

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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For the Religio-Philosophical Journal.

## THE MISCARRIAGE OF JUSTICE IN THE "OPEN COURT."

By John E. Purdon, M. D., Ex-Scholar of Trinity College, Dublin.

An article entitled "Spiritism and Immortality," over the initials of Dr. Paul Carus, the Editor of the *Open Court*, appearing in the issue of December 16th of last year, makes a very strong case against Spiritualism, to the minds of those who know nothing about the subject. As the great German poet and thinker puts it: "Understanding people are sometimes found erring; namely, in those things which they do not understand." After defining Spiritualism as "the belief in spirits and the apparition of spirits," he proceeds to treat modern Spiritualism as if it were that and nothing more. The process of annihilation is an easy one. It depends for its success upon the proof offered that "the immortality of the ego stands and falls with the belief in a ghost-soul, the only scientific evidence for the existence of a ghost-soul being the supposed unity of consciousness." In support of the value of this assertion the names of Kant, and Ribot, the author of "Diseases of the Will," "Diseases of Memory" and "Diseases of the Personality" (all of them excellent books in their way, and which it would pay Spiritualists to read and digest), are brought to the front. This, coupled with the suppression of all the facts of modern Spiritualism, constitutes his argument. Let the reader judge for himself of the value of the following sentence: "All the most marvelous feats of mediums do not attain to that wonderful perfection for which our best performers in legerdemain are famous." The weight of this remark is lost by the omission of the logical addendum, *the circumstances remaining the same, without which no parallel can be drawn.*

It certainly has not been an ingenious proceeding on the part of Dr. Carus to define Spiritualism as "that philosophical view which, in opposition to materialism, assumes spirit as the ultimate and universal principle from which the phenomena of the world are to be explained," and then to exclude Spiritualists from their own domain by foisting on them a name which they repudiate with the restriction thereby implied. Does he presume to assert that educated Spiritualists can not be philosophers as well as agnostics, or that materialism and modern Spiritualism in its largest sense are necessarily antagonistic?

He says: "The worst thing about Spiritualism is its dearth of ideas. The spirits show in their communications an extraordinary lack of spirit. If the manifestations were as true and undeniable as daylight they would reveal a most pitiable state of spirit-life, 'sans teeth, sans eyes, sans taste, sans everything.'" And then he adds: "It is impossible to convince a Spiritualist of his errors simply by showing him that he has allowed himself to be duped—so long as he believes in the immortality of a ghost-soul." The writer has unbounded admiration for the versatile talents of Dr. Carus, but while acknowledging the good work he is doing in presenting philosophic conceptions in clear, albeit dogmatic language, he begs to state that educated Spiritualists have gone just as far as himself in recognizing the distinction between the formal and the material in the study of natural phenomena. They can appreciate the full value of a thumping lie rapped out by a table, or a tissue of nonsense scribbled between two locked slates—so long as their production represents matter of fact. The question at issue is: Do the vi-

ble and invisible hold rational communication? Do the invisible communicate truth or supply rational information on all occasions. That is altogether a secondary question and one to which the disingenuousness of hostile critics gives undue prominence, and under cover of which they evade the more important one. That the facts of the mediums can and do on occasion stand the heaviest tests that can be imposed upon them, is so well known that it would be idle to say anything more about them than that the explanations offered to account for these facts are as varied as the facts themselves. All thinkers whose opinion is worth recording agree in regarding them as due to the operation of intelligence. The formal conditions under which the intelligence acts is a matter of extreme difficulty to be determined and calls for the highest exercise of human ingenuity. The conception, which it is necessary to put before the mind is that of "enlargement" of the field of its own operations when it wishes to form a symbolic picture of the facts which it studies, from the subjective side. In other words, it is only by the use of symbolic methods the mundane intelligence can hope to put itself into the place of one which is submitted to different formal conditions of thought.

Many Spiritualists have speculated in this direction, spurred on by that restless craving for the discovery of new truth in the explanation of the mode under which the old and familiar appears in the guise of the new and strange. Even if the exact explanation of the state of the human intelligence and the operation of the human will in the extramundane state be not accorded in a philosophic revelation through the joint efforts of the "spirit" and the medium through which he operates, still all that is of value is receivable since it is fact and not word which is of use as offering data for the true theory of human enlargement.

Let the reader contrast this view of Spiritualism with the parody of Dr. Carus in the *Open Court*. There are hundreds within the ranks of Spiritualism who have written well and clearly, not to say convincingly. It would be invidious to specify them by name. If Dr. Carus will take the trouble to inquire he will find an ample literature at his disposal. This fact he does not seem to be aware of, though he can hardly ignore the existence of some of the most distinguished men of science who are either openly spiritualists or in sympathy with the spiritual movement.

As Dr. Carus has recently treated in his paper certain subjects which appear to the writer to have a close bearing upon the true import of Spiritualism he ventures to draw his attention to some of his own ideas published in the spiritual press.

After seven years spent in the practical and theoretical study of Spiritualism, the present writer ventured with great diffidence to lay before the public some of his views regarding the import of mediumship, meaning thereby that power to affect others persons, or to be, in turn, affected by visible and invisible realities in an extraordinary manner. The alteration of formal relations was held to be the chief factor in such manifestations. With regard to matter and space it was stated in the *London Spiritualist*: "It is, after all, matter which is to us tridimensional and not space; but to our experience matter is not permanent and continuous in the same sense that a geometrical curve is. It is the state of the feeling organism that puts matter out there, and keeps it there that is permanent and continuous. If there is one lesson more than another that the educated Spiritualist ought to have learned, it is this:—the departure from the standard of the ordinary (as in manifestations) is invariably accompanied by departure from the physiological standard on the part of the medium." What plainer language than this could be used to express the truth that a medium is not only a passive agent for the transmission of spirit influence, according to the views of the dogmatic Spiritualist but that he is this through the alteration of the formal laws of his mental organization, with corresponding alteration of such material parts as in their changed conditions permit him to act the part of translator from one natural language into another? It was even sought to indicate the line of thought which ought to be adopted in casting about for some hypothesis sufficiently comprehensive to cover the nature of the formal changes occurring in the medium. It was hoped that the doctrines of the great Irish mathematician, Sir W. R. Hamilton, of Trinity College, Dublin, would be found fruitful enough when studied for that special purpose to supply the required method.

Hamilton's sciences of pure time and pure space were suggested to him by the internal and external sense forms of Kant, and it would be something extraordinary if the powerful instinct and insight of that man of genius guided him towards the construction of an instrument capable of dealing with the external and internal senses, the barrier between them having been broken down in the world of fact and experiment; the Kantian distinction of external and internal sense forms founded on purely empirical data, though suggestive to him, yet not leading him into a corresponding error in the nature of his instrument. Just as Hamilton's algebra—the science of pure time—is not necessarily the first stage in the discovery of his quaternion calculus, so the internal sense form (time) and its contents do not give us space and its contents. But the distinction does not hold when the terms are reversed, for Hamilton's space algebra does

suggest the idea of time, and the progress of modern psychological thought forces us to the conviction that space and its contents are real in the chronological order before time and its contents, the Ego and its affections (and so more comprehensive)—a fact used by Kant in his refutation of idealism. It was also remarked that it was "more than probable that theory involving the assumption of a sense form of four elements may yet play its part in the treatment of the recalcitrant problems of clairvoyance, mesmerism, etc., but not in the manner objected to above." The restriction here conveyed was with reference to the objection which the writer had offered to the use of four dimensional space as a working hypothesis for the explanation of the physical phenomena of Spiritualism, about that time brought into prominence by the writings of the late Prof. Zollner. This objection had been grounded upon the breach of mental continuity which the adoption of that hypothesis necessarily involves, since affairs in fourfold space are quite unthinkable, however suggestive the idea of an enlarged sense form may become in skilful hands. The writer had used long before that time the illustration of shadows cast by bodies apparently connected, but free in the third dimension, as in the case of a closed ring on an open spiral, to indicate by the method of analogy the existence of space of a higher order than that of the third, a fact well known to his Spiritualist friends, but he had never pressed the idea believing the truth to lie not so much in a theory of space as in that of sensation.

It may be proper to mention here that the writer was not aware at that time that Professor W. K. Clifford had generalized the quaternions of Hamilton by the employment of four and more polar units, analogous to those employed by Sir William Hamilton. Had he known that such was the case the article above referred to might never have been written, certainly not in the form then employed. By a strange coincidence the writer had been for a considerable time at work upon a line suggested by some remarks of Hamilton in his first published paper on quaternions, but the intrinsic difficulty of the subject had prevented him from being able to offer himself a satisfactory explanation, which he did not obtain until he came into possession of Clifford's collected mathematical works some years afterwards, when all was made plain. Clifford showed that it was possible to regard Hamilton's vectors, or directed lines in space of three dimensions, as the product of point elements, which in their multiplication obeyed the polar law, that is to say where  $ab = ba$  and not  $ab = -ba$  as in ordinary algebra; this law of the multiplication of directed quantities being wholly and solely the discovery of Hamilton, though the fact is that the system of quaternions fits into and finds its place within the four corners of the Ausdehnungslehre (i.e., theory of extension) of the German mathematician Grassmann, which was published in the year of 1844. Hamilton's first essay on quaternions having been submitted to the Royal Irish Academy in the end of 1843. Clifford not only showed the true relation of Hamilton's quaternions to Grassmann's algebra of extended quantities, but he immediately extended the quaternion of ordinary flat space of three dimensions, (an eminently practical operation, by which one line having direction and length is changed into another having, generally, different direction and length, in consequence of which it may be defined as the ratio of two directed lines), to the bi-quaternion or ratio of two screw quantities in curved space of three dimensions, the curvature being positive. This when understood appears very simple but it took the mind of a genius to effect it. Professor Clifford used four of Grassmann's point units, and by the aid of the fourth unit multiplied into the binary products of the first three, from which he derived Hamilton's quaternion, he was able to show that a second quaternion resulted, the full expression for a ratio in that algebra being thus made up of eight terms, four for each quaternion expression—hence the name bi-quaternion.

The writer here found the justification of his reticence with regard to the adoption of fourfold space as a working hypothesis, for he had to his hand what was much better, namely, the mathematical representation of fourfold space in the positive curved space of three dimensions, which, the properties of which, were so lucidly indicated by Clifford, and the algebra of which was the above system of bi-quaternions. He further found that the purely formal expressions which he (the writer) had borrowed from Hamilton, each consisting of eight elements were such as could be used to illustrate the fundamental equations of either Hamilton's quaternions or Clifford's bi-quaternions, indifferently, without change of a symbol.

As above stated the idea of space of four dimensions was rejected as a working hypothesis on account of the explanations which it afforded being only verbal; and it was mainly on the ground of its non-applicability to physiological and psychological considerations that it was deemed inexpedient. But the question arose: Is not that curved space of three dimensions, of which our ordinary three-fold flat space may be regarded as a degraded form, from the mathematical point of view, the unmixed psycho-physical form (perhaps in its simplest aspect) essentially polar in its nature, while the duplex character of the bodies of all animals seems to demand for its explanation? Newton himself in a query at the end of his *Opticks* which he indulges in the loftiest thoughts

on the relations existing between the creature and the Creator, lays special stress upon the symmetrical structure of animal bodies and draws the conclusion that they point to the existence of a wise Designer in nature. The full answer to this question it may well be presumed is beyond the scope of human thought, even to accept on the explanation of a higher being, but the careful use of well chosen analogies may yet assist us to grasp in some degree the symbolic representations of things beyond our reach.

Clifford in generalizing the algebras of spaces of any number of dimensions, flat and moving, showed that they were all reducible to the Hamiltonian form, so that if we conceive that a mind, the intellectual operations of which were analogous to our own, though not subject to the limitation of consciousness, employed a system of mathematics, the units of which obeyed the polar laws, we must be prepared to accept the fact that results, which it was determined should ultimately emerge as quantitative relation into consciousness, would follow a beaten track from which they could not depart without violation of the order of nature and consequent disruption of the human mind which is its mirror and index. The atheist may say that there is no God or mind which fills the physical universe, or if there as a brooding shadow, that it can exercise no more control over the forces of which it is the outcome than the conscious ego can control the body of which it is the result and not the cause. The true answer to him is the surrender of consciousness, which is but the outward temporal and discrete presentation of the presence of a cause which is continuous and indiscernible in the act of placing over against itself its own activity conditioned in a special manner empirically recognized as the phenomenal in time and space. If the spirit can condition itself as consciousness it is quite possible that it can place itself under other conditions than those of sense consciousness; and if circumstances appear to indicate that it does so we are bound to believe that it does so, rather than belie the evidence of consciousness itself.

It is well to correct an error into which the editor of the *Open Court* has fallen, which is calculated to be misleading. It occurs in the last issue of that periodical. At page 1472 he says with reference to the comprehensiveness of Grassmann's method:— "Hamilton's quaternions and the significance of imaginary quantities have been anticipated by Grassmann and appear in their connection with his system in a new light." Unless the word anticipated in this sentence means neither more nor less than *logically included*, gross injustice is done to Hamilton. It is well known to those acquainted with the subject that Hamilton's great discovery of the physical algebra of space grew systematically out of the work begun long years before 1844. In 1835 there appeared in the transactions of the Royal Irish Academy, an essay by Professor Hamilton, then thirty years of age, "On conjugate functions and on algebra as the Science of Pure Time." In the introduction he refers to his paper as regarding in his opinion the difficulties of the usual theory of negative and imaginary quantities, or rather substituting a new theory of contrapositives and couples, which he considers free from those old difficulties, and which is deduced from the intuition or original mental form of time: the opposition of the (so-called) negatives and positives being referred by him, not to the opposition of the operations of increasing and diminishing a magnitude, but to the simpler and more extensive contrast between the relations of *before and after*, or *between the directions of forward and backward*; and *pairs of moments* being used to suggest a theory of conjugate functions, which gives reality and meaning to conceptions that were before imaginary, impossible or contradictory, because mathematicians had derived them from that bounded notion of magnitude, instead of the original and comprehensive thought of *order in progression*." And in a note he adds:—"The author was conducted to this theory many years ago, in reflecting on the important symbolic results of Mr. Graves respecting imaginary logarithms and in attempting to explain to himself the theoretical meaning of those remarkable symbolisms."

