No. 15

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

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[Reported for the Religio-Philosophical Journal.]

ELSMERE AND ORTHODOXY.

A Discourse by H. W. Thomas, D. D., Pasin McVicker's Theater, Sunday, November 4th.

Give attendance upon reading.—I. Tim., 4: 13. Speculative philosophy and theology deal largely with abstract principles and truths. The dram and the novel concrete truths fully satisfied with the faith that is com- hence the great evidence of the divine is in and principles in personalities and represent them in life and action. These forms of literature naturally appeal more readily to the popular mind and heart; and hence it is possible to employ them so effectively in the presentation and advocacy of any great cause. The abstract principles of liberty and slavery had been discussed by statesmen and moralists from the foundation of this government and with little effect upon the masses north or south; but when Mrs. Stowe concreted these principles in the form of a story, and when this was put upon the stage the millions were moved to tears and aroused to in lignation at the thought or sight of this monstrous iniquity as portrayed in the scenes of "Uncle Tom's Cabin."

Before the invention of printing the stage was used by the church to present the stories of the Bible; but with the coming of books the strictly religious drama has largely | right; that their positions can stand the | never died; death had no power over him; and disappeared. The novel in literature, is in test of critical research and unprejudiced the life of Christ in the souls of men is not some form as old and as universal as literature itself; and the appearance of this form of teaching in religion is by no means new. Even our Savior employed fiction, or imaginary instances and characters to emoody and illustrate his doctrines; for we need not suppose that he had in mind any one family in the story of the prodigal son; por that the events as narrated concerning a "certain man that went down from Jerusalem to Jericho"and of the priest and the Levite, actual-

ly occurred. And thus the novel has a legitimate place in religion, and may be used as a great power in reaching the public mind and heart; and especially so in this wonderful age of books and reading; and it has been thus employed very effectively in the last half century in advocating a broader and purer and more rational theology. Such was the nature of the religious novel called "Yeast," by Charle: King ley; then came"The Ne nesis of Faith," by Fronte, and the writings of George McDonald; and in this country the moral and religious stories of Mrs. Stowe, and Eggleston and others; and by a strange coincidence within the last few months have appeared "Robert Elsmere" by Mrs. Humphrey Ward of England; and "Ward, The Preacher," by a lady of Boston; and "Love and Theology," by Mrs. Woolley of our own city; and all in the same line of thought and tendency, though with a different placing of charac-

Very few books of this or any time, perhaps, have met with so rapid a sale as Robert Elsmere; and the demand has been mainly from the more thoughtful classes; for there in any way sensational. The thought value | ple story of a woman; and it is pitiful to | faith in God and right, and the future. of the book must be placed as far above the see the entire orthodox church. Protestant value is certainly pure, humane and stimulating in quality; but judged from the ortho- itself. or there is something wrong in that dox standpoint, the work is one of the most | conception of it called orthodox that consubtile and dangerous attacks ever made upon the Christian religion. Indeed, so great | secure. has been the alarm from this quarter, that of one woman!

We can hardly suppose that all present have yet found time to read this much-discussed book, and hence for their sakes, and for the sake of clearness in my remarks I will give the briefest outline of its contents. The work | defensible. is wide in its scope, and brings in, in one way and another, many types of character, phasdition of the working classes, their indifference and infidelity in reference to the relig ious teaching of the day; and hence the need of clearer statements of religious doctrines, and of more practical work.

scoffers over to reverence and faith in that | thought and action. which to him is a more rational faith; and he had established.

both the reason and the heart. dox clergy of two great countries so uneasy? | the body that was crucified; and the disciples this one woman? England and America from the tomb? I think not. Historic evihave been under orthodox teaching for dence addressed to the senses and to us now of age and the support of wealth and learn- | dressed to reason and the present experience preachers were at all certain that they are | Christ now lives; and this essential Christ | sure of the facts." reason. why should they be so anxious? | denied by any. It was natural once to insist foundations of Christianity will be under- that the bodies that die will be raised?

of the clergy have themselves felt the dif- reason and moral consciousness, in man; ficulties and the uncertainties of some of and on that foundation they are forever people think upon such matters? My good | miraculous works of Christ, that "miracles friend Dr. Gunsaulus has confessed that the are the jewels which naturally adorn the doctrines of Elsmere are preached at a time | brow of this celestial king!" Yes, you canwhen men are most ready and best prepared to | not put too many jewels in that crown to receive them?" and that they "take hold of suit my reason or my heart; but let them be men with an almost fatal grasp." But why the jewels of the eternal moral order and is this so? Why is it so difficult to hold the glory of the universe; the jewels of the diworld to the orthodox faith? Why is it that | vine love in suffering, and of the present the children rocked in the cradle of ortho- modal and conquering power of that love and doxy, and sent to its schools, and many of life in the world; and let us not bar manthose even who have been educated for its | kind from this life by any such conditions ministry, find themselves growing out of as that they most believe in the resurrection these old beliefs? If in the change they of the body of Jesus so long ago. The real lost their faith in God and righteousness, miracles of early Christianity were in the and their love and reverence for the good, presence and power of the Holy Spirit; and the explanation might be found in the re- | that miracle—if such we call it—may be a sulting moral darkness. But such is not the | blessed fact in the experience of praying case. Elsmere's faith in God and religion | souls to-day. is if anything stronger after the change | It is not necessary to believe everything than before; and he is no less earnest in his | in order to believe something; and in what love for man, and his efforts to do good; and | the orthodox call this loss of faith by Elssuch is the general experience of those who mere, he still had undoubted faith in God; come into large views. The very fact that it | but that faith was saved—by giving up what is so hard to hold the world to any form of he could not believe; for he says to the orfaith suggests the suspicion that there is | thodox. "If I could see life and God for one something wrong in that faith.

tack, and making it appear so weak and in-

successful; but with reflection, wider read- places of worship; their wives and children ing and under the influence of a skeptical attend them; and they think the moral inthinker, he comes to doubt and to deny the fluence is generally good; and hence they historic evidences of the miraculous in the remain and support them. But what if the Christian religion. All this involves much women begin to think and to question the ered masses, goes into the debating clubs | danger that threatens it in this age when

out, and the work would possess no public ency of the divine in nature; that God is in rest and peace and joy. interest. And now several questions arise, | nature, and not outside of it, and that at the and the first is: Why are the millions of centre, or germinally, man is divine, Christian readers in England and America and that the fullness of this divine nature tor of the People's Church, Delivered so interested in this story of a clergyman was revealed in the Christ; differing not in count for this upon any other theory than | Hence, placing the divine in nature, and not that somehow the people are in a state of outside, we arrive at a different view of the mind to expect and to welcome and encourage | supernatural; for from this standpoint there some new form of belief; and this suggests is the higher and the lower in nature, and again that they are uneasy and not each thing is natural upon its own plane, and monly taught; and such is the simple the eternal order of nature; and not in any spondence between Mr. Wallace and Vaughan fact in our day; and it is not that supposed violation of that order. Hence, the people want to doubt, but that they whilst I do not feel called upon to deny the cannot believe in many of the old doc- miracles of the New Testament, I would trines. Their rational and moral conscious- say that if the events occurred, they were ness make it impossible. They do not want | in accordance with a higher law; but I would to sink down into unbelief; and hence they not rest the Christian religion upon these are so hungry for a religion that will satisfy | miraculous stories; not even upon the literal bodily resurrection of Christ. The evidence A second question is: Why are the ortho-seems quite strong that he did appear in Why do they so dread the effects of this latest | and Paul believed as much; but is it the best | religious novel? Why are a hundred thous- evidence to us? Is it material to our faith and preachers so disturbed by the words of | in Christ to believe that his body was raised centuries; these teachings have the sanction | unverifiable, is not as strong as that ading and social position. If all these of mankind. The essential fact is, that the Are they afraid to trust the common sense of | upon the resurrection of Christ's body; and mankind? Are they afraid that the real of all human bodies; but who believes now

Moral truths are not appendent upon mi-Does not all this alarm suggest that many | raculous attestations; they appeal to the their positions, and are afraid to have the secure. Dr. Barrows says, referring to

hour as you see them, I should cease to be a To thoughtful and unprejudiced minds Christian the next." He still believed in | who really believe in the Christian religion. | the great human Christ, in whom the beauty it is a pitiful sight to see that religion so ex- of God was revealed; and he went into the

The orthodox preachers seem to think Els- of material science, yet she indicates what stantly striving to reconcile the statements average; the expressional value is almost and Catholic, in Europe and America, unable mere gave up all faith; or rather they say, will and what will not be received by scien- made in the Bible with the facts brought to faultless; and the impulsive or emotional to answer Col. Ingersoll. There must be "he had nothing to give up." Well, he gave tific men as accurate. She makes no apolo- light through the investigations of modern something inherently weak in Christianity up "his living," his parish, and that is more gies or special pleadings. She demands science. itself, or there is something wrong in that conception of it called orthodox that constantly needs bolstering up, and then is never their pulpits and salaries. Elsmere was stantiate. If a person should come to us counseled to do the same thing, but his saying that he saw a red hot piece of ice, we The weakness, my friends, is not in Christi-simple answer was, "I prefer to be honest." might say that he saw such an appearance, the defenders of this form of faith have rush- anity; but in the methods employed for its ad- e did not give up his sense of manhood; but and might be conscientious in his statement, ed to the front to warn their flocks, and, if pos- vocacy and defense, and in the weak, unreason- to keep it, he had to give up all the early as- but ice becomes liquid at 32°, steam at 212°, sible to ward off the deadly blow dealt able, and often wicked doctrines, taught in the sociations of life—his church relations and and when this steam is heated red hot it by this one fair hand. A hundred thousand name of Christianity, and put forth as them- friendships, and to be looked upon and must be confined in the strongest bonds. If discerned from her decks should be given a clergymen trying to defend their boasted selves being Christianity, and it is just here branded as a heretic. Oh! this world will be brought ten or a thousand witnesses, all wider berth, and in pointing out this danger

19th century, and is trying to free the Chris- of orthodoxy, has inflicted upon suffering pearance, whatever it was, had only deceived tian religion from the accretions of error hearts and lives. The hearts that the Christ | them. In this category is the "lock of hair," that are exposing it to so many sources of at- loved, orthodoxy has persecuted and east out, which no amount of evidence can demonand imprisoned and burned at the stake.

Mrs. Ward in her novel has not gone deeply and doubting age owe it to themselves and facts on scientific investigators attracted to into the questions of theology; and it is not | to the future to lighten some of the burdens | the subject. es of modern life, and especially of English in this form of literature that they are to be that the darker ages put upon Christian church members, and less than five per cent. | the varying-conditions must be instituted. communicants.

Poor Elsmere said, "Christianity seems so small to me, with all God's great works without." Yes, "small," as usually interpreted, for struggle, and is a deep sorrow to his wife; very doctrines that the men have ceased to the orthodox limit it to their narrow views; but he resigns his parish and goes into Lon- believe in any thorough and realizing sense! and limit salvation to those who accept their don and takes up a work among the ungath- That is what orthodoxyfears; and that is the views; and Secretary Smith of the American Board says, that "not one in 400 in China where Christianity is ridiculed, and wins the | women are coming into the foreground of | ever heard the name of Christ;" and that Aside from its high literary merit, almost stand point, I do believe in the incarnation mercy, of life and hope, be true and strong beacons at sea. the whole interest of this story of 700 pages and in the divinity of Christ, but not in the and help build up a great church that will centres in the religious thought and strug- gross Trinitarian conception and statement welcome all that is true and beautiful and gles of its leading characters. Take these of that doctrine. I believe in the imman-good; a church where the millions may find

For the Religio-Philosophical Journal. MATERIALIZATION.

giving up his old views? We can hardly ac | kind, but in degree, from the divine in man. | Peculiar Att tude of A. R. Wallace, and Criticism of Mrs. Sidgwick. HUDSON TUTTLE.

> In a recent number of Light, the editor publishes with comments a remarkable corre-Jenkins, and the criticisms of Mrs. Sidgwick. It is remarkable for the admissions made by the great co-workers with Darwin, and their seeming acceptance by the editor.

> Mr. Vaughan Jenkins writes in a tone of as touishment that the materialized spirit Nellie cut off a lock of her hair which he safely preserved. He does not understand how she could do this, although he does not doubt that she did it. Wallace replies to this in the following remarkable language:

> "The permanent materialization of hair and portions of garment is very extraordinary. Sometimes such things do vanish away, either rapidly or gradually, but in other cases both remain. The hair I had here, but have now returned it to General Lippitt. All we can at present do is to make

> Sure of the facts! Has Mr. Wallace made sure of the amazing "fact" of the materialization and permanency of that lock of hair? If he has not, are not the criticisms of Mrs. | Sidgwick deserved? She is one of the most cautious and laborious investigators connected with the London Society for Psychical Research, and her long continued investigation shows her unusually fair and desirous of reaching an impartial conclusion.

Here she meets a great leader in science. who would be implicitly trusted in minutest detail of what he saw and had tested in islands in remotest Indian seas. ne states a fact in regard to the appearance of a materialized spirit, the cutting off and giving a permanent lock of hair which cannot be a fact, cannot be true. The remaining of specimen locks, or fragments of lace cut off prove too much, and invalidates the whole. If some one should say to Mr. Wallace that he had seen a pig covered with feathers instead

of hair, he would at once decide from the known laws of animal growth that his informant was mistaken, or lying, for he would know that such a freak was impossible. If a lock of hair could remain, the whole being from whose head it was cut, might remain. Yet the editorial in Light says: "It is clear, even from this correspondence, that there is no common platform on which we Spiritualists and those who approach us in this way can stand. We can be of no real use to those who, after many years of investigation, have not been able to make up their minds as to the truth of the vast mass of evidence that of innocent people. they have presumably considered." It strikes us after reviewing this corres-

exactly such investigators as Mrs. Sidgwick. | regarded as danger-beacons in the onward is nothing in the work that appeals to the posed to attack, and so weak in its positions worst places of London, and redeemed the She does not enter on her work with just course of an ideal civilization. vulgar, and very little that is even exciting or and defenses as to be disturbed by this sim- name of Jesus from low abuse. He had distinction between the requirements of Arother ship ashore, another huge beacon spiritual phenomena and the coarse methods | is constituted in that element which is conorthodoxy of 1400 years against the words | that the New Theology is taking its place in | never know what the narrowness, bigotry, | ready to testify to the correctness of his | Dr. A. D. White very truly says of it, that the world and in the New Reformation of the and severity—not of Christianity proper, but statement, it would conly prove that the ap-

strate as a spiritual materialization, and it is The orthodox preachers of this troubled | ill-advised to thrust such instances as crucial

Mr. Wallace's complaint that the reality society, such as poverty and wealth, the con- settled; but upon the higher planes of debate. | faith; the cold, external Latin accretions, important facts have been received by these Nor is there anything new in what she such as the doctrine of original sin, and a pe- investigators heartlessly and unsympamakes her imaginary characters say. But the | nal atonement and everlasting punishment. | thetically, is very just, and the attitude he fact that a woman has written such a work | that formed no part of the Christian faith | assumes, and the "facts" he regards as is very suggestive, and it is this that makes as it was taught by the early Greek Fathers | crucial, have much to do with the manner the orthodox preacher so uneasy; for it is of the Church, and by the Apostles and Christ. of these investigators. They have usually The story is woven around the life of Els- | matter of common knowledge that many of | Will they do it? or will they compel the | taken the known frauds and the commonest mere, who whilst a student at Oxford is the open-minded men of these churches have reason of this age to stay outside of the tricksters, even jugglers into their confidrawn by his emotional nature and the im- long since ceased to believe in much that church? The Young Men's Christian Associ- dence, and their "investigations" have been posing ceremonies of the church to enter its | they hear from their pulpits; but they are ation tells us that 75 per cent. of the young | farces; yet, after all, if Spiritual phenomena ministry. His wife is of strong Puritan type; held to the church by social ties and pecu- men of this country are never seen in the are to stand, and be received as final evithey enter upon their work, are devoted and | niary interests. They have helped build these | churches; that not over ten per cent. are | dence, the ways of science, modified to meet

> For the Religio-Philosophical Journal. Present-Day Danger Beacons.

R. W. SHUFELDT, M. D.

For the moment it has slipped my mind what nation is responsible for the truthful there is but one missionary to every 818,000 | old proverb, that "A ship ashore is a beacon Mrs. Ward in her book has really touched | souls." But thank heaven, the love of God | at sea," but it is a good one, and quite applithen, worn out by work and suffering he but two phases of modern doubt; that of the is greater and His truth larger than the cable to that grand, old, full-rigged ship, dies, and his wife, having been partial- miraculous in its bearing upon the authen- measure of these narrow minds; and O now proudly sweeping onward, that reprely won over to his broader thought, ticity, and hence the plenary inspiration of friends, who love the truth; who love the sents all that is good and true in our modern after attending her own service in the morn- | the Scriptures, and the divinity of Christ; and | liberty of the truth; who love man and God: | civilization, for surely abeam, off either ing goes and sits in silence in the meeting | upon neither of these does her preacher ex- | who love the Spirit of Christ, and really be- | quarter, and ahead, she sees many a ship press precisely my own views; for from my own | lieve in his religion of humanity, of justice, of | ashore which to her must ever be as so many

> As compared with her ancient power, in all matters, religious, scientific and civil, it is very evident that the Roman Catholic Church is either in very shallow water or actually ashore. Priesthood and popery, that are other words for superstition and cruelty, which have always been since the dawn of learning, the open and avowed enemies of science and progress, to-day should be a big danger-beacon to our ship of civilization. Unfortunately we cannot exterminate them, as it is sometimes possible to do with other pests in the world, but we can keep them in thorough check in this country, and force them to stand and do service as a beacon at

> True, pure and rational Spiritualism, although still in a formative stage, may fairly claim a place in our modern progressive civilization, and beyond all peradventure it has its own danger heacon, and we must see it in the great corps of public paid mediums and their host of lesser followers. Recent disclosures have driven them in very shallow waters; ere long they will be ashore, and compelled to do duty as an additional dangerbeacon to the onward course of civilized men. Ideal civilization fully appreciates the fact that it is barbarous to settle international disagreements by vast destruction of lives, the breaking of millions of innocent hearts; the burning of cities with all their libraries, works of art, and scientific collections. Surely that is not civilization, and consequently standing organizations of armed

> men, as our own army, must be regarded as a danger of great menace to true progress, and our laws should ever tend to reduce it to its minimum, and remember that the residuum is to progressive civilization a beacon at sea. Next to Romanism the army per se. is thoroughly inimical to science and learning and all the gentler arts, and nowever much they may endeavor to assume the ways of men civilized, they are nevertheless both as a whole and in the individual, trained to Lill and destroy, and within itself discourage anything in the form of learning.

Hosts of men still strive to persuade humanity that their hundred and one nostrums and drugs constitute the means by which disease is to be eliminated. It is false, and a check to the progress of true sanitary science. and people civilized are slowly coming to know that quite the reverse to this is the case, and these educated quacks as a class must be steered clear of, by our ship of modern civilization and be regarded but as another danger-beacon at sea.

Through the operation of ignorance and bribery, courts civil not infrequently commit to prison, or even worse take the lives of innocent men, and in courts military it is the rare exception to have even-handed justice done, for in them, however infamous his character may be, the paramount thing to be regarded is to support the "superior officer," and even with us this always leads to injustice, often to the countenancing of perjury and fraud, and the illegal incarceration

So the methods by which such results are rendered possible, are fatal drawbacks to pondence, that we have the greatest use for progress, and when grounded should be ever

Now science makes up the steering-gear of our ship of civilization, and no single danger in these times has been more threatening to her than the one to which we allude. It's the residue of the pith of that sword which has been used against her and against all progress since the mind of man took to thinking for itself. No beacon that can be

(Continued on Eighth Page.)

AFRAID OF THE DARK.

tailing plenty of traveling, and have only one | dressing gong tor dinner was sounding. childhood to the present day.

self have my secret; my mother, Sir George | again after all?" and Mr. Paliatti.

about myself.

I can do nothing for you. The symptoms you | led. Sir George saw it and was glad. He | Of the almost incredible events which folis one of the cleverest and most agreeable | ing it off with a laugh. men I know. It can do no harm for you to

gentleman, perfectly dressed, with a pair of | nights in the endeavor to find it out. eyes which, if they could not see through a human being through and through.

After a little indifferent conversation, I bethat I bungled wofully and interspersed my out yourself?"

narrative with idiotic giggles. ning a long story.'

my draught, for in a few minutes I found | liar look out of his black eyes. myself talking as calmly and impassively as if I were speaking of some other person.

and took two steps away from it, I was utterly lost; how my outstretched hands would hours for daylight.

ed to me the circumstances of my eldest | claret." ble morning at Brighton.

interested me, Mr. Houghton."

lingham's sons. He had been telling me one for his words with a kind of awe. principal actors. Some papers of the utmost | lar night I wish to recapitulate some of the | here?" importance were abstracted in the confusion | main facts. at the time, and Sir George said that his inado so might be most disastrous. The danger, | years a widower, married a young and bean- | see if you were in the same plight. You ceroriginally suspended might have thickened ly-learn them by heart. Who knows what | daylight doth appear."

