

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

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Beaders of the JOURNAL are especially requested to iona in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting inclsents 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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as the thin cloak to the most highhanded attack ever made on the liberties of a free people. That this may be fully understood the article of amendment is here given:

SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof. SEC. 2. Each State in this Union shall establish

and maintain a system of free public schools adequate for the education of all children living thereo, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremoniais, or observances, be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and in substatice, the United States shall guaranty to every State, and to the United States, the support and maintenance of such a system of free public schools as is herein provided.

SEC. 4. That Congress shall enforce this article by legislation when necessary.

At first giance a most innocent innovation, for the purpose of reducing illiteracy, which is most to be feared in a republic, but read out of the country and relegates them to the more carefully, the hand of the priest is devil! more clearly discernible than that of the teacher. In order to cover the craft of its cunning, it makes the amendment a tissue of contradictions. First, it says no state Edwards, after defining the term Atheist as the same .- EDITOR JOURNAL]. shall make or maintain any law respecting [including Deists, Jews, Seventh-day Baptista. an establishment of religion, and then it declares that "Each State in this Union" the orthodox sects, said: "What are the shall establish schools in which "Morality | rights of the Atheists? I would toierate them and the principles of the Christian religion' shall be taught, and "Congress shall enforce this article by legislation when necessary." becomes a law, what will be the inevitable result? "Morality" as used in the proposed | dangerous man," law is only a phrase, without other meaning than as a part of religion. When the schools are established, the Christian religion must | age in which we live. Is it possible for a be tanght in them directly and openly, as | leading divine to stand before an intelligent reading and spelling. The fanatics who are pushing this measure will see to it that the full intent of the law is complied with. Tuen will arise the question: What is the Christian religion? Is it Congregationalism? Methodism? Episcopalianism? Univer- bound to respect; they are all Atheists, salism? Which one of the thousard diverse | dangerous, and to the clerated as conspirators. sects is the right one? Who shall decide the conflicting claims? Congress is the designated power; but congress has not the ability to decide such question, and at best could only call a delegation of priests from all denominations to agree on some common ing out of hell that I would not tolerate as tenete, which would please all sects, and thus by a theocratic conncil frame a national creed, which it would force on the States. It | creed shall not defits any of the institutions is one of the most shrewd features of this amendment, that it takes religion out of the hands of the States, and after devising a scheme whereby a national religion may be framed, it closes by making it the duty of congress to enforce the law. The national creed would be the national religion and the Bible the text book. Religious tests would be established. No one not a church mem-ber could gain a position as teacher, and the first qualification for office would be church leadership. That the animus of this proposed article, is not mistaken, that its far reaching effects are not overstated, one has but to read what the Protestant Jesuits have to say of it themselves. They show poor diplomacy in thus of the true church." unmasking themselves before the victory is ! won, but the prospect is so glorious they can not restrain themselves.

the iron rule of superstition and the Protest- The question of religious freedom, or the in- should meet his eyes, would gladly let us ant Jesuits are to be the rulers of this nation! There is to be no tolerance of opposing forms

of faith. Rev. Gault, secretary, says: "Our remedy for all these malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that ages not conform to it.'

THE INFIDEL MAY GO TO THE DEVIL! Rev. Graham, vice-president, in an address said.

"If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild desolate land and in the name of the devil and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas, and then if they can stand it, stay there till they die." The Reverend Priest should understand that this Government was founded by infidels, and its grand Constitution excluded the word Christian. It gave all men equal rights. Freedom to all, and the right of power to none. If any one is to move out, it should be those narrow bigots who are not at ease unless forcing others to their views. The infidel has no desire to found such a state. The experiment has been tried by the Christian Churches, built, as they all are, on the devil rather than God. Christianity at its highest! instead of attempting by moral influences to convert the infidels, orders them

RIGHTS OF THE INFIDEL.

tolerant blasting rule of the priest is before this nation, and its decision demanded With the perfect organization of the church, Young Men's Christian Associations, Woman's Christian Temperance Unions, and National reform clubo, congress will be besieged with petitions, addresses, and clamorous demands. Never was there greater need of organized liberalism than at the present hour.

COINCIDENCES.

The series of coincidents being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will 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 Raudolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names witnesses of 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 be 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 or

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 owihle to' obtain

Lendon, reported the following in the Athe-

nacum for May 14, 1887. This led to quite a series of letters forming an interesting and

valuable chapter on the subject of coinci-

A friend of mine sent me the following in-

scription, copied from a tombstone in the

Cloister church at Dobberan, in Mecklenberg.

Justead of translating it into English my-

George Massdonald's charming novel, "David

"There's a grave stane, a verra auld ane-

hop auld I canna weel mak' out, though I

gaed ends erraud to Aberdeen to see't-an'

the name upo' that gravestane is Martin El-

ginbrodde But ye 'se hae't as I read it.

Whether there is or ever was such a tomb-

stone at Aberdeen we need not inquire. The

Here lie I, Martin Elginbrodde:

As I wad do, were I Lord God.

Hae mercy o' my soul, Lord God,

Aud ye were Martin Elginbrodde."

dences, which are here reproduced.

Hier ligget Ahlke Ahlke Pott,

Bewahr mi leeve Herre Gott,

Wenn du warst Ahlke Pott,

iginbrod," published in 1863.

Und ick war leeve Herre Got

It is written in low German:

As ik di wull bewahren,

Professor Max Muller, of King's College,

know.

In the Athenaeum for May 28th, 1887, we find the following:

PAU, May 21st, 1887. Being abroad, I have only just seen the very interesting letter of Prof. Max Muller in the Athenacum of May 14th on "Coincidences." Perhaps you will allow me to supply another coincidence which seems to me of much the same character as his.

Many years ago I was told the story of an American backwoodsman, who, coming face to face with a "Grizzly," put up a prayer, if prayer it might be called—that "Providence need not help him, as long as providence did not help the bar." The story was supposed to be essentially illustrative of the "Wild West," its cool courage, self-reliance, and irrever ence. Yet not long afterwards I came on the historical fact, that a general in one of Frederick the Grear's wars, riding out in front of his troops before a battle, offered up what was, in substance, precisely the same prayer. The other day, again, in Al-phonse Daudet's "Etudes et Paysages," I found told with inimitable grace and wit the story of the muscular Tourangeais cure, who, going on his donkey to carry the Holy Sacrament to a dying man, and finding himself obliged to fight an insolent carter, who refused to make way for him and his sacred. burden, reverently placed "Le bou Dieu" under the May flowers in the hedge, and before administering a sound thrashing to the scoffer exclaimed, "Mon Dien, ne sovez ni pour,

Celebrate? Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE .- Curious Phenomenon. The Hermetist on 'The Signs of the Times." Terror Preaching. Miscellaneous Advertisements.

EIGHTH PAGE,-Continued Article. Two Strange Episedes. Miscellaneous Advertisen onts.

For the Religio-Philosophical Journal. THE TIGER STEP OF THEOCRATIC DESPOTISM.

HUDSON TUTTLE.

The people of this country are sleeping over a volcano, and do not know it. There is a determined effort now being put forth under the guise of temperance, education, and Sunday observance, by the combined churches, to change the government of this nation by combining Church and State. The secular press, so swift to publish news, is silent over this great iniquity. The stealthy hand of the Jesuit has seemingly bribed the vigilance of writers and publishers. The opening of the ball was made last May, by the introduction of a bill in the United States Senate, for the purpose of establishing a National Sanday Law. It was a sounder of public opinion, and as applicable only to those, like the army and navy and public offices controlled by the National government. It was presumed it would pass without comment. This proposed law is a curious specimen of priestly composition:

"Be it enacted, etc., That no person or corporation or their ageni, servant or employe of any person or corporation, shall perform any secular work, labor or business to the disturbance of others, works of necessity, charity, mercy and homanity excepted; nor shall any person engaged in any play, game or amusement or recreation to the distarb. ance of others on the first day of the week commonly known as the Lord's day, or during any part thereof, in any Territory, District, vessel or place subject to the exclusive jurisdiction of the United States, nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this section."

Then, in the 5th section it provides that work on Sanday being unlawful, to vay for it is unlawful, and whenever such payment is made, "whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same." The informer is not only prosecutor, but receives the entire sum for his reward! Is the State to pay the costs of prosecution? What constitutes "disturbance of others"? If this bill become law, then driving for pleasure, walk in the fields or any amosement or recreation would be a disturbance of the strict Sunday observances, and would meet with dire punishment. Nothing would be allowable but attendance on church.

The Blair amendment followed this Sunday Law, as its complete expression. It is the fruitage of the efforts of an organization, or the combination of several organizations, to enforce religion by the power of the State. The organization most prominently before the public, and most blatant in its demands, is the self-styled National Reform Association, which has for its object making this nation an acknowledged Christian nation with God in its constitution. Its vagaries were at first ridicaled by the press, and its members styled cranks, but the "reformers"

THEY WILL BULLDOZE CONGRESS.

John Alexander, one of the leaders of the movement. who has given \$500 a year only. will give \$500 a year until the law is enacted, says:

"Let us begin without delay the circulation of petitions, and let an opportunity be may clutch the throat of civilization and given to all parts of the country to make up a stamp in the dust the liberty of conscience. roll of petitions so great that it will require a | and freedom within the limits of morality. procession of wheelbarrows to trundle the mighty mass into the presence of the repreentatives of the nation in the Houses of joined with the Schlay law observance, longress." Then he desires a mass convention of its ment, and all a branches are working assentatives of the nation in the Houses of Congress.'

friends at Washington when the bill comes siduously he that direction, up for discussion, "to accompany with its influence the petitions, and take such other action as may be deemed best to aronse the nation to a-genuine enthusiasm in behalf of our National Christianity."

The Christian Statesman is jubilant over the prospect. It eavs the watchwords have hibits instruction in the dogmas of any been for twenty-five years, "Christianity, the Religion of the Nation, and 'The Bible, the text book of our Common Christianity and in all the Schools;' and now these ideas are actually pending before the Senate of

Before the National Reform Convention, New York, Feb. 26th, 1873, Rev. Jonathan and all who doubt or are not in unison with as I would a poor lunatic, for in my view, his mind is scarcely sound. So long as he does not rave; so long as 1.- is not dangerous I Imagine for the time that this amendment would tolerate him. I would tolerate him as I would a conspirator. The Atheist is a

> Hearing such words carries one back to the middle ages, and creates doubt as to the andience in this 19th century and atter such words of blasting shame? The Atheist, that

is the Agnostic, Spiritualist, Jew, Seventhday Baptist, the Unitarian and the Universalist have no rights the orthodox church is If they "do not rave," that is speak and write their ideas, they are to be "tolerated"; but if they do "raye," they must be treated. like lunatics and conspiratoral "Tolarate Atheism," continues Bev. Edward; "there is noth soon. The Atheist may live, as I said, but God helping us, the tain! of his destructive of this fair land"!

JOIN HANDS WITH CATHOLICS. 4

The Roman Catholie Church is the strongest religious element in the United States today, and has held aloof from this movement but it now sees in if an opening wedge, b which the solidarity of our school system may be broken; at any rate it will bring a change and that church has always reaped advantage by conflict.

Pope Leo thus commands his American ubjects:

with them?

"All Catholies should de ail in their power to cause the constitution of the Status and legislation to be modeled on the principles

4 THEOGRACY.

The depth of this villainy has not been

To this the Christian Statesman responded leader of free companies at the time of the Whenever they the Untholicsh are willing Maid of Orleaus; the prayer was: to co-operate in resisting the progress of po

"Sire Dieu, jete prie de faire pour La Hire ce que La Hire ferait pour toi', si tu étais litical atheism, we will gladly join banda capitaine et si La Hire était Dieu."

But this is not all. 3000 years ago the same, Why not? The protostant Josulets are doing just what the Society of Jesus has been l the ancient poets of India. We read in the doing since its establishment. Promoting Big-Veda," VIII, 44, 23: a scheme by which red handow Theornay

"If I, O Agni, wert thou, and thon wert I then thy wishes should be fulfilled." vill, 14, 1:-"If I, Indra, were like thee, the only lord of wealth, he who praises me THE PROBIDITION MOVENENT ANOTHER PHASE

should not lack cows.' . The Prohibition movement is inseparably VIII, 19, 25:-"If Agni, thou wert a mortal and I were an immortal, I should not abancon thee to malediction or to wretchedness;

distressed.' vii, 32, 18:-"If I were lord of as much as thou, I should support the sacred bard, I

should not abandom him in misery." fathemed Analyze closely, and the amoud Seeing how natural this sentiment seems ment shows more than is apparent on the to have been with the Vedic poets, I venture surface: It has been most sufficilly drawn to translate another passage in the Rig-Veda for the purpose of decention. While it pro-38, 5, which has been misinterpreted by both native and European scholars, in the

sect, it enforces instruction in "the princi-ples of the Unristian religion." The profess-of purpose of the "Reformers," is to place God at the head of this government; that is to make it a theorisey. "Laste never was, should your praises be unwelcome, like a deer the United States in the form of a joint res- nor can there ever be a pare theocracy, it pasture grass, nor should be go in the

persisted in their purpose, and as they had the sympathies of the Protestant Churches enlisted, they soon became to these churches what the Jesuits are to the Catholic. Insid-iously, unscrupulously, with the soft stealtby tiger step of crafty bigotry they have labored. tiger step of craity olgotry they have labored. The means our Christian they have perish, we must maintain purpose would surely bring defeat, hence they have waited their opportunity, until in the brance on our Constitution: the Blair Educational Amendment, they found means to weight the measure with the measur their pet scheme. Aside from all other con-siderations of this amendment, is the dam-nable ear-mark of bigotry, which is using it The conscience of men is to be subjected to

ni contre; c'est tout ceque je vous demande." The very prayer of the German general and the American backwoodsman. FLORENCE GAUTIER.

In the Athenaeum for June 11th, 1887, are three letters on the subject as follows:

GLENWOOD, VIRGINIA WATER, June 2, 1887. I have been hoping that Mr. George Mac-Donald would reply to Prof. Max Muller's question as to the original of the epitaph upon Martin Elginbrod. As, however, he has not done so, I send a copy of an epitaph which, at least in one point, resembles it even more closely than that at Dobberan on the tomb of Ablke Pott. It is from one of those jest books in Latin intermingled with German, which were so common in Germany in the 17th and 18th centuries, and of which the "Nuge Venales," and the "Facetiæ Eacetiarnm" are the best known. The title is a mixture of Latin and German, and commences: "Schola Curiositatis sive Antidotum Melancholiæ." self. I shall give at once an extract from It is without date or place of printing, but is clearly of the end of the 17th or beginning of the 18th century. On page 93 is the follow-ing epitaph on Hans Haschebrod: Hier ligt Hans Haschebrod,

Gieb mir mein lieber Gott Das ewige lieben,

Gleichwie ich dirs wolltgeben, Wann du warst Hans Haschebrod, Und ich dein lieber Herre Gott. It is probable that this German evitaph is.

to be found in other books of a similar character to the "Schola Curiositatis," and what-ever may be the possibility of the thought expressed in it having occurred to two people in exactly the same form, it is, I think, whether Mr. George Mac Donald was ever at hardly probable that the resemblance in the Dobberna and saw there the tombstone of name can also have so occurred. When I Ahlke Pott. Most people would feel inclin- first read in 1863 what Prof. Max Muller. justly calls "the charming novel 'David EIginbrod," I at once recognized the epitaph, thought expressed in it seems too singular and came to the conclusion that not only was to have occurred to two people in exactly the it borrowed from that in the "Schola Curiositatis," but that a part of the name of the hero was also taken from the same.

RICHARD C. CHRISTIE.

a prayer offered before battle by a Gascon KINGS COLLEGE, LONDON. It may be of interest to some of your readers to learn that there is a very old historical parallel to the "prayers for neutrality" mentioned by your corre-spondent Madame Gautier. In describing or at least very similar, thoughts occurred to | the magnificent battle array of the crusaders before Ptolemais in 1189, the historian Marin says: "On a dit qu'um des chefs, admirant la force et la résolution de cette grande armeé, S'é cria dans son enthousiasme: Quelle puissance pourrait nous résister? Dieu, soyez nencre et la victorie est a nous. (History de Saladin, 11, p. 183.) Far more

precise is the battle prayer of the Prussian general to which your correspondent alludes. It was offered by the famous Dake of Desmy worshipers should not be miserable or sau, popularly known as the. "Alte Dessaner," before the battle of Kesseledorf, in 1745, in front of his forces, and runs thus in the original German, which would lose much of its native quaintness by being translated:

"Lieber Gott, Steh mir heute bei, oder, willst du mir diesmal nicht beistchen, so hilf wenigstens anch dem schurken von Feind nicht, Sondern sieh wie's Komnet." With the exclamation, "In Gottes Nameni 'Marsch!" he then made a fierce or set on the enemy and won the battle.

From another equally irreverent prayer offered by, "Old Dessauer" in trying cir-

legitimete domain of a poet's fancy is very targe. But what one would like to know is ed to say that he must somewhere have come

across the real inscription, because the same form, and yet that argument will not stand. Michelet (History vol. v. p. 65.) tells us of

RELIGIO-PHILOSOPHICAL JOURNAL

QUESTIONS AND RESPONSES.

2

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be tween the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY O. W. BABNARD.

1, All my ancestors on both sides, as far back as I can trace their lineage, were members of the Society of Friends. I became a member of that society at 14, and was disowned at 22, "for holding views on the scrip tures at variance with those held by Friends. and accomplishing my marriage contrary to discipline." Since then I have belonged to no church.

2. Ever since the publication of an an thoritative history of the "Rochester Knock ings," about 1850.

3. I never remember to have doubted for a single moment, the continuity of human life beyond the grave. I was convinced by the simple fact of such "intercommunion between the two worlds."

4. The most remarkable incident in spirit phenomepa that I remember now occurred at a séance on West Madison street, Chicago, in the autumn of 1873, in the presence of Mrs. Teed. A spirit materialized before the circle in a dimly lighted room, and announced that "he would talk to us fifteen minutes, after which he would vanish away like a cloud in a clear sky;" and when the conversation ended, his form began to grow hazy and dim, and gradually vanished like a mist, and at last only a dim small cloud of vapor remained, and that slowly grew fainter till all was gone, and nothing was visible where he stood, only a few feet from the circle.

