult then to hold them, even with the newly-discovered hope of a second pro-bation; and lastly, the Christians who are engaged in the work are not capturing Christians so much as they are capturing Baptists, Methodists, Presbyterians, Episcopalians, Roman Catholics, and other denominationalists, which of itself is calculated to daze and bewilder the heathen. If there were really 450,000,000 Christians, and if they all zealously pulled together, they would quickly reduce the ranks of heathendom; but on the present line of operations the odds are too heavy to expect it, notwithstanding Brother Talmage's generous offer to capture 10,000 Jews, Mohammedans, or Buddhists

Daniel Ambrose has been advertising in our columns for some time a book entitled "Poultry for the Market and Poultry for Profit," containing twelve articles by Fanny Field, the ablest and most practical writer on Poultry in America.

The contents of this book are as follows:

A 60-acro poultry-farm that clears \$1,500 a year.

A mechanic's wife clears \$500 annually on brollers. Artificial raising of chicks. Cost of keeping adult fowls per annum. Cost of raising chicks from shell to ago of 6 months. Capons—what are they? Capons—why don't farmers raise them?

Caponizing.
Charcoal, value of.
Cause of death of young turkeys.
Capital required to start the business.

Effectual remedy for lice. Fun in the poultry-house. Food for chicks. Fow's in confinement pay best. Green food. Give the girls a chance.

How Fanny Field kept 100 Light Brahmas. How Fanny Field raised 840 chickens. How Fanny Field got 12,480 eggs from 100 hops. How Fanny Field cleared \$4.49 on each fowl. How to manage 2,000 fewls to make them pay. How to feed and care for young turkeys. How to raise green food. How to feed for eggs in winter. How to give fowls exercise. How many to keep in a flock.

Hatching-houses. How many chicks to keep in a broader. How the blacksmith's wife kept fowle. How to keep egge. Incubators. Incubators, when to start. Keeping poultry on a village lot. Lime, gravel and charcoal.

Plant a home. Preserving eggs for winter. Spring management. hade during the hot summer months. Spring chickens the most profitable. Size of poultry-house.

On one acre can be cleared \$100 to \$150 by keeping

To farmers' wives, farmers' sons and daughters. Turkey-raising. Variety of food: Ventilation. What breeds pay best. When broilers should be batched. Why so many fail in raising broilers.

What brooders are best. If our readers want to know how to make some money with but little work let them send for the

In hundreds of cases, Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a

Queen Victoria owns property in the District of Columbia, but she is not expected to occupy it.

Gardening is an employment for which no man is "Gardening is an employment for which no man is too high or too low." This is the quaint but apt quo-tation on the beautiful illuminated cover of Vaugh-an's New Seed Catalogue for 1887. It is one of the richest and most elegant of the season, avoiding en-tirely the "flashiness" so common in many of these publications. Address with two stamps, J. C. Vaughan, 42 LaSalle St., Chicago.

PUBLISHER'S NOTICE.

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

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

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

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Specimen copies of the Journal will be sent free to any address.

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vacel, nated. Soon after, they broke all out with running sores, so dreadful I thought I should lose fhem. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." Mrs. C. L. THOMPSON, West Warren, Mass.

Purify the Blood

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

"Hood's Sursaparilla beats all others, and is worth as veight in gold." I BARRINGTON, 130 Bank Sheet, New York City.

Sold by all druggists, \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

Hood's Sarsaparilla

\$250 A MONTH. Agents wanted. 90 bestsell-ling articles in the world. I sample free. Address JAY BRONSON, Detroit, Mich.

BIC OFFER. To introduce them, wo self-operating Washing Machines. If you wind one send the your name. P. O. and express office at once. The National Co., 22 Dey St., N. Y.

WE WANT YOU! alive energetic man profitable employment to represent us in every county. Salary 575 per month and expenses, or a large commission on sales if preferred, Goods steple, Every one buse. Gattle and particulars Free. STANDALD SILVERWARE CO., BUSTON, MASS.

PIANO AND ORGAN PLAYING

easily learned by using Soper's Instantaneous Guide to the Keys. Any person can play a tune at once/on either Instru-ment without the aid of a teacher. No previous Enowledge of music whatever required. Send for book with testimonals free. HEARNE & CO P. O. Box 1487, New York.

AGENTS Who send their names and addresses to be printed in U. S. Agents Directory for 1887, will receive Agents terms and critical in the U. S. amploying Agents. Address on postal immediately U. S. AGENTS DIRECTORY, 81 Dearborn St., Chicago III. Who send their names and ad-

CURETHED EAF
PROE'S, PAYENT IMPROVED CUSHIONED EAR-DRUMS PARCETTLY
REPORTED THE HARRING and perform the work of the natural drum,
Inviolite, comfortable and always in position. All conversation med even whispers heard distinctly. Send for illustrated hash with testimentals, FREE. Address F. HISCOX, 853 Broadway, N.Y.

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

NO MORE ROUND SHOULDERS! KNECK ERRECK ER SHOULDER BRACE and Suspender com-bined. Expands the

thied. Expands the Chest, promotes res-piration, prevents Round Shoulders. A perfect Skirt Sup-porter for Ladies. No icarness—simple—un-like all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and only Remails Shounder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-faced. Send chest measure around the body. Address KNICKERBOCK-ER BRACE CO., Easton, Pa. N. A. Johnson, Prop'r.



Painless Parturition Possible.

TOKOLOGY,

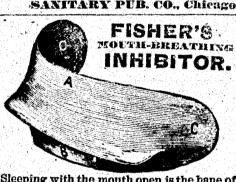
a book for every woman, has reached its eisieth cultion, and no wonder when it teaches that maternity need not be at-tended by serious suffering.

Mrs. Caskey, of Kausas, writes: I am sure Tokelong seved Mrs. Carkey, of Hausas, writes: I am sure Tokology sayed my Me. I had the book only seven weeks before my babe was her; I began at once following directions and gained strength right along. I had spinel disease and the dectors said that I could not have a child. After two weeks I could walk two miles without fatigue or suffering. The final result was more than satisfactory, and my nine pound hoy is a marvel of health and strength."

Mrs. K. writes: "Soud me an outfit for Tokology. My sunt in Dakofa says, 'If you must sell books, sell Tokology, as it is next to the Bib'e, the best book I ever read."

Price, cloth \$2.00. meroco \$2.75, for free sample pages, and "how to get a Tokology free," write to

SANITARY PUB. CO., Chicago.



Sleeping with the mouth open is the bane of nillions. A very large percentage of all hroat troubles are caused from this unfor-Throat troubles are GAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. Send for our circular and inquire into this new theory of cause and cure. Then you will know what causes Nasal-Catarrh—the various forms of Sore Throat—Bronchitle—and most forms of Asthma and Consumption, etc. Knowing this you will understand why all your medicines have failed, and enable you to choose wisely your remedy. It will cost you but little to investigate this. It will cost you but little to investigate this and but little more to prove it.

Do You Snore?

The snorer, who not only suffers personally but becomes a general disturber, is a mouth breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and at ate the nuisance. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.6%. Our circular sent free. Address PRAINIE (Try Novelly Co., 45 Randolph St.;

Vaughan Seed OUR 1887 GATALOGUE TELLS THE WHOLE STORY FOR THE GARDENER: THE FARMER-AND THOSE WHO LOVE PLANTS AND FLOWERS. J.C.VAUGHAN-42 to SALLE ST.-: CHIGAGO:

ARE THE ELECTRIC AUROPHONE. Permanent Relief for Deafness. NOW GREATLY IMPROVED. Prices reduced on cane and fan forms to \$10 cach. Consists of an electric battery concealed in cane or fan, combines the best qualities of a hearing instrument with an electrical treatment for deafness. Send for circulars. DEAF ELECTRIC AUROPHONE CO...

YOU CAN HAVE ALL THE CONVENIENCE Of the very best Water Closes by using HEAP'S PATENT DRY CLOSET. NO WATER! NO SEWERS!
Can be placed enywhere
INSIDE. THE : HOUSE. HEAP'S PATENT EARTH CLOSET CO.

Muskegon, Mich.

Illustrated Garden Manual and price 15 PACKETS ROOT'S NORTHERN GROWN SEEDS
For 50 cts. Prepoid as a Trial Order.
One packet each of Exyptian Beet, Danvers Carrot.
New Cory Corn. Flat Dutch Cabbare, Early Cucumier, Simpson Lettuce, Kolfr's Gem Water Meion, Silver Notted Musk Meion, Danvers Onion, Parsnip, New Chartier Radish, Prize Mammoth Sandower, Gem Squash, Cardinal Tomato, Furgle Top Turnip, Order at once. J. B. Boot & Co., Recelsford, Ell.

IMPROVED EXCELSIOR INCUBATOR. SELF-REGULATING, PERFECTLY RELIABLE.



GUARANTEED to hoten fertile eggs than any other Hatcher. Send for circular. Address,

CHAMPION M'F'G. CO., QUINCY, ILE.





is a detective on the track of dishenest washerwomen and cothesline thieves. LIVINGSTON'S IN-DELIBLE INK is best over made. The simplest. handlest, cheapest and cleanest. It never blots It

news freely from this Chass Fee, which accompanies each order. It remains a by hour is that. No preparation or bother. Moranda hinds of coult co too, inten or silk tonsecoring. Get Live gater's indehold his ned no other it you want a rectinity of cory time. It never fall and is post voly inching every time. It never fall and is post voly inching cory time a theorem is no listed that have fall and the clocking of the fall in the continuous fall and the continuous fall of the con

WASH PRAIRIECTTY NOV-



am brack." 12 Articles on Practical Poultry Raising.

man. Treata hov

'spectable, if he

By FANNY FIELD. the greatest of all American writers on Poultry for Market, and Poultry for Profit. Tells how she cleared \$149 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 on a village lot; refer to her 60 acre poultry farm on which she clears \$1,500 annually. How to put up buildings, raise green food, etc. Fells about incubators, broaders, spring chickens, capons, and how to get the most eggs. Price, 25 cts. Stramp; taken. Address.

Stemp raken. Address

PANIEL AMBROSE, Publisher.

45 Randolph St., Chicago, III.



Good Coffee! Good Coffee!

Will fit any coffee pot, and TITTLE requires no GIANT segg to settle COFFEE the coffee. DIS-TILLER.

by mail 40 cents. Address

Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE CIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the coffee tanic acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Caffene, which is the essence and nutri-ment of coffee. Pirections sent with each Distiller. In ordering send height of coffee pot. Price

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

Beligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. \$2.50. \$1.25. SINGLE COPIES, 5 CENTS. SPECIMEN COPY FIRE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO HOT TH ALIY CAST CTHD CTECKS OUT LOSAL PALIZE. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, III.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, Agadelph Street, Chicago. All communications relative to advertising should be addressed to them-

Entered of the postoffice in Chicago, Ill., as eccond-class matter.

SPECIAL NOTICES.

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

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

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

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

CHICAGO, ILL., Saturday, March 5, 1887.

Woman and the Church.

In all the past, woman has been the prey of superstition and priestcraft. That her onslavement is the effect of ignorance, not wilfulness, cannot alter the result. Ignorance always means degradation and enslave

They who fear the decay of the true relig ious life with the exaltation of womanhood are daily decreasing in number. The gentler eax have been enthralled through those very faculties, which, when developed, are its chiefest glory. The intuitive nature, either in man or woman, is essentially feminine: unfolded and trained, the highest uses of life shall by it be subserved.

The woman whose reason is trained and illuminated ceases to be an adjective, and stands alone as a noun. Not less, but more, will be the aspiration of her soul for spiritnal light and the ideal life. That groveling fear of an unknown future that finds relief in yielding to established authority, has not been the chief factor of her religion; it has been reverence for the highest and best, a reaching up and out for strength, wisdom and holiness. Too often the priest has become to her the incarnated ideal of these qualities: imagination casting over him a glamour which a broad experience and strong intellectual training would render impossible.

In consequence of her tenderness, sympathy and predilections to a religious life, woman has always been a tireless worker in the church. In one of Heber Newton's remarkable lectures on Woman, in the early part of the winter, that eloquent preacher discriminated between the effects of reason and feeling in the ethical world. He says:

Woman, thus far representing excessively the emotional nature, has tended to make worship the expression of sentiment not sufficiently vitalized by hought, which has degenerated into sentimentality having first won freedom and self-develop ment, has first learned this lesson, while woma still too commonly leans upon the arm of the spiritual nurse. Women are still found on their knees before an eternal authority, facing outward for the light of duty. They keep alive the priest and crowd the confessional which men have deserted.

In the very next sentence Mr. Newton gives the key to this status of woman: "It is not a repreach to woman that it is so, seeing the influences which have been at work these ages upon her."

Margaret Fuller, in writing upon the same topic, indicated the remedy:

If the intellect was developed in proportion to the other powers, they would then have a regulator and be more in equipoise. When the intellect and af-fections are in harmony....nature will be perfected

through spirit. As it has been and is, the priest is the autocrat, with six women in proportion to one man as his subjects. With a thousand hands and feet to do his bidding, it can hardly be a matter of surprise that his brain is often turned by soft and sympathetic flattery. By this means thousands of good men have been spoiled or hindered in their usefulness. At first adulation disgusts a manly man; he ends by yielding to it or by diverting it into useful activities.

At heart these sisters are pure and good. but weak. Yielding themselves passive subjects to the magnetic preacher, will and conscience are put in his keeping. It is a painful study of psychology, with what results all the world knows. The papers are filled with unfortunate examples of ignorance, weakness, wickedness and woe.

It is believed by many that ministers are worse than other men of the same class. This will be shown to be an error, by a little reflection. Their weaknesses are due to great temptations and opportunities. Besides this, the emotionally religious nature is closely allied to the passional.

The large sympathetic nervous system of woman renders her supersensitive, and these symmathies have found vent in churchly already joined him.

duties rather than in wholesome mental and physical activities.

Happily for the world, a change has come. In her emancipation woman will take with her all that is worth saving, and leave behind, one by one, her whims and weaknesses. The spirit within, reinforced by the divine spirit, will be sovereign and priest. The expansion of woman's inner life, which is the stronghold of that pure love which shall be the world's savior, is what she needs. The failure of both unspiritualized intellect and unreasoning affection is certain. In the rich fullness of the trained intuition and the enlightened spirit, will be found all potency. In conclusion, quoting again from Heber Newton:

The priest has had his day, but does not know it He stands in the way of the Christ that is to be, as his Jewish ancestor stood in the way of Jeeus. Is the reign of woman to perpetuate this danger? Surely not, since in winning her throne woman is to win her true self. The coming woman will dismiss her confessor, and will find her priest within her own soul. An emancipated and educated womanhood will pronounce the deliverance of ecclesias-

To which may be added, that this deliverance has come more through the great spiritual movement than from all other causes put together.

"We Shall See"-Shall We?

Our esteemed Boston contemporary published the brief letter from Mr. and Mrs. Henry J. Newton, announcing the detection of Mrs. Wells "in what at present seems unmistakable fraud," and its editor was moved to comment in this fashion:

Notwithstanding the statements made in the above communication, one thing the *Banner* will stand by, namely, we know Mrs. Wells is a legitimate me-lium. While in New York recently we thoroughly dium. While in New York recently we incroughly tested her powers as an instrument of the Spirit and received an abundance of evidence in proof of this assertion. This evidence we gave our readers several weeks ago, and we now state that we do not withdraw a single syllable of what we then published. If others have discovered fraud that is their business, not ours.—Nous verrons.

It will be observed that our brother does not say Mrs. W. is a medium for materialization, but contents himself by declaring her a "legitimate medium," whatever that may be. Is it possible our French friend conceals his esoteric opinion, and that it can only be telepathically discerned? Does he mean that Mrs. Wells is a personating medium? Maybe that would be the English rendering of "legitimate medium." Our learned contemporary will no doubt charitably excuse our defective education and kindly volunteer further explanation.

Having reiterated his faith in the proofs offered him, with a considerable degree of robustness, our worthy brother seems thereby to have worked himself into hysteria. He says: "If others have discovered fraud, that is their business, not ours." Such an assertion might be the hysterical utterance of a perplexed and overwrought man, but is hardly in good form as the editorial opinion of a teacher and demonstrator of spiritual truths. As a disseminator of truth, a publisher of facts, it seems, in the Western way of viewing things, that the discovery of a deception and its rational treatment is a part of "our business." There is a steadily growing pub-Tie sentiment that it is the business of public teachers, editors, law makers and government officials to discourage fraud and deception, to make cheating hazardous, to expose offenders, to compel restitution; that when this is not done an inference may be fairly drawn inculpating those teachers, editors, etc., as accessories, either before or after the fact. It is our conviction that in good time all teachers, editors and legislators who lack either the moral sense or the comprehension or the courage requisite for their respective vocations, will be relegated to the rear ranks of private life.