"That night a great storm of wind and rain broke over the Towers; my window was burst open, my light extinguished, and the matches I always kept to my hand were wet and useless. For the second time in my life the luminous haze rolled out before me; and through it there appeared a very small room with one narrow window, the lower sash of which was thrown up—a lumber room apparently, with one bare table in the center, a few broken chairs piled up in the corners. some dirty looking prints in black frames on the walls, and a great glass case full of stuffed birds, some tumbling and some tumbled from their perches, and all in the last stage of dilapidation and decay. When all this was clearly developed, the shadowy forms of a man and a woman appeared dimly, and could see that their outlines agreed with those of two of the family portraits Sir George had pointed out to me. But happening at that moment to turn my head, I saw a thin stream of light shining through a chink in the door. I reached it at a bound. and catching up a lamp some one had left burning on the stairs, returned to my room to find everything as usual. I told Sir George, and we thoroughly explored the deserted wing of the Towers, but could find no room in the least resembling the one of my vision."

As I concluded a page boy brought in coffee, and when I had drunk mine, the curious feeling of constraint under which I had been speaking passed off. and I said quite cheerfully. "There, Mr. Pallatti, I have made a clean breast of it, and now, what do you pre-

"A dog." said Mr. Pallatti. "What! to eat?" I laughed.

and it is a gift, if too much used, full of danbetter than cure, so buy a little dog and let him lie at the foot of your bed, and you will not be troubled by visions again even if of a mad house. your light does go out."

soon, but I was ordered away on duty, and it had intended to abstract the deeds, and, with panted Pallatti; "we saw him as we came up. erable London" not have been shed in vain, avenue, Brooklyn, was dug up and the rewas six months before I saw him again. I had just returned to London and was in- high treason and claim the estate.

letterfrom Sir George Gillingham begging | read to this day, and he was acquitted, with | with the astounded carpenter, who had been me togo at once to the Towers on a matter a universal expression of pity for his mis-shedding gimlets, bradawle, nails and screws. My name is Edward Houghton; I am twen- of the deepest importance. I lost not a min- fortune, and of loathing for the subject of and such small articles plentifully by the ty-eight years old, am unmarried, enjoy the lute in obeying the summons, and full of his vengeance. best of health and spirits, hold a Govern- anxiety and a misgiving that something was | "To piece together these facts has cost me latti had already sounded the wainscot; the her ecclesiastical position by the world-re-

whom I lived for five years as private tutor George, "but go dress now and meet us in turned up. At any rate there are agents grandfathers of the mice who scampered into been compelled to retire from her successful to his sons, and who got me my appointment, the dining-room. There are no ladies—only | busily at work, making all manner of inqui- | their holes as we entered. Pallatti, who says he has met you before."

les in his shoes, the broad ribbon of the help me, my resources are at an end." "Mr. Houghton, I must tell you frankly that | Pallatti soon found it out, and our eyes twink- | ficish the evening there."

written down his address for you. Call upon | and his fun and wit were so keen and epon | for ever remain a mystery to me. him at three o'clock to morrow, and I will taneous that our solemn little dinner party | When I got into bed that night my brain write to tell him that he may expect you." | became quite a rollicking affair. Amongst | was in a whirl, and I should have been glad I found Mr. Pallatti the next afternoon the subjects we discussed was the last new to exchange nerves with a cat. The unusual lounging over a book in a large luxuriously trick of the last new conjurer, which was quantity of wine I had drunk, the dazzling furnished room crowded with pictures, curi puzzling all London and giving learned splendor of the state drawing-room, the awos and "pretty things"—a handsome young | judges and doctors and parsons sleepless | ful midnight tragedy of a century ago, and

millstone, looked as if they could pierce a said Mr. Pallatti, and he proceeded to solve when I thought myself most wideawake I bethe riddle in a dozen words.

"Most extraordinary!" exclaimed Sir | church." How long it had lasted I could not gan to tell him my tale, but I was so nervous | George. "Do you mean to say you found it | tell, when I woke with a start, and for the

"Wait a bit, Mr. Houghton, there's no hur- | time I went. There never has been and nev- | matches, but they were gone, and at the ry." said Mr. Pallatti, bringing me a glass of er will be a trick of any kind that I am una- time the luminous glare appeared upon the wine from a side table; "you are my patient, | ble to unravel. I suppose it is a kind of | wall. Then the room, with its one tall openyou know, and must drink this before begin- gift, but I have never made any use of it ex- ed window, the broken furniture, the case of cept sometimes to have a little fun among | stuffed birds, and the two figures of my form-I expect he must have put something into the Spiritualists." And he gave me a pecu- er vision developed rapidly. I could see the

"Exposing all their rascally fortune-tell- horseman's coat and brown boots with great ing and rapping and table turning and such silver spurs, a woman in a long white wrap-I told him how, if I left my bed in the dark | knaveries, I suppose," I observed composedly. | per, with fair hair flowing over her shoulders | "Quite so," replied Pallatti dryly.

"And now, gentlemen," said Sir George as | by the table reading from a large sheet of touch a window where I expected to find a | the last bottle of claret was emptied, and we | paper which they held between them, by the door, and all the furniture seemed to play | were ashamed even to look as if we should | light of a single candle in a tall silver candpuss in the corner as I moved about until at | like some more, "if you please we will take | lestick. Occasionally they turned their faces last I would sink on the ground utterly un- our coffee in the drawing-room as there are | towards me with an auxious expression, as nerved and trembling to wait through long | no ladies there," and he rose from the table | if they were listening for something, and I and walked towards the door. As we follow- immediately recognized two of the portraits I told him (and as I went on Mr. Pallatti's ed Pallatti whispered in my ear, "Mr. Hough- in the state drawing-room. Suddenly they face grew eagerly attentive) how, when I | ton, I should like to be a modern Clarence | started violently, the man rushed to the winwas a boy of sixteen, my mother had describ- and be drowned in a hundred dozen of that dow and leaped out, the woman thrust the

brother's death by drowning when I was an | To my surprise Sir George led the way to | a drawn sword flashing in his hands dashed infant; how the same night my light went | the great state drawing-room, and as we en- | into the room and through the window in out and I saw through a luminous haze a | tered a perfect blaze of splendor was before | pursuit of the fugitive. Then the woman room with ladies and a gentleman in it, a us. The huge saloon, with its frescoed ceil- drew out the papers and tried to tear them. servant coming in at the door followed by a lings and profuse gilding, was lighted up by but they must have been parchment and she boatman carrying a boy in his arms with a hundreds of wax candles in great chande- failed; she put them over the flame of the dead face and the water dripping from his | lier, in sconces, brackets, and lustres; the | candle, but one corner only began to shrivel. long hair; how, when I told my mother what | walls were entirely covered by full-length | and they would not burn. At last she turned I had seen, she said that I had described to | portraits of old Gillinghams; over each por- | to one of the dirty prints which opened at the minutest detail—the pattern of the wall- | trait a powerful lamp and reflector threw so | her touch, thrust the document into a cavity paper, the flowers on the chimneypiece-the strong a light that every gallant knight and in the wall, and, reclosing the aperture, fell identical scene as it occurred on that terri- gentle dame seemed to have come to life and be headlong to the ground. I could not have gazing at the black-coated intruders into their | borne much more, when there was a glare of "Any other experience like that?" asked Mr. | gay assembly. Two enormous tires were burn- | light in my eyes, a hand shook me roughly | sages is—to the experienced Spiritualist— Pallatti. "I can't tell you how deeply you have | ing, one at each end of the room, and before | by the shoulder, and a voice (Pallatti's) ex- | unnecessary. one of these Sir George stood and motioned | claimed, "Good Heavens! Houghton, what is "Only one other," I replied, and that occur- us to be seated. He looked so grand and the matter? You must have had the night- drawn from the silence which seems to hold red at Gillingham Towers, where I lived for | stately and the brilliance of the scene was so | mare and look quite exhausted." He took a

may come of your doing so?" he said almost

was her own husband's vagabond, worthless | in it or everything, who knows?" cousin, the son of a man who had squandered his birthright and willingly parted with all | ed breakfast, Sir George and Pallatti and year 1745 brought rain and misery on many | there was nothing corresponding in the remen, it is a fact that that poor scarecrow, the prints were especially conspicuous by their Pretender, once sat in that travesty of a absence. throne. whilst well-born, virtuous ladies crowded round to kiss his false hand," and Sir George pointed to a chair, surmounted by and had nearly reached the door which shut a kind of cenopy of gold and crimson.

Hugh returned home earlier than he was expected, and, walking hastily upstairs, the first thing he heard was the voice of his wife in conversation with a stranger in one of the rooms. He tried the door; it was locked. in five minutes." and by the time he had burst it open a man was leaping out of the open window. Sir Hugo dashed after him, and, after half a dozen passes, drove his sword through the obeyed him and returned upon our steps. body of Conrad Gillingham. Returning through the window he found his wife senseless on the floor, and putting a constraint corner of which there still stood the great upon himself to refrain from spurning her with his foot, he passed on to his bed-chamber, where the first thing that met his eyes was a great iron chest with the lid open, on one side of the door-nine feet. whilst a very short examination showed that his precious title-deeds had been abstracted. He found his way back to where Conrad lay with staring eyes in the moonlight, and "No to sleep with. There is no cure but searched the body for the deeds without sucdeath for the wonderful gift of second sight, cess. Returning through the window, his wife sat up and looked at him and his bloodger to brain and nerves. But prevention is stained hands, but her face was the face of a scored off seven feet. His discovery was maniac, and she never recovered her reason. dying many years afterward within the walls | to the space between the two scores, it was

"He saw the whole devilish plot now. Con-We parted with mutual promises to meet | rad Gillingham, using his wife as his tool, |

ment inspectorship with a good salary, en- very wrong, I arrived at the Towers as the months of labor, in reading through old dia- rusty nails gave way at the first wrench, the ries and letters in the muniment room, for I planks were removed, the carpenter was dis care in the world—I am afraid of the dark. Sir George met me as I drove under the have never felt sure whether some day or missed, and then, with an almost indescrib Indeed, it is something more than fear-it is great portico. He looked so worn and ha- other I or some of my descendants might not able feeling of awe, we stood within the very a terror which has haunted me from my rassed that I could not help whispering, be challenged to produce the title deeds of room I knew so well. The stuffed birds, the "Good Heavens, Sir George, what is it? Has Gillingham. The blow has fallen upon me | crazy furniture, the dingy prints-all were Only three people in the world besides my- that question of the title-deeds cropped up at last. It seems that some descendants of there, and on the little table in the center that old collateral branch, all long since stood a tall and tarnished silver candlestick, Gillingham, of Gillingham Towers, with "Yes, it has with a vengeance," said Sir | dead and gone, as I hoped and believed, have | the caudle long since devoured by the great ries, searching registers and so on, and my When I left the Towers a twelvemonth ago, I entered the dining room with the soup lawyers have told me point blank that I may said, and then I sprang at one of the prints my nervous dread of the nights I should and shook hands cordially with Pallatti. He be called upon to produce these deeds, and have to pass in strange bedrooms of strange and I were in ordinary evening dress, but | that if they are not forthcoming my tenure | latti stayed my hand. inne, when traveling on inspection duty, Sir George was arrayed as for some great of Gillingham Towers may be in serious became so acute and overwhelming that I state function. He wore black knee breeches jeopardy. Unless you, my young friends, could baffle me for two minutes." he said determined to consult a leading physician | and silk stockings and great diamond buck- | with your keen wits and ready invention can | quietly.

Sir Alfred Smith listened to my story at- Bath crossed his white waistcoat, and he He turned and rang the bell, and then leant flew open, and putting in his hand he pulled tentively, asked me a multitude of questions wore half a dozen orders as well. He had his head upon his hand, his elbow on the out a mass of crampled parchment. about my health and habits, and especially | brought his chef down with him, and we sat | mantelpiece. A servant entered and looking ly childhood to give me a shock, although I he gave us was scarcely ever brought out ex- lights and close the room again, Mallam -I saw for ourselves that one corner was shrivmight have been too young at the time to cept when some Royal Prince accepted the only wanted to show Mr. Pallatti how it elled and stained with grease and smoke. remember it now. My catechism over, he hospitality of the Towers for a night, and looks on a state occasion—and take the cigars was almost priceless. I knew it and Mr. and things into the billiard room. We will

have described are distressing, but I cannot | drank to each of us in the old-fashioned way | lowed I confess that I am unable to offer any tell you as a physician how they originate, or and said, "L am making a little feast to- explanation. I can only vouch for their havsuggest any way of alleviating them. I have | night. my young friend, for reasons of my | ing actually occurred. Whether, as Mr. Pala friend, however, who is a profound believer own. It is the old story; let us eat, drink and latti honestly believes, the soul can in cerin animal magnetism, and although I am | be merry, for to-morrow-well, to-morrow | tain rare instances leave the body and wanvery skeptical about many of his theories, he | we'll do the same, let us hope," he said, turn- | der up and down the Spirit-world like a dog in a fair prying into the secrets of the dead, Mr. Pallatti was certainly well worth a good or whether those events were merely the resee him, and I am quite certain he will per- | dinner. Without seeming to monopolize the | sult (to quote the Doctor in "Martin Chuzzlefectly sympathize with you, if he can do noth- conversation, he always had something orig- wit") of a "most extraordinarily happy and ing else. His name is Pallatti, and I have | inal to say upon every topic that was started. | favorable conjunction of circumstances," will

> the life-like portraits of the principal actors "Why, don't you know how that is done?" seem to forbid the very idea of sleep. But gan to doze off, and was scon 'as fast as a third time in my life found myself alone in "Yes," returned Pallatti, "the very first | the dark. I stretched out my hand for the last plainly enough now--a man in a long nearly to the ground, and they stood together papers into her dress, and a second man with

"Most willingly," I said, "and I will begin by telling you my vision like a modern Pha- | Christian and civilized land!—their next and "The girl was faithless to him—faithless | raoh, and perhaps you may be able to exfrom the very day she was wed, and her lover | pound it, O Joseph. There may be nothing | wretches-even to robbers and murderers-

pointed, Sir George and I leading the way, | blood of the Lamb." off the wing from the rest of the house, when a at a little distance, caused us to stop.

"Eureka! eureka!" he almost screamed: "I ought to have seen it at a glance! Come back both of you; we shall know all about it

The usually calm and impassive Mr. Pa latti was in such a violent state of excitement that we almost feared for his reason, but we Without hesitation he went straight into a

room called the Best Bedchamber, in one iron chest from which the fatal title-deeds had been abstracted, and taking a foot-rule from his pocket carefully measured the wall

Then he came out into the corridor, which was panelled throughout with dark oak from floor to ceiling, and measuring off nine feet from the side of the door on the outside, marked the place with a deep score of his knife. Transferring his attention to the next room (known as the Blue Bedchamber), he patent enough now. Again applying his rule at once seen that there were eleven feet of

wall unaccounted for! these in his possession, to attaint him of Run, my dear Houghton, and bring him here and the darkest hours of human wrong may mains taken away to allow of the extension with his tools."

wayside out of his basket in his haste. Pal-

For two or three minutes not a word was and tried to tear it from the wall, but Pal-

With one touch of his fingers the picture

whether anything ever occurred in very ear- down to a dinner fit for the gods. The wine | up he said quite naturally,"Put out all these | that they were the long lost deeds, and we all ness. I am obliged to resign into your hand

The next morning I found Sir George wait ing breakfast for me alone.

Where is Pallatti, Sir George?" I asked. "Gone," replied Sir George, bursting out laughing. "He said he was afraid of your punching his head if he stayed." "What on earth should I do that for?"

wondered. "Because he played you a trick-went into your room after you were asleep, blew out your light, stole your matches, and hid himself in a cupboard in the hope that you your experiences, as you call them. But he told me to assure you on his honor that not one hint of what happened that night shall ever pass his lips

"And I quite believe him." I said warmly. 'Pallatti is a glorious fellow, and although it wasn't very pleasant for me at the time, the game, in this case, was well worth the absence of the candle."—EDWARD A. IRVING in Belgravia.

A Premonition that Was Verified.

murders lately occuring in London says:

When the sister of the unfortunate murdered woman who was being examined, as to her means of recognizing a body too much mutilated and disfigured to present opportunities for recognition, the following almost unparalleled piece of testimony was received without doubt or question. In answer to the coroner, the witness said:

"On the Sunday morning, when I read the account in the newspapers, I thought it might be my sister who had been murdered. I had a presentiment that that was so. came down to Whitechapel and was directed to the mortuary; but when I saw the body did not recognize it as that of my sister. "How was that? Why did you not recog-

nize it in the first instance?—I do not know. except that I saw it in the gaslight, between nine and ten at night. But I recognized her next day. "Did you have some special presentimen

that this was your sister?—Yes. "Tell the jury what it was?—I was in bed. and about twenty minutes past one on Sunday morning I felt a pressure on my breast and heard three distinct kisses. It was that which made me suspect that the woman who

had been murdered was my sister. why I allow this evidence is that the witness has been doubtful about her identification.—

Daily Telegraph." Comment on these few and touching pas-

There remains but one more lesson to be the action of the Spirit-world in abeyance, five years as private tutor to Sir George Gil- overpowering, that Pallatti and I listened tiny phial from his pocket, and pouring the in the present awful age of crime. The contents into a teaspoon put it to my lips. | scenes of horror that have been of late enactevening a curious story of a tragedy that oc- "Gentlemen, I am not going to detain you Whatever the potion was, it was so strong ed in "miserable London" have transpired curred in his family more than a century ago, for any length of time by telling you over that it nearly took my breath away, but its only amongst the poor, but they have dragged and had pointed out to me the portraits hang- again the history which you have both heard effect was instantaneous, and I asked him into a prominence that can not escape the ing in the great drawing-room of the three already from my lips. But on this particu- quite calmly, "How on earth did you come attention of the mightiest in the land, the want, woe, and wretchedness that prevails "Why, I felt so nervous and wakeful after Sir | in slums and alleys where thousands herd to-"In the year 1745 my great grandfather, George's entertainment that I couldn't sleep, gether who are literally compelled to sin or bility to produce them if ever called upon to | Sir Hugo Gillingham, after being many and as I got worse and worse, I thought I would starve. Every one of the late victims of the associated with me in this work. I am cermurderer's knife represent a whole pitiful of course, decreased as the years rolled by, tiful girl and brought her to the Towers, tainly seem to have been no better off than army of women who try to get their meed of but the sword still hung over the house of There are his portrait and here," pointing to I, and I think we had better stick together bread, clothes, and shelter, by "selling flow-Gillingham, though the hair by which it was them; "go up to them and inspect them close- and keep ourselves awake by talking till ers," smallwares, going out to work, or doing cherished and trained for this work, to your whatever they can, and, failing other means -oh, horror, shame, and disgrace to only resort is to sell themselves to any who will buy them! The whole story reveal-The next morning, after an almost untust- | ed of the dens in which the poor vegetate, the I miseries that drive them to \sin , and the total the great estates of Gillingham to his young- | were prosecuting a vigorous search in the | absence of any restraining moral law, reer brother and his heirs for ever. There is | haunted wing, but after an hour of hunting | dress, help, or even the means to lead decent the man's portrait in that corner; study his and poking into every hole and corner, we lives, is at once a mocking comment on the face and figure as closely, both of you. The came reluctantly to the conclusion that splendid array of well-fed, highly paid, pampered Christian Bishops, that have lately met a noble house, and Sir Hugo did his best to motest degree with the room of my vision. by their hundreds in Manchester, to preach involve himself in the same fate. Gentle- The case of stuffed birds and the dingy up the glories and triumphs of Christianity, and to say to thieves, robbers and murderers "Though your sins were as red as scarlet We were walking away, silent and disap- | they shall be washed as white as wool in the

It is also an answer, if one more be needed. as to why the angels in heaven, who love. 'One night," continued Sir George, "Sir shout from Pallatti, who had been following pity, and care for the suffering ones on earth. may permit some short, brief passages of martyrdom to be enacted, in order that the day of reform may ring out in clarion tones around the world, and an outraged public sentiment may awaken the spirit of humanity, to declare to the glorious civilization of this boasted age and nation-"Mene mene. Examinations Prove that Many Persons tekel, upharsin"—"Thou art weighed in the balance, and found wanting." If such a result as this can be obtained, by dragging into | 10 the Editor of the Religic-Philosophical Journal: the light and enforcing upon public attensocial, political, and religious reforms, then | finally overcame her and brought relief. tending to look him up, when I received a There was a state trial, which any one can I was off like a shot, and soon returned demption.