5. I do not. Spiritualism in its broadest sense is the "philosophy of life," not a sys-tem of worship. According to Webster, religion is "The recognition of God as an object of worship, love, and obedience; right feelings toward God as rightly apprehended; piety." I regard religion as a system of belief in; veneration for; adoration, praise, and worship of; prayer and supplication to, a person or persous, or beings, or power, outside of, and superior to, man; who are known by various names, as Jehovab, the Lord, the Almighty, Deity, God or Good, the Supreme Be- | sisting in the gratification of his feelings. ing, Jupiter, Pan, and many other names, impulses, passions and appetites, at whatever who are appealed to in adversity, in sickness cost to others, or degradation to himself; and trouble, in battle, and at death's ap- while the latter gratifies his impulses and proach; who are expected to vouchsafe to appetites only, in accordance with the high their devotees the boon of happiness here er law which he has studied and underand hereafter, for praise, obedience and ser- stands, and never in a manner to wrong himvice rendered. The Jews and Mohammedans | self or others, while the enjoyment on the have one each. the Christians three, the Greeks and Romans a great number, while millions of the human race worship millions of representative gods, manufactured for the purpose, of wood, iron, ivory, brass and stone. Hence I consider the term "religion" pertains solely to the worship of the Gods, or their representatives; while the term "moral" pertains solely to the relations and duties of men to each other, in this world. 6. The greatest need of the world has ever been, and ever will be, reform or improvement in existing conditions; but the dominant element in society is always conservative, and of course opposed to improvement or progress, because that means change, and a breaking up of the avenues and channels of business and custom through which they receive their sustenance and support. But civilization itself is progressive, and the forces it employs vary with its state of growth or development. The dominating power of the civilization of the past, was physical force, but another force is employed by the higher civilization of the present day, a force far more effective and far-reaching -and the man who would rise in social, policical, or business circle-or the society, organization, or body of reformers, that would make an impression on the thought or life | cause more refined and far-reaching) wants of the world to-day, are compelled to invoke its aid. Reforms are usually of slow growth, and require Herculean labor and effort in their propagation,—unless the times should happen to be ripe for a change, as in the case of old institutions falling into collapse from age and inherent weakness and corrup-When Christianity and Mohammedanism were regarded as reformatory institations, the chief instrumentality employed in their propagation and extension over the nations of the earth, was the sword. But the own home as natural as at any time in life greatest needs of the spiritualistic movement | She recognized and sweetly greeted me, and to-day, are neither the exercise of physical force, nor the use of the sword, but the liberal and intelligent use of this new force, which is known as money. While it is true that the masses of mankind are neither as intelligent nor spiritual-minded as they ance. Very well, clairvoyance does not make might be, yet the standard of such intelligence, and spirituality is higher than in the past. It is also true that people who inaugurate reforms in the institutions and lives of mankind, are forced to take things as they find them at the time, and do the best they can with the means at their command, under surrounding conditions; nor is there any "lightning process" by which the low and undeveloped specimens of humanity can be instantly changed into the higher types of the race; consequently the educational process has to be resorted to, not on narrow and sectarian lines, but education in its ate itself by the constant uplifting and adbroadest, most liberal, and comprehensive sense; and here again this "new force" becomes the chief factor in the promotion of general education. When the shell of prejudice is broken, followed by a liberal education, the average man is ready to hear and receive the truth concerning Spiritualism, for its facts and philosophy are so sweet, so pure and peaceful, so comforting, satisfying, elevating, so much in accordance with the unperverted, instincts and aspirations of human nature, that few refuse to accept it when once made fully acquainted with it Therefore I must regard the want of suffito-day; and in the second place honesty, up-

that hangs like a pall over the world. If you know a fact in life that blesses and elevates you here and hereafter, it is plainly your duty to give it to your less fortunate neighbor; and the means by which you will be the best able to spread it before him, is

the question under consideration. We yet live in the physical or material world, and are forced to employ such means or agencies as are adapted to its use in the promotion of the cause so near our heart. The Spirit-world stands ready to co-operate with us, its denizens are ever crowding the avenues of communication, only too willing and anxious to give us the welcome light. Therefore it behooves us to give more liberally of our means and influence to aid the good cause; and especially should the wealthy be liberal in their legacies for its support, blessing those they leave behind, and themselves also, in the conscious thought of having been instrumental in bringing many darkened souls into the blessed radiance of truth, hope, and Spirituality. This should be done to the end that the race may the sooner

rise to a higher plane of thought and being. 7. Man is a threefold being, body, spirit and soul,-the soul being the innermost and most ethereal, and the laws pertaining specifically thereto, the least understood by man himself. "Psychic laws," I understand, are laws of the soul, and are of infinite importance to man in his unfoldment hence aknowledge of these laws is a matter of the utmost significance to his well being here and hereafter.

In the primitive ages of man's history on the earth, it is highly probable that he was little higher than the beast-his spiritual nature almost dormant; but under the in-herent law of progress he has reached a higher eminence. A knowledge of psychic laws will enable him to become still more intellectual and spiritual, and give him a better understanding of his life and destiny. Also of his relations to his fellow man, and of his duties to the family, society, and the govern ment, and give him strength for a more perfect self-control, chastening and softening his impulses, feelings and passions, thus fill ing np and rounding out his whole being, and fitting him for the reception of higher and sweeter influences brought down from supernal spheres by ministering angels, which in turn, qualify him for the propagation of higher and more perfect types of his race, and accelerating his rate of progress toward the higher planes of existence. The contrast between the two types of the race -the undeveloped and the highly esthetic and spiritual, is very striking indeed. The former lives upon the sensual plane only, at present, his higher faculties having never been awakened, his highest enjoyment con-

I would say: there is no danger of too rapid-ly dissipating the black mist of superstition in the future for which the spirit ever hopes.

"THE COMING CREED." *

Mr. Gerhard's Book Reviewed by Two Advanced Thinkers.

ro the Editor of the Religio-Philosophical Journal

This is an earnest, thoughtful book, whose author reminds us of "a voice crying in the wilderness," and two of whose mottoes are, "Prove all things," and, "The truth shall make you free." It is needless to say that Mr. Gerhard has no issue with the fundamental spiritual and religious truths enunciated by Jesus among other great prophets and reformers, and which alike underlie all relig-ious systems of the world; but he makes a bold and manly protest against the mass of stupid, false, and harmful ecclesiastical dogmas and creeds, which are now the barnacles accepted by orthodox Christians, so-called, instead of the true strong meat of psychical science.

Thus he handles our accepted version of the Bible as it should be handled, without gloves, but with tongs, showing up the "let-ter of the law that killeth," and often disclosing the true occult or esoteric meaning of passages whose surface is anything but good or true. In like free thinking and truthseeking spirlt, formal Christianity is attacked as to its dogmas, sects, rites and ceremonies, miracles, prieste, missionaries, fanati-cism, and all the rest of the well known furnishings of orthodoxy. There is a good deal in the book to make most persons wince as at the touch of the surgeon's knife; but it is all the better for that. Most of the author's 'Theses" now receive the support of Spiritualists, Theosophists, and other progressive thinkers, and the book can not fail to do good. It has hitherto shared the fate of most reformatory works-but if reformers should wait till the world were reformed there would be no need of them. F. T. S.

to the Editor of the Religio-Philosophical Journal:

We suppose that so long as the world move in its accustomed grooves so long it will have men and women who prefer to ride a hobby horse rather than take a seat in a Pullman coach with the common run of humanity. The writer of this book is no exception. He is clear in his statements, has evidently read much and has the faculty of presenting his facts in terse English. He is a man, too, of a deep, venerative religious nature. He strikes hard, but with a heart in his striking. He scatters to the winds much of the accumulated theological lore of the world's teachers. One rises from the perusal of his book with

the conviction that much that we have been taught to regard as final, has yet to be rediscussed and settled for the thousandth time. He riddles and almost eliminates all the claiged Christian historic facts. He shows that the foundation of the Church is Elemere finally reaches firm ground in the recognition that all we know of God is to be found in the heart of humanity; that the religion of Jesus is summed up in love to God and in love to man. Here the writer rests his case. Thus far we agree with him; but when he stops here and attempts to arrest the flow of the evolving life of God in humanity, by his own narrow creed, we must say, he, too. is like all the rest; ne is riding a hobby. The dogmas of the Church are just as much a part of the experience of the race as his own claimed simple faith. He believed in one God—pure and simple. Every one knows, who has given the subject the least attentive thought, that God as a simple unity is no God in mainfestation; no God of movement. He is in himself, as Boheme says, 'Nothing.' To be a God in fullness of manifestation he must exist to the human mind not only in unity, but in plarality; in trinity, in multiplicity, and as the All. The Church since Jesus, in its dumb way has tried to give their expression, but, of course, has utterly failed. But humanity is weak; it is struggling on to freedom, and as it struggles it is coming into clearer light. As it rises into the loving charity of our brother, it will not only accept his basic thought; but it will on and on until it finally expresses the thought and love of God himself, in plenary fullness. Then why criticise the world's childish efforts to realize its ideals? The curse of the world is not its creeds, but the attempt on the part of creed makers, to blind all or many to their narrow limits. The "coming creed of the world" is just as untenable as all the rest when considered separate and apart from other crystallized evolutions of thought. We admit that it is the foundation for the superstructure to rest upon, but nothing more Christianity from his standpoint is a failure; but the Christianity of Christ-the Christlife of humanity—is not a failure. That which is called Christianity is dying ont. Its dead and putrid body will soon be buried out of sight; and its baleful exhalations will no longer befane the air we breathe. If his book will have the effect of hastening this consummation then we wish it God-speed, and we heartily contribute our might to encourage the writer to go on. We sum up the author's faith in our own language: The fatherhood of God; the brotherhood of man, and the immanence of the Divine Spirit of the actuating principle cf every true life; freedcm of thought and sentiment in the higher life of divinity--ever opening Godward as our natures reflect this spiritual thought in ever widening relation to God and man, is the aspiration of the author of this book. Spiritualism has stood upon this impregnable ground for forty years; upon this basis the new superstructure must be-will be-reared. There all can stand for God and man; here all can work in building the temple whose dome is to shelter the nations; here to this mighty Pantheon all can bring their contributions of love, faith and knowledge; here Brahman-ism, Buddhism, Parseeism, Confuteyism, Inlæism, Grecianism, Mohammedanism and Christianism can unite in loving embrace and find that The One-Truth, in many manifestations isall-reconciling, and that no one religion exhausts the divine bounty. Humanity needs a new departure. Its ects and schisms; its churches without coherence of doctrine and without purpose or aim except selfish aggrandizement; its world-religions have played their parts in the world'e drama-each claiming the sole virtue and the sole revelation-each condemn-

of the people can receive and digest. To this buman soul this innate jewel, the love of accomplished. He is the arbiter of his own weal or woe for a space; but not forever! Linked in one chain all shall form one brotherhood; God the animating soul; one union of hearts-one destiny awaits all. Parkersburg, W. Va.

ARE ALL RUSSIAN LADIES RUSSIAN AGENTS?

What Madame Blavatsky Has to Say.

A certain young lady, by name A. de Grasse Stevens, has excited no small indignation in the Russian camp by putting into literary form in her novel "Miss Hildreth," the popular delusion as to the political machinations of all Russian ladies who may happen to find themselves outside the frontier of their own country. This indiscreet young lady in the first volume of her novel makes Count Mellikoff address the following remarks to Mr. Tremain:

"Our agents of the first section are generally well known; as a rule they make no secret of their connection with the Imperial Chancellerie, and they consist of both sexes and of all classes. Indeed, we find our cleverest work often accomplished by ladies. I need but mention Mme. Novikoff, whose influence and power over a certain Premier of England is but a matter of common on dits, and who at one time seriously affected the foreign policy of Great Britain. That work accomplished, she has wrought further mischief to her Majesty's Government by encom-passing the defection of Dhuleep Singh, and enlisting him under Russia's flag. It is not beside the question, sir, if, in the future, he does not become a source of trouble to the British authorities at Calcutta. That, sir, is one woman's work. On the Continent, again, I could point out to you, in almost every city of importance, a like emissary. In Paris there was the charming Princess Lise Tronbetskoi, followed now by the Marquis de-and his fascinating wife, whose hotel is the gathering-place of all the élite, and whose identity is as strictly unknown now as when they first startled all Faris by the magnificence of their entertainments. At Brusssels you will find Mme de M---; at Dresden, the Countess de B---; in Switzerland, the Prince A. P---; and at Rome, the Marquise di P----. Even Egypt is not forgotten, and in the Countess J—— Russia finds an able coadju-tor, whose position as lady-in-waiting to the vice Qneen gains for us many secrets com-municated by the British Government to the Khedive. And, even you, sir, must remember the great noise regarding Mme. Blavatsky,

M. Zinovieff, then Chief of the Asiatic Department of the Foreign Office, and with Prince Doudaroff Korsakoff, Governor-General of the Caucasus. But for Lord Dufferin's clearsightedness, Madame might still be carrying on her patriotic work." What she says about Mme. Novikoff is too utterly absurd to require even a word of discrumbling sand; and like another Robert | claimer-it can be passed over in silencebut Mme. Blavatsky, who is the other Rus-sian lady named in full, is very indignant, as we stated the other day, and is assured by her lawyers that she is distinctly libelled in the publication, and that no jury on earth, no matter how prejudiced they might be against her as a Russian, and a Theosophist, and the editor of Lucifer, could refuse to return a verdict against the novelist. On applying to Mme. Blavateky, however, for her view of the matter, she replied to us as follows: "There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for mo it is enough for me to answer the four, distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people, is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of 'Miss Hildreth,' she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavor of her own venom. It is, therefore, to her that I address the following refutations.

who, as the priestess of theosophy, for many

years carried on a secret correspondence with

1879 to 1888—are now in Europe, it is 3137 to learn the truth, especially from the noble Marquis of Ripon who remained Vicerov almost during the whole period of my stay in India. Let the press inquire, from them-selves or their secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent, whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumor is suffi-ciently refuted, that I will not appeal directly to the justice and honor of these three noblemen. Noblesse oblige. The least of beggars has a right to seek redress from law. and to appeal to the evidence of the highest in the land, if that evidence can save his honor and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses-a yea or a nay.

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"I say it again, Miss de Grasse Stevens and her publishers stand accused of an uncalled for libel. I may or may not be endowed by nature with the potentiality or even the commission of every mortal sin. But it so happens that I have never meddled in politics, am innocent of any knowledge of political intrigues, never bothered myself with this special science at any time of my long life, and that "where there is nothing, the King himself loses all rights." The "spy" charge was thus at all times a mare's nest.

"In closing I would offer a bit of advice to my last slanderer. Since the authoress of "Miss Hildreth" seems chronically afflicted with the political microbe, let her try her hand at something she knows more about than subterranean Russia and its agents. Her book is not only libellous, it is absurd and ridiculous. To make Count Mellikoff talk in a drawing-room of our "little Father" [read the Tzar !!!] is as correct as it would be to address Miss Stevens au serieux as "the great Mother-Squaw" in London. Let her turn to the realistic beauties of her native lobbyism for which she seems admirably fitted; otherwise she will soon come to grief." Pall Mall Gazette, London, Eng.

For the Religio-Philosophical Journal.

AT SEVENTY.

We have budded and blossomed in life's great highway,

We have grown, we have ripened, we pass to decay, Like a swift passing cloud, like the mists of the dawn

The years fly away and life-time is gone.

To people who are 70 years of age or older these reflections are respectfully dedicated. At seventy years of age, if we have been successful in business, it is a satisfying remembrance; if we have had ambitions they ought to be gratified or dismissed; if we have had sorrows, they should be assuaged; if we have had disappointments they should be forgot; if we have had enemies they ought to be forgiven; if we have had pleasures, they should comfort our declining years. The memories of a past life are crowded into almost a moment's time. Regrets for errors or mistakes that may discomfort us now, have come too late to benefit us. We may wish in many things we had done different, but if we have lived up to our best judgment, "as the days were going by." it was all the wis-est could do. The past is gone and cannot be recalled. Our time here we know is short; then what are our hopes, yes, or fears, as the time draws nigh for us to pass to the great unknown. Where are we going? To every one who thinks, it is, or should be, an allabsorbing question. The answer to it is varied and conflicting. The passing out, the stepping behind the curtain, has been a fruitful source of controversy and speculation ever since man has been developed sufficiently to query over what the future had in store for him. The conclusions arrived at have been, and are still as varied as the mind of man, as varied as his surroundings or his religious education. The materialists say, man is a finaly con-structed organism that falls into nothingnees, or at least goes back to its original elements at death; and, displaying the characteristics of most disputants, they fortify their position by quoting scripture like this: For the living know that they must die, but the dead know not anything." 'There is no work, device, knowledge or wisdom in the grave whither thon goest." Can there be a more dismal or gloomy prospect before a person at seventy than that. I should say not. Another class, who may be called orthodox people, believe in immortality, but believe the soul lies dormant until the resurrection, when it re-enters the body which is raisedcalled up to judgment-receives its eternal doom and passes at once into a state of endless joy or woe, into one of the two places, and called by them "Heaven and Hell." do not intend in this article to prove or deny the truth or error of this belief, but will say in passing, to a man 70 years old the com-fort for the remaining declining years of life that can be extracted from that belief. must be very unsatisfactory. There are still other views of this subject, bringing different hopes and expectations. They are my views, and whether they are true or not, I shall not argue here, but to me and many others they have proved a source great comfort in all ages and vicissitudes of life. We believe that birth, life and death are the legitimate operations of nature's laws, that the spirit is the real self, that it is no more the person than the glove is the real hand, or the clothes the person, but for the sake of establishing a personality, an identity, and to propagate and perpetuate the race, it puts on materiality for a certain length of time. When the hair begins to turn gray and fall off, the face grow wrinkled and the footstep feeble, it is due notice given that the occupant is getting ready to move out, "the mortal to put on immortality." Again the question arises, where is it going In the last hours of mortal life, very singular phenomena often occur. There is scarcely a family but what can relate some incident that goes to strengthen a belief in immortality. Let me relate a few incidents: A few minutes before my first wife died she called me to her and with a sweet smile on her face said: "Listen to that beautiful music just up there?" For several years before I had been inclined to a belief in mateterialism, but that death scene made a lasting impression on my mind. She was not a professor of religion in any sense of the word, but I said then: "Let me die that kind i a death, and let my last end be like hers."

higher plane of feeling, thought, emotion, sentiment, love, purity, and spirituality, is a realm of infinite delight, unknown to the other.

Manteno, Illinois.

RESPONSE BY MRS. L. C. SMITH. 1. Parents, Free Communion Baptist; myself, member of the great Church of Human-

A Spiritualist for thirty years. 3. I have, as yet, found no source from which to gain satisfactory evidence of continned life but in natural laws. In search ing into these laws I find nature to be a miserly economist, making nothing for which she has no use; everywhere I find demand and supply equal. The human body has never known a want for which nature has not made a most liberal provision, to be found somewhere by the hand of knowledge. This never-failing supply for every phase of life visible to naked eye or strongest lens, argues a continuance of life. We also find this fact recorded in the history of all the past ages (or we would not be here); so we feel justified in taking for granted that this immutable law reaches beyond the wants of the body and equally supplies the more important (beof the soul. This, to me, together with the shortness and incompleteness of all human life, inadequate to perfect any grand design, is strong presumptive evidence of immortal

As for the intercommunion of the Spirit world with our own, the best proof I can offer for my belief in such possibility, is one of actual vision by the return of a spirit sister, who had passed to spirit life some fourteen years before. She appeared in my answered to her own name. This was in my own parlor, in daylight, and without any hocus-pocus or any other person present. I have also seen others in spirit-form in my own home. They tell me this is clairvoy objects seen only when they come within the line of vision.

5. I do not regard Spiritualism as a religion any more than I regard astronomy a religion. Spiritualism is simply the higher interpretation of natural law. When an astronomer discovers a new planet he is lauded to the skies and rewarded by a grateful expression of the people for this new evidence in the march of science. Spiritualism is not a system of faith, worship or a religion, but a science and a philosophy endowed with the power that knowledge gives to perpetuvancing mankind.

6. The most pressing need of the spirit ualist movement to day, is well organized societies, with such intelligence as can grasp broad, comprehensive views of the rights and necessities of all, not indorsing fraud in any shape, but firmly adhering to the practice of the golden rule in every way, and especially in advancing the knowledge of the philoso phy of Spiritualism, as a stepping stone to higher attainments, including liberal provision for the young.