A French costumer was once upon a time presented with a large and handsome parrot named Paul, of brilliant plumage but irascible temper. Coming to America the costumer brought along his parrot who had learned to voice a number of expressive oaths and pat phrases. Settled in a large city, the costumer found it advisable to isolate bis bird, to screen him from the friction incident to a mercantile environment. So Paul and his cage found rest in a small dark, room where the few rays of light only intensified the gloom. Here Paul was left to get on as best he could, seeing but few friends and only those who were known by his master to be agreeable to him. When these friends were admitted, Paul would chatter freely and always ended with the words, " Nous verrons," uttered in an impressive way, calculated to mystify listeners. Finally, want of exercise and light brought on deafness and blindness: then it was a sorrowful thing to see Paul pose with all his old dignity and cry ont with impressive intonation, " Nous verrons," though the poor fellow could neither see nor hear. Moral: This fable teaches the importance of avoiding dark rooms and French phrases.

The End of the World.

Henry Jones, an intelligent-looking negro is creating intense excitement among the colored people of Clarendon County; S. C. He declares that he is a prophet of God ordained to reveal the future to the colored people. He tells wild stories about the near approach of the end of the world, which are believed by large numbers of his ignorant listeners. A famine in two years is predicted, when a dollar in gold will not be worth two quarts of corn. The present starving condition of many negroes makes them ready to believe such prophecies. Jones tells them that Jesus has ordered him to select twelve of the sisters of the church to be his disciples and follow him through the world. One woman has

The Ross Materialization Fraud.

Harvard Professor Gives his Experience Through the "Mediumship" of Hannah V. Ross .- He Improves the Opportunity to Offer a Veteran Fraud Defender Some Policy of the Boston Organ of Effentinate Vagarists.

[Banner of Light, Feb. 10th.]

As my name has (very unwelcomely to myself) been quoted in the newspapers as that of a witness to Mre. Ross's mediumship, I feel it my duty to say just what my experience has been.

I visited her house three times, once alone at an-ordinary scance, once at a private sitting arranged by Dr. A. R. Wallace, and once at a private sitting to which I was invited by Dr. J. R. Nichols. I had previously called at the house to sak Mrs. R. if she would not consent to dive a scance out of her own would not consent to give a scance out of her own house. She refused to do so at any price.

I examined walls and floors as carefully as the mere eye would permit, and could see no way of in troducing confederates. The first sitting went by without my noticing any suspicious circumstances so that I concluded that Mrs. Ross was better worth spending time upon than any of the other "materializated" whom I had risked lizers" whom I had visited.

At the second sitting the sliding doors, usually kept shut, were opened, and Dr. Wallace was allowed to sit just beyond them in the back room from which the confederates, if such there were would have to be introduced. So far so good. Bu when I asked permission to sit there with Dr. W the permission was denied. The moment the ance began a white-robed spirit came out, and did an unusual thing, namely, she drew Dr. Wallace out of his seat, and into the front room, and spreading her drapery out so as to conceal the side of the doorway, and part of the cabinet, kept him there some little time. No one could see this managuve without the susplcion being aroused that it was intended to conceal the passage of one or more confederates from the back room over the doorway and under the cabinet curtain, which hung loosel along side of the doorpost. At the end of th cance the same performance was repeated with Dr Wallace, who between whiles had been allowed to sit quietly in his place. The concealment of the side of the doorway was less perfect this time, and a ady who was one of the sitters tells me that whils Wallace was up she distinctly saw the deorpos eclipsed from view by the passage of the curtain, or some other dark body over it. During this sitting female form emerged from the cabinet with her white drapery caught above her knees. Her legs from the knees down were clad in black trowsers. like those in which a male spirit had the instant be fore appeared, and in which another male spirit appeared the instant after.

At the third sitting a form tall enough to be that of a child four or five years old appeared between curtains of the cabinet and stood there, whilst the little girl of one of the sitters (kneeling on the floor, if I remember rightly,) played with its left hand. I was allowed to approach, and the light was strong enough to see fairly well. The figure had an oval, delicate featured face, looking as if it might belong to a girl of ten or twelve. The body was as unplausible a looking dummy as I ever slung from the neck of the real person who might have been kneeling on the floor. This and the fact that the hand with which the sitter's child played was in an impossible position, made me ask the supposed spirit child to give me its right hand, The request was boldly granted, to my surprise, and what seemed, both to my sight and touch, to be four adult finger tipe, held together and surrounded by a sort of "mit" drawn down to the knuckles, was protruded and drawn across my own extended fingers, too rapidly to be held, but slowly enough to

give me confidence in my observation.

The facts I have underscored, added together were sufficient to convince me personally that whether mediumehip was or was not an element of Mrs. Ross's performance, roguery certainly was, and I resolved not to waste any more time upon perormances given at her own house.

can make a secret door in any wall. I learn that now, many days after the capture of her confederates by Mr. Braman and his friends, she invites a more rigid scrutiny still of the cupboard and wall, and shows an affidavit from her landlord that the house is what it was before her lease. I do not learn, however, that spirits still continue to emerge from the cabinet many at a time, with the sliding doors closed as they used to do before the catastrophe; nor do I see why a secret opening through wall may not be unmade in forty-eight hours by the same skill which made it. I wish to confine myself to facts as closely as possible, so I make little com ment on your policy (a policy which would ruin an cause) of defending exposed frauds through thic and thin, so as to present a "solid front" (!!) to the enemy. You ought, it seems to me, to consider it one of your first duties to raise a fund for the following up of such exposures as that of the Rose gang by the criminal conviction and imprisonment its members. Only then would your opinions about more genuine cases begin to deserve considera-

tion from inexperienced inquirers like WILLIAM JAMES. Yours truly, WILLIAM JAMES 18 Garden street, Cambridge, Feb. 10th, 1887. Our veteran contemporary comments on

Prof. James's letter in the following characteristic manner: We earnestly hope Prof. A. R. Wallace will feel prompted to address a letter to our columns in re-

ply to what Prof. James says regarding his part in

the séance reported Jan. 8th. As regards the very gentlemanly criticism in which this Harvard Professor chooses to indulge (in his last paragraph) concerning the Banner of Light and its course generally, we have but this to say: His statement that the Banner has defended "ex-posed frauds through thick and thin" is not true. It is a principle of common law that an individual ac cused of wrong doing must be held innocent until legally proved gullty; the Banner has demanded only this for the Spiritualist mediums—in the face of a skeptical public, which seeks to reverse the maxim and throw the burden of proof on the me-dium—and on this line we shall continue to "present a solid front to the enemy," as long as this pa-per is issued. We have no favors to ask of Prof. James or his ilk, and feel that our course is founded in justice and truth.

It is quite safe to conclude that Prof. Wal lace will be in no haste to place himself on record in this matter, certainly not in a way to conflict with Prof. James's statement of facts. The distinguished Englishman will be apt to return to his native land a sadder, and we hope a wiser man. His eminence in certain fields of science has given great weight to his testimony concerning spirit phenomena.

That he is in his simplicity unable to conwith the diabolical shrewdness of American exhibitors of bogus spiritual merchandise. is quite apparent. Great and learned man that he is, it were an easy matter for a Ross, a Wells, a Caffray, or a Crindle-Reynolds to bewilder him. We accord him masterly ability in his chosen field of science, but he is too old a man to master the psychological sinuosities of American cabinet work. In the higher realms of spiritual science his abilities would find their untrammeled scope, but when he attempts to seek knowledge of spiritual matters in places that are dark and houses that are strange, and to hunt for materialized spirits with the aid of an adventuress who is guarded by a third husband armed with a club and revolver, when he pursues knowledge under these circumstances, he is not at his best.

We have a glimmering consciousness that our esteemed contemporary is displeased with the comments on its policy made by I recognize McCoy.

Prof. James. Indeed, so excited is the venerable gentleman that he actually forgets his chronic fear of a libel suit and tells the Harin Seeking Knowledge of Materialization | vard professor that: "His statement that the Banner has defended 'exposed frauds through thick and thin, is not true." That Professor James does tell the truth is clearly apparent Common Sense Views on the Traditional | to a large majority of Spiritualists and to all "outsiders" who know of the Banner's policy. That old chestnut, "innocent until legally proved guilty," has been mouthed by our contemporary for a generation or two, but it fools nobody who uses a grain of common sense in these matters. In order that an exposed trickster shall be "legally proved guilty" there must be a legal trial in some one of the various judicial tribunals of the country. In the nature of things this with rare exceptions is not possible, hence, according to the Banner's logic, all exposed frauds in the country are innocent lambs. In one or two instances where the trickster has plead guilty, the Banner has given currency and color to the monstrons falsehoods of the convicted, who as soon as clear of the officers of the law proceeded to manufacture plausible stories to break the force of the confes-

sion of guilt. The key-note to the fatal error which renders the Banner a hindrance to rational Spiritualism, lies in the spirit which animates the declaration: "We shall continue to 'present a solid front to the enemy.' " A partisan who holds the success of an ism paramount to the elucidation of truth, who regards as enemies all who are not identified with his party, such a man and such a paper can never advance truth nor make any lasting dent upon the world, however much he or it may be worshiped by partisans, vagarists and mercenary camp followers. That our venerable contemporary regards this policy as heaven born, and that he is living up to his highest convictions of right, we cheerfully grant. We regret the sorrow and chagrin which overshadow him, but such is the law. If one cannot rise to the occasion, if he cannot keep abreast of the times, if he must still wander in company with the spirit of the Dark Ages, then must be suffer, and with him all who follow his footsteps into the moss-covered bogs of fanciful mystery.

Kansas in the Front.

The municipal woman suffrage bill, giving women a vote in all corporate town or city affairs, passed the Kansas Senate by 25 to 13, and the House passed it. February 20th, by 90 to 20, after which Governor Martin's signature made it a law of the good State of Kansas. In England women have voted for years in this way, and they vote in large numbers and with marked benefit to the it power. It appears that Sam Guin, a resicities of that land. Everywhere, indeed, dent of that State (Wayne co.), was badly afwoman-suffrage works well when tried. Did | flicted with softening of the brain, and a justice ever bring disaster?

Intuitively the great body of the Spiritualists favor the equal rights of woman, and surely they are largely indebted to her for spiritual gifts from their platforms.

The Michigan Legislature have been large ly petitioned to take a like step with Kansas. It will be well for them, and for that good State, to do so. Is there less light in Michigan than in Kansas?

GENERAL ITEMS.

Mr. E. W. Wallis is now located at Mone Terrace, 16 George Street, Cheetham Hill Manchester, England.

We have received a package of seeds grown on the Moreton Farm, from Joseph Harris Seed Co., Rochester, New York, for which they will accept our thanks.

The next Class of the Emma Hopkins College of Christian Science, will begin lessons March 10th, 1887, at three P. M., at the College, 2210 Michigan Boulevard.

Neal Dow has prepared an article for the March number of the Forum, defending both the theory and practice of Prohibition, and insisting that in Maine prohibitory legislation is effective.

Wm. I. Gill, in his article in the Journal of February 16th, was made to say "Adventist" by the printer, in the fourth line of his article. The word should be "Scientist." as follows: "In May, 1886, some two months after I had graduated from Mrs. Eddy's primary class I received an invitation to preach for two months for the 'Church of Christ' (Scientist)," etc.

Awriter in the Firefly, a paper published at Luneburg, Mass., says: "Of the RELIGIO-PHILOSOPHICAL JOURNAL we cannot speak too highly. Ably and carefully edited, its columns are replete with truth and logic in generous doses. No Spiritualist family should be without it, and it cannot fail to prove both interesting and profitable to freethinkers in general."

Michael McCoy, a grocer of Louisville, Ky. has been excommunicated from St. Patrick's Catholic Church owing to his marriage with Miss Emma Long after having secured a divorce from his wife. Miss Long lived next door to the McCoy family, and Michael became infatuated with her, so much so that he is accused by his neighbors of having mistreated his wife in order to compel her to secure a legal separation from him. The night of his nuptials with Miss Long the neighbors and his former church associates surrounded the house and threatened him with violence until quelled by the police. In reading McCoy out of the church Father Lawler denounced him and the marriage, and declared that he would not tender the man his services though he were upon his dying bed. He also forbade any of the members of his church to speak to or in any way

A reporter of a paper published in Paris, who had a sitting with Dr. Slade, says: "Many curious and incomprehensible things were done, of which I need only mention one or two. The slate was once violently snatched from Slade's hand, went under the table, appeared like a flash at the further side and returned to Slade's hand. At one moment Mr. Slade said he saw some one behind my chair. Immediately afterwards the chair was violently seized and dragged almost from under me. There was no furniture that could possibly conceal any one, as I sat with my back to the bare wall of the room."

All articles intended for publication in the Journal, should only be written on one side of the paper. Great care should be exercised in writing names. A communication before us from a prominent contributor, spells the name of an individual, to whom he refers, in two different ways. Many really valuable communications are rejected on account of the poor penmanship. Listen to a person who mumbles his words when talking so asto render his language unintelligible, and you feel undoubtedly just exactly as the person does who can not decipher the poor ponmanship of another.

Andrew D. White, in his Forum article, gives this incident of Von Ranke, the historian, whose lectures he listened to: "He had a habit," he says, "of becoming so absorbed in his subject as to slip down in his chair, holding his finger up toward the ceiling, and then with his eyes fastened on the tip of it, go mumbling through a kind of rhapsody, which most of my German fellow-students confessed they could not understand. It was a comical sight—half a dozen students crowding around his desk listening to the professor as priests might listen to the sibyl on her tripod, the other students being scattered through the room in various stages of discouragement."

Light of London, acknowledging the JOUR-NAL's notice of its management, says: "We are indebted to our friend the editor of the RE-LIGIO-PHILOSOPHICAL JOURNAL for a very cordial and too flattering notice of Light under its new management. It will be our endeavor to deserve some of the good words that are prospectively accorded us. We especially desire to make Light acceptable to our American readers as the organ of English Spiritualism of that cultivated class which readars of the JOURNAL appreciate. We shall welcome expression of opinion from the States, and shall try to keep our English readers posted in American news so far as our limited space por-

J. W. Sprott, a resident of Lucas county, Iowa, relates an incident illustrative of spircouncil of physicians had decided that he could not recover. John H. Lowe about that time happened to call at the house, and while sitting in the room with the sick man, there appeared before him a venerable personage who said, "The patient will get well," and then vanished. The prediction showed that the spirit could see results better than the physicians, for the patient recovered.

In one of his lectures at Cincinnati, Ohio... J. Frank Baxter said: "I feel a terrible desire to reach a certain place. Oh, if the driver would only drive faster! This spirit comes to me. He was in the horse cars. The day was February 9, 1878. He lost consciousness and did not attempt to move or to speak. He says death to him is a stranger yet. He has no recollection of going out. His name is A. S. Platt. His relatives are scattered in various places, and a brother, A. C. Platt, lives in Sandusky City, Ohio." Mr. McCracken in the crowd, recognized the spiritzas that belonging to a man who died in a Third Street car, and who formerly worked for Smith, the Main Street jeweler.

"A flasco" is the mild term which the Banner of Light applies to the Ross exposure. The editor of the Banner has repeatedly endorsed Mrs. Ross, in private conversation, as the best medium for materialization in Boston. Since the exposure the Banner has steadily endeavored to befog the real issueand to break the evidence against her. It has virtually claimed that Mr. Braman and his party were conspirators. If the Banner's position is correct and Mrs. Ross is an honest, innocent woman, and no exposure was made, as it argues directly and indirectly. then "flasco" is a contemptibly weak and cowardly characterization of a diabolically malignant and wanton conspiracy. Why don't the Banner say so? Why don't it preserve its consistency by raising a fund to indict Braman & Co. for assault and libel and lodge them all in the penitentiary? These men deserve the extreme limit of punishment the law will give, if the Banner's theory of the Ross's innocence is true.

Oliver Gilman Chase passed to the Spirit land at 8:30 o'clock, on Thursday morning, February 10th, from his home at Jamestown, N.Y. He was a man of deep impulses and strong and fearless convictions; the world ofttimes has branded him extreme and fanatic, but it never deterred him from defence with voice or pen of what he considered right. In home and domestic life a loving husband, a kind father and a steadfast friend—in business he never wrongly took advantage nor swerved from a promise made. In religion he has been a zealous Spiritualist for over thirty years, being thoroughly convinced of its truth, not only through reason of its theory, but to him was proof positive in its phenomens. He was one of the main instruments in starting the Cassadaga camp grounds, where thousands yearly of the growing faith congregate to lighten up the gloom of this by borrowed radiance from the world to come.

Mrs. Emma P. Ewing, of the Iowa Agricultural College, is now giving a course of lectures on cooking, for the benefit of the Indianapolis Training School for Nurses.

J. W. Sprott and D. G. Bonnett, of Iowa, have been in the city this week investigating Spiritualism. They visited the Bangs Sisters, and appear highly pleased with the manifestations they witnessed.

Prof. Lockwood, of Wisconsin, was in Chicago last week. He had just returned from Cincinnati, where he had been working in. the interests of the Knights of Labor.

William J. Haynes of St. Louis, who will be 100 years old if he lives until December next, was on the staff of Gen. Jackson at the battle of New Orleans, was engineer of the first steamboat that arrived at St. Louis from he South, and run the first locomotive that over left St. Louis for the West.

Lyman C. Howe writes: "Our meetings grow steadily. Last Sunday, February 20th. I had the largest audience by 15 to 25 per cent., of any since I began, and good interest was manifested. The choir gives us capital music, and is very faithful, and adds much to the interest and pleasure of the meetings."