Sir William Rowan Hamilton was justly jealous of his great reputation and while scrupulously exact in rendering to every man his full claim to originality was equally careful to maintain his own.

Hamilton concludes his essay on algebra as the science of pure time with the following words:—"The author hopes to publish hereafter many other applications of this view; specially to equations and integrals and to a theory of triplets and sets of moments, steps, and numbers, which includes this theory of couples." Ten years afterwards the triplet here mentioned developed into the quaternion.

Sir W. R. Hamilton himself makes special mention of the relation of Grassmann's work to his own, "which I did not meet with till a few years had elapsed from the invention and communication of the quaternions." He adds that he (Grassmann) according to his own statement (under date of June 23rd, 1844), had not then succeeded in extending the use of imaginaries from the plane to space." (Lectures on Quaternions, Dublin, 1853—page 62.)

As the subject of curved space has been incidentally introduced into this article it is well to call attention to a grave misapprehension of the nature of curvature which has recently appeared in the *Open Court*. In an

article entitled "The Old and the New Mathematics," the editor while controverting views opposed to his own on the subject of geometrical axioms shows that Euclid made a fundamental assumption in the case of parallel lines. He adds that the labor of geometers has proved that there are other kinds of space than that of Euclid: "This new geometry has been called that of curved space, and further investigations showed that there are two kinds of curvature, the positive and the negative. The positive may be represented as the convex surface of a globe, and the negative as the concave surface of a hollow globe. The Euclidian theorems now appeared as special instances of this geometry. They can be considered as constructed in a plane, the curvature of which is zero." There is here an entire misunderstanding of what is implied by the curvature of space. A surface corresponding to a plane in our flat space of three dimensions would in curved space of three dimensions certainly be a sphere, but the corresponding surface in what is called pseudo-spherical space would as certainly not be the hollow surface of a sphere. It would be something like the surface of a saddle or the surface of an anchor ring next the axis. The curvature is said to be negative, as since into the consideration of what has been termed by Gauss the "measure of curvature of the surface," viz., the product of the reciprocals of its two extreme radii of curvature, must enter two lines drawn in opposite directions normal to the surface.

## A LETTER OF INQUIRY, AND THE RESPONSE.

DR. ELLIOTT COUES.—Dear Sir: I have been impelled to write to you for advice on a new and indisputable experience I have been undergoing for some seven or eight months past, and have as often refrained from asking of a stranger that "light on the past" which my experience and increasing conviction have not made plain.

Some months since I suddenly became conscious of audible communications, which I have since learned to attribute to purely elemental influences, using the Buddhist expression.

These audible communications soon ceased and were replaced by others which, I suppose, would be called purely clairaudient, and were of a very different character, being elevating and inspiring, and opening up to my heart an infinity of evolution of the soul and the universe, which I had not got from my past studies, although I have long had a conviction that there was some such plan to be shown to humanity sometime, and in some way.

Before I go any further, let me say that I had been up to this time a thorough disbeliever in spiritual communication, and had given it little or no attention. Moreover, my experience related above all came to me before I read any writings on Buddhism, Karma, or spiritism, and my experience at that time was the subject of debate between a medical friend and myself, who knew me to be a tolerably clear-headed man, and one not liable to be led away by superstition or evidence that was not conclusive. The only conviction that impinged on me was the consciousness of a new sense, the name of which I did not even know at that time. A month or two later I received from a friend in Washington, a book by A. P. Sinnett, called "Karma." I found some startling suggestions in that work which interested me enough to induce me to read the work on "Esoteric Buddhism" communicated through him. I use the above expression intentionally as it is evident to the most careless reader that the two works are not by the same intellect.

I was surprised to find myself so receptive to the doctrine set forth there, as it was a welcome light to one who had not been able to find peace and trust in creeds, although surrounded by devoted Christian influence from childhood. I have since then read very little of the scientific doctrines of Theosophy, but have found a trust in the teachings of Buddha that has thrown a new light on the words of the Bible, and has brought a growing peace and belief that I have long yearned for, although I have not yet found "the jewel in the lotus."

Strange to say, I have not cared so much for an understanding of the scientific aspect of Theosophy, as for the religious teaching. It seems to me that the latter is the one the world is waiting for, and that, like the treasure which Buddha said was laid up in our fellow man, the stranger, the mother and father and child, the scientific light would come "of itself."

That statement of my convictions being made, let me return to my own experience, on which I now ask your counsel and explanation. I don't go into society at all, nor have I made any theological or spiritualist acquaintances. I have not attended any seances or occult meetings, and have read but little of the current literature on Theosophy. I have read much of primitive Buddhism, both *pro* and *con*, and have tried to understand, first of all, the Buddhist doctrine of the greatest blessing, as taught in the Buddhist scriptures.

During all these months I have had stant communication through clairaudience with one who calls himself my Mahatm helper; and who has given me succinct counsel in words which I know could not be the lucubration of my own brain, and which I at the time, seldom understood, but which

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

- 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?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between 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 L. A. CLEMENT.

My parents belonged to the Methodist Church. They were Christians in the purest and best sense of the word. My father never used a profane word or a vulgar expression. I do not remember that a cross word was ever used in the family, or any faultfinding manifested. My parents lived in perfect harmony with each other. Their morning and evening prayers were short and evidently came from the heart. Their prayers were the expression of a soul reaching out and up for aid or going out in thankfulness.

After my parents' death I found myself sorely tempted, and inclined to yield thereto. I joined the Baptist Church, but I had no sympathy with its doctrines, and the Church relation did not have the desired restraint upon me. I became a backslider and more wicked than before. Disgusted with myself again joined the Church, the M. E. Church, and lived above criticism. This was the first church organized in the frontier neighborhood in which I resided, and was chosen for that reason. Changing my location, the Presbyterians were the first to organize, and I became a member, in 1870. Accidentally I happened at the house of a friend where a circle was being held, which I joined. The medium was undeveloped, and one control followed another in quick succession—the negro with his song and dance, and the Irishman with his banter. Soldiers came, and gave their names and told me of incidents that happened and had and shell, or when we were in northern prisons. My mother came and told me of her watchings over me, reminding me of many things that carried me back to childhood. Masonic brothers came and with grip and word proved their identity. An orthodox minister came and warned us that we would all go to hell if we did not stop our unholy investigation. Talmage could not have been more vigorous than he in denunciation. His influence was followed by that of a Spiritualist, who told us of the beauties of this new religion. Then we had persons, and those in earthly life and in spirit-life came and those in heaven and in spirit-life came and those in questions we gained just such answers as we might expect from them, were we talking face to face. I conversed with my wife who was in a distant State, receiving true answers to questions put, and I was hurried home by words of warning purporting to come from her, and found her in need of my presence. The influences described my distant home, told me truly who was working in my office, and what they were doing at that very hour. They left their work, turned down the lamp, went across the street, drank some beer and returned to their work, the influence said, and I found it to be true.

This experience did not convince me of the truth of Spiritualism, but it knocked out of me all of the orthodox religion, and led to years of investigation. I struck the fakirs of every kind: The materializing fakirs, those who were tied with ropes and played musical instruments, those who spoke through trumpets, and those who read the past and foretold the future. My faith in the Christian religion was wrecked, and I was given nothing in return, so I went back to the Church again. I had taken off the brakes and was in danger of being led into all manner of dissipation. In taking me back into the Church it was understood that I did not accept the creed, but came for a Christian home, needing Christian help and sympathy, and on account of my children. I had again changed my location, and became a member of the Episcopal Church.

The good minister, his wife and I formed a circle and sat for development, and very much came to us through impressions and automatic writing, his wife's hand being controlled to write. But misfortune came upon all of us, our fortunes being swept away and we were in dire financial distress, and sought more in that direction than in the spiritual line, and so the door was closed to us.

One evening the minister was in unusual distress. His little stipend from the missionary fund in the form of a draft was mislaid and could not be found. A search for hours failed to discover it. His good wife's hand was controlled to write, and told them where the draft could be found. Here was a test that we all accepted; we had no interest in deceiving each other.

But they give up their investigations because his standing in the Church would have been lost had he continued, and now in a constant State he continues his work in the ministry.

I had found, however, that Spiritualism could not be tested by application to those who pretend to offer its truths and its comforts for sale, and in my search in that direction only confusion came upon me and disaster followed every time I stepped aside from the path of reason to consult with the familiar spirits, to be encountered through those who use the powers God has given them for purely mercenary purposes; but I also found that there is strength and comfort in the Spiritualism that springs up at the bedside, that Spiritualism which leads us to guard every word, every act, every thought.

I continued my investigation through a series of years, accepting nothing as certainly true, rejecting nothing because I could not understand it, turning my back on the frauds and fakirs, avoiding them as the evil one is supposed to avoid holy water. At the time of the Galtieri trial I was in Washington and called on a gentleman at the home of Mrs. Levy. Noticing the RELIGIO-PHILOSOPHICAL JOURNAL on the table we entered into a conversation in relation to the subject, and Mrs. Levy being spoken of I sought an introduction to her. I had encountered many mediums but in all my experience I have never met her equal. Had the Seybert Commission called upon this good lady in the spirit manifested, they would have found a faint food for thought. I went day after day absolutely without any particular purpose except to see and hear. I went to breakfast, my system free from tobacco liquor, my mind free from business, for I was writing week after week and month after month to be called as a witness in a government case, and had my sitting with

her before the worry of the day commenced. When under control the medium talked intelligently on every conceivable topic. I was a government officer, and my accounts were not in shape to bear investigation through carelessness. My fault was pointed out and a warning given that proved of great value. When on the stand the opposing attorney had been interrupted, just as I was about to be called upon to give testimony that surely would have caused a sensation unless I perjured myself. I cannot say to this day what my answer would have been, for I would rather have been shot than to have told the truth which no one on earth but myself knew. The control, however, pointed out the exact truth, and said he did it in order that I might know that no act, no thought, was hid from the invisible ones who are permitted to come into our atmosphere.

Whether I communed with soldiers and statesmen, with authors and inventors, with men of ancient times, and with friends of my youth and early manhood, with comrades who fell while fighting with me on the battle field, I'll not undertake to decide for others; but all the gold in the United States Treasury would not be accepted if in return I should be required to give up my belief in, and my knowledge of, Spiritualism.

Through this medium after a dozen years of tireless investigation, I was convinced. I do believe in the life beyond the grave and in the return and communion of spirits. A thousand incidents occurred during this series of sittings, any one of which could not be explained except on the theory of intercommunication between the two worlds. Perhaps the most remarkable thing was this: I had a few things that belonged to my mother, but all I had in the world was burned in 1856. My sister was burned to death. I have frequently sat in circles with strangers where no one knew a word of my personal history, and the medium would almost suffocate, and other sensitives would smell the smoke and be forced to cough as one would be on going into a room filled with smoke, when sister came for recognition; but this is not the remarkable incident I had in mind. Mother came one day and said she could come to me if I had something of hers that I could carry with me, and said she would try to find something. At another sitting she said she had found a lock of her hair. It was folded in a letter lying in the bottom of an old trunk in the lumber room of a house in which an aunt resided a thousand miles away. Search was made and the letter and lock of hair was found. The letter was the first written by her after my own birth, and told her sister of that interesting event. I have it now in my possession. I had reached man's estate without knowing that there was a line written by her in existence.

This in answer to the first four of your questions. Should I reply to your other questions, I may undertake further reply to your other questions.

THE STORY OF ILMA.

Translated from the German Sphinx by Mrs. Julia Dawley.

I attended the convent school until my fourteenth year. I became sickly at that time, suffered months from fever and afterwards from chlorosis. It was one winter morning in the city. I stood at the window and gazed at the actions of the people. Our cloister lay on the shore of the T.—opposite the renowned cathedral town of N. At that time there was no bridge between, but people crossed on a raft. So it was on this morning. Men, women, wagons, horses, all crowded to get over as soon as possible. All at once the raft broke midway in the stream. Man and beast sunk together in a mass between the cakes of ice into the water. I do not know how it was with me at this sight. I was told afterward that I stood there like a statue for hours without giving a sign of life. The physicians who attended me often put me to sleep, and so I recovered. After that the nuns put me to sleep now and then for fun. I slept soundly and did not know what happened to me.

In the following year it often happened that my limbs suddenly became stiff. At such times, which lasted from ten minutes to an hour, I exerted myself in vain to move only a finger, or to make a sound. Toward the end of the attack, I had a feeling as if all the blood flew to my head and hammered there. After such attacks, which usually came in the night, I found myself extremely weak the next day.

In my sixteenth year the Lady Superior of the cloister invited me to join the order. I did not feel any special call to convent life, but as all loved me, and as I grieved to leave the quiet rooms in which I had lived from childhood, and it was my father's joy and wish, I consented.