7. A thorough knowledge of psychic laws ry. The Anglo-Indian Mrs. Grundy had miswould lift the children of earth almost to the taken me for my "twin-brother" apparently, cient means, or money, as the first and plane of angelhood in their conduct of this greatest need of our heaven-born movement life. It would build up the family altar and people wanted to know which of us was drowned in the wash-tub during our infancy pure as alabaster. It would refine, elevate -myself or that "twin-brother," as in the rightness and devotion, combined with pa-tience, toleration and perseverance, on the crush out human life. It would revolutionize fancy of the immortal Mark Twain. Hence Dolph Eggleston died at Almont quite a of our teachers and mediums. Then, all governments by a revelation to both rul-ing the others—whilst humanity, the child of God, suffers on with the Christ-Agony in the work, by which education, their responsibility, and fully convince evthe correspondence for purposes of identifinumber of years ago. About an hour before tion. "5. Lord Dufferin's "clear-sightedness" is sons in the room who were invisible to the cation. "ht, may be spread abroad "alism will be enabled "ments and move bower never of in-and in-"ments and move "bell responsionity, and runy convince ev-"alism will be enabled "ments and move bower never bower and and bower bower never bower bower never bower bowe no doubt a fact in history. But why endow watchers. When Dolph had stopped his conhis lordship with soothsaying? Doomed by versation he was asked. "Who was you talk my physicians to certain death unless I left ing with?" Mentioning the names of form-India (I have their medical certificate), I was | er friends, then dead, he said: "They came leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all the three Viceroys—from bosomed in God and his destined end will be " of in- ger in any case of punishing the wrong man. A knowledge of these laws is the greatmil-* The Coming Creed of the World. Is there not est—the very greatest—need of our world to-It matters not how small the begin-By Frederick Gerhard, Philadelphia: W. H. Thompf human life, still there is in every son, 1884.

LY ALTER P

"1. I have never corresponded, whether secretly or openly, with a 'Monsieur Zino-vief,' nor with the general of this name; nor have I ever been accused before to my knowledge of having done so. "2. I have never written in all my life on

politics, of which I know nothing. I take no interest in policical intrigues, regarding them as the greatest nuisance and a bore, the falsest of all systems in the code of ethics. I feel the sincerest pity for those diplomate who, being honorable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking lie.

"3. Ten years ago, the Anglo-Indian Gov-ernment, acting upon a false and malicious insinuation, mistook me for a spy; but after the police had shadowed me for over eight months-without unearthing a trace of the charge brought against me-it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honorable way. In November, 1879, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian police. [Vide the Allahabad Pionecr, November 11th, 1879] From that day we were no longer annoyed.

"4. Prince Doudaroff Korsakoff stands probably as the cunning anagram of Prince Dondoukof Korsakof? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton's secretary, who was the first to write to him, in order to sift to the bottom another myste-

RELIGIO-PHILOSOPHICAL JOURNAL WPHEN, U FEBRUARY 16, 1889.

of trance and all thought she was dying. After a while she became conscious again and told them that she had been in a most beautiful country, that everything there was lovely, beyond the power of tongue to express, that she had seen old friends and relatives who were happy and joyous in that country where she had been, that she should soon be there with them and had only come back to tell thein of it. She refused to take any medicine, saying she did not want to get well, but was desirous of going to the conntry she had just seen. On the solicitation of the Doctor that the medicine would make her more comfortable while she lived she did take some.

These are not extremely rare cases, they are seen and known to almost every family. There seems to be a design in it. It is to lift the curtain between us and the great beyond that man may know he is immortal, that there is something more to think of than in the cause of education, in political econodollar." Every thing has its use and hearly everything has its moral. Enough has come from the "other side" to prove immortality, and that the law compensation is as invariable and immutable as the law of gravitation. When a person gces to the place where souls are weigh d it will be found that professions and pretentions, titles and tinsel money and mortgages, don't weigh a cent's worth. The soul takes with it its own character, nothing more, nothing less, and the law of compensation compels every one to select a place exactly suited to its character. In other words, after weighing, it is awarded just what it merits. Do you ask, "Is there sorrow and auguish there?" I was going to say I had almost heard the wailings of the wicked. I have known spirits in their angaish to wish there was a literal orthodox hell if it would only silence the remorse of an upbraiding conscience. But the world to which we go is not only a world of compensation, it is a world of progression. I simply make that assertion, and will not here argue the position.

To the good, honest and upright, whose aim through life has been honorable and noble. "the world to which we go" is the Summer Land of roses, of joys unspeakable and never ending. I have stood on the borders of the great unknown country. I have there met the dear ones who had dropped put of sight. I have heard in their own voices expressions their shalowy hands. I have had their kisses imprinted on my forchead.

These things portray to some extent my hopes, expectations and thoughts at seventy. I desire to live honorable enough to be bappy expect those I have known in days gone by will meet me at the silent river and whisper to me words of cheer. I hope that I have so lived that my home in the Spirit-world will be with the loved and happy friends who have preceded me.

While living and loving and passing away, These topics eweetly cheer me the while that I

That the loved ones I've known who have gone on before,

Will meet me again on some happier shore, In some land that is fairer and brighter than this,

It is cheering to note the interest with which | THE RUINS REVISITED, AND THE WORLP'S women everywhere are beginning to study political questions. Such clubs as Mrs. Gardner epeaks of should everywhere be organized. In them lies hope for the country's future. At an early date I intend to write more at length on the subject of the study of politics for women.

From Davenport, Iowa, W. H. Pratt sends these kind words: "Your portrayal of 'The Coming Woman' almost makes one feel a desire to live a half century longer, or a whole one, perhaps, (for the inertia of the dead clean' the ballet which is now so corrupt."

of the aronsing of the soul and intellect of women, as is indicated by their increasing interest in all the great questions of the day, full-orbed woman is not so far off as some of us fear.

Madame Clara Neymann says in a recent letter: "The suffrage work seems to grow, yet I think that English women are far ahead of us, not because our women are less capable, but because of the more favorable conditions of English politics. Our rulers and governors are not chosen on account of their ability and worth of character, but on the strength of their popularity with the politicians. There is less of real genuine demothose who seek political position, than among the English. Thousands of American citizeus, and many more among those who have made America their home, do not care for the ballot or for our honor as a nation. We find out more and more that something else is necessary besides free institutions to guarantee the progress and stability of a nation. and the well-being of its citizens.

Madame Neymann does not definitely state what that something lacking is, but intimates her opinion that it is mainly moral integrity, and sincerity in the national character. Let us hope that woman's influence in politics will have that end in view and will work toward it.

A Boston friend, Nantucket born, in send-ing a beautiful bit of woman's needlework, accompanies it with the following words: of affections that never die. I have felt | "Perhaps you will enjoy it the more because it was made in Nantucket by one of those bright women who write learned essays one bour, make delicious sponge cake the next, cause it has so far failed to discover any of the and after sit down to work marvellons tidies. preceding alleged truths of nature and of bistors, and after sit down to work marvellous tidies. etc., in their leisure moments." She might when I have passed away from earth life; I | have added that any sonvenir of a place which to be welcomed.

MUNICIPAL SUFFRAGE FOR WOMEN.

The suffrage men and women in many of the States are making carnest efforts in eye-ry possible way in behalf of municipal suffrage for women. Massachusetts, Nebraska, | tained, I challeage the correctness of the quotation, Maine, and Ohio are particularly awakened on this pubject. In Massachusetts at the reon this subject. In MASACHUSETIS at the re-cent hearings on municipal suffrage held in like to be informed of the names of the sacred books the largest committee room of the State containing them, the unuber of volume, page, the largest committee room of the com-House, before the Massachusetts special com-Chapter, etc. Our old friend Krishna (spelt erroneously Chrishna, Our old friend Krishna (spelt erroneously Chrishna, mittee. The meetings are said to have surpresed in numbers all former hearings, the as usual) turns up again in this volume; and we are Green Room being literally packed with toid that "the Corishna of prophecy was Christ; the eager listeners to the three hours presentation of the subject by practiced and eloquent at Elephanta with holes in hishands and fest." Tais speakers. In Nebraska a bill to confer mu-latter statement is bue, with the following excep-nicipal suffrage on women has been intro-uons. (1) There is not a prophery of Krishna, either duced in both Houses with good prospect of joral, written, or sculptured, in existence, antedating its passage. In Mainethe interest in the the time that Krishna probably lived on earth, if he movement is reported to be "at white heat." ever lived at all, B. C. 1,400 or thereabouts. (2) The Meetings are heid everywhere and petitions cave of Elephanta and its sculptures were not in exare pouring into the Legislature from all parts of the State from women demanding the right, and other petitions from tax-paying women asking to be relieved from paying taxes until such time as they are allowed to vote. In Ohio there is a strong determined effort on the part of the women suffragists of that State to gain at least municipal suffrage through legislative enact-ment, if they are not successful in their desire to have State suffrage granted them by constitutional amondment when next the State constitution is submitted to such amendments as the voters desire. A very lively debate on the subject of municipal suffrage was held in the Obio Legislature on January 18th, and when the vote was taken it stood 36 to 36, a tie, and the bill was lost, but so large a vote for it was considered a decided victory. By the courtesy of Mrs. Southworth, the Vice-President of the National Suffrage Association, of Ohio, who has lately been visiting Chicago, I quote a little from letters. addressed to her by suffrage workers present at this debate, to show the interest felt in the cause in that state. One writes, "Thursday evening at 5 o'clock the municipal suffrage bill came up; at 6 o'clock Mr. Clark, of Cuyahoga, was making a good speech when the motion was made to take a recess. The bill was made a special order for 10:30 A. M. the next day. At that time Mr. Clark resumed his speech. I did not know that the subject could bring forth such eloquencethe discussion was carried on for and against until after five that evening. A vote resulted in a tie; it was re-considered, and at last put into the hands of the judiciary committee ... I was surprised that it was given so much time-and the feeling and interest manifested on both sides made me rejoice." Another writes that Rev. Annie Shaw at the suffrage convention at Columbus. Ohio, "gave one of the most argumentative and eloquent addresses I ever listened to, and many men came to her and said, 'You have made a convert of me-I shall vote for the municipal bill when it comes up' and I believe they did....We were surprised at the which if rightly understood might have been not feeling manifested (when the bill was dis-only thrown if, but employed as a means of attaincussed) and had more friends for it than we ing the most subtile thoughte and ideas. knew of." All this is cheering outlook, and we hope a strengous effort will be made in Illinois as well, in behalf of municipal suffrage. If some concerted action could be taken by the avowed friends of woman's suffrage to force the discussion of it upon the Illinois if as has been said, it requires a higner order of legislature, it might be that it would give those who urged it as agreeable a surprise as it did the Ohio women, to find so many more in favor of the movement than they now have any idea of.

STORY RETOLD. By an Americanist, S. F. Walker, Lamoni, Iowa, 1887. 240 pp., cloth. \$1.00. Postage, seven cents.

The French freetbinker Volney, published his well known Ruins of an ultra-skeptical philosophy, and in sturdy antagonism to the Christian religion. The author of the Ruine Revisited, an old California and Nevada miner, S. F. Welker, seems to have written his book in antithesis to that of Count de Volney: and it is one more of the countless works that have been produced in the vain attempt to reconcile the irreconcilable, to force the narrative of the Hebrew Scriptures into esending accordance one, perhaps, (for the inertia of the dead with the facts and conclusions of science. In order weight lying in the way is so great), to see to compass this unattainable end str. Walker has her occupying the field in the majesty of levelved from his own inner conscienteess a numtrue womanhood, and to see her ' touch make | ber of very unique theories pertipent to various branches of science, theories for which there is no When I see in every direction such signs | warrant in the known facts of science, and which are calculated to provoke a smile of derision from every person conversant with the well satablished facts of ature.

We are told in this book that "Genesis does not need any bolstering, that there is nobrdy now on this greedy grasping after the "almighty | my classes, the study of politics, in sanitary earth who can write anything like Genesis;" and reforms, I can fancy the era of the coming | that "a comparison of the author of Genesis or any part of it, with any one who has ever yet assailed im, would go to prove the opposite of the doctrine of development, and that the race is declining, and, sometime, the last representative of it will be seen swinging from a limb, by bis tail": that is, that in comparison with Moses (?) men like Huxley, Tyndall, Coleuso, Dean Stanley, Kuenen, and the innumerable other critics of Geneses, the leading minds of the world it scholarship are approximations to the monkey!

It is not to be wondered at, that a person who could seriously entertain such an idea as that just mentioned should claim as scientific truths such things as the following: (1) Comets are nebulous cratic sentiment among our voters and among | spherioids; the nucleus of a comet is the center of a sphere, of which sphere the tail is a conical segment; comets are globes of light, but approaching the sun, the sun obscures all of them that his superior rays fall upon; (2) the zodiacal light is the tail of the sun, ala comet; (3) the poles of the earth are fuonel shaped, depressed like the stem-end of an apple; (4) Saturn's rings are collections of water, the waters of our earth were formerly partly sus-pended above it like the Saturnian rings, and at the glacial period one of these rings was broken up and precipitated on the earth; (5) the Copernican system of astronomy was known to the Egyptians 1,100 B. C.; (6) the Basques were in the practice of visiting America before; and at the time of the discovery by Columbus, and Plate had knowledge of America;) there was in Mexico, a pre-tolted race, of the Hebrew race and Hebrew faith, (8) a knowledge of Christ obtained on this continent, in prehistoric times, and Christ probably came to America in person after his resurrection to suread his gospel; (9) Greek is the offspring of Sanskrit (quoted with other inaccurate matter from Le Plongeon).

Mr. Walker informs us that "Science caunot see an inch before its nose (p. 65). Perhaps our im-aginative brother thinks thus meanly of science beor any of the other similar peculiar theories and asserted facts contained in Ruins Revisited.

In proof that thrist was the desire of all nations develops such women as Maria Mitchell ought | of the Eastern Continent, Mr. Walker quotes what are claimed as various prophecies from the sacred writings of the Hindoos and Parsees, the teachings of Confucius, etc., all relating to the future advent of a coming Savior and ruler, that is, Jesus Carist. Having considerable acquaintance with the writings in which these alleged prophecies are said to be conand affirm that no such passage can be found in the said writings. If Mr. Walker of any one else Chrisbna of narrative was a fiction." We are also tions. (1) There is not a prophecy of Krishna, either istence till seven or eight hundred years after Christ, hence these sculptures could not be prophetic of Christ's coming. (3) There is no sculpture of Kristina anywhere in Elephanta. (4) There is no sculpture of Krishna anywhere in the world, so far as known, in which he is represented with t des in his bands and feet. (5) Mr. Walker is the first and only person, in all probability, who over claimed that the Elephanta sculptures represented Krishn (with holes in his pedal and digital extremities. The sympathy of our author with the other great religions of the world, as compared with orthodox Christianity may be judged when, it is known that he makes the following contemptuous temark about the one nearest in some respects to Coristianity,that is, Buddhism: "The 'Light of Asia' is a Jack o'Lantern." In the opinion of the writer, this book is of no value to the world in any manner, but rather is it harmful. Its statements are often erroneous and misleading, its conclusions contrary to truth, its philosophy puerile, its science laughable.

The Century Magazine. (New York.) A remarkable article on Gérome, the famous French Artist, opens the midwinter number of this popular monthy. Another artistic article is Old Italian Masters. The Life of Lincoln, and Kennan's Siberia are contiqued. Slow Burning Constructions is an article of practical directions as to the construction of building, partly fireproof, on the cheapest plan. Safeguarde of the Suffrage by Rev. Dr. Washington Gladden gives suggestions in the way of reform. Revival of Hand Spinning and Weaving in Westmoreland is an account of a very curious industrial experiment. There is also much more in this number to attract readers.

The Eclectic. (New York.) In the present number Lord Wolseley's paper on War has the post of bouor, and is followed by one from the pen of Jules Simon, entitled A Patriarch's Thoughts about French Women. An interesting paper is on Faith Healing. The Decay of Lying by Oscar Wilde is intertaining. Gladstone's article on Daniel O'Counell is written with the keenest appreciation. Higher Education of Women strikes a hard blow at some extremists.

Buchanan's Journal of Man. (Boston.) With the February number the third volume opens and is much sularged, and the subscription price changed to \$2.00 a year. Single numbers 20 cents.

Light. (New York.) Number one, volume one of this monthly is at hand. It is to be devoted to rational Spiritual Sciencs, and its practical application. Subscription price \$1.00 a year, single copies 12 cents. Publication (flice 9 West 14th Street, New York City.

Current Literature. (New York.) A variety of useful and entertaining reading fills the pages of this monthly. The reviews, records, notes and items are the latest.

The Ecoteric. (Boston.) A good table of Contents has been prepared for February.

The Homiletic Review, New York, The Unitarian, Ann Arbor, Mich. The Freetbinkers' Magazine, Buffalo, N. Y.

La Revue Spirite, Paris.

Also

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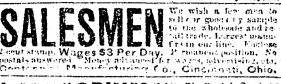


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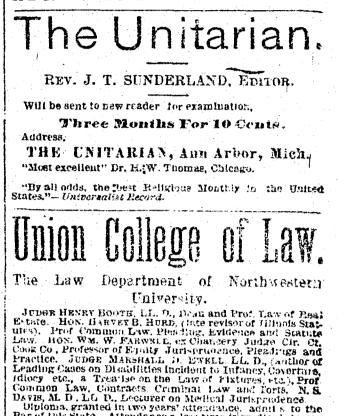


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Fo toam there forever in extatle bliss. Romeo, Mich. S. H. EWELL.

Roman's Department.

CONDUCTED BY SARA A. UNLERWOOD.

hiatter relating to this department should be sent to Mrs. Underwood, 86. South Page St., Chicago.

ST. VALENTINE'S DAY.

SALA A. UNDERWOOD.

When Don Unpid was a monarch in the days of long age.

Eto Plutus stole his atrows, or Midas bought his DOW

Once a year be held high Carnival to which all lovvrs come.

No matter waether high or low, or e'en if blind or lame.

To each lover whether man or maid; whether foolish, wise or wilty, Cupid freely loaned his arrows, which he tipped

with polynous pity; On the unruing of the Carnival, he reviewed the

notley crew. Bidding each conceal the weapon in a dainty

billet-dour.

And the postman-then the premier of the wicked little king-

Made many a heart beat faster at his quick exultant ring;

And many a sweet voice faitered, many eyes grew bright. As he scattered wide the missives-with the arrows

out of sight.

But when the seal was broken and each tender phrase conced over,

The guileless renders dreamed not why so soon their hearts grew sore,

For to its mission faithful, the errow loaned by Capid

Pierced its way into the nearest heart if not too hard or stupid.

Now Momus, merry god of fun, of frolic and of folly, Fo-day keeps on St. Valentine's his Carnival so joily, His minions send no lover's notes, no costly scented missive---

But pert and saucy opigrams, with caricatures derisive.

GLEANINGS FROM LETTERS.

Mrs. Elizabeth Cady Stanton writes: "I have been intending to send something for your column. Leziness is all that prevents me. I hope, however, to rally sometime. Am indulging in a rocking chair and much reading. At seventy three, am I not excusable? I am perfectly well without a pain or an ache anywhere, still I enjoy doing nothing. What depravity! I suppose, however, the devil approves of my hours of ease, more than of my spasms of activity-so whatever I do. I am sure to please somebody." While coneeding that if anybedy has earned a right to a boliday and "a rocking chair," it is Mrs. Stanton, the readers of this department will await with pleasurable anticipation one of ine "spasms" to which she refers in the hope it will last long enough to give them the benefit of a few awakening, even if criticising, words from her fearless pen, whose temporary cossation is doubtless a source of gratification to all freedom-haters.

Mrs. C. Gardner writes from Rochester, N. Y., as a member of a "Ladies' Political Club:" "We are making an effort to get a revision of our city charter that will give us municipal suffrage and membership of school boards, etc. There is increasing interest in the work and our meetings are well attended. Our membership unmbers some of the best talent and influence in the city. But it is a very

BOOK REVIEWS.

SOPHICAL JOURALL.

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

THE WEEKLY BEE COOK BOOK. Information for every Honsekeeper on every subject. Toledo, Ohio: The Toledo Bee Co., 1888. Price, \$1.50.

The Toledo Bee Co., 1888. Price, \$1.50. This work consisting of 277 pages, contains, it is claimed by the author, the largest collection of new and valuable receipts ever embodied in one volume. postage prepaid, for 50 cents a year, less than conservative city in expression, yet I know there is an increasing liberal sentiment eveone cent a copy. the Sunday Democrat and Chronicle, and shall utilize the best material we can get, from your column and otherwhere. I intend to read "The Coming Woman" at our next Subscribe first for your local (12) er, then in order to keep posted on what is going on in the gre Chicago is the center, take the CHIOMGO WEEKLY TIMES. Send your subscription to the TIMES ('bidago, III. CIRCULATION: Jan, 14 1888. Lens flan, 20,000. to read "The Coming Woman" at our next an auxiliary to aid in maintaining good health, it will of Beligion opens this number and is followed by social and literary entertainment." prove of great service. articles on kindred topics.