Francis Murphy, the celebrated temperance lecturer, is holding meetings in this city, and had the misfortune to have his overcoat stolen during one of the meetings a few days since. Mr. Morton stated this in public, and requested those to remain who would contribute to another coat. Mr. Murphy said that he didn't know that Mr. Morton was going to say anything about the coat. Hereafter he would keep his secrets a little closer. He thought the man who took the coat would bring it back when he found out who it belonged to, because it wouldn't fit the thief very well and it made him very chilly. He then introduced the Rev. Mr. Kimball, who spoke briefly of Mr. Murphy's work and commended it. Mr. Murphy followed with a brief lecture to parents, telling them to gain the confidence of their children and to entertain them, and then the rumsellers would not get them. If parents did not keep the children in the family and entertain them they would find entertainment down-town in the saloons, for the saloonkeener was always ready to entertain them. He also cautioned the young ladies to be as nice to their own brothers as to the brothers of others, and urged the women of the land to rise superior to fashion and its follies and look after the young men, and even bear them into the jeweled gates of heaven. The greatest curse of the Nation, he said, was running to the legislature to be saved, when they ought to be trying to save themselves. People ought to quit drinking and trust God and they would not need legislative enactments to save them. Mr. Murphy concluded with an eloquent appeal to all to come up and sign the pledge, and a large number did

Death or a Trance.

We learn from an exchange that facts have lately come to light which give additional interest to the case of attempted resurrection by the prayer of faith of Cora Stickney, the young woman who died on Dec. 1, an account of which appeared in the Journal a short time ago. It seems that the city health officer of Minneapolis began an investigation of the case, and found that the body of the girl was not returned to the cemetery after the failure of the attempt to resuscitate her, but still remained at the home of Mrs. Stickney, the mother, who refused to let it be seen. Dr. L. R. Palmer, a physician of southeast Minneapolis, now makes the following singular statement:

"Except that I once saw the young woman during her sickness, as consulting physician, had nothing to do with the case until last Monday. Notwithstanding the body had been kept in that warm room for two weeks, there were no traces of decomposition whatever. One peculiarity was that anywhere on the body, the face, the breast, or the limbs, if the skin was pitted by pressure, the place where the finger left a mark would fill in red, and not only that, when the flannel covering was taken from the body, what is termed "goose flesh" would form, as is natural to the human body when exposed to the cold air. There was not the slightest odor about the body, or any sign of putrefaction, as one would suppose would be the case. If the story of the girl's mother and her friends about the partial restoration a few days ago could be believed, that, in connection with the appearance of the body at the time, would confirm my judgment that the girl was in a trance state. If, on the other hand. the statement of the mother and the friends could not be believed, still the case is very remarkable, and the fact that the body did not decompose would indicate that death had not yet taken place. I consulted two prominent physicians, Dr. Charles T. Pilebury and Dr. Graham, of Northeast Minneapolis, and also the undertaker who buried the girl. and they all advised me to build up a warm fire. keep the body warm, and wait developments. There was no change until yesterday.

"Yesterday morning on my visit I was told that a little after midnight the watchers heard counds in the throat of the girl, and soon after hearing the sounds it was noticed the body commenced to change rapidly. I myself saw that decomposition had commenced, and accordingly told Mr. Stickney that the body would be ready any time for interment. I believe that up to that time the girl had been in a trance state. I did not have any idea that on being brought to she would live more than an hour, or perhaps would do more than give a few gasps. I looked up the matter to some extent, and came to the conclusion that it would be possible for the body to be frozen through and still after the lapse of some weeks life might remain. If not probable it was at least possible. I believe that when the girl was first thought to have died there was water about the heart, and when she was in the vault it froze. When the body was warmed up and they saw signs of returning life, this interfered with the action of the heart, and it had to stop, although it had commenced beat-

For the Religio-Philosophical Journal. New York Reception to the Editor.

Thursday evening, Feb. 24th, a reception was tendered the editor of the Religio-Pullo-SOPHICAL JOURNAL, at the residence of Mr. and Mrs. C. O. Poole, 106 west 29th st., N. Y.

Among those present were: Judge Dailey and wife (of Brooklyn), Mrs. Rynus, W. R. Tice and wife, Dr. Holbrook and wife, H. J. Newton and wife, Mrs. Spencer and daughter, Dr. Eugene Crowell, Mr. and Mrs. Poss, Mr. and Mrs. G. H. Mellish, Mr. Prentice Mulford, Mr. and Mrs. Chase, Mr. Bjerregaard, of the Astor Library, Miss Furley, Mr. Silk-man, Mr. Van Horn, Mr. and Mrs. Ostrander, Mr. Morse, wife and daughter, of England, Mr. and Mrs. Farnsworth, Mrs. King, Mrs. Crans, Mrs. Pope, Mrs. Weaver, of Ohio, Mr. Leerburger, and Mr. and Mrs. Daniel Under-

Mr. Poole felicitously introduced Judge Dailey, who said:—"I am happy to extend the hand of greeting, fellowship and brotherly love to our friend from Chicago, in whose honor we have met together. We all know he is a man who is always ready to respond to what he regards as his highest duty. The world owes him a great deal more than it pays; but the time will come when it will give him full due. While people move along the walks of duty, with conflicts on every side, there is great variety of opinion, but when the grave closes over them, friends and foes are ready to express their appreciation of the good that has been done.

"Before our friend came into his present field, he was on hand when our country needed him, when our land was in peril, when our liberties were threatened. The living of tc-day appreciate the work of the heroes of those days; but brave as men are in such scenes of conflict, it sometimes requires more courage to dare to do the right in an unpopu-

"Probably nothing else has had so much to do with the shaping of religious thought in our age as modern Spiritualism. It came at a time when it must come; when thought is easily transmitted from one end of the earth to the other; when men are declaring for freedom of thought and speech, and freedom of action within reasonable limits,— always regarding the rights of others, and at a time when to establish itself and carry its great truths to the hearts, consciences and knowledge of men, much bold and fearless work had to be done. Great reforms are always unpopular, and require great endurance, courage and work, in their pioneer stage.

We need not speak of much that is embarrassing in our ranks, but of what is good and pure, and of what is bound eventually to work out a greater salvation for mankind than any other reform, knowledge or philosophy ever given to the world. I believe that in the truths of modern Spiritualism; in the discussion of its philosophy, and in a proper understanding of it, humanity is to be lifted up, and that by it the agitating questions of mankind are to be solved; and all men and women who bear aloft its standard before the world, in an unpopular cause, sacrificing time, comfort and means, deserve

all honor and praise. "We have had to contend with things weak and sickly that sought identity with the truth, but they will be finally sloughed off, when the briars and weeds and brush that seek to choke the growth of the vigorous tree shall decay, and when the winds of heaven have tightened its roots in the coming years, under refreshing rains of blessing, it will stretch its limbs with increasing strength in the sunny smiles of the world's acceptance. To this end, let us sustain the hand and arm

and work of the leaders in this great cause." Mr. Bundy responded, as follows: "Brother Poole no doubt hoped to paralyze our friend from across the bridge; how utterly he failed, you know. Then very happily and lawyer-like he changed his tactics, and instead of complimenting, criticised me. That always pleases me, and stimulates me to out-do anything I have done. If there is anything I like, it is to have my friends disagree with me, for I love plain talk, and to sit down in a friendly sort of way and exchange views. Of course my talk is a little plainer than that of others, but finally they come around to my ground. Sometimes the old gent who carries the scythe gets impatient and takes away some before they are really converted, but I believe in probation after death, and know there is hope, so I do not despair.

"Many times in past years I have met with you in New York. Many of your faces are familiar to me, and with many of you I have those close, kindly and pleasant relations which exist only between persons united in the same work. It seems to me sometimes that the bonds uniting those in our cause are stronger than the bonds of blood. I have no-ticed here, and farther East, and clear to the Pacific coast, that cordial greeting and confidential relation which come only from long intercourse about matters in which we are all interested; and in traveling about the country absorb from each one not only spiritual, but new intellectual strength, and a broader and more comprehensive view of

"This Spiritual Philosophy, all-embracing as it is, should be promulgated freely by all who endeavor to broaden their views, and in this whirling agitation now going on, all these questions which have arisen in the past and will not down, between capital and labor, the rights of the wage-worker and the rights of the employer, of philanthropy and selfishness, have their solution in the spiritual philosophy, when properly understood and practiced; and when so understood there will be no such issues between these classes. Spiritualists at large, instead of trying to proselyte to any great extent, should study and enlarge their own conceptions of their philosophy, and make their own lives more noble and beautiful. This is one of the most imperative demands of the spiritual movement

to-day. "We might have a much larger constituency than we have, and without greater strength. There is such a thing as having too much of an army of undisciplined troops, and while of course I do not want to withhold from any person a knowledge such as you possess. I do not believe in forcing it on others until they are prepared to receive it. I believe if we will only utilize the knowledge we have, and build upon that basis, and show it by our lives, and by the work we accomplish, by what we do for this world, we shall do as much for Spiritualism as by endeavoring to convince skeptical people that our phenomena occur. Of course you all know I believe thoroughly in the scientific method of investigation, and that there is no other reliable method. I thank you cordially for your good-will and support in the past, and for all that you may do for the cause in the future." (Applause.)

Mr. Morse followed speaking very fluently. His readiness and quotations contrasted strongly with his usual public profundity.

Dr. Eugene Crowell, the well known active author and financier, offered graceful and practical advice, warmly commending the good sense, strong sense, and common

PHILOSOPHICAL JOURNAL.

After further commendation and experiences from Mrs. Poole, Mrs. Spence, Mr. Silkman and Mr. Bronson Murray, the company refused to decline an invitation to refreshment, and did it full justice. J. F. SNIPES. 110 Worth St., N. Y.

Extract from a Sermon Delivered by Rev. M. J. Savage. Unity Pulpit, Beston, Feb.

Within two weeks I have received one of the most pitiful letters I ever read. It was from a young man in Brooklyn, twenty years of age, whose health is ruined, who has been obliged to give up his preparation for college. whose future is destroyed, simply by the haunting fear of hell. He begs me, if I can in any way, to help him out of it. And a friend who has talked with him in Brocklyn tells me that he already knows all the arguments, all the facts, that he is well educated, only he keeps saying to himself, "Perhaps, perhaps, perhaps it may be true after all and I am afraid."

Again, arguments like this are heard. meet them on every hand. I have a friend who is a liberal clergyman, whose mother is still devoutly a follower of the old faith; and she says to him: "My son, if your theories are correct, I am safe as well as you. If my theory is correct, I am safe as wen as you. It my theory is correct, I am safe, and you are lost." So this appeal to prudence, at any cost, is urged upon everybody. There are reasons enough why people do not dare to rise and look heaven in the face, and question the great facts of the universe and human life, to think for themselves, and live out the results of their convictions. The great mass of the people that we meet every day are not educated in this direction. It is no fault of theirs. They are busy about the things of this world. They must take their opinions from somebody; and they take counsel with prudence, and go with the majority.

If this theory of the universe were true, I.

for one, should find no response in my heart; nor should I find that I should be grateful to God for his mercies. I know how impressive the picture is that can be drawn of Jesus sitting on the throne of universal dominion, the well-beloved Son of God, leaving his glory, coming down here, submitting to be born of a virgin, taking upon himself our condition and suffering, going about doing good, at last crucified, in order that he might save those that believe. When we look simply at this picture of the supposed tender mercies and love of God, so great an impression can be made that I do not wonder whole audiences are bathed in tears.

But let us look back of this picture of mercies, and see what the whole scheme includes. Let me show you what I mean by an illustration. Within two years, you will remember there was an epidemic of cholera in the city of Naples, brought about, as everybody knows, by perfectly natural and preventable causes, but looked upon by the great mass of the church followers in Italy as a mysterious, divine visitation. King Humbert does at that time what very few kings would have dared to do. He goes to Naples, and passes through the infected part of the city. He pays out of his own private fortune uncounted sums for the good of his people. He gives money, time, and risks his very life, in showing his love for his subjects. There is probably no king in Europe who is more tenderly loved and reverenced than he, very largely on account of this display of his tender compassion and humane mercy. But suppose King Humbert had created the city of Naples; suppose he had created all its inhabitants; suppose he had planted the cholera there on purpose; suppose he had done it that he might have an opportunity to make a theatrical display of his tenderness and love; supose he let a large part of the people-some thousands-die, and to show what he could do, saved a few, to let people know how tenderly merciful and kind he could be; and suppose he did all this for his own glory: would the people of Italy be especially grateful for his tenderness and care? Rather would they have reason to hunt him from his throne and kingdom, until his name were blotted out from among the monsters of the earth.

We must remember that it is a part of this theory that we are considering that God created this world and sent it spinning through the blue; that he created all its inhabitants and conditioned and circumstanced them just as they were, knowing they would fall; that he did it all on purpose; that he let the devil, in the guise of a serpent, whisper his alluring words; that he did not protect his innocent creatures against temptation. He is responsible, on that theory, for the fall in the first place, and for the eternal hell which

is its result: In the light of that, if this picture be true, the descent of Jesus, and the cross, instead of calling for gratitude, should lead every man, woman and child on earth to fling universal and eternal defiance in the face of heaven, even at the cost of eternal hell. There has not been on earth. in all human history, a monster comparable to the character of God on any such theory as this, -not one. Nero? He was mercy incarnate in comparison; for what aid he do? According to the story, he simply clothed a few Christians in garments of pitch and tar, and set them on fire to light his garden at night. A few hours of suffering, and they were at peace. But God according to this theory, has uncounted myriads in flames that will never be quenched.

Take the same theory in regard to the tertible accident that has just happened. If the president of the road, or his son, or his immediate friends, should have gone there. spent their private fortunes, risked their lives, to help the sufferers after they had plunged from the bridge, we should have exclaimed at their tenderness and mercy. But if they had arranged the road, placed the broken rail, putting it there on purpose that the train might go over, and then help to save a few, what then would you say?

Another consideration. The universal belief of this theory which I have outlined can be looked on as nothing other than a universal calamity. Why? For the simple reason that, since it is not true, and since a great majority of people believe that it is true. it diverts the universal thought of Christendom from the real state of affairs, from the real needs, sufferings, and dangers of the world and turns the attention away from any adequate study of the facts, that might lead to an adequate remedy. Only consider, thousands and thousands of men giving their hours and days, all their time, their best thought, their best enthusiasm, their money. all their endeavor, to work on a theory which is not true, and which, consequently, cannot lead to the desired result of lifting up and saving the world from the evils that are

crushing out its life. Here is a precisely parallel thing. A few years ago there was an epidemic of small-pox in Canadr. The Church organized processions marched through the infected dis-

ense" of the sturdy editor and the Religio- tricts, and offered its prayers to God for re-Philosophical Journal. lief. We all know that the procession and the prayers accomplished nothing, unless, possibly, the procession had a good deal to do with spreading the infection. Do you not see what a waste of time and effort was here? Suppose all the people in the city of Montre-al had understood the causes of the epidemic, and had set about removing those causes by rational and intelligent means. Do you not see the evil that results if. in the presence of any great calamity or suffering, the attention is turned to false causes and remedies: It takes away time, strength, money, means, from that which might be looked to as able to accomplish the desired results.

An Important Proposition.

To the Editor of the Religio-Philosophical Journal:

In the Banner of Light of February 26th, 1887, there appear two articles, one written by Judge Nelson Cross, and the other by Mr. Henry Kiddle, in relation to the exposure of Mrs. E. A. Wells, of New York,—one charges ignorance and brutality; the other asserts that it was transfiguration and no exposure. I regard the exposure of Mrs. Wells so complete that I will make the following offer. I will place in the hands of a responsible party or parties the sum of \$1,000, if her defenders will do the same, to test Mrs. Wells's m-diumship for materialization or transfiguration, with the following conditions:

1. That a cabinet be made with a division in the centre, the two compartments to be three feet square each, and six feet high inside, and covered with wire of sufficient strength,—say one quarter inch mesh, and with top, back and bottom of solid wood, with a door for the medium to enter and the medium to be locked in from the outside. The other parts of the cabinet to be covered with woolen curtains for the forms to pass in and out of, and the whole to be covered with some dark material that will offer the needed darkness, and if under such conditions there comes out into the room from the compartment not occupied by the medium, in the presence of the committee, a 'full form, and the majority of said committee pronounce it as such, and the wire work or other parts of the cabinet, has not been tampered with. then the \$1,000 are to be given to Mrs. Wells: and if, on the other hand, no full forms come out of the cabinet, the \$1,000 forfeited by them, are to be given to some society, or otherwise, to advance the cause of Spiritualism, at my dictation. There are to be three consecutive evenings set apart for that trial. the defenders of the medium to name as a committee two gentlemen, and myself two. and the four to name another, making five in all. Mr. Cross and one friend are to be present, and myself and one friend, and others in equal numbers as may be agreed upon

This offer is to remain open from March 6th, 1887, for one month. WM. R. TICE.

338 Schermerhorn St., Brooklyn, N. Y. P.S.—The party losing the above to pay all expenses incurred; all present to be Spiritualists.

General News.