The three years' novitiate were over. I received at last permission to pass a vacation at home. There I became acquainted with my cousin. He begged me not to return to the convent, for he loved me and could not live without me. Such language I had never heard. What shall I say more? I knew I was unhappy, for I loved him too. My father was beside himself when he heard of this intended alliance. Emerich besought me to go with him, but this I could not do without my father's consent. I went back to the convent broken hearted. The day of my investiture drew near. Stupid and indifferent, I spent the night in the chapel, but I could not pray. I went to the altar, not as a bride of Christ, but to carry a broken heart into the grave. The ceremonies were ended; it was to me as if I dreamed. Time passed. I seemed to forget; if not, also to suffer. I was honored by the sisters, favored by the Superior. Then a blow came to me like a stroke of lightning from a clear sky and spoiled my life from that time forward.

Among the nuns was Sister Beatrice, the secretary of the Superior for whom I felt almost a wicked attachment. I had considered her a pattern of all that is noble and good. She had been the teacher and guide of my youth! Ah! how I deceived myself. One evening we went from the refectory to our cells. I was going directly to rest when Sister Beatrice came in, with the request that I would help her with her work. I consented. We had worked until, perhaps, ten o'clock, when I began to grow weary. Then she said I might let myself be put to sleep, after which I could work easily again. I let it be done. I awoke with a feeling as if I was held in the back and could not move. With force I tore myself loose and the pearls of my rosary rolled at my feet. I had been swinging the cross of my rosary somewhere and was held. In one hand I had an unfamiliar object. I would have cried out for terror, but some one restrained me and pulled me on. I was so confused that I followed involuntarily. Reaching the cell I found I held in my hand the money casket of the Sister Superior, and pale and trembling Sister Beatrice stood before me. I asked what all that meant. She hesitated and promised

to tell all if I would swear to preserve secrecy in regard to the events of the night. Overcome with pity and surprise I took the oath.

She told me that for years she had passionately loved one of the bishop's hussars, and had always hoped some time to get possession of a large sum of money in order to fly with her loved one. As fate would have it this very day as she was going over the accounts with the Superior, the latter received a sum of money for the purchase of some real estate, which money she locked in the casket. Thereupon Sister Beatrice had taken charge of the inspection of the doors, and she resolved not to let this opportunity pass. But she could or would not carry out her plan alone, and so resolved to use me for the completion of her crime. In sleep she led me in an unused corridor, of whose existence I was entirely ignorant. From there she pointed out the workroom of the Abbess, and bade me bring out the money-chest. If I had not happened to swing my rosary I should never have come to the knowledge of this mad deed. She counseled me to fly with her for I was not fitted for convent life.

As I saw this sister, who from childhood had preached to me of virtue and morality, whom I had taken for a model, kneeling before me now with such a confession, and saw her countenance disturbed by passion, a nameless bitterness came over me. She had destroyed for me the confidence in mankind, and in all that is good and noble.

The sight of this woman was exceedingly painful to me, for nothing could excuse her insane act. Was not I much younger than she? Did not I also love deeply and truly? But since I had assumed the garb of the order, even the thought of him seemed to me a sin. In these bitter hours I learned self-command and knowledge of mankind. I grew old in those hours, old as the hills in heart.

Green turf now decks the grave of the woman who was guilty of such wrong, who ruined my happiness and her own for life. After that what happened I knew not, how it was with me nor what to do.

The bell rung for mass. The sister went and said, "By the time I come back you will have reflected that I am right."

In fear I locked the door of my cell. I knew she could not return in less than an hour, and I turned over in my mind what I should do now. I would gladly have carried the money back again, but I did not know the way and my rosary was a dumb witness against me.

Go forth with the miserable creature, I would not! I know not how the thought came, but I wished to see her also suffer who had made me wretched. She should not enjoy the fruit of her deed either. The window of my cell on the first floor opened into the garden. I seized the chest and sprang through the window. How long I lay I do not know. As I came to myself the "Do profundis" came to my ear from the chapel. I knew the mass would soon be ended, and hurried forward gathering all my strength.

I went into the kitchen, changed my nun's habit for one of the maid servant's dresses, stole the chapel key, unlocked the door, and emptied the chest into the sacristy, laid the casket upon the altar where it was sure to be found. From there I succeeded in escaping and hurried on. The blood flowed over my face. I could hardly hold myself erect for excitement and loss of blood. I only remember that it seemed to me I plainly saw grimacing apes' faces, heard a wild leading behind me, and frightful forms held a red cloth before my eyes. I ran always more swiftly pursued by the forms until I reached my father's house, where with a last effort I pulled the bell and fell senseless.

For weeks I hovered between life and death. "Nervous over excitement and fever," the doctors said. Finally my strong constitution triumphed over sickness. After a long death-like sleep, I became physically well, but in my spirit it was night for fully two years. These two years are stricken out of my memory. As though awakened from a heavy dream, I believed myself to be still in the convent, and could not comprehend how I found myself in my father's house. Over and over I remembered that frightful night. I thought it had been yesterday. People showed great forbearance for my condition. I knew with horror that my father and all were of the opinion that I had stolen the money, and then, seized with remorse, had laid it down in the sacristy. It cut me to the heart, but I let them believe so, for I had sworn to the miserable one to be silent! And Emerich also believed in my guilt; I saw it in him. Ah! I was nearly insane. I knew not that I had been the blind tool of a devilish woman.

Out of this flood of disgrace in which I was plunged, only a sea of love could save me. This love for me, he had not. He made me nearly frantic with his pity and his presence. Life seemed to me unendurable. Often I wandered by the shore of Th—wondering which was the deeper, my sorrow or the glittering water below; but the remembrance of the dear God held me back from my dreadful design. I could no longer endure the reproachful looks of my father and resolved to go away.

One day my father told me Emerich had asked for my hand. I felt that it was too late, for one thing stood clear before my soul, between us two happiness was impossible. True, in asking for my hand, he had put away from me the disgrace which would certainly have driven me to death; but he had not washed out those bitter hours. His doubts lay like a flood between us.

A few days later, my father set out on a business trip. I thought the time had come to carry out my plan. "But I must have money!" Under various pretenses I sought to borrow it from friends and relatives, but in vain. I could not help myself otherwise, so took from my father's safe six hundred florins, left a letter asking forgiveness and promising faithfully to pay him back the sum out of my mother's legacy when I became of age. I knew well what I lost as I left my father's house.

From that time, no one shielded me from sad experiences, from the view of the dark side of life. I felt in me, like many thousands with sad, tired hearts, the strength to live and do my duty. So I found resignation and finally also rest. I perceived that only an entirely new and useful life could make me well. My plan was to go to A., and seek a suitable place as governess. Without recommendations or certificates I should be turned away. I read in the newspaper that my father was making search for me. Besides, I was subjected to insult that drove the blood to my face, and which a woman, young and alone, could not avoid. In this condition, the idea came into my head to dress myself in men's clothes and thus insure myself against pursuit. Thought,—done! Nobody would have thought of seeking the girl of yesterday in the pale student of to day.

But for this deed the tongues of slanderers condemned me later. I read in the papers a tutor was wanted in a family in P. I forged a recommendation, went there, was accepted

and became tutor to two dear little girls of seven and nine years. I remained two years in this place. They owed the quiet teacher with the maiden's face. The woman of the house gave me distinctly to understand that I might become more to her than a mere tutor. For this reason I left the house and resolved to go to Fests.

NOTE BY THE TRANSLATOR.

Here ends the autobiography of this unfortunate girl. At Fests she was once more led to commit theft while hypnotized, and finally came under the care of Drs. Lanferance and Jendrassik, who after many experiments with her, decided that hysterical catalepsy induced temporary unconsciousness and loss of power to reckon. The impression which she gained during her masquerade as tutor, roused in her an antipathy toward the male sex from that time while her naturally passionate capacity of loving, her entire inclination and resignation attracted to her sympathetic woman.

The experiments with the patient described at length in the report of the physicians, proved that the hypnotic suggestion was all-powerful with her and altered her demeanor and character at the will of the operator, and serve, it seems to us, to show what a dangerous weapon such power of suggestion exercised over such passive organisms may become in the hands of unscrupulous and wicked operators.

The lesson involved in the story of Ilma is obvious. No one who has watched the progress of events for the last six years especially, can have failed to note the instances in which some hysterical-cataleptic woman, under real or alleged control of some spirit, has been the means of misleading and deceiving others. Many men, who are otherwise shrewd and sensible have been nearly ruined in mind, body and estate by listening to, and being guided by, the utterances of such mediums, many of whom are themselves victims, like Ilma, of hypnotism of a stronger spirit, yet embodied.

It is time, in view of the danger of having one's demeanor and character wholly altered by suggestion to call a halt in the so-called "development of mediumship." Instead of the mad rush for phenomena, Spiritualists would do well to turn their attention to development of their own mental powers, and an understanding of the meaning and origin of each manifestation, never losing sight of the fact that the psychological influence of one spirit upon another, embodied or disembodied, may be either a blessing or a curse, according as it used for beneficent purposes for the good of all, or selfishly, to gain wealth or power for the medium or prestige for the medium's dupe.

A NATURAL BONE SETTER.

Remarkable Operations By An Untutored Woman.

She Was Entirely Without Professional Training—Her Ability to Successfully Treat Apparently Incurable Cases Made the Surgeons Jealous.

An interesting story of concern to Brooklyn people was recalled to mind the other day:

Anzonia is a little, picturesque village near Vittoria, in northeastern Italy, not far from the Austrian Tyrol. It is the home of a noted woman, whose fame has spread throughout all Europe by her skill to relieve human suffering. Regina dal Cin was born in the village of Vendicione, near Conegliano, Venetia, April 4, 1819. Her parents were Lorenzo Marchesini and Marianna Sandonella, both of whom belonged to the peasantry of Venetia. Following the vocation of her mother, Regina, from early childhood, displayed a taste for setting dislocated bones.

At first practicing her art on chickens and animals, Regina's first operation, strange to say, was upon her mother. One day, as she was going to a neighboring village, the wagon upset and her leg was broken. Regina, who was now 9 years old, following her mother's direction, set the limb. Her mother was carried home and confined to the house for forty days, during which her daughter became her nurse.

THE DOCTORS ENRAGED.

A year later Regina went to live with her brother at Vittoria, where she began to see operations in the hospital and acquired her celebrated delicacy of touch. At the age of 18 she married Lorenzo dal Cin, a poor peasant, and was shortly left a widow with one son, who became a priest. Among her early operations was one upon a poor fellow in the village of Alpaigi, who was confined to his bed by fractured legs. The doctors had ordered amputation when Regina, appearing at the time, declared she could save both legs, and in a short time the man was able to walk.

Doctors, enraged at being thus outwitted, had her arrested and taken before the tribune for practicing without a license. Her advocate was the patient whom she had just cured. Regina was pardoned, but ordered to practice no more. Yet patients came to her day by day, declaring they would see no one else. The theory of her skill was the "reduction of the femur." A poultice of marsh-mallow and bran was applied and continued for a longer or shorter time, accordingly as the dislocation was new or old. When the bone had attained a certain softness the manipulation began and the dismembered parts placed aright, the force being used at the proper time, and unconsciously to the patient, all being done without chloroform and without causing pain. It must be remarked, however, that she possessed an almost superhuman strength in her fingers, equal to that of two men.

Another wonderful cure was in the case of Dr. Bellini, an invalid from hip dislocation, of twenty years' standing. Dr. Bellini was one of the physicians whose prejudice, twenty-five years before, she had sought to overcome. From 1843 to 1868 she continued to practice her profession, in which her only desire was to excel. From patients of ample means she always expected liberal compensation, but the poor she charged nothing. Again summoned before the tribunal at Vittoria for practicing without a license, she was condemned to two months' imprisonment. The case was carried to the higher court at Venice, where defending herself with great skill, she said: "Gentlemen, you know very well how to name the bones. I do not; but I can set them, and you cannot." She was acquitted amid great rejoicing. A lady of Venice whose daughter was suffering from luxation of the femur sent for Regina, and the young lady in a short time was able to lay aside her crutches.

RECOGNIZED AT LAST.

The physicians of Venice, after an interview, now each presented her with a certifi-

cate. Honors still awaited her, whose aide, a rich banker of Trieste, whose father had suffered from infancy with the disease, and who had consulted all the best physicians of the great capital without finding any benefit, finally sent for Regina, who operated on the daughter, and in a short time she was cured. Operations began to multiply. Wonderful cures were effected. Regina was tendered an ovation. Surrounded on the streets and everywhere hailed with enthusiasm, she would smile and bid them "thank God, for it is him I hold the gift." The municipality invited her to operate in the city hospital before a number of physicians, and she secured their warm approval, and they rewarded her with a certificate.

The mayor now gave her a grand dinner, at which were present the elite of the city and many physicians. They applauded her everywhere, as if she were Garibaldi or some other liberator of the country. The day of her departure a deputation of patients, headed by Mr. Valerio, who had been cured of luxation of twenty years' standing, presented her with a magnificent album, containing over 4,000 signatures, including those of eighty physicians, beautifully dedicated in lines of gold. The municipality of Trieste presented her with 100 Napoleons in gold, one-half of which she distributed to the poor. The profession offered her 300 florins a year and a villa to remain. It was a fine day at Vittoria, when the Italian government sent Regina a diploma allowing her to practice. Music sounded on the streets, national airs were sung. A young man whom she had cured of luxation of the femur wrote two poems, which were rendered at the theater during the afternoon and evening.

Mr. Isaac R. Robinson, of Montague terrace, Brooklyn, who was rendered lame from a sickness during infancy, while traveling abroad, sought her at her home and was benefited to the extent of being able to walk without the use of a high shoe. The cases cited are all cures, yet in some instances luxation took place after treatment, as to which she said, "I only begin to cure; you must do the rest," meaning the continuance of bandages, etc. Incurable patients sought her door. Discerning their condition, a single touch telling her the condition of the bone, she dismissed them with a sweet smile, often handing them a coin.