The Nun of Kenmare.

The astonishing fact of the abdication of nowned Nun of Kenmare, and her withdrawal from the Order of Peace, which she founded, has a singular interest for every one interested in the Catholic Church, for or against. After thirty years of service as a Sister, and many years as Mother General of the Order of Peace, the Nun of Kenmare has enterprises, owing to the intense opposition to her work manifested by certain high ecclesiastics.

These matters are set forth in the follow-"There is not a secret spring in the world | ing copy of her letter now in the hands of His Holiness Pope Leo XIII.

To His Holiness Pope Leo XIII.

HOLY FATHER:—It is with great grief and A short inspection proved to Sir George | regret that I address this letter to your Holithe office to which you were pleased to appoint me, and to leave to others the work of the Order of Peace which your Holiness has authorized me to establish.

I have not taken this step without long and careful consideration, for I see every day more and more the necessity of such work as this for Working Girls. They have been indeed the great support of the Roman Catholic Church, and they deserve all that can be done for their comfort and encouragement.

But I have found such opposition to this work, which I so dearly love, from certain bishops whose influence is so powerful that other bishops do not like to support what they disapprove, even though it has the sancwould be able to give us the benefit of one of tion of your Holiness, that I am obliged to retire from it. My health, always delicate, has completely given way under the pressure and pain of this discouragement. I have in vain pointed out to these ecclesiastics that the fact of your Holiness having permitted me to establish a New Order, should have satisfied them that I was, as the document sent. from Propaganda to the Right Rev. Bishop. Bagshawe said, "worthy of confidence and trust." This document says, "I may assure your lordship that due notice, acknowledgment, and consideration has been taken of whatever has been written or sent to Propaganda, and nothing was found to prevent the The Two Worlds alluding to one of many Cardinal Prefect from recommending her (Sister M. Francis Clare) to the Holy Father, not only to dispense her from belonging to the Poor Clares, but to give her that dispensation to establish and direct a new congregation under your lordship. That very fact is an evident testimony of the judgment passed in Propaganda that she is worthy of your lordship's confidence and trust, and that of any one who may put herself under her guid-

> Notwithstanding the above, reports are circulated both by ecclesiastics and in public press under the control of ecclesiastics, making false charges against me ever since I came to this country, which are most defamatory to me as a religious; and what is far more disedifying, these charges against me reflect on the wisdom and prudence of your Holiness in appointing me to such an Office, and on the judgment of the Sacred College of Propaganda, as they are circulating, both in public and in private, the very charges against me which Propaganda has declared, after a careful judicial inquiry, to be false.

I am now publishing in a volume an account of my life. The facts and documents which I shall print will show how groundless are the charges which have been made against me by these influential ecclesiastics, and will show that I was not unworthy of the honora-"The Coroner (to the jury): The only reason | ble position to which your Holiness appointed me. If in this publication certain bishops shall be seen to have thrown obstacles in the way of the work which your Holiness committed to me, by speaking of me as if I were an unworthy Sister, your Holiness will be pleased to remember that before publishing these documents I gave them many opportunities of clearing me, publicly or privately, of their false charges, and even in such a manner that it might not appear that they were the anthors of them. It will be seen, indeed, that I have treated them with every consideration and patience.

I have now, Holy Father, to express to you my highest respect and my deepest gratitude. The memory of your kindness will re-

main with me to my dying hour. With regard to the Sisters who have been tain that no ecclesiastic can say anything but good of them. Holy Father, take these good Sisters, whom I have so long loved and heart. Be assured that I will altogether keep from them, and shall not give a pretext to any ecclesiastic for any opposition to them on my account. They certainly cannot be held responsible for my supposed faults, and I will be as one who does not exist, as far as they are concerned. God alone knows what this sacrifice will cost me, but I make it willingly, as I see that it is the only way to secure permanence and prosperity to this work. As during the thirty years which I have served the church as a Sister I have always acted in strict obedience to canonical rule and observance, I have sent in my resignation to the Right Rev. Bishop Bagshawe and the Right Rev. Bishop Wigger. The former, in his reply to me, expresses his deep regret

value of the work done by the Sisters of Peace in his diocese. I beg to subscribe myself, with the highest repest your Holiness's most grateful SISTER M. FRANCIS CLARE CUSACK, Late Mother General of the Sisters of Peace.

that my state of health obliges him to accept

my resignation, and his sense of the great

SAMPLE BURIAL HORRORS.

are Put in Ground Alive.

As set forth by the Chicago Herald, "Samtion the miseries of the abject poor, the con- | ple Burial Horrors" are numerous. One of ditions in which they subsist, rather than the gravediggers who excavated a cemetery live; and above all, if it can illustrate, as in Minneapolis the other day told a reporter never before, the infamous doctrine that a of that city that in nineteen coffins the rehuman fiend, such as the author of the mains were found turned on their sides, and Whitechapel murders must be, can, if caught | in one case lying face downward; the latter and put to death, go straight to heaven by was that of a full-grown woman, with long virtue of the cabalistic words, "I believe in | jet black, beautiful tresses scattered over the Jesus, the savior of sinners," whilst his vic- | shoulders and tangled about the neck, inditims, for lack of this magical utterance, will | cating that, after being consigned to her last go to everlasting perdition—if, we say, such | resting place, the latent spark of life quicktremendous and startling events as are now | ened, and, conscious of the awful hopelessconvulsing the civilized world will waken ness of her situation, and with the strength up an all too apathetic age to the urgent of desperation she began the frightful strugnecessity of solving such problems as the gle, vainly turning and twisting within the above, and instituting systems of thorough narrow walls of her prison, until exhaustion

"There is a carpenter at work close by." | will the blood of the poor martyrs of "mis- | When the ancient cemetery east of Myrtleherald in the brightest day of human re- of Raymond street, the writer saw numerous indications of premature interments.

buried alive.

It is a well-authenticated fact that the mother of the poet Scott, while lying in a trance and declared by the physicians to be dead, was laid away in the family tomb in the great vaults under the parish church. At night the ghoulish sexton | nothing. There is no reason why he should stealthily entered the tomb, opened the not believe it comes from God and pretty casket, and proceeded to rob the elegant and wealthy lady of the jewels which were on her person, according to the then prevalent custom. Finding some finger rings too tightly fixed, the unconscionable thief took his pocket knife and slashed the flesh from the fingers. The sudden shock and flow of blood caused a reaction of the vital forces. and the renerved madame opened her eyes, uttered an exclamation of amazement and attempted to rise up. The guilty and horror-stricken rascal's hair rose straight upon his head, and with the yell of a desperate madman, he rushed forth, thus raising the alarm which brought help and rescue to her. She lived many years subsequently, none the worse from her awful adventure, which occurred five years previous to the birth of Sir Walter.

The mother of General Israel Putnam, of revolutionary renown, was placed in her coffin and the funeral services commenced, when she revived, and six years afterward gave birth to the child Israel.

Long years ago three medical students who paid an extra sum of money to a professional "resurrectionist" for the purpose of procuring an extraordinarily desirable subject, entered the college dissecting room one night to view their purchase, which had just been received:

Lifting the cloth cover, they were more than pleased to discover the remarkable fresh, fine, desirable young corpse of a young and lovely maiden lady. It was the form of a June and the features of a Hebe. Round. plump, splendidly developed, perfectly symmetrical, with a wealth of dark chestnut tresses, and chestnut-colored eyes. pink. creamy-tinted complexion, brilliant ivory white teeth, thin, delicate ears, mouth and nose, eyebrows and eyelashes beautifully sophical Jourgal.

apparently as one held under the spell of a

long and shapely.

strange, undefined fascination. The girl had been ill and was supposed to have died of some heart disease, and had lain in her family vault about twenty hours. The young student, filled with admiration, gently lifted the magnificently molded arm. It was not chillingly cold, although cool. The muscles were not hard and fixed severely as in rigor mortis. He raised the eyelids and saw none of the glassy and ghastly peculiarities. e was aroused, and laid his ear down over the region of the heart. Then he was puzzled and started, and applied the stethoscope.

and summoned assistance. Evidences latent life in the body were discovered beyoud doubt. Vigorous efforts were then made for resuscitation, and successfully, too. Then the hapless girl, while yet unconscious, was wrapped in blankets and tenderly removed to the residence of one of the professors near by. Her relatives were sent for, and in time she regained perfect health, and subsequently wedded the student, who afterward became president of Philadelphia Medical College. She is now a widow and resides with the youngest of four stalwart sons.—

Chicago, Ill.

CONSIDERING THE LILIES.

Science as Related to Religion. Rev. Myron Adams' Sermon---The Question

Man's Mind by Evolution. The fourth discourse in the series of sermons on evolution now being given by Rev

church last evening. The topic selected by the reverend gentleman was "The Functions of Science as Related to Religion," and he of population is greatest among the poor classes chose as a text the familiar passage from the and least among the wealthy or well to do classes sermon on the mount: "Consider the lilies | The rate of increase is reduced about in the ratio of of the field, how they grow."—Matthew vi, 28. A synopsis of the sermon follows:

"To consider is the office of science. Such consideration must lead, according to Jesus Christ, to certain results, namely, the benefi- much in his reasoning exception may be taken; but cence and goodness of God. Two hundred and eighty years ago Kepler published his work upon the movements of the planets. From these he deduced the other laws of Kepler. In his last work he said that the book might well wait a century for a reader of population is false because the barren wife of a since God had waited 6,000 years for an ob- millionaire is not the mother of 12,000 children, is server. Kepler was the legislator of the simply ridiculous. heavens. He builded together the facts about the heavens. In all departments of thought the law of relation between facts must be discovered before there can be order. Men see things, but do not see their relation. The facts are all helter-skelter in their minds. | food of human beings, and as the power of multi-Then arises some one to discover the law of | plying faster than their food pertains both to hurelation. Darwin spent a laborious life in | man beings and to all other animals, it follows that discovering the law of relation in biology. Then Spencer formulated by generalization the law of evolution. It is philosophy builded upon observation. Why should not this philosophy be adopted by all thinking relig ious men? It will not destroy true religion. The law of evolution has been accepted for centuries as a mode, not as a law. If you take an egg it has a certain shape, color, weight. The observer breaks open the shell and finds an albuminous mass inside—a mass of cells. A process of differentiation begins in the egg after a while. It separates into three layers. They are to form three functions or organs—the nerve system. the nutrition system and the blood system. The nerve system has to do with the exchange of impressions between the outside and inside. The nutrition system has to do with the exchange of matter between the outside and value is it to any man to have burdens made so exinside. The blood system has to do with the | tremely evident?" exchange of matter between the parts of the inside. The unit cells of the egg become to the author's argument, some of them incomplete muscle and nerves, flesh and blood. The law or exaggerated like the following: of evolution results from an observation of such facts as these.

"The child is told that God made him. This is true. But he is not taught, as he bea moth. He is told that God made the moth. all being made to serve in this development. What | ulate, but invigorates after nature's own method.

The most hideous and blood-curdling of He takes a paper and a pair of shears and he sees a moth come out of a cocoon. make the cocoon. He tells his mother what makes the cocoon. She tells him God made bodies that were turned and twisted more or | moth lays the egg and says the whole thing less to one side—positive proof of having been | goes in a circle, egg, worm, cocoon, moth and so on. But his mother says God does not make things as he does, that he will some time learn to study and admire the process

> "The boy grows up. He treats the whole thing as coming from God, or coming from much every reason why he should not believe it comes from nothing. Suppose the mother should tell the little boy to let the cocoons alone and should tell him they are snares of the devil. She will put her boy on the way to permanent unbelief. Put the church in the place of themother and the children of the church in the place of that boy and what is the conclusion?

"Science can tell me in what way I was made. It cannot tell me woo made me. That is a philosophy and not science. Men seem to believe that God is a non-resident and an absentee; that God sub-lets his functions to cohesion, adhesion, vital force, and other natural forces. God is conceived as a chief marshal of other gods called natural laws. That is a polytheism that has held its ground for centuries. The new science will not admit of this theory. The new philosophy utterly discards this polytheism. It sees God in all natural laws. Either God operates all nature in a more intimate way than has been latterly taught, or nature operates itself and needs no God. Does it take long for any one to decide which is true unless he be grieviously afflicted with materialism? The highest function of science is to show man his direct connection with God. If you are forced to admit the presence of God in the lower creations, are you not compelled also to admit his existence in man, or in words of Christ: 'If God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?" "-Rochester. N. Y.

BOOK REVIEWS

[All books noticed under this head, are for sale at, or can be ordered through the office offthe BELIGIC-PHILO-

One of the two fingered about the body | PRINCIPLES OF THE ECONOMIC PHILOSOPHY of Society, Government, and Industry by Van Buren Denslow, LL. D. New York: Cassell & Company. Limited. pp. 782. Price, \$3.50. Dr. Denslow has endeavored in this large volume

to answer the many questions of interest to students in political economy. He trusts, he says, that his "work may prove acceptable to the students of political economy in this and other lands, in the degree in which it fairly reflects the opinions of statesmen, the wisdom of nations, the views of practical men of affairs—for these get nearest to the truth of things." Dr. Denslow aims to be constructive rather than destructive, although criticism forms a large

Of the English writers on political economy our author has not a very nigh opinion. "Political Economy" he says, "can never make rapid progress in Then he repressed his growing excitement | England until missionaries of humor are sent into that country, to inculcate or in some way develope there, the faculty of apprehending the distinction between stupidity and profundity." The illustration of this "point" is found in "Malthus's law of population, as stated by himself and Ricardo."

"The law is," says Dr. Denslow, "that as the laborers income expands, his power and tendency to procreate expands at the same rate, so as to hold the laborer, ordinarily and naturally, down to the same standard as if his wages had not been raised." "Hence, if A. T. Stewart mairied on an income of, say \$1,000, or say \$500 each for himself and wife, the so-called law of Malthus would have required when his income reached \$6,000,000 a year that Mrs. Stewart should have borne him 12,000 children. In

fact she did not bear him one. This is a strangely unjudicial and one-sided ref-

erence to Malthus's law of population. It cannot be denied that in regions the most scantily provided with means of subsistence the tendency of population is to decline rather than increase. This is especially true of men in a savage condition. When civilized men come to occupy such countries, the means of subsistence are multiplied, and inof God's Existence Brought Directly to crease of population is made possible. The law of reproduction in mankind tends, no doubt, to increase of population in a geometrical ratio as Malthus maintained, but in savage life there is lack of the means of subsistence, while war, disease and Myron Adams was delivered at Plymouth famine, positive checks, work the most freely and

with the most destructive effects. These facts are indisputable, and yet it is true that in the most enlightened countries the increase the improvement of the social condition, and this is owing largely to prudential moral checks upon the importance of which Malthus insisted. Malthus's claim that food can be made to increase only in an arithmetical ratio may fairly be questioned, and to Dr. Denslow's attempt to show that Malthus and Ricardo failed to see "that there is no physiological distinction between the effect of an increase of income on a laborer, a profit-maker and a landlord. as to his tendencies to procreate his species, as they are all laborers of some sort," and that Malthus's law

Prof. Bonamy Price's statement of the Malthusian law that human beings, like all other animals, have a power of multiplying faster than their food, is

met in the following fashion: "Since as human beings are the food of all other animals, and all other animals are, or may be the Prof. Price has affirmed both that human beings bave a power of multiplying greater than that of other animals, and that other animals have a power of multiplying greater than that of human beings. This may be smart, but it is not a very convincing

refutation of "the Malthusian law." John Stuart Mill's "obvious truism" that customs, duties, are protective only so far as they produce no revenue, only so far as they exclude imported goods, and that they yield revenue only on the quantity of goods which they admit, our authority regards as mere "chop logic." Mill's proposition has the appearance of self-evidentness, but Dr. Denslow

brings forward tariff statistics to disprove it. To Adam Smith's statement that taxes should be direct and certain, so that each man should know exactly the extent of his burden,—Dr. Denslow replies, "Cui bono?" The assumption is that the man who feels them keenly will resist their unjust imposition. But is it a civic virtue so much higher to resist taxation, than to pay taxes, that special pains should be taken to make it painful....Of what great

The book contains many statements not necessary

"The development of man mentally, morally and socially is therefore the product of diversification of industry," (page, 318). A truer statement would medicine, but a true food. It owes its remarkable seem to be that the diversification of industry is the remedial powers to its ready digestibility and great product of man's development, each industry having comes a man, how this is so. The child sees | its origin in man's wants and productive power, and

Dr. Denslow says as to the importance of industrial diversity is well said. A considerable portion of the volume is devoted to

a defense of the protective tariff, a subject with which Dr. Denslow is thoroughly familiar, and which he discusses with ingenuity and acuteness, but with, we must add, too much of the bad temper which he ascribes to distinguished writers whom he opposes. Thus he says: "Protective theories have the qualified endorsement of Adam Smith and John Stuart Mill, even while they call forth the petulance of both, and provoke the ill temper of Mill. Jevons Cairnes, Bonamy Price, Fawcett, Thorold Rogers, all lose their good manners on no other issue but this, and singularly enough, their lack of patience in investigation, candor in analysis, and even honesty of statement, seems proportionate to the fervor of their anger.... The besetting sin of the free-trade school of writers is that they advance the puerilities of children with the pompousness of kings, and the unscrupulousness of rogues, and then say this is demonstration, when no intelligent mind sees in it the quality of conclusiveness, and often it lacks all semblance of knowledge, or candor, or economic expertuess in thinking."

This would be bad enough in a partisan daily paper during the bitterness of a political campaign like the past one, but in a work on political economy it is without the slightest excuse. The work is marred by so many similar passages that one is led lunder mental strain or in a state of nervous excite-

With all its defects the work has real merit. It contains-many facts and figures, numerous citations and references, and much ingenious and interesting thought on subjects of current interest. The style is strong and clear and the book is very readable. It is the result of years of thought and study, and the production of a man who has the courage to differ from the highest "authorities" and the independence to present his views, unconcerned whether they are in accord with the different schools of political economy or not.

TOWN AND COUNTRY SCHOOL BUILDINGS. A Collection of Plans and Designs for Schools of Various Sizes, Graded and Ungraded, with Descriptions of Construction and Sanitary Arrangements, Light, Heat, and Ventilation. By E. C. Gardner, architect, author of "The House that Jill Built," Sense in Church Building," etc. New York and Chicago: E. L. Kellogg & Co. 4to. Cloth, 141 ary purposes. pages \$2.50.

has not been made beautiful ere this. It never seems | ganization of the Spirit-Body; Matter, Space, Time. to occur to the board of trustees that there is anything necessary except four walls, a roof, and a floor, consequently there is great room for improvement, and in this day and age of the world when the æsthetic taste is cultivated to such an extent, our spend so much of their time shall possess the most perfect system of heating, lighting and ventilation konwn. The author shows how to make even a handsome log school house. He gives very minute details which will be found easy for even the commonest mechanic to work from.

A. C. McClurg & Co. Price, 50 cents, 380 pages. This collection of essays by Richard Steele will be read with interest. They are a selection from "The Englishman," "Town Talk" and other noted English papers of that day, and when we think that Steele has been dead 160 years, we must realize that we get an idea of that age, which we can get in no other way. W. A. Jones in "Literary Studies" says of it: "It contains many admirable suggestions of the highest practical value, and delicate satire, with fine irony unequalled but in the pages of his friend and associate.

MISS PARLOA'S COOK BOOK. Boston: Estes & Lauriet. discussed, but all details of the culinary department are introduced.

TICKNOR'S PAPER SERIES. Boston: Ticknor Co. Price, 50 cents, a number. Ticknor and Co. are issuing some of the best and

choicest reading in this paper series. John Bode-

win's Testimony and Love and Theology are two of the latest out, and no doubt will meet with large

Co. Price, 50 cents. This popular series is constantly bringing out works by well-known writers in this cheap form, and meeting with success.

New Books Received.

Society and the State. Two sermons by Rev. H. N Brown. Boston: Estes & Lauriet. The Peckster Professorship. An Episode in the History of Psychical Research. By J. P. Quimby. Boston and New York: Houghton, Mifflin & Co.

Price \$1.25. The Admirable Lady Biddy Fane. By Frank Barrett. Sunshine Series. New York: Cassell & Co; Chicago: S. A. Maxwell & Co. Price 50 cents.

The Astonishing History of Troy Town. By Q. Rainbow Series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents. The following new books received from Roberts Bros., Boston; A. C. McClurg & Co., Chicago: Pen. By the author of "Miss Toosey's Mission." etc

Price \$1.00. Casimir Maremma. By Arthur Helps. Price, 75 With Sa'di in the Garden, or the Book of Love. By

Sir Edwin Arnold. Price, \$1.00. The following new works from Lee & Shepard, Boston; A. C. McClurg & Co., Chicago:

Biding his Time. By J. T. Trowbridge. Price, \$1.00 Travellers and Outlaws. Episodes in American History. By Thomas Wenthworth Higginson. Price,

Chapters from Jane Austen. Edited by Oscar Fay Austen. Price, 75 cents. Readings from the Waverly Novels. Edited by A. F. Blaisdell. Price, 75 cents.