T. S. Darling, a prominent citizen of Detroit, was arrested in Washington for passing a counterfeit \$50 note, which he had received at the Grand Union hotel in New York. The postmaster of Detroit a time I could not see the release Rour members of the Coording Lude Toledo produce exchange are the owners of an oil well struck in Wood county. Ohio, which flows at the rate of six thousand barrels per day.-The United labor party of Chicago nominated a molder named Robert Nelson for mayor.—The real estate trade of Chicago for the past week amounted to \$1,508,757.—Four girls escaped from the House of the Good Shepherd, in Brooklyn, by taking the keys from a keeper and climbing a high fence surrounding the institution. On the assembling of the Senate last Saturday, Mr. Ingalls was sworn in as president. pro tem.—A Bucharest cablegram states that s revolution has broken out in Sofia.—Six lads walking on the railroad track near Easton, Penn., were killed by a coal train. -Conference committees of the Senate and House have agreed to tax fractional parts of a gallon of liquor, to check the practice of Cincinnati distillers of putting ten and onehalf gallons into a tin can.—At the Chicago water-works crib, last Saturday evening the wind blew steadily at the rate of seventy miles an hour.—The mammoth steam-barge Cumberland, lying at a wharf at Detroit with a cargo of seventy thousand bushels of wheat, sprang a leak and probably damaged the grain. She is valued at \$125,000.—The mother of Pension Commissioner Black died lately at Danville, Illinois. -Cardinal Jacobini, Secretary of State to the Pope, expired at Rome on Saturday afternoon. The strike of silk operatives at Paterson. New Jersey, now involves more than five thousand men.—General Ignatioff declares himself as unwilling to accept the responsibilities of the foreign portfolio in the Russian cabinet.

Boils, pimples, hives, ringworm, tetter, and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

Little and Lively.

The times change and we change with them Hardly larger than mustard seeds but composed of highly concentrated vegetable extracts, Dr. Pierce's "Pleasant Purgative Pellets" have caused the old style, large drastic, cathartic pills to be abandoned by all sensible people. The little sugar coated Pel-lets are a sure cure for constipation; for persons of sedentary habits they are invaluable. They are little and lively, pleasant and safe.

Public Speakers and Singers. Can use "Brown's Bronchiai Troches" as freely as requisite, containing nothing that can injure the system. They are invaluable in allaying the hoarseness and irritation incident to vocal exertion, effectually clearing and strengthening the voice. greatly relieve any uneasiness in the throat."—S. S Curry, teacher of oratory, Boston. Ask for and obtain only "Brown's Bronchial Troches." Sold everywhere, at 25 cents a box.

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 recom-mend this Company to do as they agree, and orders 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. Respectfully,

DR. T. A. SLOCUM. 181 Pearl Street, New York. Piso's Cure for Consumption is the best Cough

medicine. 25 cts. per bottle. Hypocrisy has become a fashionable vice, and all fashionable vices pass for virtue.

Business Notices.

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

Chicago Meetings.

There will be a Medium's Meeting each Sunday at 7:45 P. M., at Apollo Hall, State and 28th Sto., under the manage-ment of Mrs. S. F. De Wolf.

The South Side Lyceum of Chicago meers every Sunday afternoon : 1:30 sharp, at Martine's Holl, N. W. cor. 22nd street and Ludiana Avenue.

Spiritual Meetings in New York.

The Ladies A10 Sectety meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

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

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 20rd Street fre. TB Stryker, sorvices Sunday at 11 A. M. Omecre: Goo D. Carryll, Fresheat; Oliver Russell, Vice-Fresheat; Dr leorgo H. Perine, Sceretary; F. B. Maynard, Treesurer. Grand Olora House. 23rd Street and 8th Avenue.—Services every Sunday at 11 a.m. and 78% p.m. Conference every Sunday at 23% p.m. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall corner Fulton Street and Bedford Ave. —Sorvices every Sunday at 11 a.m. and 764 p.m. Lestwer: Mr. J. J. Moree, of Loudon, Eng.

Saratoga Springs, N. Y.

The First Seciety of Spiritualists of Saratega Springs, N. Y. meets every Sunday merning and evening in Court of Appeals Room, Town Hall.
W. B. Millis, President, E. J. Huling, Scepping St. Louis. Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Bral.3t's Hell, neach-west corner of Franklin and Ninth Streets, at the hour of 2:00 p M. Friends invited to attend and correspondence solicited. H. W FAY. Pres't, 620 S. Brassway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St. Notice to Subscribers. We particularly request subscribers who renew their subscriptions, to look carefully at the figures on

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

The neatest quickest, safest and most powerful remedy The Bediest quickest, safest and most powerful remedy known for Rheumatism, Pleurisy, Neuralgia), Lumbago, Back-ache, Wedkness, colds in chest and all aches and pains. En-dorsed by 5 000 Physicians and Bruggists of the lighest ro-pute. Henson's Hossers promptly relieve and care where other clasters and greasy sulves, liniments and lotions, are absolutely useless, Beware of imitations under similar sounding names, such as "Capsicum," "Capucin," "Capsi-cine," as they are utterly worthless and intended to deceive, ASE for Review's AND TARE NO GREATE All devocate ASE FOR BENSON'S AND TAKE NO OTHERS, All druggists EABURY & JOHNSON, Proprietors, New York.

ELYS

CREAM BALM

It is wonderful how quick Ely's Cream Balm has helped and HAYFEVER'S cured me. I suffered -Mrs. Georgie S. Jud

son, Hartford, Conn. HAY-FEVER

CATARRH

A particle is applied into each nestrit and is agreeable to use. Price 50 cts, by mail or at druggists. Send for circustar. ELY EROTHERS Druggists Owego, N. Y.

CLEANSE THE BLOOD! PURIFY THE SYSTEM!

STRENGTHEN the NERVES!

BY TAKING

KIDNEY-WORT

Nearly all diseases are caused by inaction of those organs whose work is to carry off the effete matter after the nutritious portion of our food and drink has been transformed into new blood. To cure these diseases we must use

A REMEDY THAT

ACTS AT THE SAME TIME On the KIDNEYS, LIVER and BOWELS.

KIDNEY-WORT has this most important action, whereby it cleanes, strengthens, and gives NEW LIFE to all the important organs of the budy, and eradicates the worst diseases from the system. LIQUID OR DRY. Sold Everywhere. PRICE \$1.00; For circular and testimonials send to

Wells, Richardson & Co., Burlington, Vt. WHAT IS CHRISTIAN SCIENCE?

BY MRS. URSULA M. GESTEFELD.

A Lecture delivered before the Society for Psychical Re-search; Chicago.

Price, pamphlet. 10 cents. For sale wholesale and retail, by the Religic-Philosophical Publishing House, Chicago.

THE APOCRYPHAL NEW TESTAMENT:

Leing all the Gospels, Epistles, and other pieces, now exant, attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collected into one volume, with prefaces and tables, and various notes and references.

Price, \$1.25. Postage, 10 Cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago,

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," etc. This is a cloth bound volume of two hundred pages, 12 me, handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his productions. It is scientific, plain, cloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Dice \$1.00 vectors it courts

Price, \$1.00; postage, 10 cents.
For sale, wholesale and retail, by the Religio-Philosophi-

BOOK ON MEDIUMS:

CAL PUBLISHING HOUSE, Chicago.

GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations: The Means of Communicating with the Invisible World: The Development of Mediumship; The Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

BY ALLAN KARDEC

Translated from the French by Emma A. Wood. gay. This work is printed on fine tinted paper, large 12mo. ido pp. Cloth, beyeled boards, black and gold. Price, \$1.50. Postage Prec. For sale, wholesale and retail, by the RELIGIC PRILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the Leople.

AND INFORMATION ON VARIOUS SUBJECTS

Invocation.

Thou whose infinitude pervades The expanse of light, the abyse of shades, Whose home is heaven where angels dwell, Yet not the less in deepmost hell,

In prayer I bow, though well aware, Allto to Thee is curse or prayer; But Thou hast formed our natures such That for ourselves the choice is much.

"Fla not to be more surely fed I pray to Theo for doily bread; Nor will Thou bless my food the more Eccause Thy blessing I implore.

To raise to God the properful thought, Io of itself the blessing sought. The soul partakes of angel's fare, And breather immortal vigor there.

Through sufferings of Thy noblo con; Rathor Thy just chastisman Rathor Thy just chastisaments give, That I. like him, may learn to live.

I ack no purchase of his blood, No brine for an offended God, But that I may more clearly ess And bravely keep his way to Thee.

Each for himself the cross must beer, Each his own crown of thorns must wear. Mach his own caerifics must be: And find his own Getheemane

Therefore, I cay my daily prayer, Not that I think that God doth care; But that I find by custom long Through daily prayor the coul grows strong.

For the Rollsle-Philosophical Journal. Response to Rev. W. J. Savage's "The Ebbing Sez. 99.

BY JOSEPH D. HULL.

The tide that chip must somewhere flow; The watere falling from our strand Must rise upon some other land, Though where this he we may not know.

And so this mighty human tide, Forever sinking from our shore, Must lift its living waves once more In power, upon some "other side."

If grain of cand or drop of sea, in their interminable roll, Be never lost, chall thy bright soul Pass hence into nonentity?

Materialism and Spiritualism.

Do the Editor of the Religio-Philosophical Journal:

What shall we do with materialism and the hundreds of thousands of professing Christians who have grave doubts as to the certainty of a future life? Neither the bible nor the church has the slightest power here, as the materialist believes both to be the outgrowth of human knavery, error and superstition, while the less pronounced doubter regards them as sufficiently fallible not to be binding in any very positive sense, upon the lives and actions of men, and to be at variance, in many in-stances, with critical science and with common somes; and these conclusions are not supposed to have been reached hastily, but rather after a patient and careful study of the whole question.

Now, although this is no evidence whatever that the bible may not be mainly true, and the churches mainly correct in their teachings, it is a positive demonstration that they fail to meet all the necessi-ties of the case and to place the immortality of the human coul within the reach of human comprehension, without a single misgiving; therefore, those whose mental structure or inexorable analysis compels them to doubt or to disbellere totally, to enable them to see their way with any degree of clearness, it will be necessary to supplement those teachings with demonstrations through the experimental sci-ences, or through transcendental physics; for through these only can the certainty of a future life be placed beyond yea or nay before all classes of in-

telligence. The doubter or the materialist is no match for Spiritualism when once brought face to face with the great facts that it reveals. Neither, however, niust draw his inspiration from a fount so impure and corrupt as that at which Miss Elizabeth Stuart Phelps seems to have forgotten herself, according to a recent number of a New York daily. For a lady so confessedly liberal and talented, to display such an utter want of knowledge of the history and absolute daily life of Spiritualism, is to many both a pain and a surprise. There is a sort of Rip-Vanwinkleism about Miss Phelps, in this one relation, at least, which is most unaccountable. She seems to have never heard of Zöllner, Crookes, Wallace, Flammarion, Lord Lyndhurst, Archbishop Whately, Thackeray, or any one of the hosts of distinguished men from all the professions on this and on the other side of the Atlantic, who believe in Spiritualism. Had she been in any wise informed on this point, she would not have so patronizingly invoked Spiritualism to come out into open day from its dark corners and corridors, and walk hand in hand with science. In truth, Miss Phelps is looking for the dawn, with the midday sun blazing over her head; or, rather her appreciation of Spiritualism, and of the character of all who espouse that belief, has been based upon her accidental contact with some questionable audience, in the dingy quarters of one of those elovenly swindlers who are being continually exposed in this city and elsewhere, and who bring such disgrace upon Spiritualism among those who have but a superficial acquaintance with the

But is it not passing strange that the churches and the religious press do not avail themselves of this great factor to demonstrate the truth of a future state as taught by themselves? From their own ancient and well-worn repositories, they are unable to produce one tittle of evidence establishing its absolute reality. Why longer clothe themselves with an authority in this relation which is becoming terribly threadbare? Better voluntarily join the grand and growing procession of Progress and of obvious Truth, somewhere near the head of the columu, than be constrained to take up a position far in the rear; for, should they persist in their present course of opposition, this latter will inevitably be their doom. Were the luminous finger of the most imposing and seemingly divine institution possible to our comprehension, to inscribe on the human heart anything antagonistic to the teachings of science and natural philosophy, or anything antagonistic to the exalted character of the Creator, or to the fitness of things, it would, in course of time, become totally obliterated. In consonance with the law of progress, all false theories, whether in science or religion, must disappear at some point or other. In this relation the facts of to-day may be said to be the falsehoods of to-morrow; but when experiment and demonstration go band in hand, in establishing the former under recognized lawe, their period of probation is over, and they pass at once into eternal truths. In this manner Spiritualism has been tested so abundantly and the specimental sciences, among the experimental sciences,

JAMES McCarroll. so abundantly and thoroughly, that it now ranks

New York, 318 East 18th street.

J. S. Featherstonhaugh writes: I have followed your columns for some months, and finding that their object is the search for exact truth, cased alone upon vigorous and scientific proof, without "embellishments," I enclose subscription for the ensuing year.

P. II. McGowan writes: For more than twenty years the JOURNAL has come to me with messages of highest merit,—with the inspired utterances of men and women not possible to those unacquainted with an enlightened philosophy of a future life. Your contributors have the friendship and gratitude of thousands whom they may never meet. I have no fear that the JOURNAL'S excellence will abate in the future, for the places of its present able contributors will be as worthily filled by the sons

and daughters their lives and labors have blessed. Experience has taught me that the only friends we can call our own, who can have no change, are those over whom the grave has closed; the seal of death is the only seal of friendship. - Buron.

Mediaval Art Resuscitated by a Blindfolded Artist.

Exhibition of Charcoat Drawing Under Difficulty.

A performance given under the auspices of any society claiming to be on intimate terms with per sons who have for some time been in good stand-ing with other members of the far off and intense future, suggests to the skeptic something akin to humbug. The announcement that Mr. Joseph G. Fisher, would give an exhibition of charcoal drawing while blindfolded, in the Occult Science hall last evening was no exception to the general rule. Some 60 persons were present last evening to witness the phenomenal artist sketch rapidly, and with some degree of merit, three or four landscapes, a couple of marines and a portrait. Although a majority of the audience were persons who had that shadowy, mysterious and ethereal appearance arthurisets of the contract of the ance so common among enthusiasts of theosophy, Spiritualism and occultism, still there were many who had the composed and indifferent manner which is so marked a characteristic of the eleptic. But neither the enthusiast nor the skeptic were able to explain away the mystery which surrounded the evening's entertainment. The performance began shortly after 8 o'clock. After some impersonations by Charles Balcom, Mr. Fisher stepped before the blackboard and proceeded to blindfold himself. He then sketched with crayon a cartoon, rough in outline, yet containing considera-ble expression. The rapidity with which he execut-ed the work brought forth many expressions of surprise and doubt from the audience which was quickly quieted. After Mr. W. S. Gune, Ira J. Burn here and Mr. Davis had been appeared a committee ham and Mr. Davis had been appointed a committee to examine the blindfold and see that the affair was conducted squarely and reported that everything was fair and above board. After a few strokes a little backing and filling in here and there a well-shaped head in profile was turned to the audience for inspection and approval. Again the committee inspected and again they reported that as far as they knew the audience was not being gulled. At this point of the entertainment Mr. Fisher began to display indications of nervousness and agitation, brought on by over-mental concentration, and which necessitated the opening of windows to cool him The other landscapes and marines were after, and hore the signature, wonderfully perfect, of Corot, Dupre, Quartley and Daubney. Before commencing a drawing Mr. Fisher would

stand in a quiet position in front of the easel as if waiting for inspiration from the mysterious agency that gives him the power to imitate the old masters. He then steps to the easel, and passing his hand across the paper, outlines the subject, and then goes back over it again and fills in and does the shading. During one of the intermissions Mr. Fisher stated that it was his first performance in public, and that the approach of anyone made him exceedingly nervous—why he could not say. He said that he did not think that there was anyone in the western states that could do the work not blindfolded that he did with eyes covered. Col. Geo. G. Briggs, he said, he decompany hoters he had seen the signstimes had recognized before he had seen the signatures his imitations of the masters.

Mr. J. M. Parks, a member of the occult society said to a representative of The Democrat at the close of the entertainment by way of explanation that Mr. Fisher was not a member of our society, but that he occasionally visited the class in philoso phy. The class usually met at the residence of Mr. Moulton and there experimented in the mysteries of occultism. After a while half a dozen got together to see what could be done in the way of drawing in a darkened room, or rather a dimly lighted room. Mr. Fisher discovered that he was able to draw without looking at his work. After drawing about fifty pictures he began to place a blindfold over his eyes. After a short time there would appear on his pictures, signatures, some of which he made unconsciously, and again there would appear the names of persons whom he never heard and that he himself did not write. Some of the names were those of the most famous artists, a few of those who live now and others that have lived and died 300 years ago. I have examined these signatures and the signatures of the artist referred to and find that they corresponded exactly. Mr. Fred Church, the famous artist, said of them, the pictures, that they were remarkable for artistic merit and resemblance to the old masters. One gentieman of our city well known as an art connoisseur, recognized the style and execution of the drawings even before he read the signatures as belonging to the old masters. It was the desire of Mr. Fisher to exhibit his work before the Occult. society, hoping that they might be able to explain how it was done,"

Mr. Fisher said that he was as much in the dark regarding the phenomena which has lately developed in him as any of the audience could be, and that he would be only too happy and willing to have the thing cleared of its mystery.—Grand Rapids, Mich., Daily Democrat.