LOUIS LAMBERT. By Honore de Baizac, trans-lated by Katherine Prescott Wormeley. With an introduction by George Frederic Parsons. Boston: Roberts Brothers. Half Morocco; Freuch style; pages 150 and 258.

It is with delight one takes ap a volume in any-way so esthetic and charming. The vellum like paper, the clear faced type, the rich and perfect binding, prepare one for the finish of the text. To translate the sentences of Balzic, full to repletion. of subtile sense, and retain all the spiritual fragrance of their meaning, is indeed, a difficult task, but one the translator bas most admirably performed. The lofty Spiritualism embodied in the story of Louis Lambert, is such au exact counterpart of that taught by the best thinkers in the ranks of advanced thought to-day, that it seems impossible that it was written a half a century ago. The crushing ef-fect of a forced, arbitrary education on a sensitive nature and the results that consitiveness would achieve if fostered instead of being oppressed are portrayed in a masterful manner.

The magnanimity and self-devotion of Mademoiselle Villinoix is the most sad, and yet most charming feature of the story. Wealthy, beautiful, and with an angelic spirit, she reciprocates the love Landert lavishes upon her, and when he becomes mad, on the eye of their marriage, and the doctors prenounce his case incurable, she nobly resolves to care for him in his belplessness, and renouncing all other attractions, she kept him company in the soclusion of her bowe, until the end of his life; and all the time this madness, was a cataleptic state.

The introduction is even more interesting than the story. The volume also contains two short stories having a philosophic significance; Facino Cane. and Gambaia.

Miss Wormeley has translated all the best works of the great povelist and philosophic thicker, and genius to translate perfectly than to write, to her emphatically the mead of praise must be given as rightly eatned.

New Books Received.

Beyond the Grave. A Drama. By John Franklin Clark. Price, 25 cente. Catalogue of Lake Forest University-1888-1889

February Magazines Not Betore Montioned.

Wide Awake. (Boston.) Susan Coolidge opens this month's installment of good reading with a story

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CHICAGO, ILL. Saturdar, February 16, 1889

Spiritual Malls.

The Spiritualists of Washington are moving in the right direction. They see the necessity of having a place of meeting of their half filled with discarded packing boxes, owu, and are collecting means to creet a then up another flight, and I came to the suitable building. The national capital is of i door of the hall. It was, when reached, a necessity a cosmopolitan city, and is des-pleasant room and the platform had evidently intellectual growth. All denominations are a bright ray, flowers on the table, some picinshing to the front and demauding recog-

onism of the world: to leave for the hour all care, and enter the sanctuary of a higher life! The air began to tremble with the low notes of the organ, and voices chanted in unison The prayer and the discourse were devotionthe words but by the magnetic force of place

and audience with the pulpit for its radiating center. "I dreamed of a similar structure devoted to liberal and spiritual culture-on which all were lavished; but on its walls were no dying saints; over its altar no pale virgin | lence. mother, or son of man and. God forgiving from the cross with dying breath; no common place prayer or discourse or much valu-

discourse was like a fresh breeze from the upnetic spell of uncomprehended devotion. service they quietly went away refined, enponsibilities.

brating with the triumphant tones of the organ, out into the open air, and wended my way to the hall where I had an appointment, under the management of 'The First, Spiritualist Society.' It was on the main business street, and I passed the narrow entrance without seeing it. I retraced my steps more carefully, and saw the exceedingly small bill-board which announced the lecture. Up a harrow flight of stairs, along a passage | Decessary for a full exposition of the matter.

ly were seated; the soft light fell over all; and love which are above and beyond self. there was peaceful quiet and repose. What must yield to the antagonisms of the hour a pleasure to retreat from the restless antag- and narrowness of individualism.

RELIGIO-PHILOSOPHICAL JOURNAL.

It may be said by those with agnostic tendencies that this feeling of devotion ought not to be entertained, and that in Spiritualism and liberalism there is not, and cannot be, any element of religion. True, there ought al common place,-pleasing because they not to be a blind devotion to the old beliefs awoke no antagonism. They uplifted, not by merely because of age, nor to the effete, nor to the voice of ignorance from the past; but there is a higher, purer devotion, arising out of spiritual contact with the sphere of purity

and truth, which lifts the individual out of and above the burdens of time and place, and the beauties of architecture and finish of art fills the entire being with the delightful conscientsness of the possibilities of ideal excel-

Religion as a mere observance of forms and subscribance to creeds, and as a lip-confession of incomprehensible dogmas, may ed dust. But the grace and beauty of angel be an obstruction to advancement; but there life beamed from the walls, and from the is a religion, which is devotion to right and arches of the ceiling were exquisite forms | duty for their own sweet sakes, a religion symbolizing Hope, Faith and Truth; and which will not only endure for time but is over the rostrum were ideals of science, as immortal as the spirit itself. The smallphilosophy, poetry and art. The organ rang est sects build their own churches, and conforth the glad song of redemption from secrate them to worship. The hall of the bigotry, superstition and ignorance; and the Spiritualist should be consecrated to knowlper spheres of knowledge, alled with the in- the highest ideal. But such meeting places spirations of a new life. There the weary | will not come, or coming will not be permacould rest and be refreshed in the mag- uent, so long as the chaotic elements that hold nothing in common beyond the affirma-There they rested and were strengthened tion of continued life and spirit manifestaby a discourse on the right conduct of life | tionsattempt to combine. The difficulty is one here, instead of listening to dry platitudes on | never to be remedied until by the law of natthe beatitudes of the hereafter; and after the jural selection, those who aspire to the really spiritual shall separate themselves from ma lightened, stronger for life's duties and res- | terialistic and uncongenial associations, and firmly resolve to combine in the interest of "I arose as one awaking from a delicious the higher phases of Spiritualism and their dream. I walked down the aisle, the air vi- own spiritual growth. Speed the day when this movement shall become g-neral.

The Fosters' "Spirit" Photographs.

In reply to several solicitations for information us to the details of the "spirit" photographs, taken by Mr. and Mrs. F. N. Foster of this city, we have to say that for the present we must decline to devote the extended space As a special favor, however, we are willing to eulighten Brother S. E. W. Martin of the well known firm of Case & Martin, pie ing a photograph taken at the Foster fake

A LAND BOOM EPISODE.

Carpenter and Coyote Discuss the Change of Name on a Redwood Shingle.

"Colby Street" was once the name of one of the paths marked out on paper as a "highway' on which to front the lotlets of that arid tract of cobble stone and sand which one Mr. Owen has named Summer Lind. Alas! the sign of "Colby Street" no longer cheers the tired traveler as he wearily climbs the side hill and all athirst and anxious draws out his microscope preparatory to hunting for his supposititious real estate; "Olcott Street," rudely daubed on a redwood shingle, h as been surreptitionsly substituted, and the pilgrim is bewildered. He recalls that Owen has repeatedly vouched for Colby as a gentleman, a in his hand. I was curious to know what it high-toned and reliable medium; that convincing arguments in the Golden Gate proved the innocence and purity of the man after the JOURNAL in August last had proved him an ex-convict, deadbeat, robber and perplexed you when you saw it. I heard Jayswindler, and confirmed gambler. The lotlet | jay muttering to himself something about hunter is evidently a carpenter, in whose imagination has materialized visions of the wealth he can acquire by being early on the ground with his kit, ready to erect houselets. of such diminutive size as to fit the lotlets purchased by prospective dwellers on the lot" large enough to place his box of tools on, the would-be wealth-compelling carpenter drops his load and hunts around for another "double lot" on which to stretch himself and ponder over the uncertainties of life and especially of broken-winded politicians who essay the editorial field of Spiritualism. While thus ruminating on the uncertainfrom after and approaches. | Scrambling Mr. Covote atters that well known cry used the entire wolf family, including the biped known as the "cabinet" wolf. Recognizing the signal as one he had before heard.

Discouraged Carponter turned upon his side and gazed at Cadaverous Coyote; each saw in the other a fellow sufferer, and this made i

them both wondrous kind. "Approach and fear not," said he of the chisel and the sounce. "methinks I recognize in you the plast debakers, who, by the way, has not asked us to | secondant of the original ruler of this desert, tined to become the center of religious and received the care of women's tasteful hands, do so. Brother Martin has the folicity of own- the rightful heir of this waste of sand. Approachi and tell me why you have been dis- | drive out of the ranks of Spiritualism, and which is

so pure a bleat that he could deceive the oldest buck in the flock; and that it was wise to name a street after this expert fleecer. "I have had some trouble," continued Javiay. "in keeping Colby's reputation spotless on the Pacific coast because of a wicked persecutor east of the Mississippi, but I think I have succeeded in doing it and he will be an acquisition to our Spiritualist colony, as we will call it." As he attered these last words he closed his left eye and gave a curious kind of a look, which I did not comprehend. "After that night things went on so far as I could see about as before," continued Coyote, "until one night I saw Jayjay come stambling along up the hill with a new redwood shingle under his arm and a hammer all meant, and so I hid behind that stone over there and watched. He came up to that post, pulled off the shingle which read 'Colby street,' and tacked up the new one which so how he could not stand by Colby any longer for the Chronicle had subtantiated to the people of California what the RELIGIO-PHI-LOSOPHICAL JOURNAL had long before proven to the satisfaction of the rest of the world: and that he, Jayjay, could not afford to defend arid side hill, whose only decoration is its a wolf after everybody had found out about name of Summer Land. Finding a "double | him. 'Indeed a detected wolf is neither pleasapt nor profitable company, nor suited to

FEBRUARY 16. 1889.

the purposes of this my summer-land." This story caused Carpenter to faint with grief; perceiving which, Coyote gently arose, emptied the canteen of his companion and quietly extracting a file from the tool-chest meandered off down toward the ocean, saying: "Though the boss wolf is disgraced, ties of life, a keen eyed covote espies him | yet I have a file to sharpen my teeth with. I'll take new courage and try to live a while across the deep gulley separating him from | longer, hoping to see Jayjay duly punished the reslining son of the saw and the plane, for trying to stock Ortego Rancho with a flock of sheep which can neither be shorn nor in moments of astonishment or danger by leaten by such as I, and are only pray for such as ----- the finishing words were lost in variety which chiefly infests cities and is the roar of the wild winds as they sweet over the lonely hillside.

The Same Old Moses!

WILMINGTON, ILL., Feb. 6tb, 1889. to the Editor of the Feligio-Philosophical Journal Is the Moses Hull who is in Chicago and one of the editors of Neic Thought, and a lecturer, the same Moses Hull who fifteen years ago or more was somewhere in the Eastern States advocating free love (and worse) of the worst and most immoral kind; that free lovism that took the RELIGIC-PHILOSOPHICAL JOURNAL ten years or more to

edge, and to religion .-- which is devotion to

their distant homes.

This subject brings up one of broader significance, and of common interest; that of halls and meeting places for liberalists and Spiritualists. If there is any class of people who should understand the inestimable valne of a place of meeting consecrated to the purposes in view, it ought to be Spiritualists. They believe in the subtile conditions of gular as his thoughts, thus expressed himmagnetic force, and they have often seen the | self: "Ye needn't discuss this question. effects of disturbing influences, yet they, more | What I know I know, and I know it's so? than any other class, ignore them. Instead What was it he knew beyond dispute? It of holding a place exclusively for their was a phase of 'materialization' that com- are four tough looking braves whose acmeetings, where no conflicting influences disturb the spiritual forces, they often occupy some public hall, up two or more flights of stairs, saturated with the influences of minstrel shows, public dances, political meetings and like gatherings.

Why is this? Because, it is said that Spiritualists are not wealthy, and can afford no better place. The smaller hall is rarely filled. and why take a larger? True, as a rule, the active Spiritualist has none too much of this world's goods. The wealthy, when they become convinced of the truth that they converse with the departed, are so fully satisfied that they do not, as a rule, care to aid in the support of meetings or of the Spiritualist press. They become, as it were, paralyzed in the region of benevolence, and one of the gains they count in favor of their belief is that they no longer have to pay for the support of their church! If asked to altend Spiritnalist meetings, the reply is that they "will not be seen in such a shabby hall. Oh: no." Why not then help toward getting a better one? Will the better hall not be filled because the small one is not? The reverse is true, for the better the hall and the more easily accessible, the larger the audience, other things being equal. Mr. Hudson Tuttle, a leading lecturer and writer, not long since related the following experience:

"I was once," said he, "called to a thriving city to decture. On the Sunday afternoon I walked along some of the beautiful streets, and at length finding myself at the maguificent portals of a church I entered. Passing through the grand vestibule, stepping on a soft carpet which like moss gave no sound, I was shown to a cushioned seat. I had leisure to glance over the exquisite appointments; the designs of the architect and paint ter. All was repose from the arched ceiling to the carpeted floor. All was sublued; no high discordant note, or color, or blazonry. Even the light from the stained glass windows beamed as from beds of flowers,

tures on the wall gave it a cheerful home-like nition. If there is any one place more than appearance; yet I could not represe comparianother where Spiritualism should appear at | son with the place I had recently left, and I its highest and best it is at the seat of gov- mentally said: they who come here must reernment. There it becomes as a light on the | ceive a large measure of benefit from the lecseething crowds coming and going, catch its should be an alarm of fire, and this hall were graphed helpers. Leastwise under this supreflection, and bear some of its brightness to filled with people, how could they escape from such a death trap. Tuere would be

passage and narrow stairs.

"It was early, yet a small group had gathered in front and were in earnest discussion, loud in tone and personal in comment. After a time one of the disputants, with elbows thrust out and every line of his form as anmon sense and all same experience would pronounce highly improbable, indeed, (m. | found on pp. 529, 531, 534, of The Century possible. After waiting an hour a fine andience gathered. The meeting opened with was a good month for indians. First, let us | vad-d, by Spanish Jesuits and later on by good music of the stirring kind, in melody and words. After the lecture a nerveus indi-

vidual arose to ask questions, a privilege which being granted, he proceeded to improve. A lecturer after his discourse may eaten mince pies of other than Martin's be pleased to meet doubts which arise in the | make and now regrets it, but is too old and minds of his hearers and smooth over and feeble to scalp the pie-maker who fooled him. condition improved, for by industry and our make plain sharp or misunderstood passages; Next we present Rev. Ki-a-si, junior priest, natural abilities we were enabled to approbut usually he is in m. condition to be cross- order of the Baw, clan of the Badgers. He examined for an hour. Luckily, the second | has evidently been partaking of a sonr-apple | su-tenance. But we rather overdid the busiquestion brought another auditor to his feet pie made by some rival of Case & Martin. with a spring, who not only answered but and his look lacks that far away expression valers that they cast about for a different questioned the first questioner, and the two so becoming, as all know, to a junior priest. | bread of sheep, a two legged variety, which "discussed" far beyond the appropriate time Now comes l'a-lo-wah-ti-wa. Governor of Zani. we overheard it said could be fleered at any for adjournment. Whatevers force the lecture might have had was broken and dissipa- by appropriated the brandy which should eaten by us. We, there was quite a number ted. and its good effects lost. - The hearers have gone into Pedro's mince pie. He is ev. of us then, did not understand English very instead of dispersing with a feeling of broth- idently recovering from a server attack of i well-having been bred for generations in a erhood, were more 'individualized' and disin- the jim jame, and is not quite sure that the mongret dialect of Spanish, Indian, and tegrated than when they came."

a lecturer which is in point. He had an ap- to the happy hunting ground. pointment in a city which has maintained

Spiritualist meetings and has had a lyceum and society for at least twenty years. He went to the hall with the gathering sudience Sanday morning, to und the janiter and one of the active leaders busily engaged in scraping and sweeping sawdust, befouled with tobacco, from the floor. A political caucus had been | religious character and experience in their | holds what your people call the legal title to | by case, and for your valuable assistance in held there the night before and a vulture's subjective phases. Its motive has been in this desert. I skulked up close enough to nest were sweet to the room thus left! Once | the personal characters of the story rather | hear him explain how easily he could popurennovated, it was a pleasant room with the than in any creeds they professed. It has marks of taste on the rostrum and wall. treated the practical and moral sides of said be was bound to raise the wind some-The sawdust and the dirt brought from the Christian faith rather than the doctrinal or how. As the wind always blows a gale here neve. He disappeared from the scene, and city slams could be removed, but no broom | apologetic. And, as Dean Windser has reor antiseptic could sweep away or destroy marked, the influence of religion on life is I soon found that it was he who was to bring on him, we will with the greatest pleasure the magnetic influences of that rabble of the | one thing, theology or the science of religion plending and breaking in the very poetry of previous night. Were the Spiritualists to is another." change. The place was sacred for worship; be consured? Containly not. They were not

shop. It shows his benevolent countenance ossessed of your hunting grounds; why surrounded by the faces of something less than a dozen Indians who are supposed, so it been invaded; and why, if avaricious man is said, to constitute his "band." Now it must rob you that he should add insult will no doubt be a pleasure for Brother Mer- to injury by taking down the name of your mountain top for all mankind to see, and the tare, for there is little else to come for. If there tin to look at the originals of his photo- brother from the hypothetical lamp post. who has ever since been an outcast, is the position, as one incentive, a search has been made through several thousand old a moment the feelings of Coyote were too small hope of escape through that winding magazines, and with success. To the right deep for utterance, but mastering his emoof Brother Martin's face there is on the tion he drew nearer. Throwing himself "spirit" picture the head of a yonog squaw. We have the pleasure of introducing her to Bro. Martin. She is from Marquette and she may be found in Harper's Magazive for August, 1882, page 339. She has been photo-

graphed with other sitters than Mr. Martin. but probably she is not an exclusive server a squaw. Chafest a c photograph that show this squaw on the right of Bro. Marilo then quaintance we have made. They may be

for August, 1882-evidently August, 1882, | hills. Though my accestors' rights were inintroduce the toughest looking old chap of the lot; he will be readily recognized; his name is Lai iu-sh-tsai-la. His English name is Pedro Pino and he looks as though he had His countenance shows that he surreptitions- | season of the year and were not likely to be

spakes have all left his mocensins. Lastly, | Coyote, and did not know what was meant, We regret to say that the experience of Mr. Land to close this seauce, we introduce Lei but fell sure the change boded no good. Soon Tuttle so graphically told, is not exception an traislantia, a priest of the temple, or we saw a squad of men with chains, red flags, tional. It is a fair average type of spirita- medicine cacique. He has evidently, by mis- and a three-legged affair on which was alist meetings. There are better and there | take, taken some of his owe medicine and is | monnied a long brass thing through which | Colby, by agreeing not to prosecute the robare worse. We recall another experience of preparing regretfully for an early departure one of the men would look and then make ber for perjury. We were misled by a dis-

The Presbyterian acquiesces in the evolution of the novel as a polemic agency: "For versy. Religious fiction hitherto has been

The Reverend Clark Wright, paster of the | than the sheep that their true nature was "ad been used for no other purpose; able to rent the hall except for Sunday, and came there were seemingly held [the other six days of the weak it was open to | Methodist Church of the Savier in Harlein, seldom understood by their victims, even A number of Philadelphia women have more. The grand structure any one who applied. The result was, however, New York, is almost an exact reproduction in after they had been caught in preging exformed a temporary organization, the object seats to the center of the same, whatever the intent. The gross face, form, and manner of the late John A. ploits. Javiay, -for that was the name of of which is the amelioration of the working wrated with the magnetism of such a place may prependerate | Lugan. The reverend gentleman was a sol- the tall, portly, puffing stranger,-went on woman's condition. If possible, the society rishipers. over refined spirit influences; and always the dier in the Ninth New York Regiment, and to say that the boss wolf-who went by the bose to organize a permanent working woment- feeling of quiet devotion to truth, right, takes much interest in Grand Army mattere. | name of Colby-had such a sheepish mien and an's society similar to the one in New York.

your rabbit preserves and cacti groves have Why does the name of the boss wolf no longer adorn yonder supposititions street?" Forupon the adjoining lotlet with the recklessness of despair, stretching his hind legs clear across "Golden Gate Avenue," and resting his head on Whitney Avenue, with his starboard eye cast toward "Evans Street" and his port optic gazing upon "Banner Avenue" (See diagram of Spiritualist Colony alias City of Summer Land for a better comprehension of his posture) he told a tale of wee.