November Magazines Not Mentioned Before.

Wide Awake. (Boston.) The stories, poems, and illustrations are all that the young readers could ask for. Some children of Modern Painters and the children of the White House are most interesting reading. The departments are full of useful

information. Current Literature. (New York.) Number six. volume one of this successful monthly is at band. and has a varied table of contents. The several departments are good that of The Unusual, Ghostly and Queer will interest many of our readers.

The American Magazine. (New York.) An un usual array of articles are found in this monthly for November.

The Unitarian Review, Boston. The Christian Metaphysician, Chicago. The Independent Pulpit, Waco, Texas. Notes and Queries, Manchester, N. H. Horticultural Art Journal, Rochester, N. Y. Woman's World, Chicago.

The Children's Friend, and Kindergarten, New Quarterly Journal of the Jenness Miller's System of Patterns, New York.

Sphinx, Leipsig. Le Messenger, Liege. The Phrenological Magazine, London. La Revue Spirite, Paris.

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Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual sent a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with informa-"Homes and How to Make Them," "Common tion for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for mission

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CHICAGO, ILL., Saturdas, December 1, 1888.

Revelations-Those of the Past and of To-

In his "Life of Carlyle," Mr. Froude says of comprehensible."

tion. He preferred the fresh succulent spir- ed one of her scances, and with the testi power as manifest as it was in olden times. an animal organism, in the revolution of

es, compared with which the alleged mirtemptible.

sacred, every account involving special divine | years. interposition. In Christian nations the exiron usage and creeds formulated centuries on having skeptics present. ago. The truth and light of to-day are ignored. Men and women who in active life revert to the mental and moral stature of two or three thousand years ago, and recite the words which voiced the spiritual wants and feelings of semi-barbarous nomads and to them stores of knowledge unknown in

the revelation of to-day, to those of the past, as though there had been no progress in science, no advance in knowledge.

The past should not be undervalued. It made the thought and culture of the present possible. In the old myths and miracles there are expressions or aspects of truth suithave either found or are seeking a broader in which a rational, scientifically proven Spiritualism cau fill a splendid part in the evolution of man. Here and now is a field ripe for the harvest and demanding an army of well-trained teachers, filled with the hightest inpiration and guided by the knowledge of to-day and the experience of all the past. Then let us to our task, Spiritualists! each according to his ability. See to it that material resources are forth-coming to reenforce the spiritual. Arouse, one and all, to the importance of the opportunity and give such power and momentum to the movement, FOR FIFTY CENTS this paper will be sent such virility, such conviction-compelling force as shall carry all before it!

Mary Eddy Huntoon.

To thousands who have attended Spiritualist camp-meetings, the gaunt wiry form o Mary Eddy Huntoon is familiar. At Lake Pleasant she never seems quite at ease but moves about like a half-tamed fox, with a the stern old sage of Craigenputtock; "Expe- frightened look as if out of her familiar rienced fact was to him revelation, and the haunts and not quite sure of her bearings or only true revelation. In revelation techni- of the people around her. At Queen City cally so-called,—revelation confirmed by his- | Park Camp the poor thing is transformed intorical miracles, -he was unable to believe; to another creature. Once more on her nahe felt himself forbidden to believe by the | tive soil, Vermon!, she loses her timid ways light that was in him. In other ages men and scared look; becomes smiling, quite at had seen miracles where there were none ease, and even jolly. Her hard, bird-like and had related them in perfect good faith, in | claw spontaneously grasps many a hand their eagerness to realize the divine presence | that it shrank from further south; and she in the world. They did not know enough of | holds her head as high as any of the mediumnature to be on their guard against alleged listic fraternity. One cannot help feeling a suspensions of its unvarying order. To Car- | kindly pity for this wild, unkempt, Green yle the universe itself was a miracle, and all | Mountain gypsy, and must look somewhat lenits phenomena were equally in themselves in- | iently upon the poor thing's crude cleverness at her trade. When we reached Queen Carlyle did not believe in feeding on the City Park early in September last, we found dry husks of the past, in clinging to the her there in the full tide of enjoyment, and myths and mythologies of a dead civiliza- | rlying her vocation. Never having attenditual food, the facts and phenomena of the mony of witnesses as to the genuineness of universe, in which he saw evidence of divine | demonstrations in her presence years ago fresh in mind, we mentioned our wish to To him all nature was sacred and not simply | witness her exhibit to a mutual acquainta particular period of history, or a particular | ance, who reported it to the medium. A cordplace on this planet. In the sunrise, and in | ial invitation was at once given by Mrs. the change from day light to the star-sown Huntoon, who declared she was not afraid gloom of night; in the germination of a seed. of us, no indeed! only dishonest mediums the growth of a plant, and the evolution of | need fear us and she wasn't one of that sort. Accordingly at nearly nine o'clock of a cold, worlds and their majestic march through raw evening, we made one of a dozen or so -ace, and above all, in the marvellous phe- who climbed a pair of steep stairs to the disnena of human thought, Carlyle saw mir- | malattic of a camp cottage. The darkness was made more pronounced by a sickly, lin asks: acles of theology seemed paltry and con- smoke-smitting kerosene lamp and that ir repressible African nuisance known to cam-Is not this the rational and true position? | pers as George Washington Stout, who with With cosmic movements all around us, in lugubrious expression and bent form held which is immanent the Supreme Power, why | down a rough chair and pumped distressing should men view these with indifference and | sounds out of a wheezy accordion, under the insensibility and pay perpetual deference to seeming supposition that it was music such an undeveloped superstitious past. In all as brings angels down to earth. After conpractical matters people are taking advan- siderable delay, caused by Mrs. Huntoon in tage of enlarged knowledge and the new light. seating the sitters by "impression," she se In the study of science and in the province | lected two persons to sit with her behind a of "profane" history, so-called, miracle plays | curtain which concealed their forms up to no part, for, it is assumed that law every- their necks. The individual whom she was where prevails and that whatever occurs, "impressed" to place to her right, and who however strange, must be in accordance with | was to hold her hands securely, of course, | law. It is an absolute rule of historical was a man over seventy years of age, wiose criticism to exclude from all ancient as well senses it was quite apparent had lost what as modern narratives-except those called little acuteness they may have had in earlier

This, the first act in the show, went off ceptions to this rule are only the particular | quite successfully; some feats were performed sacred books of the Hebrews and Christians, which seemed beyond the power of the methose that have survived, and have not been | dium, though whether they were or not, was, | rejected as apocryphal. The alleged mir- in the nature of things, impossible for any- furnish proof positive of the continuity of acles in these writings are still believed by body in front to demonstrate. This intro- human life, or of the conscious existence of millions. In the orthodox churches are yet | ductory performance was followed by the heard the old out-worn thread bare theologi- materializing séance, Mrs. Huntoon having future destiny, that cannot be overthrown. cal names and formulas, the teachers of first essayed a stock speech in her own unique or long evaded. We proceed orderly and which feel obliged to feed their hearers on | vernacular, the drift of which was that spiritual husks in which there is no nourish | she was a poor but honest instrument in the ment, because the churches are bound by | hands of the blessed spirite, and just doted

The exhibit of "spirit" forms proceeded. Attracted seemingly by the odor from are reasonable enough, inside of the churches. | "Afric's coral strands," generated to the left in the crepuscular shadow of the sanctuaries. I front of the cabinet by the perspiring labors of Mr. G. W. Stout in his efforts to draw agonizing sounds out of the accordion, the In other words, must meet the consequences ghostly figures flitted momentarily into of his own acts. But we do not kill a man shepherd of the far distant past. They have tain. Their disappearance seemed to be a noral natures and the moral sense far more | signal for redoubled efforts on the part of ally developed than was the moral sense of the colored mortal to drown the noise which evil ways, instead of killing them as you the ancient Hebrews, and there is accessible | cabinet spirits generally make in arranging their outfit prior to their appearance. It is the past; and yet these men and women who | unnecessary to go into a detailed account of cling to an irrational theology, turn from the uncanny farce. The "dematerializations power of an endless life.

in view of the audience" were too transparently fraudulent to deceive any one not blinded by their expectations and faith. As Mrs. Huntoon, personating the spirit, slowly dropped on her knees, bent forward to the floor and drew herself behind the curtain, every movement of her body was seen by its effect ed to the ancient mind, and which served to on the curtain, behind which she was retreatgive it inspiration and strength. It is only | ing in this grotesque manner. Where all was when minds under the influence of a more only bungling, carelessly concealed decep advanced civilization, turn to these old be- tion, it were useless to particularize. This liefs and adcept them as full and final truths | part of the séance was without question that they have a stunting and dwarfing ten- | wholly fraudulent; and was so regarded by dency. Fortunately the great thinkers of most of those who witnessed it. Immediate-Christendom, those whose thought percolates | ly the show was ended, a hyperesthetic womslowly down through all the intellectual and an who either swallowed all she saw or simsocial strata, are applying to the Hebrew and | ulated faith most perfectly, and who seemed Christian Scriptures the same methods of in- | to be a sort of director of ceremonies, pounced vestigation and the same canons of criticism | upon the poor editor and in a high falsetto | which have been applied with such splendid key demanded his verdict. Pity for the prinresults to Egyptian, Indian, Greek and cipal actor and painful disgust to think that Roman history; and these methods and can- supposed-to-be rational people can satisfy ons are by no means confined to a small class | their spiritual hunger on such rubbish, comof thinkers; they are used by thousands, and | pelled him to return an evasive answer: in every community among the most intelli- and this account of the affair would never gent are men and women who can never have been written if Mrs. Huntoon and her again be satisfied with the faith in which | cronies had either remained silent or told the they were reared, but from which by thought | truth. They did neither; and from all parts | and study they have freed themselves and of the country comes to us the story of our endorsement of the séance as a genuine exand nobler faith. Here begins a grand work | hibition of materialization, coupled with the inquiry if it is true. Hence this account which answers these inquiries. We are not passing judgment on what this woman may have been in the past however; every seance must stand on its own merits, as we have said a thousand times.

The Hebrew Bible and Spiritualism.

Bee, that Keener chapel of that city was crowded on the evening of Oct. 26th, by an intelligent and expectant congregation, at the regular Jewish services, to hear Rabbi Freuder's address on "The Hebrew Bible and Spiritualism." Among those present were many Spiritualists. He chose as his text:

Deuteronomy XVIII, 10-13: "There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that uses divination or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord. thy God, does drive them out from before thee."

The Rabbi stated that "No enlightened "man can view the spread of Spiritualism "without surprise; no truly religious man "without regret. You and I, and all those "who believe in a harmony of faith, with "reason, and strive after an enlightened re-"and practice gaining ardent admirers and "blind followers among all classes of a people "whose just pride is to be in the van guard 'of culture and civilization. Honest and 'careful investigation has established the "those spiritual manifestations are such that "any clever slight of hand performer might "produce them. The report of the Seybert "commission, appointed by the University of Pennsylvania, clearly proves that the most "wonderful and renowned mediums the "commission came in contact with turned "out to be nothing but impostors and frauds."

This "learned" Rabbi, however, found an less punishment for the incorrigibly wicked." opponent-N. F. Ravlin-in San Diego, who was superior to him in all respects, and who illustrated the extreme absurdity and foolish- | thodoxy is on the decline. Sadly so in the Protestness of his assertions. The Rabbi declared: "The Climax of Spiritualistic absurdity is reached in materialization. What an immense amount of stupidity this belief requires." In answer to that charge Mr. Rav-

"How about the angels (spirits) that came to Abraham and Lot in materialized form as men, and ate and drank with them? How about the angel (spirit) that wrestled with Jacob during the live-long night, and finally smote and dislocated his thigh? How about the fingers of a man's hand that wrote Belshazzar's doom upon his palace wall? those were not materialized fingers, wha were they?" He concludes his able address as follows:

We commune with our angel friends just as really and truly as did Josus when the "angels came and ministered unto him;" or sepulcher, and as when the disciples saw the angels and talked and communed with Jesus after his resurrection. The wonderful demonstration on the day of Pentecost, the trance and inspirational "speaking with tongues;" the rushing mighty wind, the cloven tongues of flame, and the attendant results are all plain and perfectly understood by intelligent Spiritualists. In much the same way we now demonstrate the life immortal. We basis of facts, stubborn facts concerning our essence of spiritual truth. Our philosophy comprehends man's regeneration, or spiritual unfoldment. It teaches exact and impartial justice. It inculcates charity as the best sweetest gift of the spirit. In our philosophy, "Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; and he that soweth to the spirit shall of the spirit reap life everlasting." As every one does his own sowing, so every one must do his own reaping. to themselves and to the public. nor do we kill off our unruly, wayward sons, nor stone to death our drunkards and glutwould the wild beasts of the field. Our circumcision is of the heart, and in the spirit, and not in the flesh. We live not under the

Preaching Hell to Their Congregations.

Inspired by that dangerous materialization of Mrs. Wards's brain. "Robert Elsministers after the sermon these questions: | in any way that you may suggest.

Do men go to church? If not, what is the explanation of their non-attendance?

Do ministers believe in Hell? Is orthodoxy dying out?

Last Sunday's Tribune displayed in a full page the result of this expedition in search of data.

Of the sixteen evangelical churches reported on, the attendance at morning service was as follows:

758; children 233.

Methodist (3 churches): Men 361; women | comment. 466; children 59. Congregationalist (4 churches): Men 833;

women 949; children 375. Presbyterian (three churches): Men 692;

women 961; children 175. Episcopal (3 churches): Men 343; women

406; children 90.

men 2766; women 3980; children 927; mak- | fail to mention that you are entitled to the ing a total attendance in sixteen of the book. leading churches of 7,238, or an average attendance of $452\frac{1}{2}$.

The ministers did not seem to relish the questions put to them; Dr. Lorimer of whom one sees more of in the newspapers than any other and whose congregation on that We learn from the San Diego (Cal.) Daily | morning numbered only 329, was especially irritated, and protested against the Tribune's attempt, positively declining to answer the questions. All the others believed Hell, but not one of "fire and brimstone." All of them with the exception of the Episcopalians, declared that orthodoxy was not dying out, and some affirmed it to be more vigorous than ever.

> All sorts of excuses were given for the non-attendance of men.

In reply to the question. "Do you believe in a Hell?" Rev. P. S. Henson (Baptist) said: "I do, yes, sir, I do sure. What is it like or how it is I don't know; I don't want to know. I have some conception about it. Yes, I imagine it is some solitary place, dark, dismal, forbidding, where the wicked are cast in all together; the sorcerers, whore-mongers, idolaters, etc. They will live the utter filthiness for which they so craved while on earth. No; that cannot be enjoyment even though the very thing they loved here below. Every man must hold that this is not the last of humanity; in the future there must be a place for the righteous and the wicked. Our world is but a speck in the "ligion, cannot help being astonished and ag- firmament. When the end comes we shall all be "grieved to see the spiritualistic doctrine gathered to one central place. The righteous will enjoy Heaven, the wicked the Hell I have told you

Rev. Robert McIntyre (Methodist) said: Most certainly I believe in a Hell. Not in a Hell of fire and brimstone. No one believes that now. Those were merely figures of speech. But I believe in everlasting banishment from the presence "fact beyond the shadow of a doubt that all of God fer those who are persistently and willfully rebellious against God. And that's a far worse Hell than fire and brimstone.

To the question on Hell, Rev. E. P. Goodwin (Congregationalist) replied: "Certainly, if the Scriptures teach anything they teach that there is a Hell, a place for evil spirits. I

believe in Hell just as it is taught in the Bible." Rev. Arthur Little (Congregationalist) is reported as saying: "I believe in a hell. I believe that the Scripture teaches us that there is a place or condition of end-

Rev. T. E. Green (Episcopalian): "I believe in a Hell; I can't help it. The Bible teaches it, the church teaches it; that ends it. Or-

Rev. Dr. J. L. Withrow (Presbyterian): "I believe in the Hell of the Bible; and I preach Hell as the result of persistence in impenitence and refusal to accept Christ and God. By Hell I mean just that which Jesus Christ seems to teach—the soul being cast off from God. Nota Hell of material five, but the results of an immoral life following the guilty into the next world, in which there is no Bible promise of pardon, but 'the wrath of God abideth on them.'"

ant world."

It should in justice be said that the morning was somewhat stormy, which probably | talk. lessened the attendance, but it is a highly McVicker's Theatre, his audience fully equal- | ing very rapidly. Mrs. Van Duzee's address ing the aggregate attendance of any three of | until further notice will be at that place. the orthodox churches. His theology, what when Mary saw and talked with them at the only add that in view of these figures and tice. views of everlasting punishment, it is no wonder, such books as "Robert Elsmere" and | Church, of which Dr. H. W. Thomas is pastor, such preachers as Thomas are in demand, will serve lunches at the hall over C. H. and that people decline to attend orthodox | Slack's store, Northeast corner Wabash Ave, services, even when for strictly business and social reasons they retain nominal fellowship with orthodoxy.

Dr. Thomas, in his sermon on "Robert Elsmere," asks some pertinent questions which man after death. We furnish a scientific his orthodox contemporaries cannot satisfactorily answer. His discourse is a model for its brevity and suggestiveness, stimulatscripturally. Our teachings are the quint- | ing the hearer to think for himself, condensing whole paragraphs into a single sentence; thus leaving one to fill in the space with one's own thought, rather than by exhaustive treatment leaving nothing for the hearer to add and thus encouraging intellectual iner_ tia and mental dyspepsia. Dr. Thomas's example in this particular may be followed by many speakers and writers with great profit

Taking a hint from the Journal's valuaview and then disappeared behind the cur. because he picks up sticks on the Sabbath; ble column of coincidences, the Chicago Herald essays a similar work, and devotes a tons. We seek to reform them from their page in its issue of last Sunday to the same he is incompetent for the task. interesting topic. The Herald quotes freely without credit, from the JOURNAL, and also introduces a number of remarkable cases laws of a carnal commandment, but in the never before in print, some of which will be reproduced in these columns.

PUBLISHER'S COLUMN.

Every well-wisher will be glad to have the JOURNAL begin the new year with several mere," the city editor of the Chicago Trib- thousand new readers. Every such wellune detailed a force of twenty reporters to | wisher will be twice as happy if he or she attend as many city churches a week ago | puts passive good-will into action and sends last Sunday. Only leading societies were the product to the publisher in the form of selected, and the reporters were armed with one or more new yearly subscribers. Try it, instructions to count the audience, men, and if it don't afford genuine pleasure to women, and children, and submit to the the sender the publisher will make amends

PROPOSAL TO OLD SUBSCRIBERS.

To any subscriber whose subscription is now paid in advance and who will before the last day of this month send in one new name as a yearly subscriber, with the regular subscription price, \$2.50, we will send as a holiday gift a copy of that curious and interesting book, The Spirit-World: its Inhabitants Nature, and Philosophy, by Dr. Eugene Crowell, a cloth-bound book of about 200 Baptist (3 churches): Men 537; women | pages, originally published at \$1.25. This book has been the subject of wide and varied

To every subscriber in arrears who will pay up, renew for one year and send in one new yearly subscriber, the above offer is

These propositions hold good all this month, but will not be repeated in these columns, so don't forget. Act promptly if you Aggregate attendance in sixteen churches, | desire to secure this book. In writing don't

HOLIDAY NUMBER.

The publisher will issue an extra edition of probably not less than 40,000 copies for a holiday munber. It will be filled with short accounts of well attested phenomena, and brief articles from well known thinkers. Readers who would like to contribute a brief nairative of experience are cordially invited to do so immediately. Keep it within 500 words; no introductory remarks are necessary; begin at once with the story you have to tell; if you wish to make explanations or to add corroborative testimony for the editor's benefit, do it on a sepàrate sheet. All matter for that paper must be in the office within a

This will be an excellent number for you oto send to friends. We will supply it at the rate of \$5.00 per 100 copies, or 5 cents per copy for any number. If preferred we will upon receipt of a list of names and addresses plainly written, accompanied with a remittance at the rate of 5 cents a copy, mail direct to the addresses from the office of publication without extra charge. We hope to issue the holiday number under date of December 15th. if not that week it will be the next. Now let us see how generally and generously you will co-operate in placing the paper in the hands of those who need to see such a paper as you know the Journal to be!

Those in arrearages should at once equare their accounts with the Journal and renew. Such an act of simple justice will give additional zest to your holiday enjoyment, to say nothing of the pleasure and relief it will afford the publisher.

GENERAL ITEMS.

