

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

Prone in dust and ashes moulder, while above

point."

of enjoyment."

VOL. XLVI.

Experiments Made Upon a French Physiologist While

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No. 4

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	Readers of the JOURNAL are especially requested to		"For the right to live and labor on the land God		voice of a woman end
•	jena in items of news. Don't say "I can't write for the	heard hefore:	made for man.	bers flow.	the child. Her head
	press." Send the facts, make plain what you want to say, and "cut it short." All such communications will	"List! oh, mortal, for I greet you, greet you hence for-	Toiling, sweating, honest yeomen, miners, artisans		shoulders large and the swaths of down
	be properly arranged for publication by the Editors.	evermore.	and ploughmen,	night Visitation,	lovely picture. Her
	Notices of Meetings, information concerning the organ-	"From the Heaven of heavens above you, from the	Are oppression's stubborn foemen; lo! the breath of	In the darkness left me staring,staring,walking	elbow. Her hand is s
	ization of new Societies or the condition of old ones;	realms of ether bright,	God will fan	to and fro.	would make a New Y
	movements of lecturers and mediums, interesting incl-		Smould'ring fires within each bosom, till there shall	Then amazed, I saw before me, as through evening's	Her arm is perfect in
,	dents of spirit communion, and well authenticated ac-	Comes a ray of light supernal, from the Fount of	on every shore,	crimson glow,	On her wrists were
	counts of spirit phenomena are always in place and will	Light Eternal,	Be ordained for all His children, equal rights forev-	Through the parting chamber ceiling, what an	eral pretty rings g
	be published as soon as possible.	Where the fields are ever vernal; comes to pierce	ermore.		fingers. As she lay i
		your rayless night;	"God in nature is revealing to mankind His change-	angel stood revealing	white pillow, and her
		By your sor'wing prayer directed, from yon ever	less plan;	From, a seven-hued cloud in glory, to my rapture-	quilt, her calm beau
	CONTENTS.	vernal shore,	And there is the grand solution of the cause of rev-	ravished soul.	ration of her patiend ness.
	FIRST PAGE The Visitation From Reading Poe's Raven.	I have come to burst the fetters which shall bind	olution.	As a mortal trembling under bursting clouds in	While she and Judg
	Mollie Fancher.	vou, never more.		pealing thunder	legal matter not int
	SECOND PAGE. Questions and Responses. A Spirit's	"Learn, ob, then, my mortal brother, in this midnight			private nature, the
	Warning. Howling Dervishes.	to your soul,	man,	the deaf'ning roll	the blind woman con
		From the shadows gath'ring round you; from the	By his ceaseless aspirations, upward, onward to ex-	In the star-lit blue of ether, light beyond the	Her brain is large. 1
	THIRD PAGE.—Woman's Department. Book Reviews. Why I Became a Spiritualist Miscellaneous Advertise	furies which have bound you	plore,	World's control	are well developed,
	ments.	In the dungeons where I found you, chained before	Sund'ring chains, dethroning tyrants, pressing on-	so from out my habitation, through this Heavenly	command over her a
		life's sinking goal;	ward, evermore.	Visitation.	structiveness and des
	FOURTH PAGE.— Compulsory Education. Hon. Ralph Plumb on the Exercise of Suffrage. The Haverhill	All have come by you invited,truth, you never	"Buried deep within the bosom of our Mother	Far above the shades of midnight, to the day's eter-	large idealty, imitat
	School Case. Blavatsky Roasts Butler. General Items.	should ignore,	Earth are found	nal zone.	bation provide a key seen in her character
		Thus invited and made welcome, they would leave	Fading traces of the glory, and in ruins, vast the	Was my soul its vision sending, where the realms of	
	FIFTH PAGE First Experience of Count Mitkiewicz with	you never more.	story,		She will rarely, if e
	Spirit Phenomena. The Devil! March 31st? No Change. Miscellaneous Advertisements.	you never more.		On, and on, through spheres unending,on and on,	circumstance. Her
		"Do not parley when I tell you, every thought in life	Of the conflicts long and gory, of great nations,	through realms unknown,	the strongest, hence
	SIXTH PAGE.—Test of Spirit Presence—Frauds. Children	expressed,	Once renowned.		capacity and good j
	in Spirit-life. Letter from Saratoga Springs. Great Re- ligions of the Past. The Temple of Charity-A Vision.	Whether written, dreamed or spoken, or conveyed by		On whose faintly glim'ring borders, Light-eternal	look a long way ahea
	Experiments Made Upon a French Physiologist While	silent token,	to the skies,	ever shone.	alytical power, and