Though now 70 years old, day by day she is visited by Italians, Austrians, French, Prussians, Russians, Poles, Greeks and Turks. She shows no distinction to patients.—Brooklyn Eagle.

A Woman's Protest.

To the Editor of the Religio-Philosophical Journal:

Allow a woman to thank you for your noble words in defence of her sex, against a monstrously untrue and overbearing position of a person named Rev. W. V. Turnstall, who professes to follow the meek and lowly Jesus. His God seems to have thought a woman good enough to bring him into this life and thereby permit him to be such an enlightened teacher of the Methodist creed. Probably this is the only thing the Rev. Turnstall thinks a woman can do better than himself. I wonder he has never expounded with the Maker of the universe about his confiding to woman such a sacred office as maternity, permitting her to shape the body, although unworthy to mold the character. Let us hope the person is better than his written creed. I can hardly imagine the depths of ignorance which a professional theologian may display until I come to read the construction he places on certain words in the New Testament, with whose letter and spirit he seems equally unfamiliar. No doubt he also thinks the world was made in six days, 24 hours long. Take this for example. The Rev. Turnstall says: "Under the New Testament she is only permitted to pray or prophesy, yet with her head covered, and this accounts for the wearing of bonnets in public to this day, to symbolize the subjection to the husband under the curse." Such nonsense seems almost too ridiculous for notice, but I will show the Rev. Gentleman the true meaning of the words he so strangely perverts after the fashion of many of his cloth. The words of St. Paul are these: "For this cause ought the woman to have power of her head because of the angels." Now, our translators could make no sense of this and concluding St. Paul should have said something else they put in the margin, that is, a covering, in sign that she is under the power (or honor) of her husband. In the revised version, this much disputed passage reads: "For this cause ought the woman to have a sign of authority on her head, because of the angels;" and margin, "or have authority over." Other variant readings occur, which shows the perplexity of the theologians. As Laurence Oliphant remarks, by no possible contortion or license of words can the Greek word "exousia" be made to mean "covering." I quote further from this author:

"Still less is there anything to justify an explanation which is in palpable opposition to the words of the text. There can be no better illustration of the pride and ignorance with which man, even to our day, insists upon woman's subjugation to him, than that he should presume to put in a marginal note, which in the minds of the ignorant has almost the authority of the text itself, in explanation of the words, 'for this cause ought woman to have authority on her head because of the angels.' This means 'a covering in sign that she is under the power of her husband.' Had women been the translators, the explanation would have been different. The true internal significance is, that woman is the connecting link between man and the angels, and that it is through her affectional union with them that a channel is formed by which alone the Divine Principle can descend to man; and the reason why the apostles were divinely impressed to forbid the women to shave their heads was, in the inverse case, analogous to that which caused Delilah to shave the head of Samson when she wished to deprive him of his strength."

We will not now discuss whether this latter was an allegory or an actual occurrence, as I wish to take the Rev. Turnstall on the letter of his own theology; and if the rest of it is as actually untrue and as silly as the specimen of it he advances, he had better go to school and rub up his Greek before he makes any further remarks in public about "scriptural truth."

The trouble is with such specimens of people as the Rev. Turnstall, that they are too well satisfied with their own ignorance and too securely grounded in their own conceit to be reached or moved by even your rightly and indignantly words. For in their prayers they first instruct the ruler of the Universe, and then patronize him for the knowledge he has learned from them. "O Lord!" they say, "thou knowest," by which they mean "we have told you about it." "Not my will but thine, be done." That is, if we find it not "scriptural."

Let the Rev. Turnstall be a product or outgrowth of a radically false, indeed wil-



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CHICAGO, ILL., Saturday, March 9, 1889.

Spirit Language—Thought—Transference Without Words.

An intelligent correspondent is at a loss to reconcile the often repeated statement that words are not necessary to convey the thoughts of spiritual beings. He says: According to the opinion I have formed of the matter, after repeated attempts to utter a prayer in thought, without the formula of words, it is useless to try to connect ideas without words, and the more I study upon it the more I am convinced that consecutive ideas cannot be expressed unless formulated in known terms. I cannot think without language; and knowing no other than the English tongue I have to think in English. This may be a fault of my mental conformation, and I would like to know if any one can address in thought, any connection to a spirit without the form of words.

His correspondent repeats the ideas of Max Muller, the eminent comparative philologist, who has broached the theory that thought itself is dependent on language, without which there could be no accumulation of ideas, and mental progress would be impossible. His theory is that the word came first, and then ideas afterward. This correspondent's conclusions would logically lead to the same results, for if he cannot think without words, then until words are acquired there are no thoughts. He would gladly be willing to accept that dilemma. Going back to childhood, we come to a time when the babe has no words at command, yet we cannot for a moment believe that it is without thought; we know to the contrary. When the little child just able to walk, yet scarcely able to articulate a few words, leads his mother to the door to have her open it, or to the pantry for food, although he has not spoken a word, he manifests complexity of thought. If at that age the child be placed in a German family he will soon express these thoughts in the language of that household, and as has been illustrated by sad examples, if placed where it hears no spoken word, it remains in the instinctive child-stage. While this shows that behind the word which represents the thought, thought exists, it also shows the intimate blending of the idea with its verbal expression; so intimate that it is difficult to say to which belongs priority.

The habit of thinking in words is acquired and thoughts clothe themselves in phrases. If acquainted with only one language the thoughts are clothed in the words of that language. If in after years another language is learned, a double process is carried on when speaking. The thoughts are, as a rule, clothed with the words of the mother tongue, and then translated into the foreign. When two persons speaking different languages wish to convey their ideas to each other, they are compelled to resort to the primitive sign language; no words are spoken, yet thoughts are conveyed. To this it may be said in reply: although not articulated, the words expressive of the ideas are thought in one language, and are by gesture and pantomime reproduced in another in the receptive mind. True, but in the savage, half of whose language is gesture, and in the child before the use of words is acquired, this objection does not hold good. This reproduction of ideas by gesture language, in words familiar to the recipient, is a beautiful illustration of the methods by which actual beings convey their thoughts to another. One may understand English, German, but their thoughts in what language, in the recipient's mind are reproduced in the words of his own tongue. It will be inferred from this statement that a spirit will find far more difficulty in impressing words, as names, dates, etc., than ideas; and this inference is sustained by facts. Often skepticism is awakened by the

failure of the sensitive to satisfactorily answer so-called "test" questions. Really such demands show profound ignorance of psychic laws.

However intimate the connection between thoughts and words,—so close that by habit we confound the two, as the materialist confounds the spirit and the body because of their seemingly inseparable dependence,—by deeper insight we learn that thoughts must exist before the words which express them. A word is an articulation which has no meaning, except that which the mind stamps upon it. It is merely a symbol of an idea. It is not logical to argue that the symbol and the idea for which it stands are one and inseparable; still less that the symbol creates that for which it stands.

There is conclusive evidence of the conveyance of thought from one mind to another without words. When the sensitive magnetic subject is made to read the thoughts of his magnetizer, the result is the same whether the two understand the same language or not; and the same may be said of impressibility to spirit influence. The fact of such impressibility demonstrates the existence of thought free from the limitation of words; and if we seemingly cannot think without the assistance of words, we must refer our apparent inability to the force of habit.

With this understanding we readily comprehend the great and almost insurmountable difficulties a spirit must meet in speaking in a language not known to the sensitive or medium. It is possible for this to be done, as many facts corroborate, but it implies exceeding sensitiveness on one side and thorough knowledge of spiritual laws on the other. In such instances not only ideas must be impressed but the words also, and the latter being arbitrary sounds must be impressed by what may be called, for want of a better term, more or less complete "control."

"Wanted—Facts About the Future."

In another column, under the above heading, a correspondent voices the thought of a great multitude, made up of materialists, agnostics, Spiritualists, and even a host of church members, who feel the old landmarks passing away, and the foundations yielding beneath their feet. Science, which has dissipated the clouds of superstition from one side, has not penetrated beyond the borders of sensuous matter. Doubt is in the air, and even Reason, the final court of appeal, is distrusted. "Reason, unsupported by facts is not a true guide." For conclusions to be correct, it is absolutely essential that data be true. The inquisitor burning the heretic, satisfied himself by reasons that were logically drawn. If a man unconverted is destined for the fires of hell, is it not a kindness to compel him to renounce his false ideas, even if by the fagots, which lasts but for the passing home?

The churches are rapidly shifting their grounds of evidence, conforming to the demands of science, and those who enter their doors are not closely questioned as to belief in the creeds, on which eternal salvation, a few years ago, was believed to depend. There is a demand for a new order of evidence in the line of modern thought consonant with science; Spiritualism, as the philosophy of life, proposes to supply this demand. It claims to give "actual evidential answers to these questions." But here comes the salient point in the communication under discussion. The writer says of theology that it "lulls the mind into false repose.... and hope and apathy do the rest." Too true, yet does he not show that in regard to Spiritualism, he stands in exactly the same relation of apathy and rest? It is the position of a great majority, outside of, and even within, the ranks of Spiritualists. They look upon spirits as beings foreign, and outside their lives, whose business it is to come to them with convincing facts and instructive messages. This correspondent admirably expresses in the last passage of his article this constant prayer, "Come, then, happy spirits, if you do exist. Rescue us from this gloomy suspense—this dismal, blind agnosticism."

Something more than desire is needed however useful that may be, as one of the conditions of success. It should be understood that Spiritualism is not a proselyting power, acting independently; we are not to ask it to come to us, but must meet it by our own efforts. If we invite our spirit friends to come and convince us, we must furnish the means. There was a short time ago an eclipse of the sun, which furnished the opportunity for the more complete interpretation of hitherto partially observed appearances. Did astronomers demand that the eclipse should be visible where they chanced to be, or did they without regard to difficulties or expense, place themselves in the path of the moon's shadow? As spiritual manifestations are desired, the means must be furnished, and the conditions of the phenomena be complied with. How, by calling on this or that public medium? This is not advisable, although we have no words other than of praise for those who with honest purpose devote themselves to public mediumship.

To all who feel the need of such manifestations, and who does not? the means for having them are ready at hand. Form a circle of a few interested and harmonious persons; hold the séances regularly; engage in conversation, or read from selected works on Spiritualism, and sit for an hour hopefully and in a receptive mood, awaiting the results demanded by our correspondent. Be satisfied with small beginnings until greater are obtained. Do not expect angels will ap-

pear bodily before you, nor be disappointed if they do not. Remember that there are difficulties in the way of manifestation, and granting that there are spiritual beings,—one's friends attempting to communicate must be quite as disappointed at failure as are the sitters. One may stand waiting a lifetime and there will come no sign. One may visit the most famous mediums and go away in disgust. If one desires to know, and become convinced, one must take the means into one's own hands, and make the subject a careful study.

"Keep the Church and State Forever Separate."

The JOURNAL is unalterably opposed to "the Blair bill" and to all other bills, the object of which is to Christianize and sectarianize this government. The government of the United States was by its founders intended to be secular. In a letter published in the Massachusetts Sentinel of Dec. 5th, 1789,—one hundred years ago,—addressed to the Presbyterians of New Hampshire and Massachusetts (who had complained of the omission of any acknowledgment of God in the Constitution) George Washington said that religion was left out of that document "because it belonged to the churches and not to the State." "Religion," said Madison, discussing the same question, "is not within the purview of human government." And Benjamin Franklin, in a letter to R. Price, Oct. 9, 1780, wrote: "When a government is good I conceive that it will support itself and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend of its being a bad one." Mr. Justice Story the most distinguished jurist that this country has produced, said: "It was deemed advisable to exclude from the national government all power upon the subject. The Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the Infidel, may sit down at the common table of our national councils." A treaty adopted between the United States and Tripoli, Nov. 4, 1796, recites, in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion." This treaty was signed by George Washington.

The duty of every citizen, irrespective of party bias or religious views, is to oppose all attempts, under whatever name they are made, to secure an official recognition of any religious system. The memorable words of Grant at Des Moines in 1875 should never be forgotten: "Keep the Church and State forever separate."

"The Devil."

The columns of the JOURNAL are open to every body who has anything to say, provided the writers are respectful in tone and condensed in statement. An article appears elsewhere, which complies with both conditions. It is unique, however, in this: It is a defense of "The Devil." We have had considerable to say in these columns about his majesty; in fact, we have been fighting him for years in the shape of disorderly spiritism. To our experience and vision he has assumed many shapes, and we had supposed that his last lodgment was in the present infernality of some phases of modern Spiritism. If we did not know that our esteemed correspondent never puts his pen to paper without a serious intent, we should say he was trying to perpetrate a practical joke. The suggestion that John D. Rockefeller of the Standard Oil Company had, within the last fifteen years, demonstrated how the whole commercial world can be and is being re-organized in the interest of a higher civilization, is one of the startling announcements of the age. That he is the incarnation of the devil many believe. We freely confess to having shared this belief, taking what we supposed to be the fact, that the corporation of which he is President was a terrific engine for crushing everything which came across its path. We are not yet convinced that we are wrong. May be that our correspondent will succeed in making us a convert to his theory; but at this writing we shall have to withhold our assent. Our friend promises more; and we are willing that he shall have his say so that our readers may have an opportunity of judging; and also of seeing what defense can be made of the Modern Devil.

The Sawyer-Kellar Hippodrome.