Mcre than 50,000 copies of "Robert Elsmere" have been sold already in this city

Mrs. R. C. Simpson, the excellent test medium, arrived in the city last week from her home, Hope, Dakota. She is on a visit to her

Miss M. T. Shelhamer, so long the medium for the Banner circle, is reported by a Boston correspondent to have been married, last week. to Mr. C. P. Longley.

Are we to understand that to know is less a warranty for religious feeling and hope than to believe, or rather try to believe? One would think so to hear some people

J. Gifford writes that under the ministrasignificant fact that on the same morning | tion of Mrs. Carrie C. Van Duzee the First Dr. H. W. Thomas spoke to a full house in | Spiritual Society of Watertown N. Y., is grow-

In answer to an inquiry as to whether prolittle be has, is heterodox, but he makes up | miscuous questions are answered by the spirfor it in religion, a religion of love and hope | its through the telegraphic medium Rowley, and noble endeavor. Space forbils further of Cleveland, Ohio, we would state that his discussion of this topic now, and we will whole time is now devoted to medical prac-

The Ladies' Social Circle of the Peoples' and Madison St., December 4th to 11th. Lunch served from 11 A. M., to 3 P. M. Take elevator at Wabash Ave. entrance.

Lyman C. Howe speaks at the Spiritual Temple, Boston, Mass., the first four Sundays of December. He will answer calls for week evening lectures at accessible points until Dec. 25th, in New England or elsewhere. He is open for engagements for Sundays, East or West, any time after Christmas. Address Boston, Mass.

The Journal commends to the sober and candid attention of those inclined to credulity and to the sectarian spirit, the judicially fair remarks on Materialization and A.R. Wallace, by Hudson Tuttle, on another page. Prof. Wallace is an expert in analyzing the testimony of rocks, trees, plants and animals, and making generalizations therefrom, but when it comes to dealing with human testimony as evidence in support of occult phenomena his training is seriously at fault and

Mrs. O. C. Converse of Waterbury, Conn., is an old lady of 78 who had a hand in the education of two Presidents of the United States -Benjamin Harrison, President-elect, and James A. Garfield.

Munificent Philanthropy.

States bids fair to have the most magnificently endowed institutions of training in the world. The latest enterprise is one which is peculiarly characteristic of this practical age. The following press dispatch from Philadelphia will explain it:

"I. V. Williamson, the aged philanthropist, who has decided to devote \$12,000,000 of his enormous fortune for the establishment of a great industrial school for boys, has com pleted his arrangements, and to-day took the first step in the direction of establishing the school by selecting a board of seven trustees, all of whom are well known business men A meeting between Mr. Williamson and these gentlemen was held to-day and the plans were discussed in detail, but they were not given to the public. The trustees will have entire charge of the plans, as Mr. Williamson's great age would not permit of his ac tive participation in the management of the proposed justitution, which will be known as the "Williamson Free School of Mechani cal Trades." It will be devoted to the education of white boys in the old-fashioned trades. It is not confined to orphan boys, but will be opened to all, with or without parents. Neither is there any restriction as to religion or race. The school is to be located in the City of Philadelphia or the immediate vicinity.

"As to the amount of money with which the institution shall be endowed, it is stated that even Mr. Williamson does not know that himself yet, but it is understood that the fund will eventually be many millions of dollars."

Lawrence Oliphant.

Mr. Lawrence Oliphant was rapidly con- their labors in other fields for income. Such valescing, and had at no time been so seriously ill as the public supposed. It is there- | high-class paper should be appreciated by we learn from Light that his condition is | are many. still one of grave anxiety to his friends. Mrs. Rosamond Owen Oliphant concludes a letter to Light as follows:

"With regard to my husband's malady, the doctors pronounced it beyond the reach of medicine the last of August. Since that time he has taken no drugs. Such help as he has had, therefore, has been magnetic and spiritual. The former (animal magnetism) has been of use, but our dependence lies rather in spiritual than in physical aid. What the result will be none can say; his recovery is as yet far from complete: but of this we are sure, that the one effort should be to hold personal desire in abeyance, and that the perfect Will or and will then be wrought out, unhampered by any selfish inclination."

J. Clegg Wright in Chicago.

Next Sunday afternoon in Kimball Hall, 245 State Street, corner of Jackson, Mr. Wright will begin a series of lectures lasting | spoken reminder: Each individual effort is through the month. The Journal has often | but a part of one Divine Whole, and it matcommended this speaker as one of the ablest | ters not whether individual effort be acon the Spiritualist rostrum. Those interested in Spiritualism, and in psychical matters generally, will be profited by attending regularly upon Mr. Wright's lectures. His subject for the opening lecture is, "Normal and Abnormal Mental States." In the evening he will speak upon "Man, Magnetism and Spirit." Remember the afternoon lecture begins at 3 o'clock, and the evening meeting will be open promptly at 7:45 o'clock.

We do not claim we have in Spiritualism a science as yet, but we do affirm a synthesis of facts presenting the basis for a science the culmination of which may be a religion or not according to the insight and disposi tion of the recipient mind.

Dr. A. W. Lozier of New York is about issu ing a work which is in memoriam of Dr-Clemence S. Lozier, who passed to spirit life in April as previously announced. The book is to be ready for the Grand Bazaar of the Alumni Association of the Medical College and Hospital for Women, Commencing December 3rd and continuing one week at Masonic Temple 23rd Street, corner of 6th Avenue, New York The Bazaar is for the purpose of endowing a Hospital Pavilion as a memorial to the late founder of the Institution, Dr. Clemence S. Lozier. The life work of Dr. Lozier is interesting to all humanity, and will stand as a fitting monument to this noble, whole-souled Woman and physician.

Some years ago a book by Mrs. Leonowens, "The English coverness at the Siamese Court," had wide reading in this country, and the lectures of the accomplished and large-souled authoress were heard with deep interest by thoughtful people. One of the most tender and touching descriptions ever given of such a scene was her narration of the last earthly hours of the Buddhist high priest, as she sat among the priests in the temple and was filled with reverence by the sweet calm of the aged saint. Years ago it was published in our columns. Now it appears that her good work has borne fruit. The present king of Siam was a child in his father's palace, and one of the royal children under the care of this woman as governess and teacher. Bound by his coronation vow to support the Buddhist faith, he is friendly to the American missionaries and hospitable | way accident in New York Saturday, but was | ANWAY! to religious freedom and inquiry. After he was crowned he did away the slavish old oriental custom of prostration in his royal presence, and for the first time his nobles and attendants stand erect before the king. He has brought the kingdom into the Postal union with other lands, issued postage

stamps, coined money stamped with his own profile instead of the, elephant and umbrella Within the next decade or two the United | of old coinage, opened telegraphs and encouraged schools, and is breaking the barriers which have kept the slow life of his old kingdom from the quickening tides of our larger thought. To the influence of one true woman much of this can be traced.

Light, our very able London contemporary, | into a bath tub. is to be congratulated in that it has taken a step forward by securing new and commodious quarters. It now has suitable accom-London, W. C., which it occupies in connection with the Spiritualist Alliance. Americans visiting London and interested in Spiritualism may be assured of a hearty welcome at the office of the Light, where they will find a comfortable reading room, with the JOURNAL and all the current literature on the subject at their disposal. The JOURNAL infers from the comments in Light that | Now run through daily, over the GREAT ROCK IS-America is not the only country where people like, and do not hesitate to enjoy, all opportunities for listening to lectures, discussions, and expositions of the phenomena of Spiritualism, provided it costs them nothing. Speaking of the meetings of the Alliance. Light says, "While those interested in Spiritualism have shown no unwillingness to attend our meetings, they have not thought it incumbent upon them to join our Society." That is the Oxford way of politely telling tired of their unprofitable company where favors are all on one side, and that they must either do the manly thing and help to and Canada, where time tables, folders, etc., can be share the expenses, or stay away. We, on this side of the water, put things a bit plainer, though quite likely no more forcibly or effectively. All the editorial and counting-room work of Light is done without We had somehow been led to think that | remuneration, and by men who depend upon laborious and persistent effort to sustain a fore with surprise and profound regret that | wealthy | I glish Spiritualists of whom there

> It would surprise our subscribers, were they to know how widely the Journal is utilized by preachers, lecturers and newspapers. The other day fourteen cases were pointed out by a friend, none of them over two months old, where the exact language of sentences and even whole paragraphs from the Journal's editorials had been appropriated by preachers and lecturers without accrediting their source; and of newspapers with editorials in which the "assimilation" of the Journal's utterances was plainly apparent. Daily papers frequently take a cue from the Journal and utilize, as original, matter taken bodily from its columns. Sometimes when the Journal's spirit of selfabnegation is resting, or its altruistic sentiment is laid up for repairs, a wave of indignant protest agitates its ordinarily placid breast, at these borrowings-withoutcredit; but this agitation is a signal for the approach of a nobler spirit with the gently knowledged of men. To the hand stretched forth to save a life, or guide to safer paths is not due the credit of the act; it belongs to the divine impulse which impelled the hand.

Next Tuesday, the 4th, Mr. and Mrs. J. Fred Alles are to celebrate their crystal wedding at their beautiful home in that lovely locality known far and wide as Riverside, California. Like others who have graduated from the Journal office and set up for themselves, Mr. Alles has made a brilliant and rapid success, and is entitled, jointly with his faithful helpmeet and adviser, to the heartiest congratulations of his hosts of friends, and to all the crystal that the home will hold. May this worthy couple live long to add to the prosperity of their adopted State and to bless those who come in contact with them.

Next week the Chicagoese are to be treated ROBERT to the first course of a series of "University" Lectures." Beginning at 12:15 noon, on Monday, in Hooley's Theater, and at the same hour for five consecutive days, the brilliant and scholarly lecturer, Prof. Thomas Davidson will discourse for forty minutes each day upon the following subjects: Aristotle, Thomas Aquina, Bonaventura, Dante and Savonarola, taking one for each lecture, in their order as given. Tickets for the series five dollars. Prof. Davidson's style is clear direct, simple and fascinating. Every intelligent person can understand him and no one can fail to derive pleasure and subtsantial addition to his knowledge.

General News.

The Judson female seminary, near Marion, Ala., has been burned. -- Diphtheria is prevailing to an alarming extent in the vicinity of Danville, Ill.—George O. Sauer, a Kansas City commission merchant, has failed for \$70,000.—Four colored men were killed recently in a dynamite explosion near Taze-Tenn.—Frank Dodge, a barber at Mor-Tenn., killed himself because of love troubles.—Pleuro pneumonia is devastating the cattle herd in the vicinity of Middletown, N. Y.—The recent cold weather wrought great damage to the apple crop near Belvidere, N. Y.—The Old Guard, eighty five strong, paraded Saturday at New York in honor of evacuation day.—Dr. W. B. Sprindle, charged with assaulting Miss Leana Kelly at Hillsboro, Ill., has been acquitted.—Thomas A. Edison, the inventor, was upset in a runanot seriously injured.—George H. Hampton, city marshal of Lemars, Iowa, was shot and killed by John Gaynor, whom the officer was striving to arrest.—Walter J. Booth. of West Grove, Pa., a popular young business man, has disappeared, leaving \$14,000 in unsecured debts and some forged notes.—Mrs. Mary Waters, a colored woman, was burned to death and her daughter was severely injured

in a fire which destroyed their dwelling at Columbus, O., Saturday.—The body of John Pflom, who murdered Kate O'Melisch near St. Cloud, Minn., recently, has been found in the woods with the throat cut from ear to ear. He is supposed to have committed suicide.-Mrs. Sophia Vanderbilt Moore, eldest grand-daughter of Commodore Vanderbilt, was seriously burned at her home in New York Saturday. Her -kirts caught fire from a match and she saved her life by jumping

A Secret

of good health is found in the regular movements of the bowels and perfect action of the Liver. There modations at No. 2 Duke Street, Adelphi, organs were intended by nature to remove from the system all impurities. If you are constipated, you offer a "standing invitation" to a whole family of diseases and irregularities which will surely be "ac cepted," and you will have guests unwelcome and determined. All these unhappy conditions may be averted by the timely use of Dr. Pierce's Pieasant Purgative Pellets. Powerful for the effectual regulation of the bowels and Liver, establishing a healthy action of the entire wonderful organism with which we are created.

SOLID VESTIBULE TRAINS

LAND ROUTE, between Chicago and Colorado Springs, Denver and Pueblo. Similar FAST VESTI-BULE Express Frains, between Chicago and Council Bluffs (Omaha) and between Chicago and Kansas City and St. Joseph. These trains are equipped with new and elegant Day Coaches, Reclining | Chair Cars, Dining Cars (east of the Missouri River) and Pullman Palace Sleeping Cars, heated throughout by steam and having all the modern improvements. West of Kansas City and St. Joseph, splendid Dining Hotels are located at convenient stations. The completion of the Colorado extension of the ROCK ISLAND system affords the most direct, desirable and ONLY line from Chicago through Kansas and Nebraska to Colorado Springs, Denver and these "sponges" that the Alliance is quite | Pueblo, giving choice of routes to and from Salt Lake City, Portland, Los Angeles, San Francisco and the Pacific Coast.

Tickets via this popular Route are on sale at all railway coupon ticket offices in the United States procured, or address E. A. HOLBROOK, G. T. & P. A.,

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

THE GOLDEN GATE SPECIAL. The Union and Central Pacific roads, and Pullman Company, put on, December 5, a weekly train of Pullman Vestibule Cars to run between Council Bluffs and San Francisco. Steam heat, electric light. separate bath rooms for ladies and gentlemen, barber shop, observation and smoking rooms, and a female attendant for ladies and children make it "The finest train in the World."

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultations. or lectures in the vicinity of Chicago.

Pozzoni's Complexion Powder produces a soft and beautiful skin; it combines every element of beauty and purity.

The December Century will contain three complete stories: "The fried of March," by Julian Hawthorne; "'Minc'-A Plot," by H. S. Edwards, author of "Two Runaways"; "The Rise and Fall of 'The Irish Aigle," which is the first one of the Irish-American stories by George H. Jessop. There will also be a travel sketch by F. Hopkinson Smith, "A White Umbrella in Mexico," with ten illustrations by the author.

No paper in this country ever was sold at the low price at which the Chicago Weekly Times is now offered, viz., 50 cents a year (postage paid). The offer is only open till January 1st. Subscribe now. It is so cheap everybody can buy it.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Among other distinguished endorsements, John Burroughs writes: "I wish it were in the hands of every intelligent reader in America." Rev. Charles Voysey, the noted London preacher says: "I am simply fascinated with the work; its

Bassed to Spirit-Life.

splendid logic and beautiful arrangement." Price, \$1.75. For sale here.

David Sloss of Dearborn, passed away from San Diego California, after a short illness of heart disease, early in the month The funeral was at his home, on Sunday, November 18th, and the burial at Woodmere emetery, Detroit Mr Sloss was an old and well known resident, 64 years of age, of singular bonor in business, greatly beloved and re-pected for his kir dness and purity of life, and his tine attainments. Quiet and unpretending, he had the courage of his convictions and was a Spiritualist—a man of rare worth and excellence, his life beautiful indeed. The spacious house was full of people on a stormy day, and it was my privilege to pay my tribute to his worth.

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Mrs. Humphrey Ward

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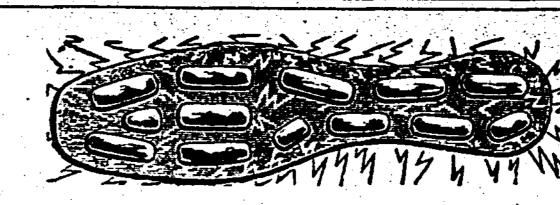


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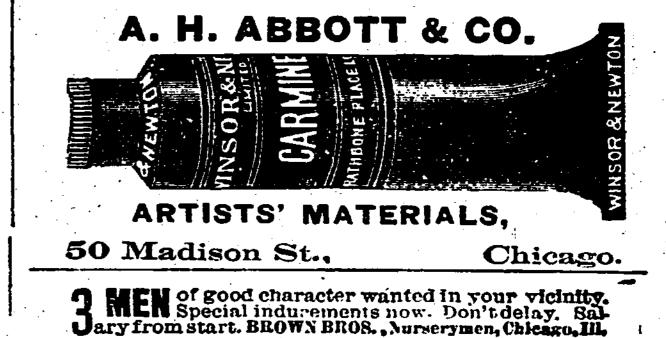
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Voices From the Reople. INFORMATION ON VARIOUS SUBJECTS

Maggie's Big Toe.

Another sensation has crossed the old ocean To cause disappointment, and deal a death blow. The Spiritual Gospel, they say, is the victim To be equelched by the rap of a woman's big toe.

If this is a fact, which I cannot help doubting. Then this revelation is made, I do know, There is more brain, and wisdom, than ever I dreamed of In the general make up of a woman's big toe!

How about the grand lecture we heard in the At old Cassadaga, a few months ago?

Do they want me to think all those teachings from

Were incited by the rap of a woman's big toe? In the fair forest city of Cleveland I wonder, If Rowley and Whitney could any way show How their telegraph messages could be transmitted

The Foxes are cunning, we all will admit it, And Maggie is one of the foxes you know. But who ever heard of their killing their victims By a slight nervous tap of a cunning big toe?

By th' muscular jerk of a woman's big toe!

No! Progress has carried us all too far onward To have us take stock in that cheap little show We don't give a nickel for fictions which treat us To nothing but raps of a woman's big toe. Encourage home circles, friends, work and be

The angels who teach us will make us to know That the beautiful lessons for living and loving Don't come from the rap of a woman's big toe. AARON E. SHARPMACK.

Extract from Hon. A. B. Richmond's Tribute to a Brother Lawyer.

Salem. Ohio.

At the opening of quarter sessions in Meadville, Pean, last week, the proceedings were begun by the introduction of resolutions, and speeches from bench and bar in memory of one of their number lately deceased, Mr. James D. Minniss. Mr. Richmond made an eloquent address full of pathos and expressions of affection, and concluded as follows:

James D. Minniss, our friend and companion is dead!--so it was whispered in tones of sadness among the members of our bar when we met in court the morning after he had passed away, and so read his obituary in our evening paper. But is it true? "If a man die shall he live again?"--has been the wailing plaint of mankind long before and since the words were uttered by the patient philosopher of our own revered tradition, yet under the enlightenment of this Christian century—If a man live snall he die?-is a far more philosophical and comprehensive interrogatory.

For what do we mourn in the loss of our friend and legal brother? It is not alone the absence of his physical form from our midst; it is not the loss of his personal presence, but our grief recognizes only that the moral and intellectual entity known as James D. Minniss has passed away, that his thoughts will no longer be uttered in our midet, that the mental force that constituted his personality will no longer manifest itself to us. Yet who can say that it is dead because of the final disintegration of the elements of the ever changing body? Scientific investigation but re-enforces the hope and faith of the Christian, and gives point to the beautiful words

of Addison: "-This informs me that I shall never die. The soul, secure in her existence, smiles At the drawn dagger, and defies its point; The stars shall fade away the sun himself Grow dim with age, and nature sink in years; But thou shall flourish in immortal youth. Unburt amidst the war of elements. The wreck of matter, and the crush of worlds."

No! no! our friend is not dead, and while we are ignorant of the laws that environ his new existence. who shall attempt to define the limits of its possi-

Rash indeed would be be, who from the standpoint of creeds and dogmas alone, should say: "I know all the secrets beyond the grave, and by faith alone I have solved the mysterious problem of death."

Coextensive with the vastness of time, and the limitless boundaries of the universe, are the secrets beyond the mystic river--and the folly of man is puny efforts of sectatian creeds to reveal them. The countless conditions of the unknown laws of the great future now surround the spirit of our departed brother. The instinctive impulses of the soul tell us that it yet lives; science in its demonstrations of the correlation of force asserts the indestructibility of mental as well as physical force. while psychology proves the continuity of life and evidences its personal identity hereafter.

While our brother is gone from our midst, let us believe that he yet lives; so long as bereaved affection shall drop a tear on the coffin of its dead, or friendship cherish its recollections of the past, so long will the great truth find an affirmative response in every heart, if a man lives, he shall not die!

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal: The second Sunday in the engagement of Miss Jennie B. Hagan with the First Spiritualist Society of this city for the month of November, was one of more than ordinary interest, inasmuch as she discussed the merits and demerits of the Fox-Kane recantation and denunciation. Miss Hagan used the full evening of Sunday, the 11th inst., in an exhaustive rehearsal of Margaret Fox-Kane, as The Child. The Medium, The Fall, and Why. The hall was packed with interested people who gave the speaker their undivided attention for the full hour. Miss Hagan spoke of the childish innocence of the me lium when she was first brought before the public recounting the facts that have passed into history, facts that cannot be denied in Mrs. Kane's life, her child mediumship, as well as that of her more matured life. In referring to her life for the past decade, she had no word of condemnation, but made a plea for all to pity rather than condemn, knowing full well that Spiritualism does not depend upon any one person, but that it is a living principle older than creeds or bibles; also knowing that the death blows hurled at it by its enemies have always proved to have been blessings in disguise. The lecture was replete with good sound argument and statistical facts.