endowed with the music of ad is finely developed, her nd plump. As she lay in wny pillows she made a er arms were bare to the is small, delicate, fine. It York belle weep to see it. in form; she loves jewelry. re gold bracelets, and sevglittered on her dapper y in pain upon her snowher hand upon the spotless auty intensified my admience, fortitude and good-

udge Dailey adjusted some interesting to me and of a e mental organization of commanded my attention. Her perceptive faculties , and will give her great sensations. Large condesigning capability, with itation and love of appro-key to much that may be ter. Eventuality is large. mory of events and things. ever, forget a person or a r reasoning faculties are e exhibit clear reasoning judgment, and she will lead. She has strong analytical power, and the presentient facculties are large. This head has largely been Gathering souls from every nation since the dawn formed by twenty-three years of circumstances. Her intellect has been thrown upon seless current the subjective and ideal real. Contemplation has strengthened the organs of casuality eping, surging, and comparison, but the supreme point of interest to me is, how does she see objects? Does her mind see things, or rather the qually laving every ities of things independent of the brain and sensory nerves, or have we here a case in which the suspension of the sense of sight Man shall live is counterbalanced by increased power in the sense of touch? Upon these important quesbical Journal. tions I have not much direct testimony offer, but I am assured by people whose v racity is beyond doubt that Mollie can read ted with Her her letters without breaking the seals of the envelopes. A young man whose truthfulness I can hardly doubt, says that he took her a letter and she read it without breaking the seal in his presence and to him personally. ke the inter-ity. She is ig disposition. She writes a her rooms. It having his stirred. She of the nervous system. Does the sense of , but day by touch sometimes approach the power and h she happily function of the sense of sight? The fine closed, yet she work she has executed on the cover of a perfectly or | chair in her room could only be done by a may arouse person possessing the finest quality of sight but with her and discrimination of color. ernal objects. Formerly there lived in Bacup, England, s claim she a blind man named Edward Cockrill. He is claim she e on the wall, lone requiring acity of sight. Ily artistic. A om are of her le productions tion of the ar-on destitute of line musical capacity was very fine and for destitute of His musical capacity was very fine and for ious problem | years in the summer time he was an object ain satisfac- of interest and curiosity on the sands of e of the fact? New Brighton. In him the sense of touch ct? Twenty- merged into the sense of sight. His sister twenty-three | rocked my cradle when I was a baby. I knew e finest judg- him well. and designs. It is a well known fact that the loss of the attends to her sense of sight quickens the intellect and inoduced to her | creases the power of the other senses. There aim upon her is a blind man, or was recently, living in th cordiality, as if she had ner was frank my questions nd the sweet-in experience rs." she said. rs," she said. blindness, cannot at all be compared with is extending. those he wrote after. Paradise Lost is a They are out | master production of the human mind. The have spasms intellect works with greater power when the terrible. I phenomena of the external world are shut sis is creeping I do if I can-ends say that People of fine temperament and large imagi-What can the nation have great power to recall vanished to pass these scenes. The imagination paints them with ork; but if I great vividness, and some times they attain I could not the proportions of actual hallucination, often ld kill me. I mistaken for clairvoyance. The sensation of and see me. touch may even be enough to quicken the ac-and I feel so tion of a sensitive imagination, but it is mysterious and extraordinary that the perion and char-r. ceptive faculties should be susceptible to a similar excitement. It is quite within the when I was six range of textile sensation of touch, when at little of her. visual sensation is cut off from the external as the oldest world, for form impression to be transmitted. est, but when and complicated perceptions to be excited in epest concern the mind. There is a great field of interesting data to be explored by the student of psychic science in the physiology of sensation or objective consciousness. Miss Fancher, in her abnormal mental y-nine years states, displays still more astounding per-"Well, that is bringing matters to a delicate ceptive capability. Her trances are peculiar. and her revelations from these states are as "Yes," I said, "you are approaching that bor-der-line so much dreaded, where youth and remarkable as any of authentic record. She perceives a spiritual world, and describes age touch each other. Every period of life distant persons and things, and it may be that under certain conditions which are unhas its freedom, responsibilities and joys." "Yes, I would not change my place with known, but which fortunately exist in this those who seem to have greater opportunities case, the soul has power independent of the brain and nervous fibres of the body to see Mollie loves to talk. Her voice is sweet. the relation and action of some of the phe-There is a melody in her words. It is the (Continued on Eighth Page.)