A week ago last Sunday evening one Carrie M. Sawyer, a white haired old woman whom the JOURNAL has repeatedly exposed for a period of nearly twenty years, gave an exhibition at Dockstaders Theatre in New York under the management of Harry Kellar, the prestidigitator. She contracted to expose the tricks of mediums for physical manifestations, but when the show came off took care not to fully expose her own game. This did not wholly satisfy Harry, who insists on her giving away the whole business. We made no reference to the affair last week because we supposed the notorious reputation of the disreputable creature was sufficient to stamp the character of the exploit; and no allusion would now be made but for the fact that the associated press dispatches announced her as a leading medium enjoying the confidence of Spiritualists generally, and the further fact that several correspondents who have seen the accounts as published in the daily press are anxious for the facts about her. The woman never had any standing

among Spiritualists. A few psychomaniacs, whose morbid appetites can only be sated with spiritistic offal have patronized her hell-broth shop. When she landed in New York several years ago with a male annex named Burke, whom she picked up in St. Louis, she was made much of by that other fraud known as the Spiritualist Alliance, of which ex-Judge Nelson Cross was one of the chief promoters. She appeared before the Alliance as a lecturer; and Cross has spent much time at her psychic opinion joint. It is said he has now got enough. It is to be hoped he has.

The Butler-Ohmart Business.

The JOURNAL is in receipt of a printed circular from the Esoteric Publishing Company of Boston, defending "Prof." Hiram E. Butler against the grave charges made against him, in connection with one Eli Clinton Ohmart, alias Vidya-Nyaka, by the daily press of Boston and New York. The circular asserts that Mr. Butler is a man of pure character, that the alleged exposure is the product of a conspiracy. Full details are promised in the March Esoteric, which will be late in publication. The JOURNAL has always been favorably impressed as to Mr. Butler's character. This impression has come from those somewhat acquainted with him, and from his picture. The JOURNAL had supposed him to be a harmless sort of an enthusiast, inspired by good motives; it is with reluctance therefore that this opinion is now suspended, awaiting further developments. The charges made against Butler in connection with Ohmart are of a nature which if not true oblige him to proceed against the papers which published them without delay. No explanations outside of a court-room will ever convince the public of his innocence. If what is alleged against Butler and his Boston associates is untrue then is he entitled to heavy damages, and the libelers cannot escape the severest penalties in a criminal suit. The courts of Massachusetts and New York are the arenas in which Mr. Butler must fight for the restoration of his good name.

Mr. W. Q. Judge, "General Secretary American Theosophical Society" writes to the JOURNAL as follows:

"Permit me to say, that at the request of many Theosophists, I have made a careful examination of the records of the Theosophical Society and find that Mr. H. E. Butler never was a member of the Society, and never made application to join it. Readers of your paper should never confound the Boston scheme with our society. Whatever confusion has arisen is due to the fact that the Butlerites allowed it to be supposed that they were Theosophists."

The JOURNAL is informed by those who claim to know that "Butler is the dupe of Ohmart, not a fellow conspirator." It also comes to the JOURNAL from a source entitling the statement to attention, at least, that Madame Blavatsky is determined to ruin Butler. However disastrous the turmoil may eventually prove to individuals, it will unquestionably purify the atmosphere of Occultism and be beneficial to the truth and the public. The interests of the public and of the truth are what the JOURNAL stands for.

"There are," says the Golden Argosy, "3,064 languages in the world, and its inhabitants profess more than one thousand religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. One quarter die previous to seventeen. To 1,000 persons only one reaches one hundred years of life; to every 100 six reach the age of sixty-five, and not more than one in 600 lives to eighty years. There are on the earth 1,000,000,000 inhabitants; 33,033,033 die every year; 91,824 every day; 3,739 every hour, 60 every minute, or one every second. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to fifty years of age than men have, but fewer afterward. The number of marriages is in the proportion of seventy-five to 1,000 individuals. Marriages are more frequent after equinox, that is, during the months of June and December. Those born in the spring are generally of a more robust constitution than others. Births are more frequent by night than by day, also deaths. The number of men capable of bearing arms is calculated at one-fourth of the population."

A public debate is announced to take place at Cleveland, O., March 21st, 22nd and 23rd, between B. F. Underwood and Rev. Dr. C. S. Bates, rector of St. Paul's Episcopal Church on Euclid Avenue. Dr. Bates was president of Gambier College, and ranks high in his denomination as a thinker, scholar and preacher. He will affirm in the debate: (1) That the Bible contains a series of revelations from God to man; (2) That the miraculous is both possible and probable. Mr. Underwood will maintain that some of the teachings of Christianity are detrimental to the welfare of mankind. These propositions were suggested as the basis of the discussion by Dr. Bates. The character of the disputants can hardly fail to attract large audiences and to make the debate one of more than ordinary interest.

Mrs. Ursula N. Gestefeld left this week for Philadelphia where she has been called to give a course of instruction to advanced students of mental healing. Mrs. Gestefeld is an able exponent of the doctrines she teaches, and worthy of attention wherever she goes.

General Items.

43,000,000 copies of the Moody and Sanky "Gospel Hymns" have been sold in the United States and England.

Dean Clarke has entered upon his third month's engagement at Denver, Col. He is greeted with appreciative audiences.

Senator Coke of Texas is a firm believer in Spiritualism, and is fully convinced that the dead and the living can communicate with each other.

The Queen of Roumania (Carmen Sylvia) has accepted the presidency of a library to be established in Paris, in which only the writings of women are to be admitted.

Miss Lottie A. Campbell, President of Caldwell College, and Miss A. M. Hicks, President of Clinton College, are among the most successful college presidents in Kentucky.

A person styling himself "Prof. E. S. Scribner, trans-speaking medium," is reported to the JOURNAL as infesting the town of Ludington, Mich. He is a man to be avoided.

Lyman C. Howe has just closed a month's engagement in Buffalo, New York, and re-engaged for October, 1889. He is now at his home, Fredonia.

The "Series of Dreams and Visions" related in another column we believe to be truthfully told. The writer is known to us and is a "sensitive," and probably a medium.

A Winnipeg telegram tells of a remarkable fulfillment of a "thirteen" superstition. Thirteen people attended a dinner one night lately and on the following day one of the guests dropped dead of apoplexy.

The annual convention of the American Section of the Theosophical Society will meet in this city April 28th instead of 21st as announced last week. The mistake in the date was not made by the JOURNAL.

The RELIGIO-PHILOSOPHICAL JOURNAL congratulates its Unitarian contemporary, Unity, on its enlargement and increased vitality. May it grow in breadth and depth of thought, and may its heart furnish blood enough for its superabundance of brain.

John Schmidt, an uneducated boy of fourteen, living near Jeffersonville, Ind., is the newest discovery in the boy preacher line. He is conducting a series of revival meetings, and his eloquence and Biblical knowledge are said to be remarkable.

Mr. and Mrs. W. A. Rowley of Cleveland have our thanks for five dollars to aid in sending the JOURNAL to the worthy poor. Mr. Rowley, it will be remembered, is the medium for independent spirit telegraphy. We constantly hear reports of the good work doing through his mediumship.

Mrs. M. A. Perry, a well known lady of Denver, dreamed in 1864, that No. 23 would be the lucky number in a raffle for a house and lot. Three hundred tickets were sold at ten dollars each. Mrs. Perry bought number twenty-three, which actually won the prize. She has held the property ever since, and the other day sold it for \$18,000.

J. E. Briggs, the oft exposed trickster, against whose pretenses the JOURNAL and Banner of Light have for years warned the public, and who fooled the people of the Pacific Coast with the aid of the Golden Gate, has turned up in St. Paul. He should be arrested as a vagrant and sent to the workhouse; if he comes here the JOURNAL will have it done, too.

Hermann, the well known prestidigitator, was cleverly outwitted by a Spiritualist in Newark, New Jersey. Hermann was explaining how messages from so-called spirits were produced on slates. The Spiritualist, who went on the stage from the audience, stole the slates from Hermann and substituted clean slates several times without being detected; and the prestidigitator was unable to "get in his work."

Augustus Day a peripatetic gas factory of Detroit is a well-to-do widower. He has for several years been seeking some woman who is good natured, handsome, and silly enough to become his wife. He has no trouble in finding those who are silly, but they don't handsome enough. Matrimonial agencies have tried to help him out, and now he allows himself to be interviewed on the matter by a reporter of the daily press.

Rev. W. I. Gill passed through Chicago, last week, on his way to Minneapolis where he has engaged to give a course of lectures on mental healing. Mr. Gill is an educated man of broad views. Some years since he came into a knowledge of the facts of Spiritualism and voluntarily left the Methodist pulpit. We commend him to the good offices of readers in St. Paul and Minneapolis.

Mrs. Ye Sang Jay and Mrs. Kong Sin He, the ladies of the Korean Legation at Washington, have made a good impression upon society at the capital. The former is twenty-four years old, the latter nineteen. They are pretty, petite, and do not look as though they had seen more than sixteen summers. They are not over four feet six inches in height. Their faces are pale brown in color, their hair is jet black, and their features are delicate and pleasing. They dress becomingly.

The Christian Register quotes Max Muller on bookless religions and some of their advantages and adds: "The doctrine of an infallible bible is responsible for a good deal of the skepticism of the present day. The Protestant church has sought to build its religion on the bible instead of regarding the bible as an outcome of religion. It is the common method of evangelical revivalists to hold up their bible as an antidote for skepticism. But this is unavailing unless there goes with it a free, rational interpretation of the bible and unless the foundations of religion are put upon a more solid ground."

Believers in Spiritualism.

The New York Press prints a full page of letters from a number of leading cities showing the extent to which Spiritualism is believed in by leading citizens...

In other cities the array of believers in Spiritualism among leading scientists and men of culture and influence is said to be considerable and increasing.

With regret we mention that while the Press account covers reports from most leading cities including Chicago and Boston, the RELIGIO-PHILOSOPHICAL JOURNAL is the only paper the reporters speak of.

The Visitation.

Under the above title which gives no idea of the subject matter, the JOURNAL will next week publish a poem from Hon. A. H. Dailey. This fine production was written after reading Poe's celebrated poem, The Raven.

The Albany, N. Y., Argus states that a great sensation has been caused by the supposed knowledge of the existence of a haunted house in Mallett's Bay, a small village on the Vermont side of Lake Champlain.

There is a little pond known as Silver Lake four miles west of Casey, Iowa. Several nights ago an apparition there frightened a farmer's team, which ran away, tipping over the buggy, and nearly killed the farmer's wife.

The Rev. Wong Jack Sang, who presides over the leading Chinese temple in New York is disposed to teach a lesson in hospitality to the enlightened Christian ministers and deacons of that city.

The Methodist Episcopal Church now has 2,154,237 communicants, against 2,093,935 last year, indicating a net gain in 1888 of over 60,000.

An Important Forthcoming Book. "Studies in the Out Lying Field of Psychic Science," by Hudson Tuttle.

I wish to draw the special attention of all persons interested in psychic studies to this forthcoming work. Hudson Tuttle's name is known throughout the world.

the great subject of mind and its constitutional relation to organization and the environment of life. I am sure that the author merits a warm success.

Those who wish to subscribe in advance for the work may address Mr. Tuttle at Berlin Heights, Ohio. Price \$1.00.

For the Religio-Philosophical Journal, THE DEVIL.

"The evil of the devil springs from his inability to gain his own ends,—the lover of self and the world,—without damage to the interest of other people; but when, by the evolution of a true social life, the interests of all others are made freely to harmonize with his own, he is perfectly delivered from his own evil, and becomes overtly what he has always been covertly, the pledge and purchase of a true divine order on earth."

Henry James is the only writer, so far as we know, who has undertaken the ungracious task of vindicating the claims of the devil and of giving him that place in human history he has so justly earned.

James only has had the wisdom to show us who the devil is, and how to use him. He shows him to be the great world renovator, the force that runs all our material concerns.

Let me shock the sentimentalist by a suggestion. The world has hoped for the millennium through the operation of what it calls Christianity, although Christianity, the Christianity of the Church, has never labored, but only prayed for the "Kingdom of heaven" to come on earth.

The age teems with plans for the amelioration of all the classes that suffer: Mazzini, from an ideal in the heaven of his own mind; Fourier, St. Simon, Louis Blanc, Owen, and latest, Thomas Lake Harris, have each in their way sought to bring peace, earth and good will to men by "Association," "Brotherhoods," "Phalanxes," etc., etc.

The "Standard Oil Trust" is the same idea carried into federative form, and from its conception proceeds the "trust system" which is to unify capital, and thereby unification we will have the association of labor adjusted to it.

Here is something for our sentimentalists to think about. We shall have more to say in this direction hereafter.

Dr. Dean Clarke's Advertisement.

Knowing that you are ever ready to help good efforts, as well as to expose fraudulent ones, I wish to say to your many cultured readers that I have just published a compendium of our philosophy in the form of two Anniversary poems.

GENERAL NEWS.

The Merchants' national bank at Des Moines has closed its doors.—A slight earthquake shock was felt at Bloomington, Ill., last Saturday night.—George Burrham, a millionaire citizen of Milwaukee, died recently of pneumonia.

—Thirty girls employed in the silver-plate works at Aurora struck last Saturday because of a 30 per cent reduction in wages.—The wife of M. A. Farlow, a farmer living near High Bridge, Iowa, died three weeks ago, and recently her body was stolen from the cemetery.—L. B. Eaton, an old farmer who died recently near Fremont, Ind., left 1,000 acres of land to be used for the benefit of friendless women of good character.—Mrs. Samuel Future, wife of a farmer, was burned to death recently near Columbus, Ind., by the accidental ignition of her clothing while she was standing before a grate.