Notes of Travel.

To the Editor of the Religio-Philosophical Journal:

Permit me to express, through the columns of the JOURNAL, my grateful acknowledgments to my re-cent patrons in New Jersey, Brocklyn, Yonkers, N. Y., and New England, for the universal kindnes bestowed by one and all during my late pilgrim-age in the work of promulgating the philosophy of piritualism, as I understand the same. Not only did I receive encouraging, kindly hospitality, bu also very general assurance of high appreciation of my lectures and efforts.

Many episodes and experiences might well be de lineated, with interest and profit, perhaps to the general reader; but I mainly desire to thus acknowledge my gratitude, to one and all, and my satsfaction with the general results of that campaign. thereby avoiding the necessity of extended persona

correspondence. One evening's entertainment, however, I wish to comment upon, as it was in the line of a much mooted issue. At New Bedford, Mass., I had an opportunity to witness the feats of the renowned "mind-reader" Bishop on the evening of Jan. 14th. He there, before a large and intelligent andience, successfully—though, in some instances, with considerable delay and bickering upon his part—performed the feat of finding articles secreted by committeemen, while he was detained by other members of his committee, after being led in upon the stage, blindfolded. His mode of operations, was to take the hand of the gentleman who had secreted the object of his search, placing said hand agains his forehead, and when he received the impression of the hider's mind to start on the search. The "tests' were generally complicated, involving in most cases, several points of search and culmination. In one he successfully wrote down upon the blackboard the combination of figures involving the number of a bank note which one of the committee took from his pocket after Mr. Bishop had been taken out and blindfolded.

In his introductory remarks, Bishop stated that unless the secreter should be able to focalize a positive consciousness of each test point; to image a vivid picture of the fact involved, he would be likely to fail with that individual, but would try and try again, which statement was verified in the experiments. He also stated that he sometimes saw the object or place to be, by him, uncovered, some times felt the impulse of the one who secreted, etc. implying from my standpoint the faculties of clair yoyance and psychometry. And he decidedly manilested the fact that he is a mechanical medium, a in every instance when he succeeded in finding the spot or object in test-trial, his hand and arm was emphatically controlled, as witnessed in all mechanical mediumship.

Hence, to me, it was apparent, however much and positively Mr. Bishop may deny the fact, or honestly lisbelieve it to be a fact, that Mr. Bishop is, in his line, a very sensitive and well developed medium That he may in some instances obtain results by pure and simple transference of thought I would not deny, for I am well satisfied of the possibility of such transference from mind to mind, through the vibratory action of the brains involved, as I am that persons thus sensitized will be subject to similar transferences from minds of mankind, who have laid aside the outer physical organism of such

powers of mind and consciousness DR. J. K. BAILEY. Scranton, Pa.

There is not in Notre Dame, a teacher who takes more pride in his class and pleasure in his duties than Rev. Joseph Neyron, of the Congregation of the Holy Cross. He is, perhaps the oldest priest in the United States, being now 96 years of age. He was at the battle of Waterloo, where he was taken a prisoner; but, being a surgeon, he was treated with consideration, for the need the English had of his

The Spirit of a Lady who Committed The Mysterious Guardian of a Rich Suicide.

Mr. W. E. Matthews, the station agent at Dougola, Ill., saw something "very like a ghost," a few mor-nings age. He was on the way from his house to the depot to meet the 3:15 a.m. train and exchange the mail. The night was very light, the moon being up. As he came near the express-office he was astonished to see a strange form standing near the north end of the depot. Just what the form was he could not at that moment decide, but it appeared to assume the outline of a very tall female figure. Mr. Matthews is not at all superstitious, and his first idea was that a very singular-looking lady had lost her way and had wandered to the depot in search of information. But on second thoughts it search of information. But on second thoughts it occurred to him that 3 o'clock in the morning was a strange time for such an adventure and such an errand, and he took a more careful look at the figure.

Then he saw it was not that of a human being at all, and his first inclination was to turn right about face and leave the ghostly visitor in sole pos-session of the ground. It was the first time in his life that he bad ever experienced a distinctly super-stitious dread, and he found the sensation far from deasant. Feeling ashamed of his undefined dread, however, he pulled himself together and strode resolutely forward till within about fifty feet of the grewsome object, when for the first, time it moved, and, slightly waving its arms, glided rather than walked to the rear of the station, where it disap-peared. Before it vanished from his sight Matthews was fully enabled to assure himself that the shadow was that of a very tall female robed in black. He says be cannot possibly be mistaken as to the object being a female figure, as it occupied a prominent position, with the moonbeams playing around the sable folds of its dress, and though not a pleasant object to contemplate he studied it closely.

The agent was now genuinely alarmed, but, not being a coward, he determined to investigate the mystery. He admits running to his office as he never ran before in his life, but says a moment's reflection made him ashamed of himself, whereupon he commenced a careful search in order to, if possible, identify the spectre. Being in his slippers he was able to move swiftly and with the most cautious silence, and so passing out into the moonlight he made the entire circuit of the station-house, closely examining every possible place of conceal-ment or hiding-place. But no success rewarded his search, and the shadow had disappeared as completely as if the grave had opened to receive it. Nothing was to be seen and nothing heard save the sibilation of the telegraph wires that made weird music above his head, the circumstances and the hour rendering the sound weird and solemu. Returning to his office, Mr. Matthews addressed himself to the discharge of his duties with his usual care and dispatch, and, though resolutely determined to banish all superscitious fancies, could not help noticing how the light of his lantern seemed swallowed up in the gloom of the large waiting-room, and the mournful way in which the maps and lithographs undulated against the wall as the winter wind entered

at the door.

To add to this depression, not a person arrived to take the train or relieve the mental tension by the sound of a human voice. Uncertain of what might happen, he could not resist the feeling that he was surrounded by weird and uncanny influences; greatly to his relief the train arrived on time, and he was permitted, after transacting his remaining duties, to close the depot and return to his home without further ghostly interruption. Mr. Matthews is naturally greatly parallel at the lilling execution. urally greatly perplexed at his thrilling experience, and while no believer in the marvelous, or given to seeing strange sights at night, and while not fully admitting a supernatural agency as accountable for his late adventure, can, on the other hand assign no natural explanation for the unknown form and its wonderful movements. He describes the figure as uncanny in its appearance, and speaks of the movements of the arms as indicative of annoyance or idiocy. He is confident that no trick was played upon him, and that he was not the victim of an op-tical illusion. Mr. Matthews is so well known that it is superfluous to add that he was perfectly sober and in good health.

Additional interest in this adventure has arisen to-day from the discovery that Mr. Matthews' description of the ghost tallies in many respects with the personal appearance of a lady who met with a tragic death in this locality several years ago. She Dongola and Anna and was killed by the fall. Her remains were brought on here and placed in the depot: If ghost it was, then popular opinion says it must have been the ghost of this suicide.—St. Louis Globe-Democrat.

The Mystic's Soul Flight.

The Ohevalier de B.

(COMPILED BY W. T. BROWN,*)

In a conversation with a beautiful Mystic, one of the author's earliest friends and associates in the realms of spiritual research, now herself a glorified angel, the following items of philosophy were sug-

gested:
"Constance," I asked, "is it given you to know what new form you will inhabit? Surely one so good and beautiful can become nothing less than a ra-diant planetary spirit?"

. "I shall be the same Constance, I ever was," she replied. "I am an immortal spirit now, although bound in material chains, within this frail body."
"Constance, you dream. Death is the end of individuality. Your spirit may be, must be, taken up

by the bright realms of starry being, but never as the Constance you now are."

"Forever and forever, Louis, I shall be the same! I have seen worlds of being these magians do not dream of; worlds of bright resurrected human souls upon whom death has had no power, save to dissolve the earthly chains that held them in tenements of clay. I have seen the soul world; I have seen that it is imperishable. Louis, there are in these grasses beneath our feet epiritual essences that never die. In my moments of happiest lucidity, my soul winged through space and pierced into a brighter interior than they have ever realized—aye even unto the real soul of the universe, not the mere magnetic envelope which binds spirit and body together. Louis, in the first or inner recesses of nature is the realm of force,—comprising light, heat, magnetism, life, nerve-aura, essence, and all the imponderables that make up motion; for motion is force composed of many subdivisible parts. Here inhere those worlds of half-formed embryonic existences with which our teachers hold intercourse. They are the spiritual parts of matter and supply to matter the qualities of force; but they are all embryonic, transitory, and only partially intelligent existences. Nothing which is imperfect is permanent, hence these elementary spirits have no real or permanent existence, they are fragments of beings; organs but not organisms; hence they perish—die, that we may gather up their progressed atoms, and incarnate their separate organs into the perfected

"And man himself, Constance?" "Man, as a perfected organism, cannot die, Louis. The mould in which he is formed must perish in order that the soul may go free. The envelope or magnetic body that binds body and soul together is formed of force and elementary spirit; hence this stays for a time with the soul after death, and enables it to return to, or linger around, the earth for providential purposes, until it has become purified from sin: but even this at length drops off, and then the soul lives as pure spirit, in spirit realms, gioriously bright, radiantly happy, strong, powerful, eternal, infinite! That is heaven; that is to dwell with

God: such souls are His angels. "The hand is not the body; the eye is not the head; neither are the thin vapory essences that constitute the separate organs, of which the world of force is composed, the soul. Mark me, Louis. Priests dream of the existence of soul worlds; the brotherthe priests call the elementary spirits of the mid-region mere creations of human fancy and superstition. The brothers charge the same hallucination upon the priest. Both are partly right and partly wrong, for the actual experiences of the soul will prove that beings exist of both natures; and that both realms are verities; only the elementary spirits in the realms of force are like the earth, perishable and transitory, and the perfected spirits in the realm of soul are immortal, and never die."

*Mr. Brown requests us to state that owing to a difference with Madame Blavataky he retired from the Theosophical Society on December 18th, 1886. He is still associated with Mrs. Cables in the work of the Rochester Brotherhood.—ED. R. P. J.

Lead Near Galens, Ill.

The excitement which prevailed last fall among miners in the vicinity of Pilot Knob, near the city, says a Galena, Ill., correspondent of the Globs-Democrat, over the alleged supernatural manifestations in one of the numerous drifts in that locality, has been revived in a measure by stories of the appearance of a genuine specter in a deserted shaft not far from the foot of the Knob, and on ground said to be prolific of ghosts in human and other shapes in times gone past. This particular specimen of the genus specter is described, by a trustworthy person the claims to have easily the present the form who claims to have seen it, as possessing the form of a man dressed in the ordinary suit of a lead mi-ner, with a miner's lamp affixed to the front of his cap, which casts a supernatural reflection throughout the drifts and crevices in which he is said work with pick and gad. The apparition was first seen by a miner named Devoy, who had entered the old shaft for the purpose of prospecting for a lead which is supposed to exist in that particular locality and which was overlooked by former prospectors.

In detailing the circumstances to the correspondent

of the Globe-Democrat Mr. Devoy said: "I was work ing by myself in an east and west drift, when I was suddenly attracted by the sound of a pick being struck into the ground near by. I at first imagined it to be the echoes from the implement I was using, but on glancing in the direction the noise came from I was amazed at seeing a man at work like myself, about lifty feet away in a crevice or cave, which was illuminated by a small lamp, such as are used by coal miners, which was affixed to the front of his hat. I watched the man for a moment, and, supposing that he was likewise engaged in pros-pecting for ore, I laid down my pick and advanced toward the spot where he seemed to be industriously working. As I neared my mysterious companion, the light of his lamp began to grow dim, also his figure, and on reaching the place I was still further astonished at seeing both man and light fade away entirely leaving nothing to indicate his presence save a freshly dug hole in the floor of the crevice, which was barely discernible in the reflection cast by my tallow candle burning fifty feet away. I returned to the spot I had left, and picking up my candle retraced my steps and thoroughly explored the crevice which was not large and had no opening beyond:

but the man had disappeared from the drift, leaving no track or trace of his whereabouts.

"That afternoon, in company with two plucky fellow-miners, I re-entered the drift with the view of ascertaining whether or no my mysterious companion of two or three hours provided except panion of two or three hours previous would again put in an appearance, and was rewarded by seeing him at work, in the same manner as before, throwing out drift from the excavation in the crevice I have mentioned. My friends saw the apparition, too, distinctly, and as we advanced the sound of the pick ceased, the light faded away, and the spirit-mi-ner disappeared from view. One of my friends, an old resident of the locality, recognized the apparition as that of a miner who had worked many years in the same diggings we were in, firm in the conviction that he would some day strike a rich lead that would repay him for all his labor. He was finally missed for several days by his fellow miners of the neighborhood, and on searching the drift in which he had been known to be working, his dead body was found on the very spot where his apparition had ap-peared to myself and friends."

some days ago, according to reports from Pilot Knob, a large vein of mineral was discovered a few feet below the excavation alleged to have been made by spirit hands. Later accounts are to the effect that the ghostly miner was standing sentinel over the spot; and that no one could be found with sufficient coverage to attempt to drive him from his reficient courage to attempt to drive him from his position. Superstition is growing in the locality, and it is not likely that the valuable mine will ever be worked,

Advanced Civilization.

BY W. WHITWORTH. To the Editor of the Religio-Philosophical Journal:

A few days ago, in one of the courts of Cleveland, Ohio, a man and his wife were arraigned on the charge of drunkenness. It was not shown that they had committed any crime against person or property, or that they had done injury to any one. They simply stood guilty of the habitual vice thirteen hundred saloons—to say nothing of the large number of drug stores where liquor can be had in any quantity on demand—are permitted to flare their temptations to drunkenness wide open on all the streets and thoroughfares. Said the po-lice judge: "Fifty dollars and costs and thirty days." This meant one full year to labor in the workhouse. Did it not show the severely moral sense of community, and how determined it was that the heinous sin of intoxication must be vigorously stamped out?

A few days subsequently there occurred one of those manly slugging matches that are becoming so marked a feature of our advancing civilization; in a conspicuous public hall in the center of the city, and around the pair of low brutes, pitted to mangieach other, were a dense throng of prominent citizens, merchants, professionals, business men of the educated classes and city officials; among the latter the judge who had given such majesty of expression to the sacred ordeal of law against the pair of drunkards. The hall was over a saloon that is notorious as the rendezvous of prize-fighting brutes, thieves and pimps, and at least half the crowd, cheek-by-jowl in congenial enjoyment of the low-grade exhi-bition, were of these back-alley toughs. The dignity of the law felt so far aggrieved as to demand the formality of having the chief sluggers and their aiders and abettors arrested. 'And now was enacted a farce that was enough to make the dry bones of a dead circus clown rattle in his coffin. One of the principal sluggers plead guilty and was released on ball for a later hearing; a leading member of the city council, and foremost candidate for the high position of mayor, standing ball. When the day of hearing came it was found that Mr. Pugilist had skipped from the city, leaving his ball to be forfeited. Is Mr. Councilman now called upon to pay the bond? He jingles the money in his pocket and laughs in his sleeve at all such foolishness. Then comes the culmination of the roaring farce. The second slugger, paying no heed to the fact that his opponent had plead guilty, is put through the humbuggery of an examination, and triumphantly acquitted on the ground that the saloon hall was called the Tom Cribb, or some such loafer's name, hence was a gentlemanly gymnasium, hence free to have exhibited within its sacred protection the heastial brutality that would be unlawful in any other locality! As Mr. Squeers once remarked, "Here's richness!"

The community, through the press and pulpit, in the fulness of its superiority of civilization, cries aloud in shuddering horror at the wicked Mexicans for their heathen brutality in attendance on bull-fights, showing how even the educated classes and high officials as well as the rabble in that degraded country actually permit animals to be thrust at and slain; and then point with pride to the officers appointed for the prevention of cruelty to animals in our Christian land, whose duty it is to see that no poor old spayined horse is over-driven by a heartless owner, or left to suffer from need of a warm blanket to shelter his boney haunches from the cold while bibles by the million are scattered broadcast among benighted people, and millions in money spent in missionary effort to spread our gospel of "peace on earth, good will to man," in token of our advanced civilization!

One year ago a horrible double murder was com-mitted in this same city. Two women were found lying on a bed with their skulls battered in by many blows struck with a hammer, and the suppose murderer found lying by the side of them. The moment this alleged monster was placed in jail, the authorities began to build a high wall about him for his special protection. Instead of striving by every possible means to bring him to speedy trial and establish his guilt or innocence, the utmost ingenuity was set on foot to hamper justice by delay and stambling blocks to the and stumbling blocks in the way of arriving a the truth. The murdered victims were laid away in the ground, and the supposed murderer became, as were, a sacred ward of the county, to be coddled and protected, to be nursed and cared for, and every means given to enable him to dodge through the meshes of the law, while putting up walls of diffi-culty against any proof that might tend to establish his guilt; as if the sole aim of the law's entire ma-chinery was established to enable a criminal to es-cape the penalty of wrong deeds. On the most trivial claims, delays were granted for a full year. during which important witnesses might die or be spirited away. Then able counsel were provided, whose whole endeavor is to pull him through without any reference to his guilt or inno-

cence; who block every step of the proceedings by tricks of sharp law practice, as if the red-handed murderer was a poor hunted stag at bay in the midst of ravenous enemies it was a matter of honor to evade. More than a week is spent in securing a jury, because the prisoner's lawyers are determined to have none but illiterate blockheads who have not to have none but illiterate blockheads who have not formed an opinion, and who would be incapable of forming one if they tried. From thence the fence of protection round the prisoner is strengthened by every possible suppression of damaging truth. The moment it is sought to glean information from a witness that may lead to clearness of explanation, up springs objection, court rulings in behalf of the sacred prisoner, or exceptions if the rulings are not calculated to help his escape. And thus the entire machinery of an expensive court is used for the main purpose of making it as difficult as possible to establish a prisoner's guilt, while fastening a padlock on the lips of all who speak against him. Add to this the sympathetic coddling and sickening adulation of women, bringing flowers, fruits and maudlin tokens of admiration to hang on his persecuted brow! persecuted brow!