	Asleep. Dreams. Detroit Tribune on Signs of the Times. From the Fullness of the Heart. Haverhill and	Still is known as if out-spoken, by some ever list'ning	Prone in dust and ashes moulder, while above the bittern cries;	Gathering souls from every nation since
t e la	Vicinity. Notes and Extracts on Miscellaneous Sub jects.	gueste; Guests, who sense your secret passions,guests,	"There the cormorants and ravens, there the vult-	
•	SEVENTH PAGE.—Notes and Extracts on Miscellaneous Subjects Continued. Miscellaneous Advertisements.	who open wide the door Into all Life's carnal chambers, there to riot ever- more.	ures and the owls, Make their lonely habitations, shricking forth their	
	EIGHTH PAGE.—Coincidences. Some Causes of Unbelief. "Charles Summer" on General Grant's Transition. Mis-	"Every lust or brutal passion, whether gratified	lamentations, In the gloom and desolation where the jackal	stopping never. Ever wid'ning is Life's River,sweetly
	cellaneous Auvertisements.	or no, Leaves behind some damning traces, which no	nightly howls. Ancient seers in words prophetic, told their down-	shore, Drinking from its crystal fountains M
	For the Religio Philosophical Journal,	lapse of time effaces, Which no sinning hand erases,by which each and	fall long before; Heed their fate, oh, living nations! for to you for-	Forevermore.
	THE VISITATION.	all may know	evermore,	For the Religio-Philosophics MOLLIE FANCHER.
	From Reading Poe's Raven.	In that realm to which you're tending, whither I have gone before,	"Down the ages comes the warning; still the mighty prophet stands	Interesting Incidents Connected
	HON. ABRAM H. DAILEY.	Every sin or secret passion. You can mask them nevermore.	Fointing to the rising specter; heed him! ye who wield the scepter;	Life.
	[Copyrighted.]	"He who fires Life's carnal passions and to mad ex- cesses yields,	God is speaking,man's Protector,listen! for 'tis He commands.	J. C. WRIGHT. Mollie Fancher does not like
	In the darkness sat I musing, in my reveries con- fusing	In the blist'ring, burning embers, of the fires within remembers,	Would ye ward the fate portending, fate of nations now no more?	viewer, nor newspaper publicity sensitive and possesses a retiring d
	Shades and shadows with no outlines, fleeting thoughts of days of yore,		Would ye build for earth and heaven, thrones be- yond where eagles soar?	For a period of 23 years she has ke and never seen a change from h
	Thoughts, which ever come with grieving, thoughts which never think of leaving	Ills do flow from sins and vices,then too late will he deplore,	"Would ye wear the royal purple? quaff the nectar of a god?	No person can visit her without h faculties and emotions of pity sti
		In the wreck of noble manhood, powers that will return no more.		has no capacity of locomotion, to day lies on the same spot which so calls her "nest." Her eyes are closed
	Then I asked my soul within me, "Live these thoughts forevermore?"	"Scan the record Death is making! See, his poisoned	Through that royalty of spirit, of the Nazarene who trod.	has a faculty of seeing things p imperfectly. Such a statement m
	From within my silent being, voiceless shades were	arrows fly! Children born of parents saintedas we often find	Burning sands of earth unhonored, striving, lab'ring grieving o'er	the skepticism of a physiologist, bu eyes closed she claims to see extern
	ever fleeing, Whence appearing, they revealed not, each my pres-	them painted Are by fatal attar tainted, and like blighted blossoms	Sin-wrought lives of mortals weary, and iwhose	and in substantiation of this pointed to her father's picture on
	ence did ignore; Then I muttered, "Are you mocking, that you through	die. Thus the sins of sires descending, in life's crimsoned	spirit evermore,— "In celestial realms of glory as the Star of Even-	and also to the work she had done the most fine and delicate capacit