—The United States grand jury at St. Louis has ordered the arrest of ten colored men who are charged with colonizing and voting two hundred of their race in the November election.—The body of the Madrid suicide was identified as Pigott, the forger of the Parnell letters.—In the Canadian Parliament a motion to postpone the modern vivendi in force for another year was defeated—yesterday, 108.—The French Chamber of Deputies voted approval of the Ministerial order suppressing the Patriotic League.—The German Government decided to prevent Dr. Peter's expedition from proceeding into the interior of Africa.—The Pope celebrated his seventieth birthday.

Last Excursions to the South at one Fare for the Round Trip, via Illinois Central R. R.

The last cheap Excursions to the South this season via the Illinois Central R. R., will leave Chicago on Tuesday, March 12, and March 26. Rate only one fare for round trip, tickets good to return within 60 days, and good for stop-over privileges at any point south of Cairo, Bear in mind on these special Excursions that the R. R. will issue round-trip tickets at one fare for round trip to all stations on its line in Tennessee, Mississippi and Louisiana, also to Welch Crowley's, Jennings and Lake Charles, La., via New Orleans.

Test your cows or your milkman's cows. How? You can do it with one of Brown's Improved Cream Testers advertised in this paper. Let your milkman know you have one. Those who keep the tester get the best milk. Sent post paid for 35 cts., by the Sumner Mfg. Co., 37 Franklin St., Chicago. Mention this paper. The ad will not appear again at once.

"The Canopiletta."—What is it?—Why the New 1899 Cornish Organ. Just completed and now to be obtained from the manufacturer who advertises it specially in another column of this paper.

City of Mexico Special. The beautiful Pullman Palace Hotel Car "INTERNATIONAL" will leave Chicago for the City of Mexico, March 12th, 9 A. M., via Chicago & Alton R. R., on its second trip to the City of Mexico.

THE FINEST TRAIN IN THE WORLD!

Via Union and Central Pacific roads. Sixty-four hours from Council Bluffs or Omaha to San Francisco. A Pullman Vestibuled train; steam heat, electric light, bath to the barber shop, library, dining car, a palace hotel on wheels is THE GOLDEN GATE SPECIAL, every Wednesday.

There is more experience, time, and brain work represented in the preparation of Hood's Sarsaparilla than in any other medicine. It is this which makes Hood's Sarsaparilla peculiar in its curative power, and in the remarkable cures it effects.

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

CORNS cured in five days. No pain. Mailed for 25 cents in stamps to L. O. SHAFER, Altoona, Iowa.

COME TO THE LAND OF

BIG RED APPLES

Pears, Apples, Etc. Where the climate is so mild grapes remain green during all the year. U. S. census report shows Oregon healthiest state in the Union. Rich land is cheap. Send stamp for an illustrated prospectus.

BOARD OF TRADE Salem, Oregon

WHY YOU SHOULD USE Scott's Emulsion or Cod Liver Oil WITH HYPOPHOSPHITES.

It is used and endorsed by Physicians because it is the best.

It is Palatable as Milk.

It is three times as efficacious as plain Cod Liver Oil.

It is far superior to all other so-called Emulsions.

It is a perfect Emulsion, does not separate or change.

It is wonderful as a flesh producer.

It is the best remedy for Consumption, Scrophula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Sold by all Druggists. SCOTT & BOWNE, Chemists, N. Y.

VIEWS OF OUR HEAVENLY HOME. A SEQUEL TO A STELLAR KEY TO THE SUMMER-LAND.

By ANDREW JACKSON DAVIS. In cloth binding, 75 cents, postage 6 cents; 1 per cover, 0 cents, postage 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Advertisement for Hood's Sarsaparilla featuring a rabbit and the text 'MARCH - APRIL - MAY. NOW TAKE HOOD'S SARSAPARILLA. 100 DOSES ONE DOLLAR.'

Now is the time when your personal condition should command careful attention. If you have not "wintered" well, if you are tired out from overwork, if your blood has become impure from close confinement in badly ventilated offices or shops, you should take Hood's Sarsaparilla at once.

Spring Medicine. "Early last spring I was very much run down, had nervous headache, felt miserable and all that. I was very much benefited by Hood's Sarsaparilla and recommend it to my friends." Mrs. J. M. TAYLOR, 1119 Euclid Avenue, Cleveland, Ohio.

N. B. Be sure to get Hood's Sarsaparilla.

Hood's Sarsaparilla is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Juniper Berries, and other well known vegetable remedies, by such a peculiar combination, proportion and process, as to secure the full medicinal value of each.

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Advertisement for Cornish's Great Installment Offer. \$75.00 (10 Stop). Organs reduced to only \$50.00 and sold for \$25.00. Cash after 10 days' test trial, the balance of price, \$25.00, to be paid in monthly installments of \$5.00 per month until all is paid.

TAR-OLD. A new method of compounding Tar. SURE CURE FOR PILES, SALT RHEUM and all Skin Diseases. Send 3 stamps for Free Sample with Booklet sold by all Druggists and by TAR-OLD CO., 78 Randolph St., Chicago. Price 50c.

What's Your Cow Worth? For beef just what she weighs. But what's she worth for cream? Old Silo's a good one. Do you like to buy or sell with no better understanding than that of her value? Then send 50CTS. and get Brown's Improved Cream Tester and know her value for cream production as surely as by the scales you know her weight.

SUMNER MFG. CO., 37 FRANKLIN ST., CHICAGO.

I OFFER A Genuine Made throughout TRENTON (the imitation) is seen Jeweled, stem-wind, lever-set, quick train, straight line escapement, inlaid, gilded, or silver-plated, in a Dasher Silver-tone Case, heavy, strong and reliable. Fully Warranted. Send 50c. for express charges and if satisfactory and as represented you can pay for it, otherwise it will be returned. In the case of the certificate of President Deuber Watch Co., that it is a genuine silver-tone case and wears a lifetime. If you buy one watch and carry it, showing to your friends, you can sell it when you send me your sixth order. I will send you ONE WATCH FREE!

Special Offer—I want you to have my 200-page Catalogue with 1,700 illustrations of all kinds of Gold and Silver Watches, Chains, Jewelry and Silverware, also Rogers' Forks, etc., therefore, for a limited time, will send it FREE. Write for it, enclosing 25c. Catalogue sent by W. G. MOORE, Wholesale Jeweler, 90 4th Ave., CHICAGO. References: Feltner, Hal, Gross & Miller, Bankers, Chicago.

Advertisement for Land Corn Belt. IN THE IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA. Selected with great care by experienced men. Well provided with water, near railway stations and in every respect eligible for settlement. It is offered for sale on easy terms, at low prices and with clear title, by FREDERIKSEN & CO., 181 WASHINGTON ST., CHICAGO, ILL. Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

Angel Whisperings for the Searchers After Truth.

BY HATTIE J. RAY. This volume is pre-entented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings." Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage, 17 Cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

FOR SALE AT A BARGAIN. Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address J. HOWARD STARR, 45 Randolph St., Chicago.

JUST ISSUED. By the Religio-Philosophical Publishing House, Chicago.

Heaven Revised. A Narrative of Personal Experiences After the Change Called Death. BY MRS. E. B. DUFFEY. This narrative, confined exclusively to incidents occurring in the spheres of spirit life, is one of the most fascinating and instructive productions ever issued from the spiritualistic press. It abounds in striking incidents, which are well calculated to inspire lofty emotions and aspiration, leading one to a higher standpoint on the material side of life.

CHAPTER I. Conducts the reader through the nature of that transition through which all must pass. CHAPTER II. Portrays the Resurrection—the final arrival in climates optimal, the greetings of darling children, the salutations of friends, the language of flowers, etc. CHAPTER III. Alludes to "The Day of Judgment," and the "House not made with hands," presenting a lesson strung with pearls of wisdom. CHAPTER IV. Gives an interesting sketch of two who ministered on earth—their experiences with each other the final result. The marriage relation as it exists spirit realms. CHAPTER V. Brings the reader "Into the Depths," trailing in vivid language the conditions of those whose on earth was misused or addicted to licentious habits. This chapter should be carefully read by those whose life is not characterized by upright conduct. CHAPTER VI. Treats of "Work, Devotee, Knowledge at available and the material side of life enriched with treasures of heaven. CHAPTER VII. Details the visit to a mortal just crossing the River of Death. A sad scene in the "realm of pure intellect and self," Extenuating circumstances. CHAPTER VIII. Gives a picturesque and highly interesting account of the life of immigration to the spirit side of life. CHAPTER IX. Relates a visit to a circle on earth, and the difficulties encountered. The experience is an interesting one. CHAPTER X. Is full of words of wisdom. Pamphlet, 161 pp. Price, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

SCIENTIFIC RELIGION. HIGHER POSSIBILITIES or LIFE and PRACTICE THROUGH THE OPERATION of NATURAL FORCES. BY LAWRENCE OLIPHANT. With an Appendix by a Clergyman of the Church of England. The American Edition of this celebrated work is now ready and may be read with profit by thinkers and students, for on nearly every page will be found helps to higher ground. Price, \$2.50, postage 16 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People.

A Prophecy of the Fate Awaiting Some of the Editor's Contemporaries.

This is a funny world, isn't it? Last week it is to some of us who can see the humorous side of things, even when we are worn and perplexed by the petty annoyances and graver cares of life.

NICHOLAS PENNSYLVANIA AS A JOURNALIST. He wuz a reg'lar angel, this ere Nicholas Pennsylvanikie, Er fittin' chum for Gabriel, er twin brother to St. Michael.

But he went and bought a paper, called the Metropolitan Hornet, With fourteen soots fer libel, an' a double morgize on it.

"I'll excite no aeromiosities on the part of any reader. Spread sweet honey on each local, plaster salve on every leader; All bitterness, blame an' abuse I'll carefully eliminate.

But they said he was the stupidest, the dumbest, most eternallest, The woodenest, an' crankiest, outrageous kind' er journalist!

The Dimmercrats was angry, and at once begun to drub him, An' a mighty Mugwump athlete cum in one day to club him.

An' one day he was peppered by a huffy milk inspector, The same mornin' he was horsewhipped by a 'piscopalian rector;

An' he whispered with his dyin' breath: "A man— what a man— An' tries to tickle all mankind—hain't cut—the proper caper!"

"The Tiger Step of Theocratic Despotism." To the Editor of the Religio-Philosophical Journal:

How much we desire to thank Brother Hudson Tuttle for so truly naming the insidious efforts being made among certain classes of our citizens, to obtain an entering wedge whereby to turn our free country into a Theocracy.

It is time to cease sneering at its impossibility. It will be impossible if the wise and liberal minded of our citizens,—those who have kept pace with the growth of truth in our own day,—will arise and do their duty, and not sit idly by and see the world set back again—as has often happened before, to again pass through the fires of purification, as unworthy to know and enjoy the glorious liberty that truth gives to her followers, to those who are wise and willing enough to work for the fruitage ever ready for the gathering.

Wright in Vineland, N. J. On Thursday evening, Feb. 21st, J. C. Wright, delivered an interesting lecture to a good audience in Vineland, N. J.

On Friday morning Mr. Wright officiated at the funeral of Mrs. Keith. There was a large attendance of Spiritualists.

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"Signs of the Times" as Seen by the "Light of the Way."

Signs of the Times from the standpoint of Science. An address delivered at the First Methodist Church, April 26, 1885, under the auspices of the Western Society for Psychological Research.

Prof. Coates occupies an enviable position among the scientific writers of the age. Perhaps not the least interesting of his published works are those of Theosophy and Psychological Research.

Among the Signs of the Times are mentioned: First, "The Woman Question"; Second, "Spiritualism"; and third, "Psychical Research, to which we turn wistfully for light upon the deeper problems of life."

Upon the Woman Question we find Prof. Coates standing with the noble women who composed the International Congress of Women.

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SUPERSTITIONS OF THE STAGE

Macbeth Music and Yellow Clarionets Sure to Bring Bad Luck to Actors.

A Mail and Express writer was waiting the other night in the rather spacious green-room attached to the Fifth Avenue Theatre, numbered up as it is now with the odd-looking furniture which forms part of the mountings of "Macbeth."

"What do you stop him?" asked the reporter of the veteran. "Did you hear?" said he; "he was whistling the 'Macbeth' music. Locke's music, you know."

"What of it, sir? I need hardly tell you we actors are superstitious men. In this particular instance, you are doubtless aware the incidental music, which for generations has been used by the producers of 'Macbeth,' was composed by Matthew Locke, and is considered to be very fine and appropriate.

"Have you ever heard of the yellow clarionet? Well, that is the queerest as it is one of the most difficult instruments to play, and is only used by younger players when traveling through the country.

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If Not, Why Not.

In an editorial on "Prison Reform" in a recent issue of the Christian Union, is given the concise presentation of the senior editor's views in regard to the right treatment of criminals:

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Pythagoreans, who said it represented 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Among the Chinese heaven is odd, earth is even, and the numbers 1, 3, 5, 7 and 9 belong to heaven, while the digits are of earth earthy.

The Siamese have a regard for odd numbers, and insist upon having an odd number of doors, windows and rooms in their houses and that all stair-cases must have an odd number of steps.

Notes and Extracts on Miscellaneous Subjects.

Growing and shipping oysters is becoming a lively business at Pensacola, Fla. The Nevada assembly passed a bill prohibiting the sale of intoxicating liquors to women.

The latest craze among actresses is the hand and arm photograph. They spend no end of money for such pictures. The rabbit pest is again making headway in Australia. The means taken to eradicate it have proved insufficient.