Surely we have attained to a high stage of advanced civilization, and can well afford to push our superiority into low-down benighted landel Cleveland, Ohio.

Notes and Extracts on Miscellaneous

Subjects.

In great cities we learn to look the world in the face. We shake hands with stern realities.

Oh, how small a portion of earth will hold up when we are dead, who ambitiously seek after the whole world while we are living!

Arrangements have been made for holding the next ecumenical council of the Methedist church in the United States in 1891.

An anti-profanity society, with the motto "Hallowed Be Thy Name," has been formed in St. Malachi's Catholic church, Pittsburgh, Pa.

In Central park-Pa, why did God make the kangaroo's bind legs so funny? Parent—Ho did it to give the native Australians something to lough at; my son.

When Kate was told by her Uncle George, the deacon, that she ought to pray without ceasing, she replied demurely: "Oh, uncle, you wouldn't want me to be such a tease as that?" Our condition nover satisfies us; the present is always the worst. Though Jupiter should grant

his request to each, we would continue to importune bim. Every generous Illusion adds a wrinkle in vanishing. Experience is the successive disenchantment of the things of life. It is reason enriched by the

spoils of the heart. That inexhaustible good nature, which is the most precious gift of heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weath-

er.-Washington Irving. Grecian children were taught to reverence and emulate the virtues of their ancesters. Our educational forces are so wielded as to teach our children to admire most that which is foreign and fabulous and death.—Garfield.

The presbytery of Alaska covers a wide territory-

At its recent meeting one member traveled nineteen days in a canoe in order to be present. Another had to be six weeks from home. The meeting was at Fort Wrangell. It is generally believed that the burning of human beings in sacrifice has been stopped in India, but it

is stated that two women were publicly burned to death recently to settle a boundary dispute between the States of Oodeypore and Tonk. God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness,—Leigh Hunt.

In ourselves, rather than in material nature, lies the true source of life of the beautiful. The human soul is the sun which diffuses light on every side. investing creation with its lovely hues, and calling forth the poetic element that lies hidden in every

existing thing.—Mazzini. To show the ignorance which prevails in some Tennessee, The American Missionary mentions the case of a family where it was found that the oldest child, a girl of 18 had never seen a book. Still we must have millions for foreign missions every

A number of English bishops are trying to galvanize the Church army, which was organized on somewhat the same lines as the Salvation army, but without its coarseness. The Church army is a respectable and "churchly" body, but for that very reason it will never attain the prominence or strength of the Salvation army.

After the close of the services in the Methodist Church of Switzer, Ind., the other evening, a num-ber of young men waiting for their girls blocked the doorways, and retarded the exit of the large congregation. Pastor Howard asked the boys to get out of the way. They paid no attention to him, whereupon he grabbed James F. Smith and threw him out, and the others hurried after. Smith had the preacher arrested, and he was fined \$1 and costs. He has appealed the case, and filed a charge against Smith for disturbing a religious meeting.

Thirty-three years ago J. M. Burns, of Burlington, Kan., walking along the railroad track, caught his foot on a splinter of the rail. The wound bled profusely, but soon healed, leaving the foot slightly sore. Recently the foot pained him, and a hard substance was discovered just under the skin, between the fourth and small toe, where the foot had been injured. Mr. Burns paid but little attention to it until he saw the hard substance had protruded about a quarter of an inch, whereupon he jerked it out and found it to be a piece of railroad iron one inch in

A Vienna tailor wagered recently that it took more than forty thousand stitches to make a winter overcoat. To decide the question a coat was ordered and a committee of experts sent to superintend the work also, to see that no unnecessary stitches were made. The result was announced as follows: Body of the coat, 4,780 stitches; collar, 8,063; sewing collar on, 1,763; button-holes, 2,500; sleaves, with lining, 980; pockets, 924: eilk lining of body with wadded interior, 17,853; braiding, 2,726; total 39,619 stitches. Colonel James R. Randall arrived on the train to-

day. He made a sensation as soon as he reached town by showing himself a valuable auxiliary of the Society for the Prevention of Cruelty to Animals. The horse in a street car backed and began to act ugly, so much so as to frighten the lady passengers. The driver became very mad at the horse's behavior, and a male passenger proposed throwing sand in the animal's eyes: "Oh, no!" said the Colonel, "don't do that; it is unnecessary and inhuman. The poor Beast only needs to be diverted. Tie a handkerchief around his fore leg and he will start off promptly." The driver agreed to try so simple an expedient, and the horse moved at once with the utmost placidity. As the animal started the driver snatched his whip, looked at the Colonel, and exclaimed "If that don't beat the Dutch!"—Columbia Letter to the Augusta (Ga.) Chronicle.

Dr. Stopler, one of the professors in the Protestant theological faculty of Paris, in his book on "Pales-tine in the Time of Christ," gives the following pic-ture of Christ as he was seen by his contemporaries: The sumptuous raiment and the fine linen of those who lived in kings' houses was wanting, so also was the long, flowing robe of the scribes and pharisees. Upon his head he must always have worn the turban, the national headgear, used alike by rich and poor. Everyone wore a head covering. Painters make a mistake when they represent Christ bareheaded. His turban in all probability was white, fastened under the chin by a cord, and falling at the sides over the shoulders and over the tunic. His hair under the shoulders and over the tunic. His hair under the turban was long, his beard uncut. His tunic or undergarment was seamless, and probably given him by one of those women who "ministered to him of their substance," Over this he wore the talith or mantic, loose and flowing. It was not white, for it is said it became white at the transfiguration. It was not red, for that was the military color. It may have been blue or white with brown stripes. At the four corners of this mantle he wore the ciccith, fringes of blue or white. He wore sandals on his feet, as we learn from John the Baptist; and when traveling from place to place he wore a girdle around his loins and carried a stick in his hand. His apoeties accompanied him in similar garb. At a lit-tic distance followed the women—Mary, that was called Magdalene; Joanna, the wife of Chura, Her-

od's steward; Susanna, and many others.

A Home Medium.

To the Editor of the Religio-Philosophical Journay:

Cincinnati has been greatly interested in Spiritualism this winter, and the ever widening circle of enquirers proves that our comforting faith is in no danger of dying out. Progress in numbers is very encouraging, but to the thoughtful among us, progress along the line of development into a higher life, is a matter of grave concern and desire; for we can but confees that a wast proportion are wonders. seekers, or worse, and have no proper conceptions of the reality or moment of spirit return. We have had here some very good speakers from abroad, and they have been well received. Mr. Frank Baxter, the celebrated Boston medium and lecturer, was here several weeks and made an excellent impression. He is a pleasing and forcible speaker, imbued with a sense of the importance of his mission, and

gave very fine tests.

I always enjoy visiting stranger mediums, for it is interesting to study the different phases of manifestations; but for genuine merit, I think we need not go far from home to find those as gifted as any that come to us from abroad. Home circles are the very best places in which to hold communion with our heleved, who have began even to the buffer country? beloved, who have "gone over to the better country." In all the years that I have been investigating Spiritualism, I have never found a medium who has for me so constantly manifested the best phases of mediumship as Mrs. Belle F. Hamilton, 322 Race street. Her itself are removeable, the is oblivewent to be Her tests are remarkable; she is clairvoyant to a very rare degree. I am confident my opinion will be fully indersed by those who have known her for be fully indorsed by those who have known her for years. She gives a scance at her home every Sunday evening, which is well attended, and always satisfactory. These scances have been of unusual interest this winter, as her brother, Mr. Charles Barnes, a most excellent medium, has been visiting her, and has been associated with her in her scances. These scances have been full of remarkable and convincient tests, and manifestations which included indoing tests and manifestations, which included independent writing, trumpet-speaking, materialization of children's hands, playing of music-box, and spirit tests, with full names. These joint circles have thus been the delight and wonder of all who attended. I will cite one incident to illustrate: On one occasion an engineer on the O. & M. railroad was present, and a spirit came and called for him by name. The smirit gave his own name as Jack. was present, and a spirit came and called for him by name. The spirit gave his own name as Jack, and said that he had been killed by the engineer's train. "But do not blame yourself for my death," he said, "for it was all my own fault." The engi-neer was moved to tears, and said that it was all true. At the same time the spirit warned him to be careful of his own life. At another time a lady who had never been in a scance before was called by pame by her grift sister Emma and conveyed who had never been in a séance before was called by name by her spirit sister Emma, and conversed with her very satisfactorily. These are only in-stances among many similar ones that prove there is a life beyond. But on Christmas they had the most unique séance, a circle for the children. About twenty-five children were present, and the little ones from the spirit-land came and talked with them. Dear little Nannie, who is a most lovely child spirit, sang sweetly for them, and good-hearted old Mingo had a cheering word for all. It was a most enjoyable occasion, and one calculated to rob death of its fear in the minds of the children. rob death of its fear in the minds of the children. Those who have attended these scances hope Mr. Barnes will soon again visit his sister, and that also for their own good, people may more widely know and appreciate that most excellent and devoted medium and indefatigable worker, Mrs. Hamilton. Cincinnati, Ohio.

The Noted Mrs. Allen of Providence the Latest Materializer Scized.

A spirit-grabbing affair took place at the séance of Mrs. William H.Allen, spiritualistic materializing medium of Providence, R. I., Feb. 15th. Mrs. Allen at one time disputed with Mrs. Ross, now of Boston, the reputation of being the foremost materializing medium in this country. Wealthy and distinguished people from abroad have often been her patrons, and have seen what purported to be the spirits of "dear ones from the other side." Banker Hatch of New York has frequently made pilgrimages to this city in order to see his daughter, Lizzie Hatch. Excity in order to see his daughter, Lizzie Hatch. Ex-Governor Sprague has also been an interested spectator at many of her scances in the past.

This evening a representative of a local sensational paper was present with a confederate. While standing in front of the cabinet, conversing with one of the spirit visitors, one of the men placed his arm around the waist of the materialized form, and hugging it to himself, tore off the mask, revealing the features of the medium. The other man. in the meantime, had turned on the gas-jet full in the meantime, had turned on the gas-jet full force, thus completing the exposure. A general melee began at once. Thairs were thrown around the room, pistols drawn, and every possible attempt made to assault and injure the exposers. They were finally ejected from the house, somewhat bruised and injured. The party were acting under police protection, and it is expected that a prosecution for obtaining money under false pretences will follow the providence Solvitualists are wild over the follow. Providence Spiritualists are wild over the matter, as Mrs. Allen has always been held up as a model medium and clairvoyant.—Boston Datty Globe.

Dry Earth Closets.

We believe it would be for the general good of the community were the Dry Earth System and its many advantages better understood. Hundreds of thousands of people in this country suffer inconveniences and annoyance that they would be only too glad to obviate if they knew how. In the absence of sewers, or water works, they take it as a matter of fact that they have to resort to the abominable, disease-breeding Privy-Vault or Cesspool, even at the risk of polluted wells, impure air, and an attack of Typhoid, Diptheria or other preventable diseases. Few people know that they can have all the comfort and the convenience of the best water closet by using Earth Closets. The Heap's Patent Earth Closet Co., Muskegon, Mich., have just issued an illustrated Catalogue, 48 pages, which is very complete and webelieve the most perfect on Earth Closets ever published. If any of your readers are troubled as to the distriction of their coverage that should write for a disposing of their sewerage they should write for a Catalogue. The same company mail free a little book, "Healthy Homes: how to have them."

We must find a weak spot or two in a character before we can love it much. People who do not laugh or cry, or take more of anything than is good for them, or use anything but dictionary words, are admirable subjects for biographers. But we don't care most for those fine pattern flowers that press best in the herbarium.—O. W. Holmes.

Horsford's Acid Phosphate In Debility.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

Mrs. Laura P. Tucker, aged 73, died last Sunday at Putnam, Conn. She was a niece of "Johh Brown of Ossawattomie," whom she remembered well, and concerning whom she often related personal in-cidents. She was buried at Port Jarvis, N. Y.

War Ahead.

There is great danger of war with Mexico in the There is great danger of war with mexico in the near future, but at present we can pursue the arts of happiness, prosperity and wealth. Wherever you live, you should write to Hallet & Co., Portland, Maine, and receive free, full information about work that you can do, and live at home, earning thereby from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not required: you are started free. All is new; both sexes All ages. Pay as above guaranteed, from first start. All ages. Pay, as above guaranteed, from first start.

Foster Dewey, formerly private secretary of William M. Tweed, who died a few days ago in New York, wrote his own will half an hour before his death. He left \$500,000, and it required just five lines to dispose of it and name the executors.

Children Starving to Death

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

MAunt Susan—I wants yer ter talk to dis chile, Parson Baxter. Parson Whangdoodle Baxter.—What's de matter wid de chile? Aunt Susan—I'se afeared he am gwinter to be an acrostic. He says he don't bleeve hit tuck Jonah free days ter swaller de whale. Parson Baxter—Pee afeared I an't equal ter dis
emergency, Aunt Susan. Dis heah am a case for Sam Jones, my feller laberer in de Lawd's vineyard.

Price, 50 cents. Postagre free.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Colds, Coughs, Bronchitis,

And other affections of the Threat or Lungs, are speedily cured by the use of Ayer's Cherry Pectoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaving all tendency to Inflammation and Consumption, and speedily restoring health to the afflicted. COn several occusions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure. - L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral once saved my an attack of Bronchitis. My physician life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and this medicine relieved and cured me.— declining rapidly. One bottle and a half of the Pectoral cured me.— A. J. Eldson, Elwood D. Piper, Elgin, Ill.

LUNG COMPLAINTS.

I have no hesitation in saying that I regard Aver's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Thront and Lungs.

—M. A. Rust, M. D., South Parish, Me.

About three years ago, as the result of a bad Cold, I had a Cough, from which I could get no help until I commenced using Aver's Cherry Pectoral. One bottle of this medicine effected a complete cure.

John Tooley, Ironton, Mich.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral. It has ever been effective in my personal experience, and has warded off the remedy invaluable. It never fails many an attack of Croup from my children, in the course of their growth, hedren; in the course of their growth, he-sides giving effective relief from Colds.— Samuel Motter, Editor of the Emmits-burg Chronicle, Emmitsburg, Md.

Two years ago I was taken suddenly ill. sides giving effective relief from Colds.—
Samuel Motter, Editor of the Emmitsburg Chronicle, Emmitsburg, Md.

We have used Ayer's Cherry Pectoral,
in our family, a great while, and find it a
valuable medicine for Colds, Coughs, and
all diseases of the Throat and Eungs.—
Mice G. Leach, Jamaica Plain, Mass.

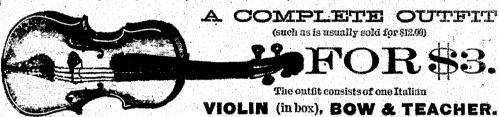
Two years ago I was taken suddenly ill.
At first I supposed it was nothing but a
common cold, but I grew worse, and in a
few weeks, was compelled to give up my
work. The doctor told me that I had
Bronchitis, which he was afraid would
end in Consumption. I took two bottles of
Ayer's Cherry Pectoral, and was entirely
cured.—J. L. Kramer, Danbury, Conn.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Maso. Sold by Druggists. Price \$1; six bottled, \$5.

VIOLINOUTFI

We have made arrangements with one of the largest importers of Violins in the United States, who have an immense stock they must turn into cash. They have allowed us to offer these the instruments at a terrible sacrifice, provided we mention no names in the transaction. We wish to dispose of the entire stock as suon as possible, and offer you



This TEACHE
many beautiful
pieces of Violin
Music and teaches one to play
with great case
and rapidity.

This is a bona
fide bargain, and
we mean business. Pricesgiven
here include cra-

here include era-ting and shipping and delivery to express office.

PRAIRIE CITY NOVELTY CO..

45 Randolph Street - -



FOR \$10 00, Cash with Order,

THE EDMISTON & WADDELL COMPANY, BROOKLYN, E. P. N. Y GRATEFUL-COMFORTING.

"By a thorough knowledge of the natural laws which govern the operatio a of direction and mutrition, and by a careful application of the fine properties of well-selected Covoa, Mr. Epps has provided our breakfast tables with 'a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built upuntil strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a went point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nurished frame."—"Guil Service Gazette."