As you see, friend Carpenter; slowly began Coyole, "I am an untutored child of the sand other treapassers, yet owing to the unfruitful unture of the soil and the absence of water, our adversaries got on but poorly and interiered but little with our game preserves. When the innovators stocked their stolen possessions with sheep we even found our priste a goodly share of the flocks to our own ness and in time so impoverished the in and Street had formed a "trust."

was over, and when we again ventured out ail these little stakes and signs were stuck good or for evil the novel of the period has up; so thickly set you see that one can hardly entered the province of theological contro- | walk without stumbling over them. One night I saw a tail, portly fellow come puffing used more prominently for the portrayal of | up the hill side in company with a man who late the land that had been staked off. He I thought he must be crazy, but I kept quiet. that with them was to come a superior breed

of wolves, looking so much more sheepish

J. P. RANSOM. ualists?

Yes! the Moses who with brazen audacity avowed and defended his libidinous practices in a communication published in Woodhuld and Claffin's Weekly for Aug. 23rd, 1873, and same Moses now in Chicago. He is the same Moses with whom one Mattie Sawyer consorted for years before she assumed the name of Hull. His advent in Chicago after being starved out of Iowa was made possible by one Alfred Weldon, an admiring disciple. After coming here Moses was too poor in purse and credit to get out his paper, but finally Weldon loaned him fifteen dollars. it is said, to do it with. Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond assisted at the housewarming of Moses and Mattie, when the asual Indian pow-wow encued: then the impecunious itinerants were supposed to be favorably launched upon Chicago. Moses' success here has not been great, and last Sunday evening he pooled with an illiterate charlatan, one J. Commodore Street, Pretender to Magic Powers, Bamboozler, and Forager General for the Z. Z. Z. This brace of huggermuggers held an advertising scance in Kimball Hall last Sunday night. each having been advertised to lecture there at the same hour. The result was what both had evidently expected; those old women of both sexes and the abnormally curious who seek to learn the uncanny secrets Street pretends to peddle, turned out to hear the Loston mountebank. The unbalanced square hypnotized by Moses was also on hand, and thus the little hall was well filled for oncethere being no door fee. From announcements made it would appear as though Hall

Colby Still in Danger.

It is with very great pleasure that we correct an editorial statement made some weeks ago to the effect that Mr. De Young, proprietor of the San Francisco Chronicle, had compromised with the Golden Gate's pet, W. R. signs with his hands. We retreated to the patch which we supposed was authorized by gulch and kept out of sight until the raid | Mr. De Young. The following letter will explain the real status of the matter: EDITORIAL ROOMS OF THE SAN FRANCISCO

CHRONICLE, W. H. DE YOUNG, Proprietor. SAN FRANCISCO, Jan. 28, 1889.

Permit me to thank you for your kindness shown toward the Chronicle during the Colshowing up the character of that adventurer. You are in error regarding the termination of his suit against me, however. I made no agreement whatever with him or his attorshould he ever return where we can lay hands the easily shorn and coyote-proof sheep, and put him in charge of the humane wardens of our State prison, for perjury.

Yours Truly, M. II. DE YOUNG.

RELIGIO-PHILOSOPHICAL JOURNAL.

What is Socialism?

FEBRUARY 16. 1889.

GENEBAL ITEMS.

2.57

A correspondent who seems badly frightaned at the sensational stories of the Chicago dailies, and fears the city is going to the demnition bow-wows, and to be followed by the country at large, asks the JOURNAL "What is this Socialism, any how? It must be some bloodthirsty, treasonable doctrine, judging from the derisive attacks of certain papers and the lampooning given to its advocates by reporters." The JOURNAL does not care to broach a discussion, but will give its correspondent a brief statement of what socialism is declared to be by one of its leaders in this city. Joseph Gruenhut, a well known local politician and socialistic advocate, in discossing city politics and the spring election, said the other day:

"We want to put before the people; the leading principles of Socialism. Socialism means systematic interference of the State in favor of the suffering classes, the use of the public resources on behalf of the poor. It maintains that industrial operations should be subservient to human good; that the moral law should control the relations of business and the whole field of human action, and that a human being should not be degraded into an instrument or commodity, which is the present lot of the working people. These are the doctrines that we wan to make the people familiar with."

Pickwickian Sinners.

Under the head of "Pickwickian Sinners," referring to those who do not attend church, a late number of the Lansing, Mich., Journal reports the Rev. J. H. Palmer, Universalist as giving expression to the following:

"This question of course has reference to American Protestant churches. Catholic and German churches do not complain of sparse attendance.

1. Poor people are kept away by a sense of independence that does them honor Many people prefer to go to hell first class rather than to go to heaven from a back seat in a church that measures its accommodations by the gauge of dollars.

2. The primary use of the church-a place in which to worship God-is forgetten, and the modern Protestant church has entered into competition with the concert hall and the rostrom. The singing and the preaching suffer in comparison with the work of the professional annusement maker. | can neither read nor write. His sermons People flock to the theater and lecture hall, are very able, he is a sound reasoner and and leave the minister and his choir to posture and sing to empty seats.

"3. The modern Sunday school, by breaking up families, and by its use of seusational methods, is one of the worst, if not the worst, of all the fors of the church. By the side of

The Associated Spiritualists of Southwestern Michigan will hold their next Quarterly Meeting at Breedsville, March 2nd and 3rd. Mrs Eva Potter, of Wonewood, Wis., desires information about Children's Lyceums. Any one who can enlighten her will please correspond with her.

Mrs. Frances Hodgson Burnett, the author of "Little Lord Fauntleroy," receives each week a check for \$1,000 as her royalty from the dramatization of her famous novel.

Mrs. Webber of Springtown, Ark., is the first woman licensed by the Methodist Church South. The innovation has caused quite a stir in that church.

G. H. Brooks' engagement terminated the last Sunday in January at Cincinnati. During this month he is engaged to lecture at Elmira, N. Y.

Miss Jeannette Halford, daughter of the president-elect's private secretary, is living a thoroughly rural life near Orlando, Florida. She is frequently seen seated upon a load of hay and driving a team of frisky mules.

John Jacob Astor has given a handsome four story building, with its let of land, to the Children's Aid Society of New York as a memorial of his wife, who was deeply interested in this charitable institution. This building will be used as an Industrial School. Miss Nellie O'Donnell, the newly-elected Superintendent of Fublic Schools in Shelby County, Tennessee, is only 22 years of age. After graduating in 1885 she became a teacher in the public schools, then a principal. She has shown not only ability as an instructor, but a decided talent for business. Mrs. Ruth Jewell of North Limington, Me.,

and Mrs. Cynthia Hathaway of Savoy, Mass., have just celebrated their hundreith anniversaries. Of the latter brisk old lady it is reported that she "sang songs and joined in the festivities of the occasion, oven to dancing with her eldest son. who is over 80 years old."

It is said that Stoldard county, Misseuri, has a boy preacher only 6 years of age. fle deep thinker, and he preaches like a veteran. He quotes from the bible from memory."

Mrs. Mona Caird, the famous author of the scribed as a handsome brunette, tall and

Mrs. Emma Althouse, the sleeping woman, way provide at once for picking up and of Ithaca, N. Y., awakened on the sixth inst., from her trance, having slept thirty-five days and a few hours. After what appeared to be a struggle she opened her eyes. She was very weak and several fainting fits followed her

awaking. Some nourishment, the first since January 2nd, was then given her. From a report of her case in the New York World of February 8th, we learn that she has again fallen asleep.

The Woman's Tribune speaks as follows of The Signs of the Times," an address delivered by Prof. Elliott Cones, and published in pamphlet form by this office: "The address is given as it states 'from the standpoint of a scientist.' Dr. Cones, it was reported, was asked to resign his position in the medical faculty of Howard University because of his advanced stand on the subject of woman's equality. In this interesting address he does not hesitate to show his colors as a standard

bearer for woman's equality."

An exchange contains the following: "A ghost has caused a divorce suit and broken up a once happy family in Blount county, Alabama. About five years ago James Martin married a Miss Noel, one of the bells of the county. The young couple went to living at the old Martin home and all went well until about a year ago. Mrs. Martin, naturally very timid, heard a ghost rambling through the old house one night and was badly frightened. She told her husband about it. but he could hear nothing, he said. From that time it became a nightly visitor at the Martin home. Mrs. Martin wanted to leave the old house at once, but her husband objected, declaring the strange noise beard was made by rats. Several times Mrs. Mactin, so she says, saw a white-robed figure wandering through the old house, and soon her nerves and health began to give way under the strain. She was finally prostrated by her fear of her ghost, and went to the home of her parents to recover her health and strength. Fear of the ghost overcame love of husband, and Mrs. Martin refused to live with him again. Martin tried in vain to induce his wife to return to the haunted house to live, but she refused, and a few days ago he filed never went to echool a day in his life and a suit for divorce on the ground of abandonment.

"The trouble with the terrors preached in the old theology," says the Christian Register, "was not only that they were so terrible but that they were fictitious. They did not fice Evansyllie Roule, 61 Clark St., or William Hill, "Is Marriage a Failure" discussion, is de- represent real retributive forces, and they Phicago. failed to show just how the moral law is vingraceful, with fine eyes and a very sprightly dicated by its own inherent majesty. To cast aman forever into a lake of fire and brimstone because he is too intelligent to believe] in some of the corruptions of Christianity is ; a punishment hideously immoral in itself endestied by machinery so thoroughly that it mixes and without any natural relation whatevor to the presumed offense. But to show how i It does not cause sickness at the stonach, nor vomitthe moral law works in the schul world of life, to exhibit the terrible effects of heredity | medical profession, and the wonderful properties of by which the sins of fathers are visited upon their children, to show the moral degeneracy | mitted. These well known substances combined, which may overcome an individual, a city, or a nation, through contempt or moral laws is to reveal the true penalties of wrong doin one. ing. The real hells are more terrible than i those which the fictions of theology have painted. Certainly they have a more definite and direct relation to human life. The fictitious hells are rapidly passing away. We need to abolish the real ones, or, more accurately, the sin and injustice which ereate them." Alexander Hoagland, the President of the Boys'and Girls' National Home and Employment Association, presented the President. elect a petition last week in relation to Congressional action in behalf of the boy tramp of the United States. This question has for a number of years been a subject of investigation by the association, which now asks, through President Hoagland, that Congress be appealed to for wholesome laws to abate MAGEE'S what is grown to be a National evil. President Hoagland's petition briefly recites the history and achievements of his association and cites the reports of the chiefs of police of the principal cities to show the extent of erime and depravity among young boys. He says there are 30,000 confirmed tramps in the United States, all of whom come from this class of neglected boys, who are permitted to | percentage acquire their criminal proclivities at a tender age. "History," says the petition, "confirms the fact that the grown-up tramp of to day was the neglected boy of five or ten years ago." He introduced an interesting argument in behalf of governmental cratrol over these dependent youths by citing the fact that the government is clothing, schooling, and caring for several thousand Iodian chil. dren, and adds: "Two years since. on my ususen way from Arkausaw City, there were on the train two government soldiers holding as prisoners two eighteen year old Indian boys, who had run off from the government school, at La vrence, Kan., where 400 Indian children wore being cared for, and those boys had been traced to their homes in the Indian Torritory, and the army was being used to hunt them up and return them to school. Now by a singular coincidence, there was on the J A. MAGEE & CO., Lawrence, Mass. same train a prominent citizen of Wichita, who, a year before, had been entired from home by two old and confirmed framps, who used the boy to do the begging for them." Hoagland speaks of having visited 290 cities,

taking care of tramping boys. It is believed this subject will receive General Harrison's personal attention when the proper time comes.

The Woman's Tribune now published at Beatrice: Neb., with Mrs. Clara Bewich Colby as editor, has through the earnest solicitation of eastern friends established a branch office in Chicago, at number 143 La Salle Street, Room 70, where all basiness will be

attended to without delay. The Tribune is a bright, newsy paper; subscription \$1 a year.

General News.

Massachusetts physicians are making war on the Uhristian scientists .- Julia Marhar. 55 years old, died of starvation in a miserable hovel at Providence, R. I., last Monday. Her husband had deserted her .- The Rev. Father Ashfield, connected with St. Peter's cathedral at Memphis, was killed last Monday by a young man named Reeves. Reeves was insane .- Highway robbers assaulted Arthur Marsh, a son of ex Congressman Marsh of Warsaw. Ill., on the Keokuk & Hannibal dike last Saturday night, but were repulsed after a struggle.--Charles Fall was burned to death and his son was fatally scalded yesterday at Chattanooga, Tenn., by the explosion of a boiler of tar and brick in the brick works of Guild, White & Gillespie.-Italian workmen thawed out a dynamite cartridge near Bedford Park, N. Y. The cartridge expieded, slightly injuring the workmen and causing a panic among the passengers on a train which was passing at the time .-- Cardinal John Baptiste Pitra died yesterday at Kome. -A slight shock of earthquake was felt Feb. 11th in portions of England .-- Mr. Parnell will bring an action for libel against the London Times in the Irish courts.- A goldsmith at Vienna poisoned his five children with eyauide of potassium. After administering the poison to the children he took some of it himself and died in great agony. -?'he postoffice at Amity, Ark., was robbed of \$7,000 Saturday night.- Harrison Dite, freasurer of Spencer, Ind., is a defaulter to the extent of \$2,400 .- Several citizens of Wabash, Ind., have recently received notices from White Caps.

MARDE-GELLS.

New Orieans and Mobile.

February 25th to March 3rd the Chicago and Eastn Illinds R. R., Evinsville Route, will sell tickets Now orleans and return at \$25.00, and to Mo-1 bile and retarn at \$23.00, which will be good returgleath Maren 23-a.

Itils the only route sunning coaches, and Palace Buffet Sleeping Cars Chicago to Nashville without change, and is eight hours quicker than any store. Daylight tide through Nashville, Deca-tur, Birmingham and Montgomery. Fast train leaves (bloage (hearborn Station) 3:35 P. M. daily. For further information address City Ticket Of-Geu-Passenger & Ticket Agent Chicago and Eastern Illinois R. R., 501 First National Bank Building,

PROSPECTUS.

The Kellgio-Philosophical Publishing House.

Capital \$50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be con-tributed by a conside able number rather than by one or a very few individuals, provided all are animated by a nmon purpose

in these days of rapid improvements in machinery, means of communication, growth of liberalism, scien-tific research and steadily increasing demand for accu-racy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the RELIGIO-PHILOSOPH-ICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command avoir resource of success of the sufficient to command every resource of success and to work every desirable avenue that promises to prove a

eea er. In the exposition of the Phenomena and Philosophy of Splritualism, of Spiritual Ethics, of Religion posited or science, an independent, intelligent, honest and judi-cluster fair process is indisconsable, by all olds the most clully fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its ald, he can reach into thousands of hom-s and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all he various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requir s an abler press. a higher stand, and of culture in its teachers, a more orderiz, dignified and or enture in its teachers, a more orderly, organica effective and business-like propagandism. A system-atized method of investigating phenomena and record-ing results is gradually being evolved, and needs to be further developed. A well-organized and endowed ac-tivity for the instruction, care and development of sen-citives and mediums is almost indisconsible to the desitives and mediums is almost indispensable to the development of psychle science. The keener the approhension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and etuical questions now vex-ing the world; and in no other direction is there such promise of progress in the study of cause as in the psy-chicalfield.

A first-class publishing house can be made the pro-A hyst-class publishing house can be inductive pro-moter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychic experiment, missionary bureau, etc., etc., it can satisfacto ily and with prout accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the his-tory of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of lithois to organize the RELIGIO-PHILOSOPHICAL FUBLISHING HOUSE in Chicago, with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS. in ONE THOUSAND SHARES OF FIFTY DOLLARS Each. The Commissioners have opened books for subscriptions. been subscribed. Two of the subscribers are men prom-nent in Chicago business chicles, and another is a near of Concago business cheles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make, this publishing house his trustee should it give, evidence of being a desirable repository of his trust. In this connection it may be well to call special attention, to the desirability of having a stable well managed and confidence to spiring corporation to act as Dister for those who desire in the interest of Spiritual-ison to make donations during their lifetings or to heave Ism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, spreaments, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gilt is unconditional

The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the JOURNAL's readers. It is hoped that a consid-grable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

its highly-havored spiritual food, the ordinary church service is flat, stale and unprofitable.

'4. The Protestant church is in the hands of women, and it is impregnated by the pecultarities of female selfishness. No actual made weicome. The actually morally needy find more friends in the police courts than they do in the churches. The church is willing to save the real sinners, if they will attend mission services, bethels, and the like. but it has no sympathy with the methods of the man who touched lepers and openly behates this hypocrisy and metes, out to it deserved contempt.

"5. Christiaulty is democratic, the church is aristocratic. Christ went among the common people and they heard him gladly, the church officers itself, not with mechanics and fishermen, but with people of high social and peenniary influence. It ostenta-Christian it would have no trouble reaching and holding the people."

The Universalist Society at Lansing, Michigan, Rev. J. H. Palmer, minister, is evidently a progressive body. Here is its short creed of three articles:

We believe in one God, the Universal Father, in the Universal Brotherhood, in the immortality of the soul, in the beneficence and immutability of law, in salvation by righteous conduct, and in the final holiness and happiness of all mankind.

perfect revelation of the character of God that has yet been given to the world in the life of man.

III. We believe in universal and continual inspiration, and that the Old and New Testaments contain revelations of the character and purpose of God, and of the duty and destiny of mankind.

This creed is supplemented by the following quotations which express the sentiment of the society:

"Let nothing be more precious to thee than

truth."-Lipictetus. "Man can be surer that his rational nature is from God, than that any book is an ex-

pression of his will."-- Channing. What can it profit any mortal to adopt lo-

cutions and imaginations which do not correspond to fact, and which the most orthodox of mortals can only, after infinite and essentially impious efforts to put out the eves of his mind, persuade himself to believe that he believes? What is incredible to thee thou shall not at thy soul's peril attempt to believe. Go to perdition if thon must, but not with a lie in thy mouth, by the Eternal Maker, No!"-Carlyle.

"Ye shall know the truth and the truth shall make you free."-Jesus. "Truch for authority; not authority for

truth."-Ducretia Mott.

The Watchman says it is the fault of Christians themselves that Sunday laws are

expression, the very opposite of the conventional idea of the elever woman. She is frequently to be seen at literary and social sinner-only the Pickwickian ones-are gatherings, and always takes a prominent part.

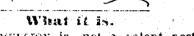
Mrs. Sara A. Underwood, formerly of Boston and recently associate editor of the Open-Court of Chicago, is to edit and control a department in the RELIGIO-PHILOSOPHICAL friended Mary Magdalen. The great world JOURNAL, devoted to the work and interests of women. Mrs. Underwood is an able and scholarly woman, and she will andoubtedly make this department one of the best of its kind in the country.-Journalist, New York.

As Madame Blavatsky is quite generally credited in this country with having been tionsly prefers a millionaire to a shop tailor, a Russian spy. the clipping from the Fall a Dives to & Lazarus. If the church were | Mail Gazette, in another column, will be read with interest, and its publication is only justice to Madame B. One who knows her intimately, speaking of this charge of being a spy, says: "I never took the slightest stock in that Russian spy business. H. P. B. could not be everything bad if she tried; and as a spy' would get found out and upset the applecart in a week."