George Davis, a Newark man, felt so bad about signing his will the other day that he went out and shot himself. Southern papers are discussing the possibility of establishing a negro reservation on the principle of the Indian Territory.

A much-abused man in Palatka, Fla., wrote to one of his enemies, calling him an ass, and thoughtlessly signed him: "Yours fraternally." A novelty in a timepiece is a silver dog. The clock is set in his side, a real tongue wag in his open mouth, and his tail ticks off the seconds.

St. Louis has no less than seventy-eight Chinese laundries, and pays out over \$100,000 annually to Mongolians to have its washing done. It has been circulated that not less than 20,000,000 of meteors, each large enough to be visible as a "shooting star," enter our atmosphere daily.

A farmer at Hartford, N. Y., has been indicted by the grand jury for neglecting to remove and destroy some diseased peach trees that were in his orchard. John C. Ropes, the lecturer of Cambridge, possesses the finest portrait of Napoleon now in existence. It represents the emperor at the battle of Aroala.

Wedding rings were used by the ancients, and put upon the third finger, because of a supposed connection of a vein in that member with the heart. An Arkansas man who bears the name of Jerusalem Johnson wants it changed to John the Baptist Smith in order that he may inherit ten acres of land.

Maine has grown ice eleven inches thick up to this date, which is only about one-third of the thickness of her average winter crop. It's cold, though, and that consoles her. St. Louis has half a dozen or more professional clock winds. They each have a list of timepieces which they are to wind on certain days. One of them says he attends to 200 clocks a day.

The decline in land values still continues in England. A farm of 340 acres at Sheppey, which was bought for £15,000, is now offered for £3,400, and a parcel of land near Chelmsford can be purchased for £1,820.

A woman who became insane from religious excitement and was admitted to the asylum at Staunton, Va., in 1828, has just died, having been an inmate of the institution for sixty years. She was ninety-two years old. A New York street car conductor complains that he has a special pain to pay the fare in his copers, and that if he gives them change in the same coin he is greeted by an angry glare that makes him feel like a culprit.

In Greece it is not yet recognized that women have their privilege of working. An enormous petition has been addressed to the house asking for secondary education for women and for the foundation of lycæums for girls. During the Presidential campaign a Harrison and Morton flag was hoisted over the office of the Imprensa Americana at Baranquilla. It has been forwarded to President-elect Harrison as a "souvenir of the campaign in the tropics."

The Paris Academy of Science is just now excited over a plant called Colocasia. This plant often exhibits a trembling or vibrating motion without any apparent cause, and as many as 100 or 120 vibrations have been observed in a single minute. The custom of tolling the bells of steamboats while passing Grant's grave on the Hudson River has been adopted by a few boats in imitation of the custom of tolling a bell for the late Potomac when passing Washington's grave at Mount Vernon.

The women of Denmark, to the number of 20,000, have petitioned for the right of suffrage. A "social and political" school for women has recently been opened at Copenhagen, where modern history, constitutional and moral, and psychology are taught. The idea of the cost of fighting the teredo on the Pacific coast, can be gained from the statement in a California journal that \$248,000 worth of creosote will be required to coat the piles for a new wharf at San Pedro. The creosote was imported from Germany.

A sheriff in Georgia actually attached a railroad train by running a chain through one of the wheels of the engine and fastening it to the track. After a while the train was so fastened that it had no right to stop the United States mails and the train was allowed to proceed. The Maine Farmer tells of a needy family for whom kind friends took up a contribution, raising \$25 in money. The recipients were grateful for the aid, and the whole family went to the photographer and had their pictures taken to send round to those who had befriended them.

The meaneast man in England is said to live in the town of Woodbridge. Some one was about to present his daughter with a sealskin sacque, but he refused to let her accept it, on the ground that he would cost too much to buy camphor to keep the moths from eating the dress during the winter. A court train wore, recently by the young German empress was six yards long, and of the finest white Lyons silk, magnificently embroidered in gold and silver. The price of the material was about \$1,500, and the embroidery was done by twelve young girls, who were working at it for two months.

The Congregationalist learns that the trustees of Andover Theological Seminary not only are paying Professor Egbert C. Smith, removed June 4th, 1887, his salary right along as though nothing had happened, but having actually directed the treasurer to cash no orders from the board of visitors for their expenses in the pending litigation. The medical editor of a certain London paper, who advocates a vegetarian diet, has undertaken to live for an entire month on nothing but whole meal and distilled water. This meal he grinds himself, mixes it with cold distilled water into a batter, and bakes it for an hour and a half. He allows himself one pound of meal and two pints of water daily. The Bangor Commercial has the courage to relate that two fishermen at Pushaw Lake, who baited a line with shiner and put it through the ice, noticing a great commotion presently, took it from the water when it was found that a white perch weighing about half a pound had just swallowed the bait, and then an enormous pickerel had swallowed both the perch and its prize. It is said that the goods were produced to vouch for the story. An improbable report emanates from London that King Humbert is willing to concede the pope's demand for a restoration of his temporal authority if he will relinquish claim to the £120,000 set apart yearly by the Italian government for his support, but which he has refused to accept, and which now amounts to an enormous sum. This decision is attributed to the financial wants of the government. Chile is maintaining her reputation as the most enterprising nation in South America. Her latest progressive move was to contract for 10,000,000 ties and a large quantity of timber from the region about Puget Sound. This material is to be used in constructing a transcontinental railroad through Chile and the Argentine Republic, and for building several new lines in a mining region and one up the coast into Peru. To make sure that the work will be done the government is said to have engaged a number of American civil engineers and practical contractors. When the new lines are completed they will connect the silver mines of the Andes and the business centers of Peru with the principal paths of South American commerce.

A DELICIOUS SLUMBER

With Only an Occasional Wakening For Refreshments.

While the general public has been occupied with a multitude of other topics, a local physician has been quietly perfecting a scheme which offers peculiar attractions to those who would withdraw for a time from the cares and perplexities of this world.

After four years of unceasing effort Dr. J. R. McCartney of this city has succeeded in artificially producing profound sleep. This is different from a state of coma, as the sleeper may be aroused by external impressions, and as in ordinary sleep, there is a state of complete unconsciousness, so far as external phenomena are concerned.

The new system of treatment is being patented, and when it is put into practical operation will doubtless prove a boon to many. It will be an improvement for the tramp, upon the present method of applying at the police court in the fall of the year and requesting to be sent to the penitentiary for six months.

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Wanted—Facts About the Future.

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THE 31ST OF MARCH.

The Views of Two Prominent Spiritualists.

LETTER FROM MRS. LEAH FOX-UNDERHILL.

The article in the JOURNAL, headed, "What Day Shall we Celebrate?" strikes me very unpleasantly. What day can we in truth and honesty celebrate, if not the thirty-first of March?

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A New Outer Body.

The relation of the newly budding life of thought and aspiration to the old belief is clear. Every organism has an outer body of partly dead matter, whose function it is to guard and preserve the vital process.

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Superstitions and Figures.

Virgil tells us that the gods esteem odd numbers. Miraculous powers are supposed to be possessed by the seventh daughter. There were seven wise men in antiquity and seven wonders of the world.

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**Inquiry and the Response.**

(Continued from First Page.)  
have been explained or discovered either in the Buddhist scriptures or the Bible, in subsequent study.

Lately, however, another voice has come to me clearly, telling me to look unto God, and not unto Buddha. This either is or claims to be the voice of my mother, now dead some 30 odd years. This has all tended to *indirection* or *misdirection*, and I now ask you for direction and explanation.

I presume this discursive letter is unnecessary, as by your mystic powers you can probably learn all that I have told you and much that I have left unsaid, but I feel that I need some human guidance just at this time. Before writing this letter, and even now, I have been and am told to write you, and not to write you, so you see the quandary I am in.

One of the first communications I had was, "You are elected to learn that your heart was not given you for your understanding, but for your knowledge." It was a long time before I knew what those words meant.

There is a beautiful and trustful path that leads to peace, wisdom and helpful love; there is a religion that shall be for the healing of all nations; there is a knowledge of Divine help and love yet to come to humanity; there is a truth whose light shall dispense the shadows of dogma, ignorance and selfishness, and shall fill the universe with its brightness. Can you help me to that confidence and knowledge that shall make me willingly one of the light-bearers? \* \* \*

Fraternally Yours,  
Boston, Massachusetts, Feb., 2, 1889.

**The Response.**

The foregoing letter is a type of many that I receive. It is absolutely sincere; the writer is earnest, and such sentiments command respect. I undertake, with reluctance, to say a few words in public by way of reply, believing that I am anywhere near the truth my words may be of use to others than my correspondent.

The process which he describes as an actual and veritable one which has gone on in himself, is, I think, not at all a singular experience. Many persons could tell a similar story, should they bare their hearts with equal unreserve. It is the growth of the "sixth sense"; it is the awakening to consciousness of the sixth principle, which exists only as a rudiment or embryo in most persons, incapable of making its existence known to its possessor till it has grown like a plant from its seed. In those whose "intuitions" are large this germ of wisdom often makes itself felt, and as it gains in strength it gradually dominates the Fifth Principle, or ordinary intellect, making reason quite subservient to the nobler faculty, and tending to merge the merely human into the more nearly divine being. The process of growth of the embryo "Buddhi" is not unattended with dangers of its own, threatening both mental and physical integrity unless the tender sprout be firmly rooted in Reason, and carefully guarded from Passion.

The use of the sixth sense, especially for one who comes into its possession rapidly rather than by a process of very gradual unfolding or evolution, is against all the world, the flesh, and the devil, and its vigorous assertion is likely to react unfavorably upon bodily health and mental peace. There is always some disturbance of the nervous system when voices can be heard and forms can be seen, that have no objective or material counterpart. The nervous shock of the awakening is apt to extend to other bodily functions, and often becomes a case for medical treatment. Therefore, I should say, the first and most imperative need is special attention to the ordinary laws of hygiene, in eating, sleeping, working, or recreation.

If a man is to live some years after his psychic faculties have come into operation, it is essential for their proper and useful manifestation on the physical plane to have a good sound body through which they may operate. Not necessarily the most robust, muscular, bone and sinew mechanism, but a thoroughly well organized, pliable and "vivid" apparatus of relation between the soul or astral body and the world or material things. Otherwise a person becomes like a super-heated boiler, or one in which steam is too suddenly generated, and the danger of an explosion is imminent. It is often a question, whether a person who has these faculties, I judge my unknown correspondent to be, shall go on to safely grow a splendidly effectual astral organism whose faculties shall be adequate to the discernment of the substance of things unseen, or whether he shall become the prey of the elements which will infallibly seek to fasten themselves like vampires upon his astral organism. If the former, he becomes a theosophic adept, a seer of eternal truths, a doer of divine deeds; if the latter, either a practitioner of black magic, should his courage be equal to that, or else a mere wreck on the fatal rocks of so-called "mediumship."

The most important practical point, next to the care of the bodily health is concentration of the will. By that I mean, a firm, fixed determination, never vacillating, never wavering, never doubting, to know the truth, and to use this knowledge for the good of others, irrespective of consequences to self-hood. This resistive moral power, without the operation which on the astral body the latter never acquires real true effectual organization, capable of withstanding in the end the shock of physical dissolution. For the souls of bad ones, however strong they seem to be, and now, find their strength fictitious and evanescent as soon as they are deprived of physical support; and black magicians are no exceptions to this rule. They may flicker about in Kama-Loka for awhile, especially if they can feed upon the vitality of persons in the flesh whom they succeed in obsessing for the gratification of their unhalloved, unsatisfied desires; but their end is the murky smoke of a snuff-out candle.

Since the concentration of the will, of which I have spoken, has for its purpose and motive the attainment of true knowledge, or wisdom as distinguished from worldly erudition; and since the soul that is troubled with desire (using that word in its broadest sense) can reflect but distorted images, it follows as a matter of course that the Fourth Principle or middle nature of man, must be held thoroughly in hand, under the rigid mastery of the reason, or Fifth Principle, itself a willing instrument in the hands of the still higher principle, the Sixth, the "Christ." And if haply this victory shall be won in the battle ground of life, the divine spouse shall seek and find the soul.

Let none hastily suppose I have used figurative language. I have been speaking of actual processes which may go on in the substance of the soul, of the real nature of which it is not permitted me to more than hint. These things may be known; but

they are unspeakable. Many know them; but, strangest of all, they are never told. They only need explanation to those for whom they are inexplicable.  
"First find thyself; then know thyself; then, be thyself." Strange words—meaningless jargon! Nevertheless, "as above, so below," and the two are not two, but one.  
Wishing my unknown correspondent a prosperous voyage of discovery among the finer particles of his being, I beg to subscribe myself with respect,  
A PSYCHIC RESEARCHER.

**A Series of Dreams and Visions.**

**NUMBER I.**

When a girl about sixteen years of age, I dreamed of being in a subterranean chamber, spacious and lofty. I found myself seated upon a sofa and near by sat a young man, a stranger. No words passed between us. I soon felt another presence. I was influenced to look upward. I discovered a long flight of steps with a round aperture at the top, through which the light was streaming. What was my surprise to see an old grey-haired man, an uncle of mine, descending and holding in his hand a bunch of beautiful, wax-like, transparent, white flowers, which closely resembled our common white lily. He came directly to me, gave me the flowers and said: "A reward for virtue."

The next morning at the breakfast table, I related the dream, accompanying the narration with this remark: "I guess Uncle Sam is dead, for it is the only decent word or act I ever heard him say or do." (I thoroughly disliked and feared him.) I had scarcely finished speaking when the door bell rang. Upon answering the call, I received a telegraphic message containing these words: "Mr. A. died at 3 o'clock A. M. Funeral Tuesday."