Made Simply with boiling water or milk. Sold only in half-pound tins, by Gracers, labelled thus:

JAMES EPPS & CO., Homeopathic Chemists, "London, England.

London, England.



For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, house-leegers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," and admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloat-fing, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorite Prescription is sold by druggists under our post-tive guarantee. See wrapper around bottle.

Price \$1.00, or six bottles for \$5.00.
A large treatise on Diseases of Women, profusely illustrated with colored plates and numerous wood-cuts, sent for 10 cents in stamps

merous wood-cuts, sent for 10 cents in stamps Address, World's Dispensary Medica Association, 663 Main Street, Buffalo, N. Y. SICK HEADACHE, Bilous Headach and Jonstipation, promptly cured by Dr. Pierce's Pellets. 25c. a vial, by druggists.

FREECIFT I Acopyof my MedSense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Bore Throat, or Nasal
Catarrh. It is elegantly printed and illustrated; 144 pages,
12mo. 1879. It has been the means of saving many valuable
lives. Send name and post-office address, with air cents postage for mailing. The book is invaluable to persons suffering
with any disease of the Nose. Throat or Lungs. Address
DB. N. B. WOLFE, Cincinnati, Onio.

EF State the paper in which you saw this advertisement

WORLDS WITHIN WORLDS

WONDERFUL DISCOVERIES IN ASTRONOMY.

THE SUN AND STARS INHABITED. BY WM. BAKER FAHNESTOCK, M. 11.

By WM. BAKER FAHNESTOCK, M. 19.

The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in his philosophy. All wonderful discoveries have from their inception been met with fierce opposition from the bigoted and narrow-minded, and even from the more liberal class who can risi conceive the possibility of that which has not been known before. In this masterly work the attention is so enchained, the imagination so much collarged, that one could not read and be not enchanted. Sober after thought on this great subject holds the mind as well, and food for meditating on the wonders unfolded is inerhaustible. The whole explained in an explicit manner, and handsomely illustrated with a great number of "eautiful engravings, artistically drawn and printed in many colors, finely blended.

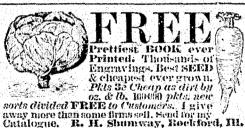
Price, 50 cents. Postage from

This TEACHER is a jewel in itself, containing

Send Draft, Money Order, or Cash in Registe ed Letter. Sent C.O.D. if Desired. Address

CHICA.GO

Per annum, first sportgages tate. Loans approved by BEST OF REFERENCES EAST AND WEST, Correspondence Solidated ALLEN C. MASON



CURE FITS!

I do not mean merely to stop them for a time and then have them return again, I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases: Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Expressand Post Office. It costs you nothing for a trial, and I will cure you.

ADDRESS, Dr. H. G. ROOT, 183 Pearl St., New York,

LEAVES FROM MY LIFE:

A Marrative of Personal Experiences in the Career of a Servant of the Spirits; with some account of American Spiritualism, as seen during a twolvementh's visit to the United States.

> BY J. J. MORSE. 'Illustrated with two Photographs.

This work, received from London, furnishes in a succint manner, evidence of the interest of our friends in Spirit-life in our welfare, illustrates the idea of Spirit Control, and its value when rightly understood and employed in developing the individual powers of mind. 136 pp. Price 75 cents.

For sale, wholesale and retail, by the Religio-Philosophy GAL Publishing House, Chreago.

ITS LAWS AND METHODS

JOSEPII RODES BUCHANAN, M. D.,

Author of "System of Anthropology," Editor of Buchanon's Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Colleges, successively from 1846 to 1881; Discoverer of Cerebral Impressibili-

ty, and of the Sciences of Psychometry and

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery-A New Method must therefore be adopted-If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. Today there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rousing from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

I. The Essential Elements of a Liberal Education.

II. Moral Education. III. Evolution of Genius.

IV. Ethical Culture.

V. Ethical Principles and Training.

VL Relation of Ethical to Religious Education. VIL. Relations of Ethical to Intellectual Education. VIII. Relations of Ethical to Practical Education.

IX. Sphere and Education of Women. X. Moral Education and Peace. XI. The Educational Crisis. XII.

Ventilation and Health.
The Pantological University.
The Management of Children-by Mrs. Elizabeta Thompson. Cloth, \$1.50, postage 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago

THE Religio-Philosophical Journal

is on sale at five cents per copy by the following newsecolers and by many others throughout the country.

BOSTON: Carnelius Bradford, Berkeley Hall. Banner of Light Office, 19 Beautorth St.

BROOKLYN, N. Y.: Samuel D. Greene, 132 Jefferson St.

Western News Company, Randolph St. Brentano Bres., Stato St. Ches. McDonald & Co., 55 Washington St.

OHATTANOOGA, TENN: Geo. W. Hates. OINCINNATI, OHIO: N. R. Meador, Jr., 40 East 3rd St. The Cincinnati News Company, 181 Reco St.

DENVER, COL.: S. B. Wright, 335 Lorimer St. E. Meninger, 480 Larimer St.

GRAND RAPIDS, MICH.:

WAVERHILL, MASS.: W. W. Currier, 31 Washington Square

LEADVILLE, COL.:
H. L. Novland & Co., 4th and Harrison Ave. MILWAUKEE, WIS.: Mrs. L. M. Spencer, 470 East Water St.

NEW YORK CITY.
Titus Merritt, Hallof the 1st Seelety of Spiritualists,
Brentano Bros., 5 Union Square.
The American News Company, 30 Chambers St. PROVIDENCE, R. I.:
Providence Spiritual Association, Blackstone Hall,

PHILADELPHIA:

The Central Novs Co., cor, 6th and Library Streets,

Dr. J. H. Rhoden, 1722 Spring Garden St ST. LOUIS. MO .:

Philip Koeder, 322 Olive St. E. T. Jott, 802 Olive St.

SAN FRANCISCO, CAL.:
John B. Cummings, 202 Hydo St.
J E. Cooper, 746 Market St.
Glodemith, 1000/46 Market St., and B Eddy St.
Scatt, 22 Third St., and B Stand cor, Market and And at the Spiritual Meetings.

WASHINGTON, D.C.: M. L. Wilson & Co., 207 41/2 St.

LONDON. ENGLAND: Jno. S. Farmer, 16 Craven St., Charleg Cross, S.W. MANCHESTER, ENG.: E. W. Wallis, 11 Cluny St., Waterloog Road, Cheetham Hill.

PORTIGN AGENCIES.

MELBOURNE. AUSTRALIA: W. H. Terry, 84 itussell st

NEWCASTLE-ON-TYNE, ENGLAND: H. A. Kercey, 1 Newgato St. WELLINGTON, NEW ZEALAND: S. & W. Mackay, 20 Lambton Quey.

LICHT.

A weekly Journal for Spiritualists and other students on occult Philosophy. Published at 16 Craven St., Charing trass London W. C., England. Price, pestpoid, 35 per an-num, in advance. Subscriptions taken at this office.

ENGLISH AGENCIES

Religio-Philosophical Journal. John S. Farmer, office of Light 16 Craven St., Charing Crass, Landon, W. O., Eng. Subscriptions received. Specimen copies sat paed at three peace. All American Spiritual backs sup-plied.

plied.

H. A. Kersey, Progressive Literature Agency, establishe 1878, 1, Newgate Street, Newcastleon-Tyne, England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, during the absence of J. J. Morse, at twelve shiftings and sispence per year, post free; single copies, two pence half penny each, or post free three pence, each.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS Banner of Light, Boston, weekly 08

Medium and Darbreak, London, Eng., weekly... 08 Olive Branch, Utlea, N. V., monthly..... 10 The Theosophist. Adyar, (Madras,) India, month-Light for Thinkers. Chattanooga, Tenn..... 05

The Mind Cure. Monthly, Chicago..... 10 ASTUDY

Primitive Christianity.

By LEWIS G. JANES. "A careful, conscientious summary of the established results of rational criticism and exercis, * * based upon the scientific method, and presented in such a guise as to be readily comprehensible by the people generally, is urgently demanded; and this deep-felt want is most excellently filled by the publication of Mr. Janesa able and comprehensive work."—W. E. Coleman, in Religio-Philosophical Journal.

320 pages 8vo. Cloth, gilt top. Price \$1.50. For sale, wholesale and retail, by the Religio-Pathosophs CAL PUBLISHING HOUSE, Chicago.

THE GREAT

SPIRITUAL REMEDIES.

MIS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders"—so says J. H. Wiggins, of Ecover Dam. Wis., and so says everybody.

Wis, and so says everyouy.

Buy the Positives for Fevers, Coughs, Colds, Bronchitis Ashma, Dyspepsia, Dysentery, Diarrhea, Liver Complaint Heart Disease, Ridney Complaints, Neuralgia, Headache-Female Diseases, Rheumatism, Nervousness, Siesplessness and all active and acute diseases.

Buy the Negatives for Paralysis, Deafness, Amaurousneyphoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Feyer.

Mailed, postpaid, for \$1.00 a hox, or six boxes for \$5.00 Send money at our risk by Registered Letter, or by Money Order.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPIN CAL PUBLISHING HOUSE. Chicago A VALUABLE BOOK.

A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt.

This is considered a valuable work. Price, pampilet form 25 cents.
For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

PRE-NATAL CULTURE,

Deing Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth. By A. E. NEWTON.

"The best work ever written on the subject. Everybody should own, read, and be guided by its valuable suggestions." —ABS. Dr. WINSLOW, EDITOR OF THE ALPHA. "It is well and carefully and conscientiously written, and will be of service to a great many people."—Dr. Holdrook, Editor of Herald of Health.

Price, paper, 25 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

HOME CIRCLES. How to Investigate Spiritualism

SUGGESTIONS AND RULES, TOGETHER WITH

Information for Investigators, Spiritualists and Skeptics. AND AN **OFFER TO EXPOSERS AND CONJURERS OF**

\$1,000.

GONTENTS.—Home Circles. Suggestions and Ruies. By Glies B. Stebbins. Cultivation of Mediumship. By Hudson Tuttle. Physical Phenomena; Hints to Investigators and Mediums, prepared by representative Investigators and Mediums. Conjurers on Psychic Phenomena and Legerdemain, \$1,000 Offer to "Exposers" and Conjurers by the Editor of the Religio-Philosophical Journal. What Do Spiritualists Bellevel The Other World—a Poem by H. B. Stowe. To Whom it May Concern. A forty-page Pamphiet with cover printed in two colors and

A forty-page Pamphict with cover printed in two colors and illuminated with a likeness of Stevens S. Jones, founder of the Religio-Phitosophical Journal. Price 10 cents, 3 copies for 25 cents, postage free,
Just the book which thousands need
Just the book for Spiritualists.
Just the book to place in the hands of the Investigator before he begins.

Just the book to scatter broadcast as a missionary document. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Railroads.



efral lines East of Chicago, and continuous lines go terminal points West, Northwest and Southwest, is the only true middle link in that transcontinental system which invites and facilitates travel and traffle in either direction between the Atlantic and Pacific.

The Rock Island main line and branches include Chi-cago, Joliet, Ottawa, LaSalle, Peoris, Genesco, Molino and Rock Island, in Himois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskalooso, West Lin-crty, Lowa City, Des Moines, Indianola, Winterset, At-lantic, Knowille, Andubon, Harlan, Guthrie Centre and Council Burgs, in Iowa; Gallatia, Trenton, St. Joseph, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Ransas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown, in Palota, and hundreds of intermediate cities, towns and villages.

hundreds of intermediate cities, towns and villages.

The Great Rock Island Routs
Guarantees Epped, Comfort and Safety to those who
travel over it. Its roadhed is the roughly ballested. Its
track is of heavy steel. Its balless are solid structures
of stone and from. Its rolling stock is perfect as human
thill can make it. It has all the softly appliances that
mechanical genius has invented and caperinee proved
valuable. Its practical operation is conservative and
methodical—its discipline strict and exacting. The insury of its possenger accommodation is unequaled in
the West-masurassed in the world.

All Express Trains between Chicago and the Missourl
River consists of Comfortable Day Coaches, magnificent
rulman Palace Rarior and Sleeping Cars, elegant
Dining Cars providing excellent meals, and—between
Chicago, St. Joseph, Atchison and Kansan City-restrul
Reclining Choir Cars.

The Farnous S Albert Lea Route

The Famous Albert Lea Route The Farnous Albert Lea Route
Is the direct, favorite line between Chicago and hinneapolis and st. Paul. Over this route solid Past Express
Trains, run daily to the summer resorts, pictures and
focalities and hinting and itshing grounds of Lova, and
Minnesota. The rich wheat fields and grazing lands of
interior balsota are reached via Watertown. A short,
desirable route, via Seneca and Kankakee, offers superior inducements to travelers between Cincinnati, Indianapolis, Lafayette and Council Binfis, St. Jeseph,
Atchison, Leavenworth, Ramsas City, Minneapolis, St.
Paul and intermediate points. Al classes of patrons,
especially families, ladies and children, receive from
officials and employes of Rock Island trains protection,
respectful couries and kindly treatment.

For Tickets, Mans, Folders—obtainable at all principal
Ticket Offices in the United States and Canada—or any
desired information, address,

B. R. CABLE.

E. ST. JOHN, E. A. HOLBROOK,

E. ST. JOHN. E. A. HOLBROOK,
And then in ign.
Gen l'Elle & Ford. Age. And Lunz Affections Cured. A remeaty lately discovered by a German physician by ONSUNPTION of cases have been cured.

So great is our faith in the remedy, we will sense for home treatment. Give Everyses of the characteristics for home treatment. Give Everyses of the constant of the con



MEMORY CULTURE

OR,

BY ADAM MIELERL, M. D. A practical and easy system by which any person, old or young, can train himself to memorize anything he may chase—

THE CLERGY, Their Sermons;

THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Cineago dally papers. The commendatory notices which appeared the fol-

lowing day showed how well he stood the test. The author, an old man, claims to have a been or more to be trusted by training under this system that even while his was young.—Chicago Inter-Ocean.

ra We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—*Interior*.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in geiting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. DANIEL AMBROSE, Publisher.

45 Rándolph St., Chicago, III. MIND. THOUGHT AND CEREBRATION. BY ALEXANDER WILDER. . Pamphlet form, price 10 cents.

SPIRITUALISM AT THE CHURCH CONGRESS. The price of this admirable pamphlet is as follows:
100 copies by express, \$3.00 by mail, \$3.75; 50 copies, by express, \$1.60, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10

For sale, wholesale and retail, by the RETIGIO-PHILOSOFMI-MI Publishing House Chicago.

Cor sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago

Comprising all that relates to the Progress of the Christian Religion in "The History of the Decline and Fall of the Roman Empire,"

A VINDICATION (never before published in this country,) of some Passages in the 15th & 16th Chapters.

Edward Gibbon, Esq. With a Life of the Author, Preface and Notes by the Egiter, including variorain notes by Guizet, Wenck, Milman, "no English Churchman," and other scholars,



"By this sign thou shall conquer !"

This volume contains Gibbon's complete Theological writings, separate from his Historical and Miscellameous works, It shows when, where and how Christianity originated; who were its founders; and what was the character, sentiments, manners, numbers, and condition of the primitive Christians, Gibbon's Vimilication of the 15th and 16th chapters of his History from the attacks of his Christian opponents, is reprinted verbalin from the original edition of his Miscellameous Works, edited by Lord Shemeld, in 1796. It effectually and forever silenced his detractors; who, being vanquished in argument, unhesitatingly accused Gibbon of infidelity!

All that can be said by Christians in regard to the Origin of Christianity is reprinted from the valuable notes of DEAN MILMAN, WENCK, GUIZOT, and other eminent Christian historians who have edited Gibbon's works; and the pious but scholarly remarks of the learned editor of Bohn's edition of Gibbon are also given in full.

Among the litustrations will be found representations of the principal divinities of the Pagan mythology.

Handsome 12 mo, 864 pp. Cloth. With Engravings.

Price, \$2.00.

For sale, wholesale at 1 retail, by the RELIGIO-PHILOSOPHS CAL PUBLISHING HOUSE, Chicago.

Voltaire.