Last Sunday night in New York, Father McGlynn pitched into the Catholic authorities again. The occasion of his attack was the difference in the way they acted toward We believe that Jesus Christ is the most | Crown Prince Rudolf of Anstria and John McGuire, one of Father McGlynu's old parishioners. McGuire died at an anti-poverty meeting, and the Archbishop refused to allow his burial in a Catholic comstery. Father McGlynn plainly intimated that John McGuire was a better man than Prince Rudolf, and yet he had been denied a Christian burial, while the man of royal blood, had been accorded all the honors of the church.

> Mr. B. F. Underwood has spent the monthof January lecturing in Utah. He concluded his engagements in the Territory with a lecture on "Radicalism and Conservatism" in the Opera House, in this city, Sunday evening. His lectures here have been of a high order, and his work has done much to nuclo the bad impression created for "Liberalism" by most of the rant that has been given here of late under that name. As a clear, calm. logical, candid, broad-minded reasoner, Mr. Underwood has marked impression upon his hearers in Sait Lake, and when he comes this way again he will doubtless receive a hearty welcome. His lecture of Sunday evening was highly enjoyed by a large and enthusiastic audience.-Salt Lake Trib-

Henry Gerst, a well-to-do young German, went violently insane on the night of Feb. nul. "Are Sunday excursions condemned? 5th, from the effects, his friends declare, of Chri. Sans are among the excursionists. Is the influences of a Mrs. Woodworth, who is Kan., taking home a fourteen year old son, Sunday railroading objected to? There are conducting a faith-cure revival and has a too many Christians among the passengers large congregation made peculiar by the to make the complaint effective. We need not | large number of young women trance artists. speak of Sunday papers; speaking does little Gerst went howling from the hall at 10 good when it is seen that they are read and o'clock and it took four policemen to hold and obtained the names of scores of their patronized and largely supported by church him. His friends claim that Mrs. Wood- boys who have been killed while beating their people. These things ought not so to be, and | worth has been using her magic powers to | way from one city to another. He urges that | until there is a revival of conscientiousness | induce Gerst to marry one of the women who | the government might test the practical features of his plan by selecting four State in the matter of Sabbath duty the line be- travel with her in her meetings. Mr. Gerst schools of reform and making appropriations tween sacred and secular things will be in tlives at Louisville, Ky., and Mrs. W. is condanger of obliteration." ducting revival meetings there. for an increase in their capacity, and in this



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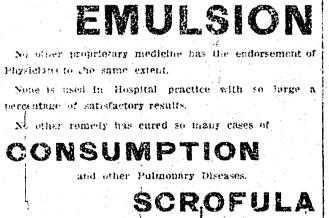
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for. U. Kayner can be addressed until further notice in care of this office for medical consultations, and lectures in the vicinity of Chicago,



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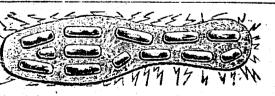
Those destring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy Chicago, notifting him of the amount they will take There are, no doubt. friends so interested in the Journ AL and all that promises to advance the interest of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintunces; and they are invited to correspond with Mr. Bundy upon the matter.

A NEW BOOK. Studies in the Outlying Fields **Psychic Science.**

I have contributed to various formals during the past year inspirations given me on the spiritual pather of man, in its onnection with his physical existence and independent there of. These who have read these articles will at least partial. ly understand the work. It essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparant connection, by referring them to a соглшон сэцзё). The leading subjects treated are as follow Matter Life, spirit, Mind; what he sense to be of the world and the destrine of evolution; scientific methods of the study of man and results; What is the Sensi we State? Mesmerism, Hyrn-dism, Somnandullism, ("lairvojance; Sensitiveues prov ed by +sychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; In-tima ions of an Intelligent Force B yond, Superior to the Ac-tor; Effect of Physical Consistent on the Sensitive; Unconis a sensitiveness; Fragery in the Light of Sensitiveness and Thought from forence; Innortairy-what the Subure Life must be Granting the Preseeding Facts and Concinstors: Mind Cure, Co islan Science, Metaphysics, their Pri cole and Physical Relations

I hope to publish the work the coming spring, but desire to secure the cooperation of these futere to in this subject by receiving at once, in advance as many subscribers as possible Those who are willing to be promoters of the early publication of the book will please send their names and ad-dresses to ma. They can send the money with their order, or when the work is commanced as suits their convenience The book will contain about 250 pages, by printed on fine paper, good type, and bandsomely bound in costh. To those who subscribes in advance the price will be \$1.09, postage free. Subscribers' copies will contain the autograph of the undersigned. Fraternally

HUDSON TUTTLE, Berbin Heights, Ohio.



Come, come, now! let us be sensible for once in our live warm feet THIS WINTER, as d a cool level head our feet are warm our blood will circulate freely, and all the cesses of nature will go on while we are at worl

Don't you know your feet are the two extreme noise of that is LIFE BY MAGNETIC FULARITY YOU CHANGE THE MAGNETIC POLARITIES OF TO BEFIND E COUR THOUGHTS. You intensify the POWRE of your BLOOD DI applying MAGNETIC BATTERIES to your feet. This vital Ising SUBSTANCE called magnetism is life manifest. Without magnetism we could not have LIFE. Can't you see at once that if you redouble the LIFE POTENCY at the extreme poles of your body, that is your feet, you intensify the Life princi-ple just where it is necessary to have it? Why put on an overcoat to hold warinth where it is NOT needed; when you can get what you desire at once, by applying the life energy to the very point you need to intensify the living, vivifying essence of power. Come be sensible once and let us speak to you through rour feet. "With all thy getting get UNDER-STANDING" To begin this work place our genuine MAGNET-IC FOOT BATTERIES under your feet, one pair will conv sou. \$1.00 a pair or three pair for \$2.00 any size, by mai postpaid. Order to day, and be bappy all wheter.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Joices Fromthe Leople. INFORMATION ONVARIOUS SUBJECTS

6

For the Religio Philosophical Journal. HIDDEN RELICS.

M. L. WOOD.

Filled and closed and hidden from sight, Like a skeleton form, shut away from the light, I must unlock and open the trunk, you say; In the glare of the day.

Bring out the poor garments so long hid away. And shake, and hang them out in the air, J Lest the mould of disease, and moths may be there.

Silent and trembling, thrilling with pain God only can measure, I view them again. These shoes are impressed with the form of the Feet that so willing and fleet,

Made mueical steps that no art can repeat. For their music once more, I listen in vain; The silence is freighted with infinite pain.

Fitted and molded, each garment I see Bears a trace of the form so precious to me. Her ribbons, gloves, laces; and gifts, a small store; God, I wish there were more. My cry can you hear on the heavenly shore; O child in that opulent world of bliss. Have you gained the good things denied you in

Gently they wave in the sweet air of June, The birds singing near them their loveliest tune; They hang on the line as if she were here; And she seems to be nearer;

How foolish my corrow and wailing appear; A summar-land breeze of balmiest breath Whispers swe tly of life unfettered by death:

Still mine, and near, though hid from my sight In an unseen realm of infinite light-Ear bath not heard; mortal eye cannot see-

She is waiting for me; At the gateway of pearl is waiting for me. O thank God, in the soul's home whither we go We may seek all our own; shall find them and

> know. For the Religio-Philosophical Journal,

Visionary Plashes.

B. B. ANDERSON.

What a calm, sweet, pleasant sensation! I say with closed eyes. Was I thinking? I know not. think I was watching the sunshine and shadows of aniversal life. I know that I was not thinking for that implies direction of thought. Mine moved as the drifting craft. Dreaming? No! If one may dream, and watch the visions as they come and go, all conscious that he watches them as kaleidoscopic bubbles that rise and burst like a pulseless ghost of a feverish brain, why then, I may have dreamed. I was putting together roots and termini, the first of Greek, the latter of Hebrew,-thus forming a langaage of lancy. A vail seemed to drop over my vision-walls, chairs and pictures, became as smoke, -and then they were gone. The sensation of riding in the dark followed. How pleasant the journey! How sauguine was I that I would meet uo danger Suddenly the roaring sound seemingly caused by rapid locompation ceased, -- and the sweetest music I had ever experienced threw me into an ecstasy of joy. Then a flish of light-Oh! how silont and indescribable; it d.d uot blind me; it did not startle me. I only knew that I was in some new sphere of life. The gelder and around danced as if in excessive joy; faces wearing expressions of rest and repose, appeared around me. Was this singing? Was no longer under the control of the will, often grow it instrumental music? No, no! The condition wild and fanciful. But there are a class of dreams itself was music. I know this to be true, but I can which seem onlinely distinct from these. We have not tell it. The combination of tints of color, the forms and welliging motion of all these again comblaed enwrapped my being in a sea of glorious harmony; so sweet, so still, so sacred, that my rapture was as an agony of delight. But in a moment I esement to hear from this Elissful commotion, that I was simply witnessing a glimpse at the home of a perfected spirit. Then I was a youth again and the scene was changed. I was upon a real earth. The dews from the aromatic spice wood were upon my locks, and the pollen of the grape and sassafras made the air fragrant and baimy. I plucked wild roses from the banks of the rural creek, and the sweet loxgiove from the grassy dells. Suddenly a little preezs seemed to waft me far away; and a voice in sonorous Greek told me that in the second condition of life, the innocence of childhood would sprinkle us with sweet dews, and ze would bathe in the perfame of flowers. Then the voice grew faint; my vision closed as closes the tender petals before the approach of the coming storm. A chilly breath swept over me. I was floating in the midet of a gloomy cloud Flakes of icy snow beat upon my foreheid, and my cheek stung with the flying crystals of ice. There was agony in this mind; for as my first condition had been sweet from harmonious causes, so now was my whole being in an agony of inharmony. tried to acreen myself from the pelting storm by drawing my fliney robe about me; but, alasi I found not protection. I seemed to hear from out the storm in accents of the purest classic Latia: "Bitter to him are the storms of this sphere, who comes unprepared with the cloak of humility and charity.' Slowly faded the angry cloud,-the winds hushed and my cheek no longer stung with the pelting storm. There were flashes of joy and groans of woe: new floated by, some sweet bank of flowers, a resting place of youth, followed by a hail-storm of age, and read therein the fate one whose life is beflecked with evil, and relieved by the more refining impul-ses of a better nature. I slept at last--slept upon the bad of silent reflection; and I heard in the sweet tones of the German the following, which it seemed to me are nowhere recorded on earth: "Der graue Rand des Morgens, draengt fast an die tintige. Ferse der Mitternacht"! Which I translate: "The gray edge of morning presses close upon the inky heel of midnight," and so it was; the cold day had died in the acms of the coming morn. Concordia, Kansas.

Experiences.

AT REST IN MOUNT HOPE.

The Obsequies of Mrs. Amy Post.

A friend of mine has told me of certain experiences which I am inclined to think would be welcome to the columns of the JOURNAL. To use her own words:

To the Editor of the Religio-Philosophical Journal:

"I was visiting in Philadelphia, at an old-fashioned house where I had never stopped before, though its occupants had been old friends of mine in a neighboring city. It was one of those roomy squarebuilt houses which were the pride of our ancestore, and I very much admired my own quarters for the night, especially the graceful work on cornices and mantele. In the morning I dressed early, and thought I would walk out in the garden. Remembering that I had gone through an unoccupied room, in finding my room the night before, and seeing the door of that same apartment open, I walked in, and was surprised to find standing by prised, I said, "Pray excuse me, madam. I didn't one of the preme of Whittier -- "the Quaker poet." know any one was here," when she pleasantly nodded and similed. I passed by her so closely that I could see a little discoloration of the chin, and went out, downstairs, and into the garden. Presently, at breakty-L I said. "I didn't know you had a visitor. Is she coming down?" Miss Rose, my friend looked up in seeming surprise. We havn't any visitor, but

you," she said. "Why I saw her and spoke to her--a very pretty old lady, in the most old-fashioned dress-so quaint that it almost seemed as if she must have stepped out of a picture. Her cap was trimined with black ribbon and her apron had such big pockets." "What kind of an apron?" asked Miss Anne, the

second sister. "Black silk."

The two exchanged glances. Then Miss Rose got up and took a picture from a box on the table. "Did she look like ibat?" she asked, as she gave me the miniature.

"Precisely," I said, "even to that little spot on her chin."

"Then you saw somebody who has been dead three years. This was her house and she left it to us," said Mies Rose. But this old lady was as much all ve as I am," I

protested. "Aunt Martha died three years ago," said Miss

Anne. "Dead or alive, I saw her," was my answer, and so I did.

The lady, whose testimony is given above is reliable. A few weeks ago in passing by a room in her own house, she saw the figure of a friend who is still alive. It was leading against the shelf over the fireplace, both hands pressed to her heart. Another moment it had vanished. A week later came a letter in which occurred the following seurence:

"Did you think of me, dear M., last Saturday night? It was pretty late, near midnight. I had one of my old turus, you remember, in which you used to help me so much. It came on while I stood at the fireplace, and ob, how I did long for you! It seemed to me that if you were only here, it would save my life. The pain passed, howaver, and here am writing to you.'

which I will forward in time.

Significant Dreams.

to the Editor of the Rengio-Philosophical Journal:

Generally our dreams have an intimate relationship with our waking thoughts; they are a contin-uation of our waking experiences which appear in the form of trains of associated ideas; these being no longer under the control of the will, often grow all heard of remarkable dreams, and we have all hat bora a stanın

The funeral of Mrs. Amy Kirby Post took place at half-past two o'clock yesterday afternoon from the residence of her sister, Mrs. Sarah L. Willie, 93 Plymouth avenue. The services were attended by a large number of people, the spacious house being far too small to afford room for all who came. The principal address was made by Dr. Frederick H. L. Willis. It was an eloquent tribute to the memory of the deceased and its delivery occupied au hour. Dr. Willie gave a detailed account of the connection of Mrs. Post with the various movements for reform which have characterized the nineteenth century. He spoke particularly of het strong abolition principlee, saying that she was not afraid to take the unpopular side of the question, and that she espoused the cause of the slave when this act meant social the mantolpiece, a very sweet looking old lady, in a ostracism and persecution on all sides. The speaker close white cap, bound by a black ribbon; a black also sketched her connection with the women sufdress, and muslin kerchief put on V shape, and a frage and temperance movements and with Spirit-black slik apron with deep pockets. A little sur- ualism. The address closed with a quotation from George W. Clark, of Detroit, Mich., was the next speaker. He referred to the acquaintance of more than forty years with Mrs. Post and said that he never knew her to lose her temper. At the close of

Lig remarks Mr. Clark sang an appropriate selec-Mrs. Lucy Coleman, of Syracuse, spoke briefly. She said that Mrs. Post had requested her long ago to speak at the funeral in case Mrs. Post were taken away first. It was Mrs. Post's desire that some woman should take part in the funeral services, she said. Mrs. Susan Carpenter of this city also spoke expressing the hope that all might be as well pre-

pured for death as was Mrs. Post. The following interesting telegram from Frederick Douglass was read:

WASHINGTON, D. C., Jan. 30th, 1889. Dear Jacob Post;

Say to your friends "It is well." All who live must die. Rest is here, resignation is ours. She bids us wipe away all farawell tears. She has filled up the full measure of mortal years. Few better than I know the excellence of her character, the kindness of her bears, the strongth and firmness of ber convictions, the screnity of her spirit, the evenness of her temper, and the breadth and fullness of her benevolence. Her love of God was manifest in her love of humanity, and she was never ashamed to include Indian or African in the bouds of human brotherhood and frieadship. Few in private life have passed away leaving a larger circle to cherish their memory. Let no man jodge ber by his own narrow religious creed. Her life ours; her religion God's. To our own Master all must stand or fall. Gladly would I once more look upon her peaceful face, sugust and beautiful even in death. But I shall by the eye of my spirit always see her in a sweet and sacred radiance of silence and peace. FREDERICK DOUGLASS.

The floral offerings consisted of a handsome pillow bearing the word "Rest" from the Douglass union league, a bouquet from Mrs. C. E. Rider and several clusters of loose flowers. The list of active bearers was published yesterday with the exception that Ambrose Clackner took the place of one gentleman who was unwell. The honorary bearers were I have more experiences of this same M. to relate, from the Douglass union league. Their names fol-which I will forward in time. A. B. low: J. W. Thompson, H. J. Callis, C. P. Lee, J. H. Armstrong, Robert Cops, H. A. Spencer, F. S. Cua-ningham, Thomas C. Platner and Roy, G. C. Cartor. Brief services were conducted by Dr. Willis at the grave in Mount Hope, and then the remains of Mrs. Post were lowered into their last resting place,--Rochester (N. Y.) Herald, Feb. 2nd.

Interesting Norperiences.

to the Editor of the Religio-Philosophical Journa

In '53 I taught a class in penmanship at Randolph Centre, Vt. The lady's daughter where I boarded ad independent rans on the head-heard of seemed to forward or foretell some event, or which after she had retired, load enough to be heard across the street. She would frequently say to the intelligence, "Do be still, I want to go to sleep." They purported to be a band of spirits from N. Y., with the drum and fife, etc. Often abe was moved with the bed acrose the room. One night after returning from my school I conversed through the alphabet, the influence saying, "Se a little more calm in vour school," It was good advice. Waile in Cincinnati I, visited a medium, Mrs. Weaver, on Longworth St. She was a stranger to me. We were seated alone, and she said: "Julia Pretlaugh has come with you from Covington." I said, "I do not know ber." She said, "I am a cousin of Mrs. Morse, the mother of her baye that you teach." I inquired of Mrs. Morse and I found that it was true. Another spirit came and said, "Enos." I asked, "Futher, it that is you, have you spen my mother in the spirit-land?" "I have seen your mother twice, but I am not Hying with her: I am living with Lydia, my first wife. I was most attached to your mother while here, but Ledia and I understand each other better." In 1860, when in Boston, while waiting for business. I attended a medium-school taught by Mr. Fitts: it was composed of all classes. In a week my hand was controlled to draw a moss rose, commencing in the centre and working outward. I made inverted pictures, and played on the plano, singing opera music, partly unconscious.

Remarkable Talent of a Hati-Witted know that Judge Edmonds, a distinguished jurist

Reuben Field, the mathematical prodigy of Lexington, who has attracted so much attention of late, was born in Warrensburg, Johnson County, about thirty years ago, and possesses only slightly better intellectual faculties than "Blind Tom." "Reub's gift is made the more prominent by the barrenness of his mind in other features. He has no intelligence aside from his remarkable manipulation of figures. Give Reuben Field a problem, no matter whether it be in decimal, compound, or vulgar fractions; it makes no difference whether it is better suited to the rules of short than long division; it is immaterial whether there are ten figures or 700 in it; whether multiplication or subtraction; and he will, without the aid of paper or pencil, give you the answer before the echoes of your voice in propounding the question have fully died away. He cannot read; he cannot write. He does not know one figure from another, and yet mentally, by the gift which he possesses, he can solve any problem submitted to him. As "Blind Tom's" talent of repeating pieces of music played in his presence for the first time by many of the most brilliant performers in the country has been tested, and always with the result of making more wonderful his great gift, so have learned mathematicians tried to trap Field, but without success. To give him a problem which ous himself could not solve would not determine wbether he was right or wrong, and lest errors might be made most difficult "examples" in the higher arithmétics as well as others, originating with their questioner and simple enough except for their long array of figures, have been hurled at him, and quick as a flash would come bis answer always correct.