On Tuesday evening, Nov. 13th, the Ladies' Aid connected with the First Spiritualist Society of this in Unity Hall. The supper was served in the banquet hall, and nearly 150 persons discussed the viands at the tables between 61/2 and 8 o'clock P. M., after which an excellent programme was rendered to the delight of all present. The impromptu poem by Miss Hagan, in answer to the question, "How I Faindmy Friends." was one of her very best efforts. ind received a herrty approval. Her recitations be ng of the somewhat comic nature, demonstratedthe facts that she was not confined to the solid platform utterances of an inspirational nature to please an audience; but that she could adapt herself to the necessity of the occasion in recitations as well as in her regular platform work. W. W. CURRIER. Haverhill, Mass.

Schisms.

Darwinism is worrying the Southern Presbyterians no worse than the Andover controversy is dividing the Congregationalists. It is the Andover idea that a soul has a probation after death, while the orthodox church holds that a soul which has never heard of the Christian salvation should be held to human ken, at least, as one unsaved and unsalvable.

President Seelye, of Amherat College, is now cited to appear before the court at Boston to explain why he will not answer certain questions put to him on this subject by a Master in Chancery.

The Andover controversy is of considerable importance in its practical application to foreign missions. If the heatehn have a hope of heaven without missionary work, the need of that costly and hazardous enterprise is opened to question. The church decided against the Andover dogma as the Southern Synod decided. against Dr. Woodrow.

But both schiems seem to widen-Chicago -Herald.

GERALD MASSEY IN BOSTON.

His Lecture on "Man in Search of His Soul"--Future Existence.

An audience of several hundred persons filled

It was useless to send missionaries to tell the adept the gnostic could see through all mystery, he lived by sight. It was the secret of all secrets to be in all respects as the spirits are, through knowledge. It was possible for the gnostic to live and move and have his being in two worlds at once, as Swedenborg did. The gloom of the grave was brightened by this idea. There were cases where native mediums had foreign missionaries, but there was not one instance

the serpent, which the ancients believed to be the | vex. thicker through its center. In looking at an ication indulged in by sorcerers and witches, which had led to a wholesale condemnation of the class by ignorant people who knew no difference between black magic and white. The Egyptian mummy he said. was a symbol of salvation and a savior. The Christian Corpus Christi had been but a transferral of the type. But the Egyptians had no its power to act, and the person becomes "far Christians had no clear understanding of the Egyptian typology. Hence the Christian creed was founded on an ignorant belief. Modern orthodoxy was based on a deluding superstition that was non- | in all persons. Was J. Q. Adams an exception to spiritual, unscientific and utterly false. Its doctors of divinity tried to get at the other world by grave digging: they mumbled something at the tomb about a hope of future resurrection, but it was only a desolate perhaps. Christianity could never be converted into Spiritualism; it could never be spiritualized, for it was of non-spiritual origin. Spiritual ists wanted a complete divorce so that they might range themselves on the side of science. A new kind of gnosticism was one of the crying needs of the time. It should be founded on facts first; faith ment should follow afterward.—Boston Post.

of their renouncing communication with the dead or

denying the genuineness of phenomena.

Clerical Intimidation in Canada.

where it is much more troublesome than in this account for their various degrees of success. The country. The Church in the United States has not | editor of the Huntsville (Ala.) Democrat is one yet gone farther than the mere affirmation that it of the latest to report his success. He states that in has the right to a portion of the public money for 1865 he was troubled with indistinct vision: in 1875 the use of its parochial schools, and probably will be began to practice manipulating his eyes, and never get beyond the affirmation, as any attempt to | since that time he had been able to read fine print carry out the right of taking the public for the ben- | without glasses. Thus far it had been mostly theefit of religious schools would not only be resented ory, but it would be of great use to mankind if we by Protestants but by a considerable number of could fully establish that proper care could pre-Americanized Roman Catholics themselves. In Canada the question has assumed the form of sone, as soon as they noticed any failure in their clerical intimidation in politics. The correspondent of a French Canadian paper having suggested that as directed and would report their success, great it is the duty of the Federal and Provincial Govern- good might be accomplished. ments to devise some better means than now exist to prevent clerical influences in elections, the entire clerical press of Canada has resented the sug- getting up, would be a good time for such treatgestion and declares in accordance with the syllabus | ment. Apply the right hand to the right eye and the that the Church is superior to the State within the left to the left at the same time; press gently the domain which she chooses, to define as her own. As the Icronto Globe puts it: "When therefore she and finger. Then change, and make the same movechooses to assert that the election of A. B. to Parlia- ments up and down on the eyes. The same might never more apparent than when manifested in the ment involves a question of faith or morals she is be done also through the day. Eight or ten minentitled by her divine commission to defeat or re- utes per day would be long enough.—Christian turn him as the case may be by threatening the elec- Union. tors with spiritual penalties." While stoutly contending that no "modern State can afford to recognize its inferiority to the Church or ever allow the Church co-ordinate jurisdiction with itself in secular affairs," the Globe frankly admits that in Quebec a state of things prevails that makes impossible the enforcement of any law against clerical intimidation. Fortunately for Canada this intimidation has no effect outside of Quebec, with its large and ignorant French Catholic population, which is easily controlled by the Jesuits. The influences of modern thought and progress have not affected that province to any considerable extent and probably will not in its present situation. There is a ray of hope, however, even for that middle age section, which still allows its vote to be controlled by a church and the freedom of its institutions to be traversed by wily Jesuits. When Canada comes into the United States the overwhelming influence of its free institutions, popular government, and restraining laws, as well as the ideas of the vast majority of the people, Catholics as well as Protestants, will make it impossible for the authorities of any church to dictate to voters or threaten them with spiritual penalties or penalties of any kind for refusing to obey the church in secular matters.—Chicago Tribune.

The Phiosophical Debating Society.

e Editor of the Religio-Philosophical Journal: I have often made the reflection that none of us know just how far our acts and words affect the general public. We cannot measure the distance to which the aura of our influence may reach. Unknown to ourselves other lives are molded according to a pattern that we have unconsciously carved, and to a certain extent we are, in our own persons undoubtedly responsible for the result. How great, then, is the power of a journal like this one, which deas with those most delicate and subtle themes where the mental touches upon the spiritual, and city, gave one of its fine suppers and entertainments | the mortal reaches out with tremulous fingers towards the unknown possibilities of that future that may or may not mean immortality.

> A number of young people who had been gathered together by the phrenological lectures delivered in him become acquainted with the Religio-Philo-SOPHICAL JOURNAL, determined to form a society for the discussion of subjects to which their minds had become opened for the first time.

JOURNAL from each of the charter members. The better to remind them of the real issues at stake. the infant society was christened the Philosophical Debating Society, and Mr. Wright was established knew he could seldom be with them, yet his lectures | every longing, aspiring soul that appeared from time to time in the JOURNAL were read with interest and became a theme of comment and discussion in the society. To-day the number of members have increased, a hall has been rented and weekly meetings are well attended. Many of the members have become promising speakers and careful students of the deeper themes of natural science. A new field for good has thus sprung up in our midst from the few good seeds

I may in a future letter bring this society again to the notice of the Journal, but this time I only wish to apprise you of the existence of a namesake. and to show you that the new ideas and grand thoughts that fill the pages of the JOURNAL do not fall by the wayside unheeded and forgotten, but spring up as good seed should in the byways and unexpected places, bearing fruit and good grain for the final harvest. ALICE C. MALTBY, M. D.

Cincinnati, O.

How Can We Preserve the Eyesight?

It is a well-known fact that John Quincy Adams

never us d eyeglasses, although he lived to be some eighty years of age. He attributed his preservation Berkeley Hall with the purpose of listening to the of his sight to the manner in which he treated his first of the two Sunday lectures by Mr. verald eyes. He tells us that he was accustomed to manip-Massey, the English poet, given under the auspices | ulate his eyes by pressing them gently between his of the First Independent Club. His theme was thumb and finger from the corner of the eye to-"Man in Search of His Soul," a large portion of his | ward the the center, both eyes at the same time. He lecture being a review of ancient Spiritualism, with | believed that this preserved the sight. But it does its relation to the religion of the early races of the not follow that his belief was right. It may have world. The tomb, he said, had ever been the sym- | been only post hoc, propter hoc. I knew a man of bol of reproduction for another life, not of procre- seventy-six, who was a great reader of newspapers, ation for this. The dead were buried with the idea and he never used glasses, and you would only of being reproduced. Eyes used to be inscribed on smile at his explanation of how he preserved his tombs as a symbol of the lamp of life to the body sight. Some old people retain, during life, their and the emblem of repetition or reproduction. The normal power of vision. John Quincy Adams behair and skin were similarly regarded as symbols. lieved, and so did the physicians of his day, that Even the prehistoric races realized that there was a with advancing years the eye became less convex in door on the other side of the grave. But they did front, and that this was caused by the decrease of the not reach this realization through obtaining a con- aqueous humor in the anterior chamber—that is, the cept of immortality; they were not metaphysicians. space between the iris and the comea in front: Nor did it come to them, as Herbert Spencer believes, his manipulations prevented the decrease of the water through beholding a second self in dreams, nor in the front chamber, and thus the eye retained through a fancied recollection of a previous existits convexity and sight remained the same. tence, but rather by a personal observation of objec- Had these asseried facts been true, the deduction tive phenomena. Gnostics, the speaker continued, might have been true; but, unfortunately, the most live always by knowledge, holding to the text,—"By careful investigations have failed to prove that the his family that he had had a vision, and that he was means of wisdom I shall attain immortality," Yet eyeballs do change in convexity with advancing to live but two years. The story was related over this knowledge, or gnosis, does not mean modern | years. We must, then, look for the cause in some knowledge, as that term is generally accepted, but other field. The posterior two-thirds of the eye is how to become spirits, how to enter the spirit world, made up of the vitreous humor, which is a clear, which was the end of all knowledge. This was the | transparent substance of little firmer consistency mystery of regeneration which St. Paul talked about. | than jelly. It is enveloped in a delicate capsule called the hyaloid membrane, which grows thicker in esoteric Buddhism that he must live by faith, for | in front and is continuous with the suspensory ligament. It is hollowed out on the front, leaving a | had been dead, one fifteen and one three years, I space shaped like a saucer.

In this space we find the crystalline lens, which is double convex, like two saucers put together with their bottoms out. It is held in place by the suspensory ligament. There is also a circular muscle surrounding the lens called the ciliary muscle. been converted to Christianity through the efforts of | This muscle is attached to the suspensory ligament and the hyaloid membrance in such a manner that when the muscle contracts it tightens up the membrane around the vitreous humor, and this permits Mr. Masses next dwelt upon the magic power of | the lens, through its elasticity, to become more conrevealer of the unseen world, and the habit of intox- object at a distance, or when the eyes are at rest, the ciliary muscle does not act; but when one wishes to look at a object near by, this muscle contracts, the lens becomes more convex, and we have distinct vision. This is known as the power of accommodation. It is accomplished by this one muscle. As years increase, this muscle gradually loses belief in a corporeal resurrection, and the early sighted." He has to hold his book further from him to read as well as formerly. This loss of functional l power in the ciliary muscle generally begins to show itself at forty-five, but it does not take place I this rule? I know not. But it may be that his treatment of the eyes was wiser than he knew. For it is now a well-known fact that distinct vision depends on the perfect action of the ciliary muscle, and it is just as well-known that the lost power of a muscle is often restored by manipulation and kneading the muscle with the hands, aided by electricity. If then this practice will restore lost power to a muscle, how much easier is it to retain the muscular tonicity by proper manipulations and treat-

There are good reasons most certainly, to believe that the treatment adopted by Mr. Adams was wise. Quite a numb r of persons bave tried this method, with different degrees of success. It may be that The question of the political power of the Roman | the care and regularity and thoroughness with Catholic Church has been raised again in Canada, which different persons followed his method may serve the sight. If a large number of careful pervision, should at once commence to treat their eyes

I would suggest that after going to bed and before going to sleep, and also in the morning before corners of the eyes together between the thumb

The Respective Denials of Peter, Galiteo, and the Fox Girls.

- the Editor of the Religio-Philosophical Journalcommunications from departed spirits?

nesses truth can be established, surely Spiritualism | thought, had cut a tendon or the disease might have | though not by the hyenas. stands as firmly as the Rock of Ages, and has doubt- affected it so, and the finger had turned blue, lessly been from time immemorial a part of the | withered to half of its natural size, and was sensieconomy of nature, hence in full accord with tive to cold, and a little touch would send a pain the development of the race, and is no more depend- streaking up her arm. ant upon the "rape" than gravitation is due to the falling of Newton's apple. True, the Fox Sisters | heard of my sister-in-law nor her sore finger, but this electric spark from the laboratory of nature, through her sympathy with me came in sympathy as being directed by intelligent invisible forces with my sister-in-law's sore finger. I had a sister while doubtlessly they, with others, have ever had but a faint conception of the invisible battery, hence gether. We went to my sister's from the train, and their denial or the admission of the source of these | had been there not more than twenty minutes when phenomens, or of their intelligent operations and a woman came in to see my sister and said somebeneficent purposes can no more destroy these es- | thing was the matter with her; she had been think

dim the glery of the morning dawn. Master and with oaths and curses declared he "never knew the man," no one to our knowledge ever intimated that his denial was entitled to belief, or that it impaired the mission of Jesus. The same may be said of Galileo, who under bitter persecution and heart-rending tortures, denied the truth of his astronomical discoveries; yet declared, "Though I

recant, the world still move:." Need we then wonder that the two Fox Sisters. while drifting upon the dark ebbing tide of misfortune, without ballast or rudder, should at last in their desperation have bartered their birthright for a mess of pottage to the capacious harbor of the Popish priesthood, who had already robbed one of them of woman's greatest of all jewels? Yet this can this city by Mr. J. Clegg Wright, and had through no more retard the onward march of the glorious truths of Spiritualism than did Galileo's recantation destroy the solar system, or that Peter's denial ever impaired the lovely precepts of Jesus. all truths are co-eternal, this heaven revealed truth The small band were in earnest and among their of Spiritualism will rise superior to all its persecusorrow-stricken millions, and open up a life beyond that will annihilate all doubt, sweeten every bitter cup, and dry the tears of sorrow with knowledge of immortality, of which faith and hope are but the as a sort of literary standard-bearer. While they dim shadows of the ineffable fruition that awaits

Paterson, N. J. WARREN SUMNER BARLOW.

Passed to Spirit Life.

Brother J. D. Jones, of Columbiana, Ohio, passed to spirit life on Friday the 26th day of October. His death was unexpected indeed, and caused sown during this last year, now so swiftly drawing a most severe attack of hernia on Monday evening the 22nd, which baffled the physican's skill. Ser- tial than closing the eyes. vices were conducted by the Masonic Fraternity, at his home on Sunday the 28th. He was an honored member of that lodge. Bro. Jones was a man of sterling integrity, honest and faithful in all his walks of life. None knew him but to love him. He leaves a kind and noble wife, a son and two loving daughfarewell for his heavenly home.

Alliance, Ohio.

WONDERFUL MANIFESTATIONS. A Boy Cluirvoyant Just Before He Died.

A Man While Lying on a Sick Bed Follows some Thieves - Sympathetic Pains.

to the Editor of the Religio-Philosophical Journa-A boy about thirteen years old, the son of Mr. S. of Pontiac, Mich., died about seven years ago. A few days before he died he said to those about him: "The Free Press building in Detroit is on fire.] see it burning."

This was five hours before a fire broke out in that building. The hour was accurately ascertained at the time. The day before he died he said: "Pa, I see a hearse right there in the angle of the | answering " Inquirer" as follows: "An election bet house where the wing joins the upright, and I see | is the same as a gambling debt, and cannot be colour friends in the parlors weeping. O Pa, am I lected by law."

When the funeral took place it happened to be a rainy day, and the hearse was backed up in that very place by chance, or to shelter it from the rain, second. perhaps. He saw his own funeral and the Free Press building fire five hours before it took place. AN EXTRAORDINARY VISION. My grandfather died in 1857. Two years before

that event, word was sent to various members of and over among, by, perhaps, forty of his children and grandchildren, for there were that many of them, and they all remember it to this day. I heard my grandmother tell it as follows: "It was the month of February grandfather went to the barn to fodder his stock, just before dark. When he came in he said he had seen Elsa and Mary, two daughters who house at twelve o'clock that night, for they had something to tell him. My grandmother said: 'You will not dare to go, will you?" 'Why not?' he asked, came back he stated that the two daughters were be begun. there; that the old deserted log house was warm, and lighter than day. The girls, as he called them, if they were but sixteen years old. He said they talked and interchanged ideas, and he was very happy. They said he would live two years and then die. They said they were happy in their world. Then conversation took place concerning a certain mysterious murder which had never been unravelled, and of which my grandfather would not tell all he had beard; but we all have a horror when we think of it, for it was not far away and implicated a relative. When grandfather returned he was wet with sweat, as if he had been dipped in water, but was otherwise as usual. The last of February, two years after the vision, my mother, the oldest daughter. came to stay with me. I had a young babe, and she could not leave me but was anxious about her father, from whom she had received word, saying he was sick. She intended to go and see him as soon as she could leave me

"My mother was in bed with me, and it was daylight, and she was talking to me when she stopped suddenly, and then said: 'There stands my father at the toot of the bed, and he is laughing. Don't vcu see him?' I did not see him, although I tried to. We afterward learned that he had died during the night. I heard my uncle George say that if lacked two days of being two years from the time of the vision when grandfather died." While.visiting my brother in Livingston Co., Mich., I learned from him and his wife the following cir-

sick with typhoid, and live, and was wandering in his mind as is the case with such patients. One night he related to the watchers that he saw two men driving in a buggy, and that they meant to go to a town ten miles away and break open a safe, and he was determined to go with them. He said. "Now they are at it." calling the names of the firm whose safe was at- of a woman. She went out shopping the other day, tacked. He told how far they had proceeded with the ! and noticed that a young man was dogging her steps. safe, and then gave it up; then he named two other | Finally he made an attempt to grab her purse. Mrs. places where they broke into stores. He then said | Anderson laid down her bundle, rolled up her they were coming to his house, and again that they had changed their minds and had gone to his | mauling that he will remember for some time. niece's house and a brothen-in-law's house, each three miles away. He followed them for hours but it proved to be true relation, for the named them, and the safe partly broken and abandoned. Rrother J. says he now remembers his experience vividly. It seemed to him that he ran by the side of the buggy without effort, fast or slow, as the buggy went; that the men were strangers to him, but he should know them he ever saw them. What appeared to be a wild fancy was a literal fact. All this night's experience seemed to him to be in the brightest of light. I was living in Clinton Co., Mich., when this

happened: My sister-in-law came from Iowa on a visit to see me and other relatives who lived in Lansing twenty miles away from my town, St. ience, and generally unknown to each other, have | was alraid to touch it for a sharp pain went from | west is very great. corroborated the genuineness of these manifesta- | there to her elbow, and she wanted to keep her nomena. which have been pronounced by millions | time. She keep looking at it, but could see nothing | ble death a few days ago. He was caught under an of sensible, discriminating parties (under test con- | that should make it feel so. Well, she described ex- | overturned hyena's cage and held a prisoner, with ditions, often in the home circle), to be intelligent | actly the state and sensations of my sister-in-law's | the savage beasts within reach of him until a fellow-If from the multitudes of unimpeachable wit- a year before. The doctor who lanced it, she the cage to its place. Alton was badly injured,

The lady whom we visited had never seen or living in Lansing, so we planned to visit at L. to-

tablished truths, than can the death of a glow worm | ing of my sister all the afternoon, and so had come to tell her what a strange feeling she had in her While the apostle Peter denied his Lord and finger, and held the same out, and described just as nearly as two persons would, my sister-in-law's finger and its distressing sensations. We had not time to show or tell my sister anything of the sore figger, but the case was so like the St. John's woman's we laughed immoderately, and then compared notes. Mrs. C., my sister's friend, was a sensitive person and had nursed my sister and was much attached to her. Both ladies were relieved of the sore finger as suddenly as it came, and soon, too, after finding out its origin. K. E. ALEXANDER. Birmingham, Mich.

Swearing and Affirming.