(Continued from First Page, was a hard working, sincere, and moral

The enmity of the religious fanatic has painted him in all the hideous colors of voluptuousness. He was as good as his times. The morality of the gentry of France then and the court also was so degraded that nothing further was left for the imagination of vice to invent. If Voltaire was bad, pray what was France? We shall want a new name for the moral deformity of the court and aristocracy and the general fashionable life of the city of Paris. When measured by the common-place morality of his time, he is sans repreach. It is a fact that his bonefactions to the poor were extensive. He would visit them when sick, and out of his purse he would help them to those comforts which their circumstances denied. He took great interest in industry and tried to extend commerce and manufactures. In 1778, he went to Paris to receive the con-

gratulations of his literary admirers. His poetical faculties were getting dim with age. His career was drawing to its close. Paris loved him. Fashionable Paris, intoxicated with pleasure, loved the drama, and Voltaire was a great dramatist. Irene was delighting the theatre-goer. The old man went to en-joy the aroma of popular applause. He was greatly excited. On the stage his bust was placed in a conspicuous position and crowned with the laurel bays by actresses of the most delicate beauty and fame. From the throats of the tumultuous audience arose a long and lond resounding cheer. The old man's heart was moved; his eyes shed tears; he went to his lodging feeling ill. Poor man, he took an overdose of morphine and came back to conscience no more in this world. So died the greatest intellectual light which has dawned upon the hill tops of France. Christians invented all sorts of tales about his death bed: How he cried out unto God for pardon! How he recanted all his heretical opinions! These stories are all false. They were invented by the dogmatic imagination of priest and preachers eager to dim the great man's renown and lessen his influence in the world of thought. Pious lies cannot advance the cause of God. With the influence of a drug upon his brain he closed up a brilliant career, out of which has come new life for France. His thought heralded that revolu-tion in public sentiment, which produced the revolution of blood. That event was the most important that happened in that age or century; and where shall we find its parallel. for the greatness of the issues, the principles involved, and the voluptuousness of the destructiveness which accompanied the progress of the revolution. The crime of the delirium of slaughter that sent to the block the grandest heads of France, cannot be laid to the door of Voltaire. He had made a revolution possible. The destruction of the church and the overthrow of the aristocracy were the legitimate work and outcome of his phil-

The mind of Voltaire lives in heaven to-day. That which made him grand is making him grander still. Mind never dies. Conscious evolution is never extinct. As an inspira-tion of human progress he takes his place with those great minds in all ages which were distinguished for preeminent ability and logical capacity, sublime honesty of moral conviction, hostility to mental restraint and corrupt priestly authority. He had a rare combination of intellectual power that was equal to every emergency; culti-thoughtful reader can gather largely of good from the sermon of Ray Rard Street. vated with classic refinement and sensitive good from the sermon of Rev. Reed Stuart, to the sublimity of nature, he was a poet of the truest type. As the age of diminishing intolerance goes by, we shall see better and clearer the true proportions of him and the real influence he had upon the world. He clearer the true proportions of him and the real influence he had upon the world. He spoke out of that sublime power of natural inspiration from which all men speak who have important utterance: He is spirit now, beyond the crushing blows of tyrants and the devotional malignity of foes. In the groves of exalted learning beyond the palor of the stars, we shall see his face again. Even then he will be living on the frontier of intellectual thought, a philosophical vedette piercing with wondering mind the untrodden paths of thought and progress. Men will look for him in the ranks of the immortal, as Christians with holy devotional look for the glorious face of the redeemer of the world:

For the keligio-Philosophical Journal. Work of the English Society for Psychological Résearch.

BY HUDSON TUTTLE.

The English Psychological Society has created great expectancy in the minds of those who desire to have the occult phenomena of mind and spirit investigated in what they please to style the true scientific method. The Journal of this society has been exceedingly voluminous in reports of the various committees on Thought Reading, Mesmerism, Hypnotism, Haunted Houses, Apparitions, etc.; but the reader who patiently wades through the several volumes, expecting anything definite by way of theory or conclusion, or hopes to find new paths opened or new discoveries revealed, will be disap-pointed. Aside from Stainton Moses, Prof. Barrett and a few others, who are alive to the issues before them, but are hampered by their surroundings, the society is a charming illustration of how not to do it. Spiritualists have hoped a great deal from this Psychological Association, which boasts of Lord Tennyson, Gladstone, A. R. Wallace and Wm. Crookes, as honorary members; Balfour Stewart as president, and eleven eminent scientists as vice-presidents. How kindly they take to spiritual phenomena is shown by the distinction made by their most liberal committee, on the apparition of persons at the moment of death. A great many facts were gathered to prove such appearances; but when such apparitions were seen after the death of the individual, they were thrown out as belonging to another category.

The experiments in thought-reading are

among the more voluminous made by the so-ciety, and are marked by a pedantic fuss and feather, which would be amusing, if not so childish as to create a feeling of pity.

As an example of this impractical fues and feather, I take the report of the commit-tee on "An Alleged Physical Phenomenon," which phenomenon was the once mysterious "manifestation" of a solid iron ring on the wrist of the medium, said to be too small to be taken off over the hand. Wm. Crockes, F. R. S., Victor Horsley, F. R. C. S., W. C. Bull, F. R. C. S., and A. T. Myers, M. D., were that committee. They say in the beginning of the report:

"We found a metal ring on his left forearm; and our inquiry was limited solely to the determination whether that ring could have come into the position it then held by known natural forces. The ring was of iron, selid, formed of a continuous bar, skillfully welded in one place, bearing

marks of a file, especially near the place of welding."

Now an ordinary observer, gifted with that Now an ordinary observer, gitted with that good quality, common sense, and unskilled in the technical distinctions of science, would take hold of the ring, compress the hand and determine whether by fair degree of pressure it could or could not be removed; not so this committee. Common investigators have been content to fig or hold maditors have been content to tie or hold medi-ums; it will be remembered that Prof. Crookes secured his medium with a most elaborate electric coil, so elaborate that his elaborate electric coil, so elaborate that his experiments, though convincing to himself, have remained unsatisfactory to everybody else to this day. These four investigators did not try to take off the ring; they proceeded to measure, with metallic tape and copper wire. They observed that the hand had "loosely articulated" joints; that there were "no scars." Then they drew a line down the back of the hand at a "level of the lawset point of the styloid process of the lowest point of the styloid process of the radius," and another line at right angels "down the long axis of the third metacarpal.
bone to the center of the knuckle of the
middle finger." Then they divide this line
into eight equal parts and proceed to measure, setting down the results to the minutest fraction. They measured with the hand extended, and with the hand "troughed." (doubled up, we infer.) Then they subjected the three men to "etherization," to determine if their hands measured less or more under the influence of the anæsthetic, and found there was a very slight difference. Then they measured the ring and found that the greatest circumference of the hand exceeded that of the internal circumference of the ring by less than half an inch, and they wisely conclude: "As we do not con-sider these conditions to be those best adapted to reduce the circumference of the hand as much as possible, we cannot infer that it is impossible that the ring should have come into the position in which we found it by known natural forces," or, in plain English, the medium pushed his hand through it!

No Spiritualist can become acquainted with the work of this society, without feeling that Spiritualism can never be fathomed by its members. They are subjects of a "dominant idea," and that is the "potency of mater". ter." They do not admit so much as is essential to have, a "working hypothesis," which is considered valuable in all other provinces of thought. They are studying psychology with the psyche omitted. As though the biologist, in the study of life, should confine himself to dead beings, and carefully avoid living ones, for fear he would be prejudiced and obliged to admit the existence of a vital principle, as though he should say: "Oh! there may be a life principle, but we must not admit it; we must not call it to our aid until we prove its existence, and to do this we must proceed just as though it did not exist. The true biologist introduces vital force from the start, and gathers his facts around it. The true psychologist brings psyche forward as his "working hypothesis, and gathers his facts around this cardinal

The Contents of the Religio-Philosophical

as printed on the first page, and the spiritually minded will be refreshed and strengthened by the editorial extracts from Amiel's a worthless "tinkling cymbal-a sound without sense," seems putting it too strong. The writer's meaning may not have been what

the words imply.

To the correct thinker all scientific truth has a religious bearing, as explanatory of the facts of nature and as modifying our conceptions of man and his relation to Deity, upon which his religious ideas are mainly predicated.

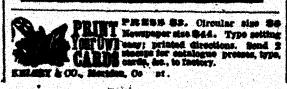
It has grown to be scientifically evident that man is a most important link in the universal unbroken chain of nature, and, therefore, even the scientific study of the facts which go to demonstrate the powers, possibilities and prospects of his continued existence, is no vain employment, and will yield no trifling addition to his possessions as a contemplative, reverential and religious being.

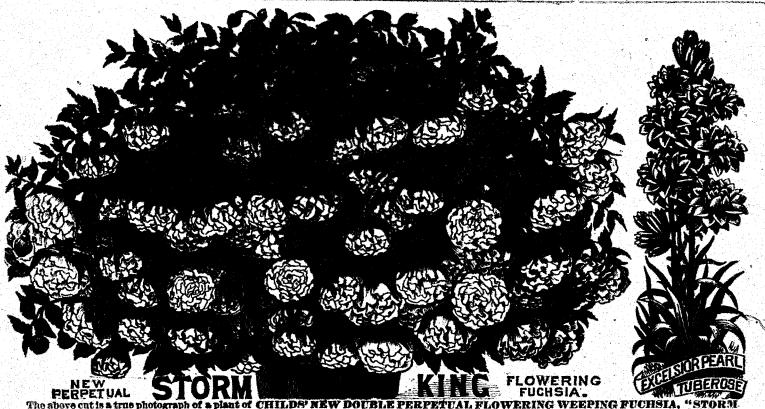
How much more practically beautiful and ennobling will religion become when, through the thorough scientific understanding of the facts of nature (his own whole nature included), man will be able to cast aside the lingering superstitions of the past, that arose through lack of knowledge, and to form a more rational conception of the Divine nature, and his own relation thereunto. Friend Harding's "Waking Dream," on the second page of the same paper is very apro-pos in this line of thought. J. G. J. J. G. J.



MOST PERFECT MADE

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously. PRICE BAKING POWDER CO., Chicago and St. Louis.





The above cut is a true photograph of a plant of CHILDS' NEW DOUBLE PERPETUL FLOWERING WEEPING FUCHSIA. "STORM KING," introduced by us and is the finest novelty and grandest flewering plant of the age. It is always in bloom, often as many as 200 buds and blossoms are in a plant at once. The branches droop most pracefully, and the blossoms are trequently as large as teacups. The buds for two weeks before they expand are balls of glowing scarlet crimson. When expanded, the enormous double flowers are almost pure white, capped by a calyx of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for true granded and panty no flower can surpass. They are of the easiest confirme and will grow and bloom freely with ordinary care in any window or garden. Price of atrong plants which will soon bloom, by mail, post-paid 50 cts. 4, 3 for \$1.00. 7 for \$2.00. 12 for \$3.00. We park secure from frost and warrent them to arrive in good order. Form Clubs for this grand Fuchsina and get them at dozen rates, Remember, we are the introducers and the only ones in the world who can supply the true Storm King in quantity. Downer of others who are selling inferior varieties as Storm King.

CHILDS' NEW GIANT EXCELSIOR PANSIES are the largest and finest in the world. (See large chrome in Catalogue.) They produce their cigantic lowers from May to December, in great profusion. Mixed seed of 50 colors, which are of marvelous heavy, 25 cts, per paper. We will also mail 5 large divorcing bulbs of CHILDS' EXCELSIOR DWARF PEARL THERMOSES for 50 crs. (They are grand for pots.) 7 line hardy LILLES, including Auratum, \$1.00. 12 choice mixed (LLABHOLLUS, 50 cts. 4 TEA ROSES, red, white, pink and yellow, 50 cts. 5 grand CHRYSAN-THERMUMS 50 cts. Any of the above articles will be sent by mail, post-paid, and squaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of the pink and yellow, 50 cts. 5 grand CHRYSAN-THERMUMS 50 cts. Any of the

HINDERCORNS The Best Cure for Corns, &c. 15 cts. at Druggists.

WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street Baltimore. No. 112 Fifth Avenue. N. Y A. Read & Sons Sole, Agents,

136 State St., Chicago.

UNDBORGS

Perfume

LUNDBORG'S

Rhenish Cologne.

If you cannot obtain LUNDBORG'S PER-FUMES AND RHENISH COLOGNE in your vicinity send your name and address for Price List to the manufacturers, YOUNG, LADD & COF-FIN, 24 Burclay Street, New York.



TORTURING, DISFIGURING, ITCHING, SCALY AND pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the Cuttoura

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause. CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and scree, and restores the hair.

CUTTCURA SOAP, an equisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTTCURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, Cuticuba, 50c; Soap, 25c; Resolvent \$1. Prepared by the Potter Drug and Chemical. Co. Boston, Mass. Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with Curicura Medicated Soap.

SOMETHING NEW.

PSYCHOGRAPH,

DIAL PLANCHETTE

This instrument was designed by a medium whose writings are familiar to the world and whose books have been translated into several languages. The Psychograph is thought to be superior in every way to the old fashloned Planchette or any other similar device, both for receiving communications from the Spirit World and as an aid in developing Mediumship. Those who have experimented with the Psychograph claim that it is. One of the Best Aids in the Family Circle!

One of the Most Certain Methods for Receiving Correct Messages. Entertaining and Instructive. Printed instructions attached to each instrument.

PRICE, \$1.00. Will be sent by mail postpaid.

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

WAS JESUS DIVINE?

This pamphiet of 32 large pages, critically reviews the history of Jesus parallel with antecedent sages of antiquits, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author, M. B. CRAVEN, Southampton, Bucks Co., Pa.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

THE LYCEUM STAGE. a collection of contributed, complied and original

RECITATIONS, DIALOGUES, FAIRY PLAYS. (With full Music Notes), adapted for Lyceum and School

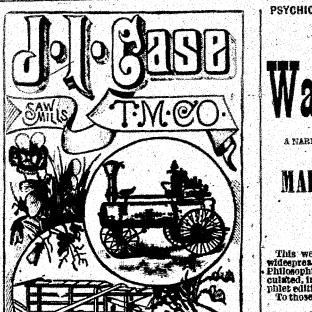
By G. WHITFIRLD KATES. Prior: Cloth, 80 cents; paper severs, 25 cents. ale and retail, by the RELIGIO-PELLOSOPE



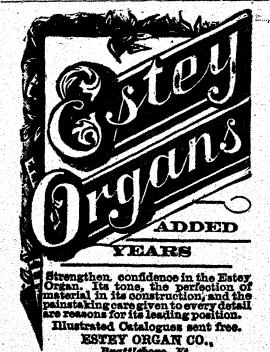
Is a Terrible Disease. Its fearful effects-CATARRH Is a Territole Piscase. Its learner energy corruption running down the throat, weak eyes, deafness, loss of voice, loss of smell, disgusting odors, nasal deformities, and finally consumption. From first to last it is aggressive. Ordinary treatments are worse than useless. If neglected white a cure is possible, it may rapidly develop into consumption. The most thorough, successful, and pleasant treatment is Dr. M. W. Case's

This is inhaled-taken right to the diseased parts. FOR CATARRH, ASTHMA, No heat, no hot water. simply inhaling or breathing it, and you feel its healing power at once. This treat content is endorsed by physicians, and highly commended by thousands, who have used it BRONCHITIS & BRONCHITIS &

with perfect satisfaction. HOME TREATMENT. DR. M. W. CASE, 809 N. Broad St., Philad'a, Pa. DEAFNESS



briable= LNGINES AT THRESHERS RACINE WISCONSIN - BEND FOR ILLUSTRATED CATALDOUE.



Brattleboro, Vt.
ESTEY & CAMP.
188 and 190 State Street, Chicago, Ill.
916 and 918 Olive Street, St. Louis, Mo.

THE HISTORY OF THE CONFLICT

RELIGION AND SCIENCE

By JOHN W. DRIPER, M. D. 1 Vol., 13mo. Cloth. Price, \$1.75.

The conflict of which he treats has been a mighty tragedy of humanity that has dragged nations into vortex and involved the fate of empires. The work is full of instruction regarding the rise of the great ideas of actence and philosophy; and describes in an impressive manner and with dramatic effect, the way religious authority has employed the secular power to obstruct the progress of knowledge and crush out the spirit of investigation.

For sale, wholesale and retail, by the RELIGIO-PRILOSOFRI-CAL PUBLISHING HOUSE, Chicago.

BOOKS

Spiritualism, Psychical Phenomena,

Free Thought, and Science.
The grounded condition of the JOURNAL'S advertise ms precision extended advertisements of books, but ines and buyers will be supplied with a CATALOGUE AND PRICE LIST

JNO. C. BUNDY, Chicago, 111.

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL ST UDIES.

A NARRATIVE OF STARTLING PHENOMENA OCCURBING. IN THE CASE OF

MARY LURANCY VENNUM

Dr. E. W. Stevens.

This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is

NO WONDER

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

A Young Girl was Saved from the Mad House,

by the direct assistance of Spirits, through the intelligent in-terference of Spiritualists, and after months of almost con-tinuous spirit control, and medical treatment by Dr Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respect, all other record-ed cases of a similar character, this by common acclaim

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all capit 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, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently, far and near.

The present issue is a superior edition from new stereotype plates, prioted on a fine quality of toned paper and protected 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 Brothers, incorporated 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 Scientific Basis of Spiritualism, his istest and best effort. The case of Mary Reynolds does not equal that of Linrancy Vennum, but is nevertheless a valuable addition. The two narrations make a

SIXTY PAGE PAMPHLET.

Dr. Stevens spent his life in healing the sick, comforting the smileted, 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 wire and family in a cramped financial condition. Mrs. Stevens was a faithful, untiring assistant to her husband and now in her old age is cheerful, self-reliant, and happy in her knowledge of her husband's good work and of the certainty that she will again foin him. She is entitled to the cordial sympathy of all who love good deeds and are interested in Spiritualism. Without consultation with her, the publisher feels 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-Third of the Net Receipts

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

The price of the Pamphlet, by mail, is

15 Cents per Single Copy.

100 Copies for \$12.00 50 66 86 6.50 25 . 8.30 46 46 10

Sent by mail or express, transportation propaid. Address RELIGIO - PHILOSOPHICAL PUBLISHING HOUSE, DRAWER 134, CHICAGO.