Give him the diameter of the wheel of a locomotive and the distance between any two points-it makes no difference how great---the time spent in traversing this distance, and you have hardly ceased speaking before he gives you the number of revolutions the wheel makes in covering the distance. Give him the distance and the time and he will tell you the diameter of the wheel. Tell him the dimensions of a brick, and say to him a wall is so many feet long, so many high, and so many thick, and he promptly tells you how many bricks are in the wall. Not in a reasonable length of time, as though calculating, but instantly, and while skilled accountants who have witnessed his feate-have questioned the correctness of his answers, they found they were in error and Field was right whenever they did so. Tell him to multiply 9 898,746,322,-156 by 73, add 89,572, and divide by 60, and in less time than the reader can calculate it Reub will have the answer ready. These figures are only used as an illustration, but they are simplicity in its purest form compared to some submitted to him. He has grayeyes, and when not engaged in exhibiting his strange gift they are entirely free of expression, as though they were dead glass, but have him in the excitement of figures and a strange glitter. something a little short of an expression of madness, lights them up. The strangest of this halfwitted fellow's accomplishments is that awakened at any hour he will tell you the time to a second. He does not make a business of exhibiting his power, and it is not always that these who are most kind to him and whom he knows best can persuade him to "show off." He says his power came from God, and if he accepted offers which had been made to him to travel with showmon, or to take employment in large business houses God would take the gift away .-- St. Louis Globe-Democrat.

THE SUPER-SENSE OF ANIMALS.

Remarkable Evidence of Their Appreciation of Impending Dangers.

When engaged in locating a railway in New Brunswick, Mr. James Cadman, civil engineer, was supplied one night by a severe enow-storm to take [in their bouses. refuge in a small farmhouse. The farmer owned two dogs-one an old Newfoundland and the other a collie. In due time the farmer and his family went to bed, the Newfoundland stretched himself out by the chimney corner, and Mr. Cadman and the man with him rolled themselves in their blaukets on the floor in the front of the fire. The door of the house was closed by a worden latch and fastened by a bar placed across it. Mr. Cadman and his men were just falling asleep when they heard the latch of the door raised. They did not get up immediately, and in a short time the latch was tried again. They wailed a few minutes, and then Mr. Cadmau rose, unfastened the door, and look d out. Seeing nothing he returned to his blankets, but did not replace the bar across the door. Two or three minutes later the latch was tried a third time. This time the door opened and the collie walked in. He pushed the door quite back, walked straight to the old Newfoundland, and appeared to make some kind of a whispered communication to him. Mr. Cadman iay still and watched. The old dog rose and followed the other out of the house. Both presently returned. driving before them a valuable ram belonging to the farmer that had become separated from the rest of the flock, and was in danger of perishing in the storm. Now, how did the collie impart to the other dog a knowledge of the situation unless through some appar-sense unknown to us? I told Mr. Cadman of another instance of canine sagacity that had come to my own knowledge. Where I boarded many years ago was an old dog, quite too old to be of any service. This dog would never leave the house or yard with any person except my wife, but whenever she went out he was certain to follow her. One day she started to visit a friend living about a mile away. It was early spring, and there had been a freshet, but the water had partially subsided and the stream had slightly frozen over again. My wife attempted to cross a little brook, the bridge across which was overflowed, on the thin ice. The old dog placed himself in front of her, and by vigorous barking - a thing unusual with him-and even by taking hold of her dress, tried to prevent her from risking herself on the

of New York, esponsed the cause about that time, and there were some quite prominent conventions connected with modern Spiritualism held about that time, which might afford a starting point. Let us hear from some of the old pioneers of that period. If we give the 31st March the "go-by," it is time to take action. Let us have an expression. Riverside, Mich. D. POYNTON.

FEBRUARY 16, 1889.

Notes and Extracts on Miscellancons Subjects.

Queen Christina has offored the pope an asylum in

Madrid it he decides to leave Rome. Erastus William is said to own all the American patents for the slot devices for nickels.

Among the members of the New Hampshire con stitutional convention are eight Sanborns and ten Smiths.

A curious feature of the theatres in Melbourne, emarks a new spaper writer, is that they are mostly all equipped with billiard rooms.

The sultan of Turkey is one of the most enthusiastic chess amateurs in Europe. He will play the game for hours without intermission.

The ruler of China, the dowager empress, has ordered for the benefit of "the son of heaven" that Shakespeare shall be translated into Chinese.

A Green Bay miller sent Queen Victoria a barrel f flour over five years ago and she haan't thanked him yet. Perhaps her bread wouldn't rise.

An authentic silver dollar of the Confederate States is valued by coin collectors at \$1.000. Only a few were coined before the Confederate mint ran out of silver.

Commodore Price, late of Troy, and father of the duchess of Marlborough, cut off his titled daughter in his will, leaving her nothing of his large estate.

Belva Ann Lockwood has been appointed representative of the Universal Peace Society of America at the Paris exposition. She will start for France about the 1st of May.

Miss Hattie Proctor, of Defiance, Pennsylvania s said to have devised a method of producing gas from crude oil at a cost of only five cents per 1,-000 feet.

In preaching against extravagance a western minister looked straight at Mrs. Hiram Torver, who had on a \$12.00 bonnet, and she fainted dead away.

The rarest collection of old watches in this country. f not in the world, is owned by Giovanni P. Morosini, at Irvington on the Hudson. He has from 500 to 1,000, worth about \$30,000.

A doctor's bill of \$30,000 leads among the little stems in the expense of a Baltimore millionaire The sum was considered exorbitant even by the wealthy patient, and the bill is to be contested at court.

Living in Japan is very cheap. You can rent a big house, keep three servante, have a drive every day, and live off the fat of the land for \$5 per week. In addition to this the natives will take off their hats to Aon.

Evangelist Moody is holding daily services in a mammoth pavilion in San Francisco, and, although the place accommodates 6,000 people, it can't begin to hold the crowds that come to the revival meetings.

Senator Vance of North Carolina had one of his eyes successfully removed. He began to lose the sight of it more than a year ago and it has grown worse until recently, when he became entirely blind in that eye.

Old Boxem Brown of New Mexico is a coffin peddier. He travels with a big wagon, a team of mules, and about twenty cheap assorted coffins. He says be knows a bundred men who already have their coffine Count Herbert Bismarck is obtaining an unenviable reputation for boorishness. At the recent imperial bauquet in Vienna, it is said, he ate so gluttonously that he had no time for conversation with his neighbor, the prince of Hohenlohe.

Countryman.

Letter from W. Whitworth.

in the Editor of the Beligio-Philosophical Journal: Without the slightest besitation I aver that the SOURNAL keeps steady progress in the line of the very best advancement. I am more delighted with it every week, and find it constantly a source of increased benefit to mind and spirit. As soon as received it is always eagerly read, which is more than I can say of any other journal, with the exception of the calibrials of the Christian Union. I consider yourself and Mr. Lyman Abbott two of the ablest editors in America; in fairness of dealing, however, you are immeasurably his superior. Apropos of this: to my great astonishment I read as meanly unjust comments by his pen, aucht the pitiful exhibition of the Fox Sieters, as I ever eaw exhibited by the most rabid hater of Spiritualism. I wrote a reexectful reminder that this was not in accordance with what is expected from Christian love of truth. and gave a brief account of my own experience in the procurance of independent slate-writing on my own new slate that never left the firmhold of my own hand in broad daylight. Not the slightest notice had been shown to this. It is on a par with the almost universal bigoted determination of all sosalled roligious people to shut out any light that is not in strict accord with the dogmas they adhere to. I expected something better from that journal.

Touching your request to have suggestions as to the great need of Spiritualism to-day, I have very decided views, but in all probability they would not must with your reader's approbation, as I would borrow the methods the church folks find so effective in luring the young people to their folds and building their organizations on a solid base. It has been clear to me for a long time that our present locse-jointed, unbound style of dragging in will always leave us no better than a rope of sand. W. W.

A Death Bed Scene.

Fo the Editor of the Rollino-Philosophical Journal-I will give you a brief account of a death-bed scene that transpired in m; own home-that of my little daughter, thirteen years of age. She had a very gently disposition, more like that of a woman than a child. She was a medium. She eat in circles

brought the conviction that while our senses were locked in sleep, the spirit had power to roam abroad and bring us intelligence of what was happening around. I have had several such dreams; the following two left a lasting impression:

I had a dear friend, who, with her parents, removed to another city. At first we exchanged letters frequently, later, she was married and her letters came at longer intervals until finally our correspondence ceased altogether. I had not heard from her in months, when one night she appeared to me in my dreams, her face as white as the dress she wore. She said: "It is a long time since last we met. Come, let us take a walk." I arose and followed. Without speaking another word she led me on and on along the streets in the dim moonlight. We were approaching the limits of the city, and a feelof dread stole over me, for I felt intuitively where she was taking me. I stopped and asked, "Is it not too late to go so far?" "Come," was her only reply. Soon we reached the cometery, entered and walked on until we stood before a row of graves; four were closed, but the fifth was open, freshly dug. All around us spectral forms were rising; one the figure of a woman approached and throw a wreath of roses to Maggie; it fell at her feet. She shuddered, and grasping my hand she cried: "Oh! come, come. I am atraid here!" Her hand was icy cold. The touch awoke me. I could not go to sleep again. Ig the morning I related the dream to my friends at home and told them that I felt as if something had happened to Maggie. It was true, for by ten o'clock came the despatch, Maggie died last night. Later I learned from her sister that she was the fifth of the family that had died.

The other dream I had when quite a small child, perhaps some seven or eight years old. I was sitting on the edge of my bed just after noon. All at once I felt so drowsy that I could not keep my eyes open. I threw myself upon the hed and was asleep almost before I touched my pillow. I awoke with a start, and asked my sister who was in the room, how long I had slept. "Ouly a few minutes," she reblied. I had a strange dream which I related to her. I had gone with other children somewhere towarde the river. The place was quite familiar. I had many a time seen that slope and that large branching tree, only I could not at once remember where. There was a crowd of people. I saw them leading three men whose hands were fied--brothers I heard them say. I stood apart to watch what they were doing, when to my horror I saw them hang ove after the other on the tree. The first two went silently, but the third, the youngest, plead with them to let him live, but they hered bim not.

Soon after I had related my dream a bey came by and told us that he had just seen them bang three brothers. The first two did not speak a word but the youngest begged so bard to let him live. As soon as he mentioned the place I knew the locality; it was the same I had seen in my dream. I had been there many a time. Weeks after when I passed by to view the spot I saw a piece of rope still dangling from the tree.

Experiences.

to the Editor of the Religio-Philosophical Journal.

A clergyman, an acquaintance of mine, gave me a few years ago an account of an experience of his. After preaching a section, he returned to the vestry. room and sat down in a reverie, thinking, I suppose, over the past, and considering the subject on which he had been preaching. Soon he had a vision. His father, who was living (as far as he knew) had just passed over to Paradise, and was meeting with his mether who had died many years ago. He remained an unusual time in the vestry and his friends wondered what he was doing so long alone.

Now, the remarkable part of the vision is this: his father was dying just at the time he had the vision, as he noted the time and it compared exactly.

Another experience of this friend is as follows: A group of the family were sitting in a room in England, and raps came and a voice was heard to say "Good-by." The voice was known as that of a lady, a relative of the family who had just died. Another group of the family in another part of England had the same manifestations and at the same time.

Tean youch for the truth of these two accounts.

R. C. Bryant. writes: I would like to ex-

I resolved that I would go home to Vermont, for preferred to develop as a medium rather than teaching, and I said, "I will go home to-morrow." Something said, "No, you can't."

"Yes, I will." The next day a private school was offered me to teach penmanship and in a few weeks I had all J

could do.

In 1864, while teachlag in Buifalo I boarded at Mr. Maynard's, and attended seances held in the parlor. One night the controlling spirit promised to bring a clock from a music store. The windows were fastened, and cleats nailed at the bottom of the doors. Dr. Oliver presided. Mr. Reed was the medium. "Old John Brown" was sung and in five minutes the clock was licking on the mantelpiece. The spirit requested two men to carry the clock home in the morning, on Main street, which they did, much to the surprise of the d-aler. Mr. Maynard was a custom house officer.

In Grand Rapids at Dr. Schermerhorn's séances, my children talked with me as they did when in the form. The doctor sat in the centre of the circle. We often heard four or five spirits talking with their friends at the same time; it was like a circle of friends on a visit. They freely answered questions, and questioned us sometimes. Wasach, the spirit of an Apache obiet, often accurately described the friends of our company, and gave their names correctly. Spiritualism is based on facts and cannot be explained away. MRS. L. A. HUTCHINS.

A Frolieseme Planchette.

the Editor of the Neligio-Philosophical Journal

Seeing in the JOURNAL of December 15th a lefter from Kansas, "A Most Fleudish Imposition," I concluded to send you a parallel case, though the medium was not to blame. Three years ago a young givi was staying with me, the daughter of a neighbor. One evening the family had all gone to bed but she and 1. Sucdenly she looked at mis and said, "Mrs. H., I hear that you have a planchette."

'Yes, I said." "Won't you let me see it." she asked. I got it for her. She took it, looked it over, and

asked, "What does it do and how does it work?" I told her it would write for some people, but that

not for me. She asked if she might try. I said yes, and got paper, and showed her how to hold ber hands on the planchette. In a few minutes she said, "Ohl it is moving." It had written a message signed by a beloved son living about 300 miles away "Mother, I died to-day. My body is not buried. They will put it in the ground to-morrow." In two weeks I heard from my son; he was alive C. J. H.

and well, and now at home. Jasper, Oregon.

James Dickey owns a farm in-Fappin County,

He did, indeed, prevent her from crossing at that point, but she thought she might crawl safely along by holding onto a fence that crossed the brook a little further up. In consequence she broke through and got a good wetting, simply through disregard of the repeated warnings of ther guardian, who really seemed to have a better appreciation of the strength of the ice than she had. He would go on himself without hesitation, but objected to letting her try it.

Some time afterward this dog's master remarked in his hearing that he was growing so feeble and helpless that it would really be necessary to kill him. The poor creature, altogether contrary to his usual habits, left the house and went away some distance into the woods quite alone. A few days afterward be was found lying dead under the largest tree in the vicibity .-- Forest and Stream.

What Day Shall We Celebrate?

to the Editor of the Religio-Philosophical Journae

As the date is near at hand on which Spiritualists have celebrated what they have been wont to call the anniversary of the birth of modern Spiritualism, it behooves us to ponder the matter well to see if we can not agree upon some other more appropriate natal day.

Spiritualists have had in the past, and still have, loads enough to carry without continuing to bear the Fox scandal. I suppose the Fox children were good mediums; the elder sister was not only a good medium, but is still a very estimable lady; yet the younger sisters have sunk themselves so deep in infamy that it is time for us as Spiritualists to "stand from under."

According to historic accounts, no doubt exists that the first spirit rappings, so-culled, were produced through the mediumship of the Fox children; yet it is probable that within five years from that time the same phonomenon was produced by hundreds of other mediums in all parts of our country and in foreign lands; so the statement now made by these apostates that the raps were produced by fraud should have but very little weight with candid, reasoning people.

Georgia. For years the Faunin family has cultivated Spiritualists cannot but feel humiliated by this scan-A California man borrowed a dog and went guait, gotting what could be raised on its thin, rocky soil. dalous affair, yet genuine mediumship still remains ning. The dog frisked about hither and thither, but Mr. Dickey has worked it from early boybood. He and is just as good, if not better, coming through didn't find game, and didn't seem to want to. At won't work it any longer. for a few months ago a other and more moral organisms. The gospel last, quite tired out, the sportsman sat on a log and press my appreciation of the JOURNAL, especially in | Chicago firm that is looking for marble in Georgia | taught by Jesus was as good after the apostacy of reviled the dog, who didn't seem to care but conand saw and described spirits. Her greatest the stand it has taken exposing the frauds and hum- struck this farm, and after prodding into its crevices

For the supper to be served at the inauguration ball in Washington, there will be provided 20,000 raw oysters, 29,000 stewed oysters, 8,000 chicken croqueties, 6,000 sweetbread pates, 300 gallous of terrapin, and other articles of food in proportion.

Mrs. Mary Brunner, who lives on a farm near Derby, Pennsylvania, is one hundred and two years She has 171 descendants living. She was old. never taught to read, and passes her time smoking, which has been a solace to her for the last sixty-five years.

An African trader has so trained a young gorilla that it follows him around like a dog. It recently accompanied him on a tramp of twenty miles. The animal does numerous tricks, and is so docile that its master doesn't hesitate to allow it to sleep with him.

The Conn-cticut Legislature will pass a law making it a very serious matter for any one in that state to sell, lend or give any boy under sixteen years of age tobacco in any form, but it will be aimed more particularly at cigarottes. This is making a tras estimate of Connecticut tobacco.

The new pencil introduced by Faber for writing upon glass, porcelain and metals in red, white and blue are made by melting together four parts of spermaceti, three parts tallow and two parts wax, this mixture being colored with white load, red load or Prussian blue, as desired.

The Bellaire, Zanesville & Cincinnati Railway is advertised as "the only line ruguing through, without change of cars, to Jerusalem, Bethel, Ozark, Jacobsburg, and in full view of the Plains of Abraham." near Cumberland. Close connection inade at Jerusalem with stage for Antioch.?

One of the evil effects of fog in London is its. baneful influence upon flowers. The head gardener of the Royal Botanic Society has reported that the recent darkness and fog had greatly injure 1 the bedding and other soft-wooded plants so that a dearth of flowers might be anticipated in the spring.

Information comes from London that the proper dog now is the greyhound. Greyhound pups have recently fetched as high as 850 guineas, that price having been paid at a London auction for the puppy Fullerton. Sixty or seventy guineas is said to be a common price for young dogs with any claim to blood.

A rather strange affliction happened to a Minnesota couple who were sleigh-riding, mays the Helena Herald. The young man's right ear and the lady's left ear were frosted, while the other two were put cold at all. Why all four ears were not frosted is a problem which has been submitted to the high school class in physiology.

Johns S. Bell, chief of the United States Secret Service, reports that for the year ending June 30. there were 497 arrests for counterfeiting. Of these arrested 145 were convicted, 165 discharged, and ninety-six cases are still undecided. Forcy-six of those arrested were old offenders. A fact of interest is that a large percentage of the counterfeiters are Italians,

The New Jersey Historical society, with Governor Green's approval, has arranged that President-sleet Harrison, in journeying to New York on the oc-casion of the Wishington centenary, may enter the state under the same triumphal arch used in 1789, in honor of the first president. Of course the arch will have to be reconstructed, but the existing parts of the original will be used and the Assanpink will be spanned just as it was 100 years

A Norwich, Conn., correspondent says, that longevity is far more prevalent in that state now than it was a half century ago. Within the past sighteen months, he says, not less than sixty old ladies, ranging in age from ninety-five to one hun dred, have passed away. Besides these there hav died during the past four years four persons between one hundred and two and one hundred and six years

as the clergy man stands high in the Episcopal Courch. WM. MASON, saw and described spirits. Her greatest be thought we did not believe what in taken sick, she only lived four was full of spirits. She inear future to increase the number of copies that R. H. HIBES.

Detroit. Mich.

FEBRUARY 16, 1889

RELIGIO-PHILOSOPHICAL JOURNAL.

Curious Phenomenor.

...... Editor of the Religio-Philosophical Jou mai:

What I am aboat to describe has been a puzzle to me for about one year and six months; and I think that some reader of the JOURNAL may be able to explain it. Something has developed in my eyesight. What it is I do not know, but I will do my best to describe it. This something I can see at will, and when I do not want to see it it will not come. I only see it in the light. It will take many changes, even changing its shape while I am looking at it. It seems to be composed of changing pearls trung together. This line of shining poarls has been growing larger ever since I first noticed it,--in each eye a different line. One line will twist itself in all kinds of shapes. while I am looking at it, and seems to be about four feet from me, in frort. It has increased lately to a great size.

If I look at the right line, then I do not see the left one and looking as the left one will force the other away. I am in perfect health and have firstclass eyesight. Ferheps some doctor will say the phenomenon is caused by disease of the eyes. Will some body explain the cause? NICK BECKER. Oshkosh, Wis.