Judge Barrett the other day decided that a man cannot be made to swear if he chooses to affirm, and that in the latter case he can neither be required to lift up his hand nor be questioned as to his religious belief. "Indeed." he says, "every interrogation upon the subject of the relator's belief in the existence of a Deity was an impertinence to which no citizen, in | of Macon: An old negro man who works in the first acts was the forwarding of subscriptions to the ; tions and yet gladden the hearts of earth's doubting, the absence of any suspicion of his truthfulness, should be subjected." The sensible decision was rendered in a case in which the election inspectors had refused to register a voter because he would not raise his hand or submit to an inquisition as to | voted for him, an' I glad he's 'lected. He sells brick his religious belief.

The law is clearly as Judge Barrett has interpreted it, but this does not seem to be generally | elected Fresident. known. This custom of holding the Bible when being sworn or kissing it afterward, and the practice of holding up the hand when affirming are so old and so universal that they are commonly supposed to be required by law. But such is not the case.

The law allows every person to make either oath or affirmation. In neither case is any formality required other than speaking the words. Touching he generally speaks, but which he often transpothe Bible or uplifting the hands is no more essen-Any person who prefers to affirm is free to do so

without giving any reasons for his preference. To Barrett says, impertinence.--N. Y. Herald.

Bread baked from basswood sawdust and corn "Indian bread," but some of the eaters afterward complained that their hunger had not been satisfied. less than £10.7

Notes and Extracts on Miscellaneous Subjects.

The Smyrna fig is being extensively planted in Southern California. A fruit grower of Pomona, Cal., realized over \$1,-

800 on two acres of prunes. The Seattle Post-Intelligencer has a pleasant little item about a party of seven who went out on a one-day's hunt and returned with a hundred wild

General Boulanger's daughter had rather popular wedding, as 20,000 persons were gathered in and around the church where the ceremonies

Almost every daily paper in the West is now

There are on earth 1,000,000,000 inhabitants. Of these 33,033,033 die every year, 91,854 every day, 3,730 every hour and 60 every minute, or one every The canal four miles long through the Isthmus of

Corinth, in Greece, is just approaching completion.

History tells us that the work was begun under Emperor Nero over 1,700 years ago. The Pennsylvania Central Railroad trains kill 100 Jersey City people a year and don't work very hard at that. The average settlement is \$2,000 each.

which is called a very liberal figure. The public debt of France is now over \$8,000,000,-000, and taxation is so high that everybody is growling and finding fault. The government must have another billion for the army, however.

Under the laws of Canada if you are renting a house and it burns down you are holden to the think, and they told him to come down to the old | owner for its full value. If it is blown down by the wind or carried away by a freshet he must pay you full damages.

Before the end of this week Iowa will show the saying he would not fail for anything. At eleven he | first yard of cotton cloth ever manufactured within arose, made a good fire and then went to the ap- | the state. The machinery of the new cotton mill at pointed place. He was gone two hours. When he | Des Moines is nearly all in place and operations will

An Orlando, Fla., man has a couple of tame sandhill cranes which he finds more serviceable than looked wonderfully beautiful to him, young, too, as watch-dogs in warning him against tramps or burglars. The cranes utter a shrill note at the appearance of any stranger.

The Waterville (W. T.) Empire tells of a singular phenomenon near there. A dull rumbling sound is heard under the earth, varied by occasional explosions like heavy cannonading. None of the old set-

tlers have any theory as to its cause. The smallest steam engine ever made has just been completed, after two years of labor, for the Paris exbibition. It is composed of 180 pieces of metal, is a shade under three-fifths of an inch in height, and weighs less than one-ninth of an ounce. A watch-

l maker made it. Speaking of Alaska in a recent lecture in Washington, Prof. J. W. Chickering said that the great obstacle to enjoying a summer there is the vast number of large and blood-thirsty mosquitoes. Dogs are killed by them, and men preserve their lives only by covering their faces with thick cloths and wearing

William H. White, of Seattle, W. T., went to bed with \$22 in his pocketbook. He woke up three or four times during the night, examined the money, and found it all right. In the morning what was his surprise to find all his wealth gone and the sides of his pocket book bulging out with a piece

People near Bickleton, W. T., felt a sensation recently which reminded them of an earthquake. When they found out afterward that a piece of ground near there a quarter of a mile long and twenty feet wide had been raised four or five feet they were more fully convinced than ever that an earthquake had taken place.

Mrs. Anderson, of Portland, Ore., is the right kind sleeves, doubled her fists, and gave the fellow a

Here is a paragraph from the Portland Oregonian: It makes one feel content with his lot in life after in what seemed to be a sick man's dream, reading of horrible snowstorms in other parts of the country to take a stroll around Portland and see next day every place had been visited, as he the gardens gay with roses, geraniums, dahlies fuchsias, chrysanthemums of all colors, white, gold purple, bronze, marigolds, and many other flowers, A French physician, Dr. Gautier, has fallen a martyr to his zeal in investigating the subject of infection by tuberculosis germs. While pulverizing pulmonary discharges for the purpose of

making experiments he became himself infected. and died early last month. Dr. Gautier treated the wound which Boulanger received in his quel with At a cost of \$3,000,000 or more a deep water ship channel has been completed in the St. Lawrence Though the Fox Sisters in the late interpretation John. She came in about noon. That evening she River to Montreal. The work on it has been in pro-

of spirit rappings have, in their weakness and imbe- accompanied me to see a friend. The lady where gress for several years. The river bottom and the cility, denied their spiritual source, what can this | we visited said she had begun some little time be- | character of the stream are such that the .channel denial avail when hundreds of other mediums all fore we came to feel a strange, bad feeling in her can be kept clear at moderate expense. Its imporover the civilized world, during many years' exper- forefinger on the hand, inside the first joint. She tance to the commerce of Montreal and the North-George Alton, employed at Barnum's winter quartions by similar and often far more remarkable phe- other hand on guard to protect it nearly all the ters at Bridgeport, Conn., narrowly escaped a horri-

finger. She had had a "whitlow" on that forefinger | workman arrived and, with two elephants, lifted "All I know about it." said the purser of the

Umbria, "is that when I got out there I saw the stern of a ship drifting away to starboard, while away to port was a ship without any stern driiting out of sight, with a lot of wildly excited men with the "raps" may have been the first to interpret | she was a good healing medium, and, perhaps, | selves all over what remained of her deck. It was running and gesticulating and humping thema very serious thing, and yet it was laughable, too." A Portland groom got a decidedly novel reception on returning from his wedding trip. He was received with outstretched hands by a vast army of creditors, including the clergyman who tied the knot. The young man gave a check to a chum to pay all the expenses of the marriage, but the chum, instead of putting the money to its intended use, went off

and had a "good time" with it.

John Banvard, who entertained and instructed the last generation with panoramas, is living in humble circumstances in Watertown, D. T. It is said that General Fremont vouches for the truth of Banvard's claim that he originated the idea of a canal around Island No. 10. by which the capitulation of that rebel stronghold was compelled and the Upper Mississippi wrested from the Confederates.

Dr. Center, of Jacksonville, Fla., has a wonderful beanstalk that approaches the fabled one of Jack, of the nursery tale. The seed came from Japan. Planted in Florida sand, without fertilization, it has grown about forty feet in height with a lateral spread of twenty-five feet or more. The stem is six inches round and two and one-half through. The flower is bright purple, as large almost as a paney. There are half a bushel of beans upon this one wonderstalk.

The Anniston Hot Blast tells this on Wiley Harris vards of the United States Rolling Stock Company cast his ballot on Tuesday for the Harrison electors. Being told. on yesterday, that he was undoubtedly elected, he replied: "Yas, sur, he's a good man. and doors 'round here on Glen Addie street." The fellow actually thought that J. Wiley Harris was

A curious paper by an English organist upon "Melody in Speech," asserts that a cow moos in a perfect fifth and octave or tenth; a dog barks in a fifth or fourth; a donkey brays in a perfect octave; a borse neighs in a descent on the chromatic scale Each person has his fundamental key in which ses in sympathy with other voices, or when he is

An enterprising editor of a magazine the other day asked Mr. Swinburne to send bim a contribution question him as to his religious belief is, as Judge not exceeding sixteen lines. In his answer the outraged poet combined business and dignity. "I fear," said be, "I could hardly undertake to supply verse to order in point of length or otherwise. In any case, ters, and a host of friends to mourn his untimely starch passed muster in a Boston restaurant as I should certainly not think it worth while to let a magazine have the fruits of anything of mine for

Nellie Dale.

So you never hee'rd of Nellie Dale? B'gosh that's She used to teach the districk school down here at Devil's Range; She just can't walk around at all—not even with a She hain't got any feet you see. What! born that way? Not much!

You'd like to hear her story, hey? Well, this is how 'Twas along some time in March, I think, when everything was froze, When a bitin' blizzard came along an' drifted the snow about An' caught poor Nellie an' all the kids just afore the school let out.

Well, the school house wasn't blizzard-proof, ef it was put up to stay, An' the nearest place was a farm house, a half a mile away But Nellie was grit-yer bet she was-an' she didn't set down an' cry,

For she knew they hed to reach that house, or she an' the kids 'ud die. So she bundled 'em all up good an' warm, in the quickest kind o' style,

An' made 'em all take hold o' hands, an' line up Then she started down the prairie road, an' she had 'em all in tow. Fracin' 'ein up with words o' cheer, an' steerin' 'em

But it wasn't the easiest sort o' work; the kids 'ud An' Nellie 'ud have to hustle back an' kinder give An' the wind was awful bitin' cold, an' at times it As the poor Nellie an' all the rest'ud have to give up the ghost.

But she was just the grittiest girl I ever run acrosst, An' she plowed along till she reached the house, an' nary a kid was lost. Not a single one was even nipped, tho' how they escaped God knows, But Nellie, poor girl, she caught it hard; both of her

legs were froze. Well, it run along a couple of days afore a doctor An' he saw in a minute there wan't much hope, an' things looked mighty glum; But he took the only chance there was, and that wan't very bright— He amputated both her feet—an' Nellie come out all

We done the best we could for her, an' we done it quick, you bet— We got her a pair of wooden feet, but she has'nt tried 'em yet. But if ever for such an act of grit a just reward is Yer bet yer life there's a better pair awaitin' her in

> Harry S. Chester, Elkhart, Ind. A Revivat in Philadelphia.

To the Editor of the Religio-Philosophical Journal

At this time when Spiritualists everywhere are chagrined and disgusted by the exposure--not of Spiritualistic phenomena, but of some weak and besotted instruments--the advent of Mrs. Ada Foye. the wonderful medium from San Francisco, is a veritable Godsend to the East in general, and the societies of this city in particular. On the first Sunday of November, the large hall of the First Society was filled by a large, earnest and enthusiastic audience; on the second Sunday hundreds had to be denied admittance for lack of standing room. The tests were marked and convincing of spirit identity and return, as well as correct in every detail. If this gifted medium was capable of being in many places at once, she might be able to satisfy the demands of investigators, and even as it is she is able to do much in that direction. It would seem that the Fox fiasco is really defeating its own ends by stimulating the curiosity of the otherwise indifferent who come to Mrs. Foye, listen and are convinced. L. R. C.

Honey-moon.

"Say, Perkins, old boy, why don't we see you at the club any more? Has your mother-in-law shut down on you"? "No, Brown; the fact of the matter is, my home is so happy now that there is no inducament for me to leave it. You look incredulous, but it's a positive fact. You see, my wife used to suffer so much from functional derangements common to her sex, that her spirits and her temper were greatly affected. It was not her fault, of course, but it made home unpleasant all the same. But now, since she has begun to take Dr. Pierce's Favorite Prescription, she has been so well and so happy that we are having our honey-moon all over

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on the immortality of the soul and the future life.

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The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.60, postpaid.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

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The Voices by Warren, Sumner Barlow is a book of poems that has had a wonderful cale and the demand is now greater than ever before. The price has been reduced to \$1.00 and is cheap at that. A new edition also of Orthodox Hash has been issued, and with this popular author's well known poem. If Then and When is being called for by all readers that have not now got a copy. These pampblets are 10 cents each and well worth the time spent in perusal. Immortality Inherent in Nature is a poem of which the high scope and purpose may be judged by the title. Its author was moved by high spiritual convictions in writing it. His picture given in this elegant little volume, by a costly steel-plate portrait, preserves the fine personal appearance of Mr. Barlow. Price, 60 cents. For sale at this office.

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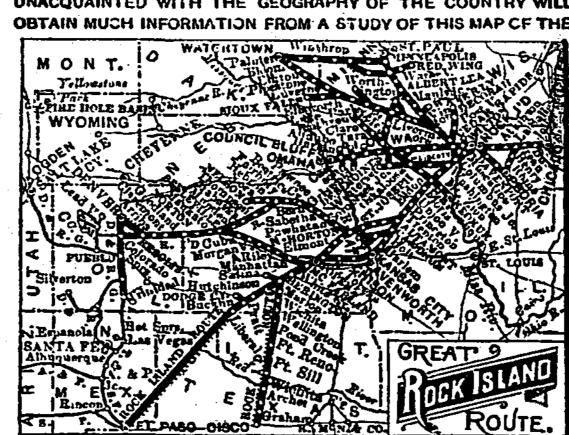


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description of the luteresting contents of this book can be given: it must be read before its importance can be re The work is a large 8vo of 428 pages, printed from large type on fine heavy, super calendered paper and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low Price, \$2.00, Gilt top, 2.25, postage free to Journal subscribers, to all others, 17 cents

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WEAKENED CONDITION OF THE NERVOUS SYSTEM

In Marked symptoms are that the victim their words in the morning and appropriate the improvement of the market symptoms are that the victim their words in the morning and appropriate the strength of the nearth of the system, and exerting the nearth of the system, and exerting the nearth of the system of the system of the nearth of the nearth of the nearth of the system. its peculiar and beneficial action on the sutire nervous system, increasing the flow of nervous fluid, allaying all irritability and restoring to beach and partially destroyed nerves caused by the long and excessive use of a obacco. It is the Only Positive Curs for the Tobacco Habit ever formulated and successfully prescribed at possesses medicinal virtues as a Nerve Tonic and Natural Stimulant not to be found

in any other remedy. It has absolutely no depressing influence, but produces healthful and refreshing sicep and leaves no injurious results behind. Thousands Have Voluntarily Written Us, Testifying to the Great Merits of COTCBAC; We Publish Several; Read Them, for They Are a Truthful Reproduction, Word for Word, of the Originals: A Wonderful Medicine. I have u edyour Universal Pills, and would recom-

M. W. JORY, MANUFACTURER OF Wagons, Carriages, Buggies and Sleighs, HOBART, Ind , May 24, 1888. Universal Remedy Co., LaFayette, Ind. Gentlemen:—I received yours of 23d yesterday. In reply will say, I intended to write you a few days ago, thanking you for being public benefactors. I have been a constant chewer of lobacco thirty-three years; when I saw your ad. I thought it another of those catch-penny articles we so often see in n. wspapers. I suffered so much from indigestion and nervousness, caused and helicare from the excessive use of the dirty caused, as I believe, from the excessive use of the dirty weed called tobacco, that I decided to send for a box of the Notobac. I received it May 6, 1888, and took it according to directions; now I nave no desire for tobacco, and permit me to say to all persons who have contracted the bad habit of chewing tobacco, if they make up their minds to stop they can do so by obtaining your Notobac medicine. Previous to my taking your medicine my appetite was poor; now I can eat any thing without any bad effect. Yours respectfully.

M. W. JORY.

Permanently Cured. Penville, Jay Co., Ind., April 20, 1888. The Universal Remedy Co., LaFayette, Ind.

Gentlemen:—After using tobacco forty years I am permanently cured of the habit by the use of Notobac.

When I first saw the ad. I had little faith in its effecting cure, but after I used a box I felt the effects, and I used a jother, with the above result. It is now about four months, and I have no more desire for tob cco

EDITORIAL ROOMS LAFAYETTE DAILY JOURNAL, Lafayette, Ind., March 6, 1888 Universal Remedy Co. Universal Remedy Co.

Gentlemen:—For six years prior to January 30, 1888, I was an inveterate smoker. On that date I gave up my cigar for Notobac. The effect was surprising and almost magical. Whenever I felt a desire to smoke I would place one of those tablets in my mouth and the desire would banish instantly. I continued this method until the contents of two boxes of Notobac were used. I have no desire to smoke now, and do not use this won-derful remedy. Notobac has done me an immensity of good, and I consider it one of the greatest productions and blessings ever presented the public. Yours truly, CHAS. A. SMITH, City Editor LaFayette Journal.

Notobac Did Just What You Claim-One-half a Box Cured Me, and I Gave a Portion of the Balance to a Friend of Mine, and He Is Cured Also. LYELL, Hickman Co., Tenn., Aug. 1, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen:—I take pleasure in writing a few lines to say that your Notobac did just what you claimed for it. I only used one-half box and it entirely cured me, and I gave the balance of the box to a friend of mine, who had been useing tobacco for ten years, and he used about half and reported himself entirely cured. I still have a small portion of the box, which I will preserve as a memento. Yours truly,

T. J. BRADY.

Cured of the Tobacco Habit, and My General Health Has Been Greatly Improved. Donnelsville, Clark Co., O. Universal Remedy Co., LaFayette, Ind. Gentlemen:—I take pleasure in advising you that I have used Notobac with the best result. It has not only my health. I also think your pills, the "Universal," the best I have ever taken.

8. B. KINGORE. the best I have ever taken.

Chewed and Smoked for Fifty Years—Notobac Cured Me and Greatly Improved My Health. Cured Me and Greatly Improved My Health.

East Charleston, Tioga Co., Pa.
Universal Remedy Co., LaFayette, Ind.

Gentlemen:—Your Notobac will do just exactly what it is ecommended. It has entirely relieved me of the tobacco habit that I have been afflicted with for the past six months. Since I quit the use of tobacco with the assistance of your antidote, I have greatly improved in health, and am feeling better than I have for many years.

Giddings, Tex., March 7, 1887.

Gentlemen:—I received a box of your Notobac a few weeks ago and commenced to use it according to directions, and I am glad to inform you that it completely destroyed the desire for tobacco. I have been a slave to the cigarette habit for over five years. I found that it was injuring my health and tried a hundred times to break myself, but failed until I used one box of your Notobac and it cured me. Wishing you the great success you deserve, I am yours truly, JNO. M. RINICK. many years.

mend them as the best I have ever taken. Yours truly, DENTON GEROW. Used Tobacco Forty-five Years-The Desire Com-

Would Not Be Back in the Habit Again for Hundreds of Dollars. SILON SPRINGS, Ark., Aug. 16, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen.-Some three months ago I ordered two boxes of your Notobac, which I at once u ed. and since that time have not used tobacco in any shape or form, nor have I any desire for it. Previous to that time I have used tobacco for about forty-five years to excess. and would say that I would not be back in the habit o and would say that I would not be back in the nabit of using tobacco again and not know of yo r cure for hundreds of dollars. I am now sixty-six years of age, and during the past twenty years have tried every antique? I have heard of. I also think Notobac an excellent constitutional treatment. Enclosed please find \$5.00, for which you can send me by mail one-half dozen boxes, as I wish to give them away to some of my friends. Yours truly,

Notobac in My Case Was Almost Miraculous—I Would Advise All Who Want to Be Cured of the Tobacco Habit to Try It. Oregon. Ill., July 27, 1887. Universal Remedy Co, LaFayette, Ind. Gentlemen:-It is with great pleasure that I write to you concerning the use your Notobac, and I wish to four months, and I have no more desire for tob cco
than if I had never used it, and I am now prepared to
say there is no case but what I think Notobac will cure,
and I consider it one of the greatest discoveries of the
age.

E. D. PIERCE.

desired to use tobacco in any form. I do not intend to
ever use it again. The desire for tobacco, and its unpleasant effects upon the nervous system, has been en-tirely destroyed. I recommend it to one and all who are slaves to the tobacco habit. Notobac surpassed my most sanguine expectations, in fact, its action in my case was almost miraculous, and I would say to one and all, who are addicted to the tobacco habit and want to be cured-try it. Yours truly, AMOS SAILSBURY.

> One Box Notobac Cured Me of the Habit of Many Years' Standing. EGYPT. Monroe Co., N. Y. Universal Remedy Co., LaFayette, Ind. Gentlemen:—Enclosed please find \$1.'0 for which please send one box of Notobac for a friend of mine. One box of your Notobac cured me of the tobacco habit One box or your notion. Yours truly, of many years' standing. Yours truly, J. O. J.EOPOLD.

One and a Half Boxes Notobac Cured Me of the To-bacco Habit of Ten Years' Standing—I Also Have Two Friends Who Used Notobac Upon My Recom-PLEASANT VALLEY, Tex., July 27, 1887.
Universal Remedy Co., LaFayette, Ind.
Gentlemen:—I write to you concerning your cure for the tobacco habit, and would say that I was addicted to the use of the terrible weed, and noticing your advertisement I thought I would try it and ordered a box, not expecting to reap any benefit. I thought it would be like all the other remedies I had heretofore tried, a humbug. I had used tobacco for ten years an I made many ineffectual attempts to quit the habit, but could not do it until I used your Notobac. One and one-half boxes cured me and now, after six months, I am able to say that the desire for tobacco was entirely destroyed within ten days after I commenced the use of Notobac, and I have never had the least desire for it since.