This Mr. A. was the same uncle of whom I dreamed the night before.

**NUMBER II.**

I dreamed of being in Mr. V's parlor occupied only by ladies, with the exception of a venerable old gentleman (one with whom I had recently formed a very pleasant acquaintance) who was seated on the sofa or lounge, and seemed waiting for quiet to prevail. At this juncture his daughter approached him with the open Bible and laid the book on his knees.

It now occurred to me that we were to join in family worship, but hearing no sound I looked up and noticed that Mr. V's face was very red.  
The finished countenance caused me to remark: "I fear we have said something which has offended or annoyed Mr. V." "No response, and still his face grew redder. Just at this moment his head drooped, and he leaned over on the arm of the sofa. Upon going to him his daughter said, "He is dead!"  
My dream was so vivid that immediately upon awaking, I related it. Shortly after breakfast I went to the postoffice and among other mail matter was a wrapped paper. Upon opening it, the first item which met my gaze was: "Death of an aged citizen."

The account tallied with my dream in every particular, except the paper stated his family had assembled for morning worship; whether they were all women I do not know.  
Within a few years two dreams occurred which were of so personal, sacred and agonizing a nature, and so entirely verified that I cannot give them to the public.

**NUMBER III.**

A lady friend came to visit me, and when the hour of retiring was announced she insisted I should sleep with her. I was annoyed, and refused; but she appeared so very nervous and afraid to sleep alone that I finally consented.

She awakened me in the night to tell me that I was "groaning and crying at a fearful rate." I told her I had a horrible dream, and related it to her. I dreamed that a large field of tall waving grass stretched out before my gaze. I soon noticed that the grass moved in such an undulating manner that I imagined something must be passing through it, and almost immediately a huge serpent came in sight and began to wind about me. I was in terrible dread of being struck by its fangs, and thought I must rid myself of this terrible reptile in some way. I seized it about the neck and pressed so hard that its head fell upon my shoulder and I knew I had killed it. I turned to look at it. It was the face of my friend then sleeping with me. I screamed, "Oh! I have killed her." As before stated, I then told my friend the dream. The next day being the Sabbath, we attended service. She was taken quite sick and had to leave the church, came back to the house and consulted a physician. The next day we took her back to her home. She was sick two or three weeks with heart trouble. She suffered such excruciating agony that her friends were relieved when release came, and all was over.

**NUMBER IV.**

My sister's little daughter being quite unwell, her mother requested me to sleep with them, so that if the child should not rest well I would be near to render assistance. I awoke during the night and finding my sister awake also I related this dream to her.

I dreamed of seeing and talking with a friend who lived a long distance from my home. She was crying bitterly, and told me that her husband was dead, and yet it seemed to me as if it was she herself who was not living. I told her so. She thought not, but, at any rate, it was perfect confusion with her. She insisted that it was her husband who had gone, while I still believed that it was herself who had passed over. The evening of this same day I took up our daily paper, and note my surprise when my eyes fell upon a notice of the death of this lady's husband (Mr. B.); of course we talked the news over, and thought it must have been sudden, etc., for we had not heard of any sickness in the family; and now for another surprise. When we opened the morning paper it contained a corrected notice, and her death was announced, which fulfilled all the conditions of my dream.

I think that this confusion of ideas and imperfect knowledge of identity can be accounted for. A day or two later we learned that my friend had died at an insane asylum, and had been hopelessly insane for several months (which I did not know). Her mind being in this diseased state, she was not able to convey to me an accurate impression.

**NUMBER V.**

I dreamed of seeing an aunt walking around what seemed to be an enclosed grove. She was dressed in deep mourning, was crying, and kept saying, "I must go to him," repeating the sentence several times, but to whom she wanted to go I could not make out. I related the dream to my family in the morning, and made this remark: "I think something has happened in Aunt L's family." She lived but a few miles north of our town. In the evening about nine o'clock a hack drove up and who should put in an ap-

pearance but this same aunt, although it was impossible to get into our town from her place at that time. Of course we were surprised and she, crying, told us that she had been visiting her son in K. City and only the night before had received a telegram summoning her home; her brother had just passed into the great beyond. Her son thought she had better not return so soon as she had come a long distance to visit him, but she insisted saying, "I must go to him," meaning her brother.

**NUMBER VI.**

For several years I taught school and among my pupils was a colored girl of whom I was very fond. About a year after leaving my grade, she died of consumption. This happened about two years ago. I had heard nothing of the family from that time on until last summer I dreamed of seeing Mamie distinctly and naturally. She called me by name, and said she "had something to tell me." She seemed very happy and anxious to make me understand but I failed to comprehend her message.

**NUMBER VII.**

A few months ago I dreamed of being in a very beautiful park, and but a short distance from where I stood, a stately mansion came into view; a long, broad flight of steps led up to the entrance. While I stood talking with an old and very dear school-mate, one whom I had not seen for years, two young men suddenly approached, both strangers to me. In the hand of one of the young men was a sheet of paper closely written, which I took to be a letter. I made a motion to read the same, but he withdrew it from my gaze and said: "I never read my letters." I was impressed with the remark. In the morning I related this dream to my mother, saying: "I am going to see or hear something from this old school-mate," but during this day and the next I could hardly think of anybody but a dearly loved Sunday school teacher who taught my class when I was but ten years old. I could see her name on every paper, or piece of paper, that I took up. The queer part of it all was that it was her maiden and not married name that appeared. I talked so much about her, wondering what had become of her and her only child, a boy, that my family asked me as a favor to converse upon some other subject.

Two or three days after my dream I saw an item in the daily paper to this effect: "Sad ending of a strange life." It told of a young man who had been struck in the streets of Washington and had died from the effects. It seemed he was then going under an assumed name, and had enlisted in the regular army to escape detection and punishment for the crime of murder; also a comrade testified that he never wrote or read one of his letters during his term of enlistment or service. Then the account went on to give his real name. He was the only son of the above mentioned Sunday school teacher, of whom I had so constantly been talking about for the past two or three days. I will relate a little incident which will more clearly define the point I wish to make:

While a member of the Sunday School and under the instruction of the lady alluded to above, much to my surprise, having seen her but the day previous, she was absent from her class and the following day, which was Monday, the very intimate school-girl friends whom I have spoken of in the above dream, and myself called at the house of our teacher to learn the cause of her absence. Hearing our voices she called us to her room and when we asked her why she was absent she laughingly replied, "Look here and see the cause!" and turning down the clothes she showed us a wee baby boy. This baby and the young man who died from the effects of a sunstroke were one and the same.

I have filled quite a chapter with accounts of my sleeping moments; I will now relate what has happened twice during my working hours. Will not some one explain the following? I suppose the solution will be found in the domain of psychic law,—perhaps thought transference.

**NUMBER I.**

When quite a young girl I stood at the window gazing idly down the street; soon a woman's form appeared upon the scene. She gradually approached the house, and I recognized her as Mrs. B., one whom I was not well acquainted with. I remarked to my mother, "Here comes Mrs. B. and I think she is coming here. Mother, she seemed surprised and said: "She would have no occasion to come to our house." I insisted that she was coming to our house. At this juncture my mother rose to look from the window, saying, "Why I see no one. What is the matter with you?" I then told her just where Mrs. B. was, and described her bonnet, black, and trimmed with red roses. Mother was quite disconcerted, and again said: "There is no one in sight." I turned to her to affirm my statement, and when I looked from the window again, surely there was no one in sight. I could not account for this. I went out of doors to look down the street, but no one to be seen. This happened a short time before dinner.

In the early afternoon a summons from the bell called me to the door. Upon opening it, who should confront me but Mrs. B. I was almost too astonished to speak. After she had made known her errand I asked her if she had not been up this way before to-day. She replied that she had not been out of the house until she came on this errand, but stated that just before dinner a lady had called to ask her if she would see me and ask me to take part in some tableaux to be given by the church, and assign to me the character that had been selected for me. During her friend's call, the conversation was chiefly concerning me. I then said that I could not but think she had been up our way for her bonnet was a counterpart of the one I saw. She informed me that the bonnet was new, and had never been worn before. It was purchased Saturday. Sunday was very stormy and Monday, to-day, was the first occasion she had had to don it.

**NUMBER II.**

Just after retiring on this night not long since, there suddenly appeared to my astonished gaze a beautiful lawn. It seemed as if the wall between myself and out of doors had vanished. In the distance was a woman sitting in the window, and running across the lawn toward the house was a light-haired little boy pulling by its collar a dog. I described the scene to a lady friend who occupied the bed with me, and before I could finish she began climbing over the foot-board calling out, "Get a match quick." I could not imagine what had happened, but of course struck a match and discovered her diving into a trunk, from which she drew forth a small bible, and on the inside of the cover was pasted a photograph, which was a perfect representation of the scene I had de-

scribed: a beautiful golden-haired boy whom she had lost a few years ago.  
G. E. C.

**Spiritualism in Buffalo, N. Y.**

To the Editor of the Religio-Philosophical Journal:  
Spiritualism, like all other light, moves in waves and is divisible into qualitative degrees, and varying intensity. The lowest grade usually makes the strongest impression upon the common mind, but the higher waves touch deeper and work more lasting results. In Buffalo, N. Y., there is an upward movement that promises much. The past year has been one of general-awakening, and the press has contributed liberally to its growth by publishing adverse criticisms, as well as some things favorable. Recently Mr. Garrison and Willard J. Hall sent a proposition to the Scientific Association to investigate the subject thoroughly, offering to pay all expenses for mediums, etc., and the Society labored to contribute the necessary time and labor to make a thorough scientific investigation and report according to the facts, whether favorable or unfavorable, without fear or favor. It was understood that the proposition created quite a stir in the Society and sharp discussion, but at last accounts no answer had been received. Rumor has it that some of the members opposed the proposed investigation because assured that there are facts that the Society could not explain, and if after a thorough canvass they were obliged to report favorable to the claims of spiritualists as to the genuineness of the phenomena, the effect would be injurious to the Society in public estimation. The end is not yet. The Spiritualists have reorganized and raised about \$1,100 by subscription for the incoming year to push the work more vigorously than ever.

I have enjoyed a very pleasant stay in Buffalo, and engaged to return to them for another month in October, 1889. My stay was made restful by the kind and cordial spirit extended to me from all and by the hospitable entertainment given me at Miss Hatford's, and at the pleasant home of Dr. A. A. Hubbell. The Doctor and his estimable companion generally attend the Unitarian Church, a large portion of which is made up of spiritualists, but they always attended my meetings and gave in a hearty moral, as well as financial support. Spiritual meetings, properly conducted, will draw the best elements from all Churches, as well as the agnostic inquirers who love truth more than dogmatic negation. Brother Hull, our President, was unable to be with us last Sunday on account of illness, and we missed him much; but in his place Mr. Garrison served as well as chairman. Our audiences increased steadily each Sunday to the last, and a manifest earnestness and interest prevailed. A public circle is held each Sunday afternoon, in which a good many take interest and varied mental phenomena occur.  
H. L. Green, editor of the *Freethinker*, was present on two occasions, I think, but I fancy our talk was not quite to his taste, though as a freethinker he is consistent enough to hear all sides and tolerate all shades of thought. Materialists come into Spiritualism reluctantly and under protest, but they must all come sooner or later. Their tardiness and resistance are needed inertia to balance the world. It moves. I reached home on the 26th, for a short visit, work and rest.  
LYMAN C. HOWE.  
Fredonia, N. Y., March 1, 1889.

**Keep Your Blood Pure.**

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are adapted to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

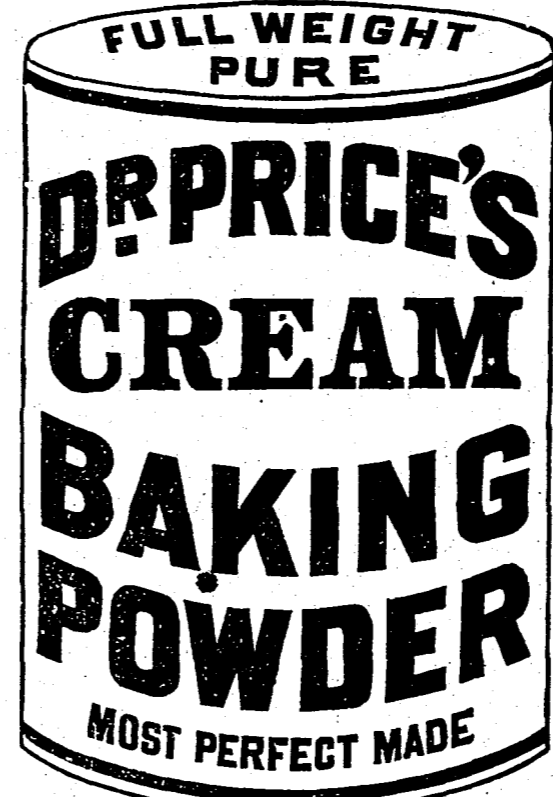
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This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

**A Flattering Testimonial.**

Of W. G. Morris, whose advertisement appears in the Interior of this week, the Farm, Field and Stockman recently said:  
"W. G. Morris, of No. 90 Fifth Avenue, whose advertisement appears regularly in the Farm, Field and Stockman, is a responsible wholesale dealer in watches, jewelry, silverware, diamonds, cutlery, etc. He has been in Chicago many years and is justly reaping the results of a long course of honorable business. We know him to be fair in all that the word implies, and our readers can deal with him by mail with the same confidence that they would feel if personally trading at his store."

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