The Bermetist on "The Signs of the Times."

That excellent little magazine, The Hormetist, saited and published by Dr. and Mrs. W. P. Phelon, at 629 Fulton street, Chicago, has in its January isue the following notice of Prof. Coues' address:

The Religio-Philosophical Publishing Rouse of this city has put this address, made before the West-ern Society of Psychical Research into an elegant dress for general circulation. Like all of Prof. Cones' work we are not competent to criticize, even if we did not regard it as beyond criticism. We had the pleasure of hearing its delivery. It is one of the few events of a life-time where the pleasure is incomparable, and invaluable. Every one who has ary expectation of thinking three thoughts in logi-cal sequence ought to read it. We offer or congratulatory thanks to Bro. Bundy in behalf of the public for admitting the masses to the privilege of reading this stirring soul message. Price, 15 cents

Terror Preaching.

The trouble with the terrors preached in the "old theology," says the Christian Register, was not only that they were so terrible but that they were fictitious. They did not represent real retributive forces, and they failed to show just how the moral law is vindicated by its own inherent majesty. To cast a man forever into a lake of fire and brimstone because he is too intelligent to believe in some of the corruptions of Christianity is a punishment hideously immoral in itself, and without any natural relation whatever to the presumed offense. But to show how the moral law works in the actual world of life, to exhibit the terrible effects of heredity by which the sins of fathers are visited upon their children, to show the moral degeneracy which may overcon.o an individual, a city, or a nation through contempt of moral laws is to reveal the true penalties of wrdog-doing. The real heils are more terrible than these which the fictions of theology have painted. Certainly they have a more definite and direct relation to human life. The fic-titious hells are rapidly passing away. We need to abolish the real ones, or, more accurately, the sin and injustice which creates them."

Mayor Gleason of Long Island City has written to Sankey offering to build a church if the re-



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culties has long been, and still is, Ayer's Cherry Pectoral. If cures Croup, Whooping Cough. Bronchitis, and Asthma; soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and langs to be compared with this remedy.

"My wife bad a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

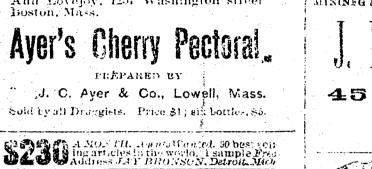


to every one afflicted."--Robert Horton, Foreman Headlight, Morrillton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a yielent cough, which threatened to terminate my days. Every one pro-nounced me in consumption. I deter-mined to try Ayer's Cherry Pectoral. Its effects were magical: I was immedi-ately relieved and continued to improve-until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hom-orrhage of the lings, brought on by an incersant cough which deprived me of sleep 'nd rest. I tried various remedies, but obtained no relief until I began to take Aver's Cherry Pectoral. A few bottles of this medicine cured me. Mrs. E. Colurn, 19 Second et., Lowell, Mass.

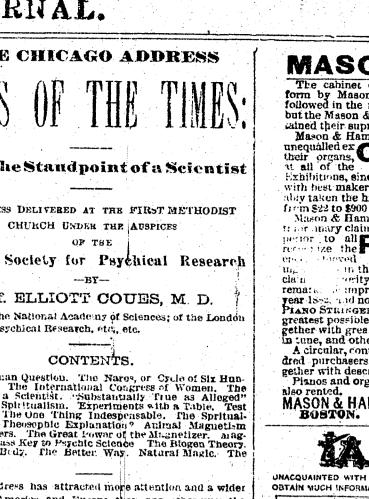
"For children afflicted, with colos. coughs, sore threat, or croup, 1 do not knew of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invalu able in cases of Whooping Cough." --Ann Lovejoy, 1257 Washington street











with an appendix of twosty-turee pages, in long primer type with an appendix of twosty-turee pages in brevier. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing ic our sense perceptions, and which are not only historically in-parted, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spirituation is a natural science, and all opposition to it, in der the lenorant pretense that it is outside of nature, is upcientific and anomitosophical.

Mr. Sargent remarks in his preface: "The how is coming-and now is, when the man claiming to be a philosopher, play-ical or metaphy-ical, who shall everions, the constantly recur-

MASON & HAMLIN

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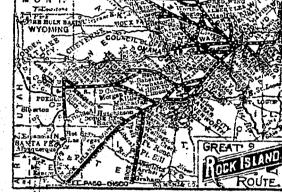
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RELIGIO-PHILOSOPHICAL JOURNAL.

Coincidences. (Continued from First Page.)

Daudet has made use of, it, he may at least lay claim to the merit of having skilfully interwoven an interesting historical incident in a work of fiction. C. A. BUCHEIM. W. D. Macray writes:

The epitaph on "Martin Elginbrod," is one which I have met with several times. I believe, in old collections of verses. My memory at present, however, only enables me to refer to one instance: Rawlinson MS., D. 377. in the Bodieian Library, one of Hearne's volumes. Here it occurs with the variation | street, Chicago, when I noticed a young man in name of "Eltinbrode," among a few other Scottish epitaphs, but without any assignment of locality.

In the Athenaeum for June 25th. 1887. Prof. Max Muller contributes the following:

ALL SOULS COLLEGE, Oxford, June 14th, '87. To write to the Athenaeum is not without its dangers. It brings you letters from every part of the world, many of them very usefal, no doubt, bat some require answers, and how is it possible in these days to answer all letters?

However, I ought at all events to have communicated to you before now the contents of some of the letters on Martin Elginbrod, and I should have done so had I not wished to consult first some books which I cannot get at Oxford. Thus Prof Reinhold Köhler asked me to read the 17th letter in "Briefe von Goethe's mutter an die Herzogin that I lessened my speed to think over it, and Anna Amalia, heransgegeben, von C. A. H. Burckhardt." I possess the book myself, but bave at present no access to my library. I went, therefore, to the Bodleian, but was informed that the resources of that library were too small to allow of the purchase of such a book; it ought to be bought by the Taylor Institution but there also the book was not. I therefore waited till I should be able to see Prof. Köaler's note on the subject, which is sure to be valuable. Thus it happened that I also kept back for the present Mr. Mac Donald's letter, for which some of your readers are naturally anxious, and which is in every respect most satisfactory. As it hus been asked for I shalldelay no longer. Mr. Mae Donald wrote to me on the 17th of May from Bordighera:

"You have a right to know all I can tell you about the seeming coincidence-for seeming only I count it-between the German and English (or Scotch) epitaph you quote. My version of it was told me-written out for melthink-by Mr. Manby Smith, a man known in his day as a writer of tales. He a-sured me it was in a churchyard in Aberdeen, but I do not think he spoke from personal knowledgs; and my own impression is that probably it is not to be found there. Anyhow it was the germ of the book to which you so kindly refer -- my first novel. It seems plain to me that, whether it has been used as an epitaph or not in Scotland, which I must doubt, it is a translation from the German at Dobberan, -- and for these reasons beyoud the close correspondence in +xpression: the name had to be changed to make it rhyme with God instead of Gott, and in changing it the translator chose a name that not only corresponds rhythmically, but is almost in assonance with it:

In a recent number of the Tribune I read with great interest an article on mysterious disappearances. The article recalled an episode which many years ago came within the limits of my own observation.

TWO STBANGE EPISODES.

The story seems so improbable that I would never dream of writing it, mainly through a disinclination of being regarded as a lunatic, but for the fact that others had met with an equally strange experience. One night I was walking along Dearborn

walking just ahead. It was nearly midnight, and the thorough-

fare was almost deserted on that block where the figure lingered. Its appearance attracted my attention because of its irresolute motion. It paused and looked up dimly lighted stairways, and hesitated at street corners as if uncertain whether to turn or go on.

A man lost in a wilderness could not have run more uncertain of direction. I soon overtook the figure and not far from

a street lamp it turned in a frightened way as my tread neared it. The face which suddenly confronted me

and was as suddenly turned away was the face of a haggard, careworn young man, stamped with unrest and hunger.

Chicago is filled with such faces, and I walked on a few steps, when the face presently began to seem familiar to me.

finally turned back that I might see the walker near a street lamp once more. When I saw him fairly face to face I recog-

nized him at once as an old schoolmate, whom I had known a few years before at Montelair, N. J.

He said that after I had passed him he had recognized me and was on the point of speaking, but he felt so utterly poverty stricken that his pride had prevented him for weeks from hunting np any of his old acquaint-ances, many of whom he knew lived in the

We were not long finding a restaurant, where he enjoyed the first real meal he had eaten in many days.

Here he told me of the misfortunes which had befaiten his family.

Montelair until he became impoverished by a series of disastrons litigations. Sickness and death trod on the heels of poverty, and all that was left of the family was George Brewster, the young man who sat opposite me at the restaurant table. He was literally alone in the world and wholly unacquainted with it.

Linvited him to share my room with me on Halsted street, and we repaired thither immediately. On reaching it he expressed himself as literally worn out with tramping the streets in search of employment, and undressing went to bed.

go in the early morning's mail, and I fell to be verified as soon as the boat containing work upon them. As I was writing there three of the crew reached South America. was a knock at the door, and Mr. Fitzhugh | For two woeks he dreamed of the efforts of

County, Nebraska, over twenty years ago. I was living there at the time, but can only quote from memory regarding the extraordinary event.

There was a meeting of the Board of County Commissioners at the residence of Burrel Hoover, in the little town of Nemaba.

The Chairman of the board called the meeting to order a few minutes to 8 o'clock in the evening, and was engaged in transacting the usual business when he suddenly fell from his chair and stiffened out on the floor.

Every effort was made to restore him, but without avail.

A physician was sent for, who at first pronounced himd ead, but afterwards examined the body more thoroughly and said he was disposed to call it a trance.

He was considerably puzzled, and another physician, who came about midnight, was equally at sea.

A burning candle placed under the sole of his foot raised a blister which yielded water when picked with a needle.

This was considered a certain sign of life. To all appearances, however, he lay as one dead, there being no pulse, no respiration, and the body cold. At 8 o'clock in the morning he opened his eyes and in a few moments was sitting up and conversing rationally with those about him.

He said that while sitting at the meeting a shock suddenly passed through his frame and he was perfectly unconscious of the fact that he had fallen to the floor.

A few moments later he found himself. floating in midair over the deck of a ship in the Pacific ocean.

The ship was a merchantman bound for San Francisco and was then off the coast of South America.

Night came on as he watched the ship, which was crowding sail to escape from another ship in pursuit.

About midnight the pursuing ship, which was a pirate ship, came within range and opened fire.

The merchantman made a feeble defense and was soon captured.

OF

LIME.

system,

MORE

70

AND

HURT

THE

WEARER.

BONES

BREAK

SODA

IRON.

CURES

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BREAK

ACLL UP

with 1 y'rs

WEAR.

NERVE,

BALL'S CORSETS are Boned With KABO

The pirates made fast, swarmed over the deck and cut down the crew. He vividly described the terrible scene when the pirates, by the glare of torches, murdered the crew His father had been comparatively rich in | and cast the bodies overboard to the sharks. During the fight three of the crew slipped over the side of the vessel and made their escape in a small boat.

After murdering all on board the attacking crew plundered the vessel. They were until nearly morning transporting the val nable part of the cargo to their own vessel. They then fired the ship and made off to the southward.

This is only a rough draft of a statement made by him with great minuteness of detail and carefolly written down for future reference.

He insisted that he had witnessed an actu-I had some letters to write which should | al occurrence, and that his statement would



A set of all plants. It grows 2 or 3 feet high in a norther of the work of the work of the work of the most magnificent of all plants. It grows 2 or 3 feet high in the most magnificent of all plants. It grows 2 or 3 feet high in bandward of the work work of

JOHN LEWIS CHILDS, Floral Park, Queens Co., New York.

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It has required much experience and care to en-able the proprietor to combine the Oil and Phos-phates so that they would become thor-oughly efficacious tograther, and he has the only recipe by which this can be ac-complished. Another important advan-tage which the Pure Cod Liver Oil pos-sesses prepared in this way, over the plain Cod liver oil, is the fact that be-sides adding largely to its medical qualities it preserves the oil pure real sweet for a longer period than it can be longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oileven if the phosphates did

FEBRUARY 16, 1809

not also add vastly to the heal-ing qualities of the preparation. The perfect incorpora-tion of the phos-phates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry;

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WHOLESALE,

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17

Ablke Ahlke Patt, Martin Elginbrodde.

"The assonance, indeed, although not perfect in regard to the vowele, extends in a measure to the consonants.

"I am greatly obliged to you for bringing the thing to my notice, and rendering what in itself would have been of no consequence, of the greatest interest by your quotations ing indicated that he was asleep, from Michelet, and the 'Rig-Veda' as well, sat down at the table opposite me. They point to the human consciousness of a something altogether deeper than desert in and more regular as he drifted into a deep our relation with the heart of the universe." This settles one side of the question. But This settles one side of the question. Due I need not say that similar epitaphs have in the meantime cronped up from several other I stopped writing and Selby stopped talkthe meantime cropped up from several other quarters. I shall mention only one to-day. In Zag, in Switzerland, the following epitaph is said to be found on a carrier's tomb- and we could hear our watches tick. stone:

Hier liegt der Zuger Bot; Oh, lieber Herre trott, Gieb ihm das ewige Leben. Warst Durder Zager Bot, Und ich der Herre Gott, So wollt ich Dirsauch geben.

I have written to my correspondent asking him to find out whether the epitaph is really to be seen at Zug; but I have had no answer yet.

Aaother correspondent tells me that in "Reminiscences," by Mrs. Cowden Clarke. the same or a very similar epitaph is mentioned as having been recited by Leigh Hont. I fear I shall have to encroach on your space once more, as soon as I have paid a visit to the British museum.

F. MAX MULLER.

In the Athenaeum for July 30, 1887, concludes the interesting research as follows:

OXFORD, July 21, 1887. As I anticipated in my communication of June 14th, I find I have to write to you once more on Ahlke Pott. The note to which Prof. Kohler referred me is found on page 135 of "Briefs Von Goethe's mutter an die Herzogia Anna Amalia, herausgegeben Von C. A. cupy the spot which had so lately swallowed H. Burckhardt," in the first volume of no Brewster, accepted an invitation from "Schrifton der Goethe Gesellschaft," Wiemar, 1875. Go the's mother, frau Rath, in writing very freely and openly to the Duchess of Wiemar, concindes her letter dated November 5, 1779. with a little apology: "When I write to my best princess I feel a little like Hansz Schickenbrod with our dear Lord God. The inscription on the tomb of that

good man has been out into beautiful verses by Mr. Hubner, the geographer."

Prof. Kohler, who is a real mine of information-and sound information-on all that is connected with folk lore, being consulted by the editor as to whereabouts of Hansz Schickenbrod, sent him the following note.

"Evid-ntly the Haus Schickenbrod mentioned by Fran Rath is one and the same person as Junker Hans Schiltenrod, of whom. Wieland, in a letter to Merch of August 20th, 1781, speaks as follows:

"Do what you can, and what you like, and do-like Junker Hans Schiltebrod in his bargain with our Lord God-towards your neighbor, the editor, what you would he should do unto you, if you were the editor.' The two names 'Schickenbrod' and 'Schiltebrod' differ in a few letters only; oue is probably a corruption of the other, unless both are disguises of a third unknown name. Junker Hans Schiltebrod's hargain alluded to by Wieland is very like a Low German tomb inscription in the church of Doberain, which has often been printed."

Among various communications which I one breathing about her night and day. This continue to receive about this ubiquitous kept her from sloeping, and in a few weeks nerson, I shall only mention one more to-) she died.

who roomed in the same house, came in. | ing wrote a diary of what had happened. He also had some letters to get off, and came awhile.

My back was turned toward the bed as I set at the table. I explained that I had submit to his fate and there was a death found an old friend, whom 1 had invited to struggle in the boat. The man who was share my room, and as I spoke I motioned | fighting for his life gave one of the others a with my thamb over my shoulder.

Selby glanced at Brewster, whose breathing indicated that he was asleep, and then, The breathing of the sleeper grew heavier

slamber. Gradually the breathing ceased altogether,

ing, and then there was a silence in the

room. There came no sound from the bed, Suddenly Selby rose up, and, as he looked over my shoulder, there was an expression of absolute borror on his countenance. He

walked hastily over to the bed, and as I turned he threw back the clothes-the bed was empty. We stood staring in each other's faces speechless with astonishment.

"I saw him here a few moments ago," said Selby.

We tore the bed to pieces, cast-sheets and comforters in every direction, and dragged the mattress to the floor. Brewster had absolutely vanished from sight. We searched every nook and corner of the room over and over again.

Brewster's seedy clothes were as he had left them, on the chair, and his empty shoes rested on the floor near the foot of the bed. But the material form of Brewster had vanished utterly.

In searching through the bedclothes we found the undershirt that he had worn when he refired.

It was still perceptibly warm from contact with his body. After an hour's endeavor to probe the suystery we did up Brewster's clothes in a bradle, and i, not earing to ceup Brewster, accepted an invitation from Setby to share his bed.

Next afternoon we again visited the room where the mysterious disappearance had taken place.

The landindy had been there and made the bed as usual.

As we entered the room she walked along the hall and followed us in.

Her face wore a puzzied look and we waited to hear her speak.

"There's something queer here," sile said. "What's that?"

"Somebody breathing here all the time." We paused and listened, and all could hear the regular breathing of some one in the apartment.

"After I made the hed I heard the breath ing this morning," continued the landlady. We told her our story, but she did not believe it yet, as we stood and listened to the regular respirations of the unseen sleeper. it was plain to see that she was half inclined

There the breathing stopped, and she said she guessed it was some one in the next room, after all.

That day we settled with her for the rent, and sought lodgings elsewhere.

A few months afterwards the poor woman was committed to the asylum as insane. The Commissioners who investigated her

case did not consider it in any way peculiar. Her hallneinstion was that she heard some-

She was a widow lady named

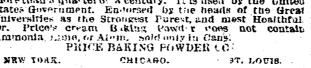
Selby, who was a close friend of mine and the three men to reach land and each morn-Island that the sallors, pressed with hunis to borrow some postage stamps and chat | ger, bravely drew lots to see who should die to save the others.

The man who drew the fatal lot refused to death blow, and his living companion joined with him to cut up the body and eat it. While engaged in this work they saw a sail in the horizon, and immediately cast the body overboard. The ship was heading for them, but changed its course, and at night-fall disappeared. Next day the two men, desperate with hunger, fought in the boat, and the one who had drawn the death-lot was again victorious and killed his companion. Again a sail hove in sight, and he did not attempt to cast the body of his mate overboard until he was certain of being rescued.

The ship sighting his signal of distress made directly for the boat and rescued him. When he saw the ship lean to and answer his signal, he attempted to get rid of the body, but his strength was so exhausted with hunger and the two terrible battles for his life that he was unable to lift the body over the side of the boat, and it was found by the rescuing party. He was taken aboard the ship and landed in Valparaiso, from which point a full account was forwarded by telegraph to the New York Herald.

The paper reached Nevada, and the account was identical in substance with that written by the County Commissioner after he hed recovered from his trance, and the late of the mooring of the vessel was identical with the night of his falling to the floor, at the Com-missioners' meeting. I cannot recall the name of the man who want into this strange rance, but the facts, as I have stated them, can be recalled by hundreds of people who live in Nevada City.-P. S. D., 10 Chicago Tribune.





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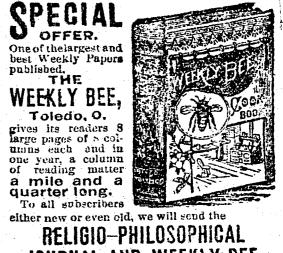
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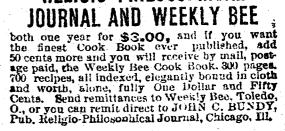
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