I have two friends who, upon my recommendation, ordered Notobac, and they have been cured. They say they have no desire for tobacco at all. Very truly, your mendation and They Are Cured.

Cigarette Habit Cured. GIDDINGS, Tex., March 7, 1887.

The only medicine in the world that will effectually destroy the appetite for Tobacco and eliminate the poisonous effect of the nicotine from the system. FRICE, \$1 a Box, or 3 Boxes for \$3.50. Three boxes guaranteed to cure when used according to the simple directions. For sale by druggists generally or sent by mail, prepaid, upon receipt of price, stamps or postal note. Address THE UNIVERSAL REMEDY CO., Box G. La Fayette, Indiana.

Continued from First Page

"The very finger of the Almighty seems to have written the proofs of this truth on human history. No one can gainsay it. It is decisive, for it is this: There has never been a scientific theory framed from the use of scriptural texts, wholly or partially, which ously from the South; we were in great dan-cellor in the lobby of the House. has been made to stand. Such attempts have ger of foundering upon the rocks. The crew finding his plan of the universe in the Jew- if the danger was really so great; at the ish tabernacle, to Increase Mather sending same time comforted me, and told me we lobby, Mr. Williams at once exclaimed this mastodon's bones to England as the remains | should all come safely to land. He himself | place is as distinctly in my mind as any | without solicitation he roused up and said: of giants mentioned in scripture; from Bel- was so cheerful and happy during the dan- room in my house (he had never visited Loncentre of the universe, because such an idea | When he saw that I was still anxious, he told 'vitiates the whole scriptural plan of salva- me that the storm would be over in two fired, and where Mr. Percival fell when shot. tion.' to a recent writer declaring that an | hours. I was scarcely able to listen to this; 1 evolution theory cannot be true, because St. took it for granted, that this was something Paul says that 'all flesh is not the same no one could know beforehand. Hence I

These then are some of the beacons of ex- | was wont to do in similar circumstances. perience which we conceive indicate the our present civilization. Doubtless there the weather. Scarcely had I been there two are many others of them, but only the chief | minutes, when the storm subsided, the wind ones have been pointed out, as chosen from | changed to the south-west, and we were the principal activities which engage the minds of men and which are the prevailing | what he had said to me, and was much affectfactors to our progress, as science and relig- ed by it. I went down into the cabin, and inion, and such other activities as law and medicine.

COINCIDENCES.

The series of coincidents now being recorded in the Religio-Philosophical Journal doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names of witnesses or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincident may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one more of them may address Mr. Woodhead-not forgetting in each and every case to enclose a stamp for reply—who will aid so far as possible to obtain the ame.—EDITOR JOURNAL].

Conversing recently with a gentleman in regard to the action of one mind on others, and the ability of one person to control the if one person possessing a strong will and some mesmeric power, would play cards continuously with three others, he would in time be able to so control their thoughts and actions, as to cause them to manipulate their cards and play just as he should "will" them to play. Of course he must not let them, or any one else know his purpose, or would cause them to assert their wills and thus counteract the effect of his purpose.

I was not aware that this had ever been done, and spoke of it merely as a possible experiment. Within ten days I received a letter from a gentleman saying that he had been experimenting with an euchre party. Some artists who were decorating a church in the town he lived in, not finding the boarding house an inviting resort had come to his room; while they were playing it occurred to him to try and see if he could cause any of them to play as he willed; he reports:

I believe that in playing euchre thee ther night. I made one man make hearts the trump when he had but two in his hand, by sitting there and willing him to do it; later found I could do it. I refrained as it led to their ruin, for that game, each time, and that didn't seem honest. Try it some time. I wonder I never thought of it before.

road, between Chicago and Elgin, it was found necessary to purchase a piece of property that had been for some time the homestead of an old citizen of Elgin, to which he was much attached, and after selling to the railroad company he arranged to continue | land, says that the following was often reto occupy the upper part of the dwelling, lated by those who knew the parties conafter the lower part had been remodeled and used as a depot. Shortly afterward his daughter residing in Chicago, dreamed that her father was alone in the building, saw two | few men were drinking at a late hour; when men enter, and attack him. She was not one of the party said, he would engage to aware that he was sleeping alone in the ride his horse to Blackmere and back again building, but afterward learned that at this | in a certain time, for a sum of money which time he was. The dream impressed her so he named; and that he would bring with forcibly that she wrote her father the first him sufficient proof of his having been there. thing the next morning, telling him of her | Blackmere is a large pool of water, at the dream, and saying that if he was alone, to be | top of Monidge hill, which some think sure and use extra precaution against burg- is without bottom, and is about three miles lars. He received the letter that afternoon, from Leek. His proposal was agreed to and and recalling the request on retiring to his | mounting his horse he set off with all speed room that night, after he had turned the key | When he came near the place, he heard a in the lock, he slipped a piece of wire into it. | woman cry out, apparently in very great dis-After getting into bed, it occurred to him | tress. It directly struck him that some one that this would not be much security, as the | was trying to drown the woman. He immewire might be easily pushed out of the key | diately shouted as though addressing some from the outside; so he arose and hung his companions: "Here he is! here he is! I have boot on the wire, then laid down and went | him." On which he saw some one leave the to sleep. Sometime afterward he was woman, and run for his life, and soon found awakened into semi-consciousness by a low his conjecture true, for a man was indeed scratching noise; but after listening a mo- trying to drown the woman in the pool. ment, concluded it was a rat, and again Giving her his top coat, he told her to get up went to sleep only to be soon awakened by behind him, and hold fast, for he was riding one of the railroad men calling to him, from on a wager and must be back at Leek in such outside the building, asking him to get up, a time. He reached the inn within the time, the man saying that he had seen two men | delivered the woman to the landlady, giving prowling about; had not seen them go away orders for her to be dressed immediately; and believed they were in the building. On turned to his companions, related the cir rising and opening his door he saw two men | cumstance, and presented the woman as a disappear down the stairway, out into the proof that he had been at Blackmere. darkness. On examination he found that they had tried to open the door, and then had commenced to saw the door around the

In the Life of Count Zinzendorf, by Spangenberg, it is related that the Count believed that he enjoyed intimate and heart-felt in- | disproven. tercourse with his Savior, and that whenever he was placed in any dangerous or critical situation, his Savior generally let him know how it would terminate. Ridicule or deny the Count's theory as much as we may, yet the record of his life shows that the Count had plenty of evidence during his life to establish the truth of it, so far as he was con cerued. Others might call it superstition, but to him the evidence was clear, conclusiv and convincing.

Captain Garrison, of the "James," with whom the Count sailed from New York to England in January, 1843, reports:

On the 14th of February, when were near flesh,' the result has always been the same." | made myself ready for death, by prayer as I

> soon out of all danger. I then remembered formed him that the storm was over, and we were out of danger. He then requested us to return thanks with him to God, who had delivered us, which we accordingly did. Being very desirous of knowing how the Count | Presbyterian Theological Seminary led off: could determine the precise time when the storm would subside. I questioned him about

it. He replied that the Savior had let him know that the storm would be over in two hours. It was something new and strange to me, but I believed what he told me for had seen and heard so much of him on this voyage, it was clear to me that he was a faithful servant of Jesus Christ.'

On another occasion the Count arrived a Amsterdam with David Nitschman, one of night, both occupying the same room. "About three o'clock in the morning Nitschman suddenly awoke, as if some one had shaken him violently. He sprang out of bed, and found the candle near the Count's bed had burnt out, and the table on which it stood, together with his pocket-handkerchief, and bed-clothes on fire, he was much terrified, but retained his presence of mind, and extinguished the fire so quickly and care- | group. fully, that the Count was not disturbed, but knew nothing of what had happened."

Germany and Switzerland, he visited Count | says: action of others, I stated that I believed that | Von Gersdorf, at Leichman. The two friends | He is a survival from the age of intoler- leges of the Institute. The annual membercontinued conversing until near midnight, when on arranging to retire, be felt impelled to continue his journey; feeling assured that it was his Savior's will, he ordered his carriage, took leave of his friend, and set off without suffering anything to detain him. Scarcely had he left the place, when the ceiling of the room, in which he was to have slept, suddenly gave way, and fell down on the place where the bed stood.

The Count's exhibition of indignation in the following instance is not, therefore, much to be wondered at. While residing at Dresden in 1723, he was invited by a gentleman to dine with him. He went, though ignorant what kind of company he was to meet. While seated at the table, discoursing on various subjects, one of the company went so far as to blaspheme the name of Christ and his doctrine. was a dagger to the heart of the Count, who. | will hold..... apprehensive that more such expressions would follow, arose from the table, horrified, and withdrew, saying he was no use in such company. He went home so inwardly made another do the same thing. As I grieved, that he prayed, that if there was no hope of the repentance of the man, that the Lord would make an example of him to de- | rick Johnson talk about brimstone and ter others from acting in a similar manner. Before the year expired, the man while using A few years ago, in locating a new rail- similar language, at the same table, was struck with paralysis, so as to be unable ever to utter another word.

> J. Beaumont of Leek, Staffordshire, Engcerned, and was fully believed in as a fact. One night, at a public house in Leek, a

> In the article on dreams, in Penny Cyclopedia—published in 1838—is given a number. of interesting coincidences. From them we select the following, which has often been quoted, and do not think the facts have been

WELL AUTHENTICATED AND REMARKABLE

COINCIDENCE. On the night of the 11th of May, 1812, Mr. Williams of Scorrior house near Redruth sie had dreamed that he was in the lobby of evening of Nov. 6th, after five weeks of painthe House of Cmomons and saw a man shoot ful illness. He bore it with unsurpassed with a pistol Mr. Percival, the Chancellor of | meekness and bravery. He directed and ad-Exchecquer. His wife said it was only a vised us with regard to everything about his dream and recommended him to go to sleep | business, giving us all at last his parting | knows the facts. Faithfully yours, again. He did so, but shortly after again blessing. A few days before he passed away awoke and said he had a second time dream- he said: ed the same dream. The next day he went! "I wish you to write to Col. Bundy for me,

to Falmouth when he related his dream to and give him my love, and say I sympathize. the Scilly Islands, the wind blew tempestu- saw a man called Bellingham shoot the Chan- after.

> of Commons. Immediately on entering the correctly where Bellingham stood when he

Sunday Newspapers.

Chicago ministers of the various orthodox When the two hours elapsed, he told me to sects have in the Sunday newspaper a perendanger shoals on either hand of the track of go up on deck and look at the appearance of nial subject for anathema. The futility of higher life, leaving all the infirmities of the their fight does not lessen their activity, but hightens their animosity. About every month the subject is brought into the ministers meetings, but so far no paper has lost a sinl gle subscriber from among church members and is not likely to. The daily Chicago Mail has this to say of the last Presbyterian attack in which Dr. Herrick Johnson of the

> Publishers of Sunday newspapers do not have any pleas to make. They print Sunday newspapers simply because people will buy and read them, and because this is a country of free thought and free religion. Neither Dr. Herrick Johnson nor any other man is recognized as having a right so say whether or not newspapers shall be read on Sunday. The opinion of one who believes that it is is quite as valuable as that of one holding the Moravian brethren. They retired at mid- | the contrary view, and neither party has the right to force, or attempt to force, the adop tion of his own practices upon the other. one hundred and sixty-three pieces. The zeal of narrow men too often leads them into presumption.

It would be a poor newspaper in which could not be found much more adapted to the the proceedings of yesterday's meeting, when the Sunday journals were attacked. The lowly Nazarene had no such ways as have

The Chicago Tribune of last week, Friday in reply to Herrick Johnson and his brother Ten years before this, traveling through | preachers. Speaking of Johnson this laborer |

> ance and persecution. He was meant for a punisher of heretics and witches. He would have made the ideal Torquemada of a Protestant Inquisition. We do not allow of such religious exercises nowadays, and so he makes up for it by presenting from the pulpit the harshest and sternest features of his bitter creed. The lake of fire, the worm that gnaws forever, the unending ages of eternal suffering are the themes of his sermons. I do not like to hear such things and I know other workingmen do not. So I can understand why the reverend doctor has few hearers Sunday—which he calls the "Sabbath" but which is not.....

> Let me suggest to my clerical friends that some searching of hearts might lead them to the conclusion that they, and not the Sunday papers, are to blame for empty pews Sunday. No church was ever large enough to hold those who thronged to hear the Rev. Henry Ward Beecher. He feared no Sunday paper rivalry.....Prof. Swing fills the Central Music Hall to overflowing. Dr. Thomas has all the hearers his big auditorium

Men who labor for a living are not fond, as a general thing, of going to crthodex churches. Large numbers of them are ag nostics here as they are across the ocean When they are told that they are probably predestined to go to sheel anyhow they do not see why they should waste what time they have on earth in going to hear the Rev. Hersulphur and predestined damnation. They think that clergymen do not like the workingmen. They think the poor man has no show in the fashionable church. The two classes are not sympathetic as a rule. --I never knew of a man kept from going to

church by the Sunday papers. If there was any preacher who had anything to tell him that he thought worth hearing he went and heard it. . Workingmen have sense enough however, to be able to tell streams of fresh and running waters from mudpuddles, and hence keep away from the dry and unprofitable shepherds who give the same old crusts year in and year out. I know, however, of the Sunday papers keeping multitudes of men from the saloons Sunday. In that missionary field they beat the preachers ten to one. I have known hundreds, perhaps thousands, of my fellow workmen who, if they had not the varied and entertaining reading of these much abusedSunday papers, would have spent their Sundays, or "Sabbaths," as some wrongly call them, on the streets or in the drinking places. What Dr. Johnson calls the "Puritan Sabbath" they will not submit to. They will neither stay at home with closed blinds, reading Baxter's "Call to the Unconverted" or other devotional books; nor will they go to a Herrick Johnson church where the wrath rather than the love of God is taught. They want recreation, amusement

-innocent amusement, if possible, but amusement as well as recreation. The paper gives them a harmless, useful, and instructive one, and keeps them from vice and liquor, while some ministers, if they had their way, would drive them crazy with their dogmatic bugaboos.

Why do not the preachers understand that what they call the "Puritan Sabbath" has gone forever and car never be restored in this country? It has gone with the grim and iron men who made it. We must have Cromwell, and Mather, and Knox once more it we are to have their Sunday "Sabbath." Their descendants cannot recreate it.

A Spiritualist's Last Hours.

The following was a personal letter to the editor and not intended for publication, but we desire to share it with our readers

all his friends that he met. Two days after | heart and soul with him, in his noble ena gentleman arrived there from London and deavor to elevate humanity by giving to the reported that he was in the House of Com- | world a pure Spiritualism, and I trust he may mons on the night of the 11th of May and be amply rewarded, both here and here-

This was his last message. A few evenings About six weeks after this dream, Mr. Wil- before he passed out a Roman Catholic only subjected their authors to derision, and were in great terror, and I myself was liams had occasion to go to London on busi- priest, who as a friend had visited him, used Christianity to suspicion. From Cosmas afraid. The Count, perceiving this, asked me ness and was taken by a friend to the House every effort to induce him to join the Catholic Church, but failed. The next night, as several friends were sitting around the bed. "I shall not change my religion now in larmin declaring that the sun cannot be the ger, that I could not help wondering at it. don before in his life). He then pointed out the hour of my death, as I have lived so will I die. I believe in one God. I believe in Jesus Christ as a great spiritual leader and teacher, but .not in blood atonement as the church teaches. I believe in the progression of the soul after death. I am not afraid to die, for I have lived an honest life and done the best I could under the conditions and surroundings. I hope to pass to a better and a

> flesh behind me." We have lived in this same house for over twenty years, and we miss him going out and coming in, and mourn him greatly, but not as those who know not the truth of our beautiful soul-sustaining hope. We had much to comfort us in our great sorrow, for our earth friends stood by us day and night during those long sad weeks, and for ten days after, while God and his angels gave us spiritual strength such as few know of in our hour of trial. At the funeral the attending minister spoke beautifully and appropriately of the Spirit-world and of our retaining our individuality over there, of being ourselves as much there as here.

SERENA MILNER. New Orleans, La.

Upon the walls of the handsome building of the Chicago Art Institute there is now not wrong to read newspapers on the Sabbath | hung a remarkable collection of paintings representative of Dutch art in the sixteenth and seventeenth centuries, and comprising first view the collection is disappointing, and only a close study will induce a more favorable impression. The exhibit is the private development of a broad Christian spirit than | collection of Mr. L. R. Ehrich; loaned to the institute through the exertions of its president. Mr. C. L. Hutchinson. These paintsome of his alleged followers. In fact, he lings are of more especial interest to artists rather frowned upon the holier-than-thou and connoisseurs than to the general public; but are well worth careful study, and should be viewed in daylight, if possible, as they continued to sleep quietly; and, on awaking, contained an able letter from a working man show to better advantage than by gaslight. This is a good time to remind our Chicago readers that they can hardly spend money to a greater profit than by securing the priviship fee is \$10 which insures the member and his or her family and non-resident friends, free access at all times to all exhibitions. On Saturdays and Sundays the rooms of the Institute are thrown open for the free admission of the public. Saturdays from 9 to 5. Sundays from 1 to 5.

All Soul's Monthly is the name of a magazine published monthly from October to June as the organ of R. Heber Newton's Church. Each number contains one of Dr. Newton's able discourses, which may be read with profit by all. The November number contains a sermon on "Robert Elsmere" and treats of the "truth of the book." The December number will continue the subject and treat of "the errors of the book." Single copies of the magazine, 5 cents. Annual subscription 50 cents. Address S. M. Crandall. 716 Seventh Avenue, New York City. Although Dr. Newton is rector of an Episcopal Church, he stands for the most complete intellectual freedom, and declares this may and should prevail within the Episcopalian

The crude materialist and the bigoted Christian unite in asserting a priori, the impossibility of spirit phenomena. It matters not to these blatant opponents that they are acting in concert across an impassable gulf. as they vainly strive to join hands against the spiritual hypothesis. With Spiritualism vanquished, the materialist could enjoy his of information and interesting data,"—Evangelical Messen-"one world at a time" and the Christian would rest content in the joyous reflection that most of his fellow-men will be in everlasting torment.

The most successful and universally popular place of resort last week was the Fat Stock Show, which filled the big exhibition building, and was not true to name but included a fine display of blooded horses, cattle and sheep, and was enlivened by spirited contests for prizes for the best saddle and carriage horses, as well as for the most expert horsewomen. By some freak, it was the fashion, too, to visit it, and the crush was simply terrific from first to last.

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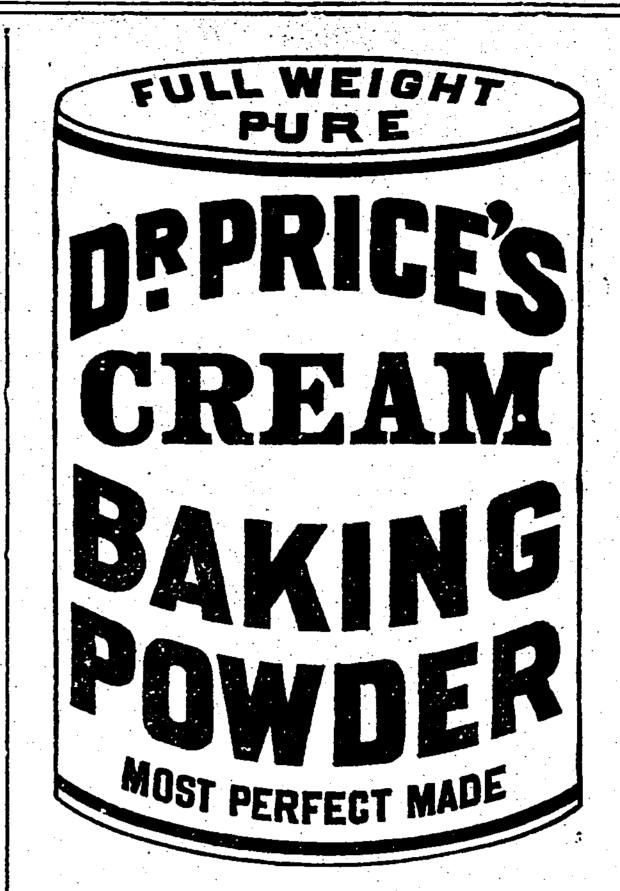
The December installment of the Lincoln History in The Century is entitled "First Plans for Emancipation." It will contain much heretofore unpublished material regarding Mr. Lincoln's ideas upon this subject—among the rest the earliest draft of his famous proclamation, which, in the President's own hand-writing, is now in the possession of the authors of the Life.

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