		currents pour, In the lives of children blending, lead to anguish	ing glows, Is to earth in love descendingin our Father's love	Some of her needle work is really great many things in the room workmanship; they are valuable p
. •	implore: Leave my soul what e'er its sadness, leave me and	evermore. "Note the strides that crime is making, haunting	is blending-	and will elicit the commendation
•		every walk of life; Men as bulls are madly pushing, or like bears are	flows. Wist ye, that your mortal senses comprehend the	in her work, but how a person d sight can have done it, is a seriou
,	Ere these words were fairly spoken, from my soul the spell was broken;	wildly rushing,	whole of life? Or, the all-pervading forces with which Heaven and	which science yet fails to explain torily. First of all are we sure of
	Then I seized a book before me, and I traced its pages o'er	Are against each other crushing, in a ceaseless, end- less strife;	Earth are rife?	What is the evidence of the fact three years of blindness and tw
· 1	By a lamp which I had lighted. By my loneliness incited,	In a strife for over-reaching, in a constant grasp for more.	depths of space?	years of work which requires the f ment in arranging the colors an
•	And by kindred thoughts invited, what I oft had read before,	And their end in life is getting, getting, getting ever- more.	Could'st thou fly on tireless pinions, through Je- hovah's vast dominions,	She writes her own letters and atte own correspondence. I was introd by Judge Dailey. I had no claim
	Here again, now slowly read I, of the Raven, of Lenore.	"In the rage for worldly pleasures, in the mad'ning race for power,	Fly for years, — yea, — countless millions, thou would'st never find a place,	kindness. She received me with and talked as freely to me as i
	As I read, I deeply pendered, and in reverie I won- dered	Those we see the world exalting, are their sacred trusts defaulting	Where the Builder hatn not measured, dropped the plumb-line, laid the rod,	known me for years. Her manner and sincere. She answered all my
	At so weird uncanny story as those silent pages bore:	And of crimes the most revolting, are committing every hour.	Spanned the vortex, filled the chasm, with the handi- work of God.	with the readiness of a sage and ness of a child. "It is a dreadful
•	And I asked, "Are mortals fated? are the souls of lovers mated,	Honest men are sadly pointing backwards to the days of yore,	"Could'st thou comprehend thy being, know thy powers yet unborn.	to lie here for twenty-three years,' "The doctor says my paralysis is I have great pain in my limbs. T
	By some chance in life so fated, in the ceaseless ever- more,		Could'st thou in the realms before thee, view the faces beaming o'er thee,	of joint, and bent under me. I had frequently. My convulsions are
•	That all ties of Earth are broken, sundered hence forevermore?"	'Be a Manhood re-asserting to itself a proud-respect,	Or discern the dawning glory of the soul's celestial	have hurt my spine and paralysis into my shoulder. What must I d
к .	As I spoke, those pages turning, strangely did my	'Which shall scorn an imputation, with an honest indignation,	Thou would'st burst each sin-born fetter, chase all gloomings from thy soul,	not work? Sometimes my friend this is all for some purpose. Wh
	lamp cease burning; Then within my darkened chamber, peering through	'That in any trust or station man or angel can detect, 'Conscious swerving from the pathway, to the ever	For the right do ceaseless battle, where life's seeth- ing billows roll.	purpose be? I have been able to long years because I could wor cannot work what must I do? I
	my chamber door, Came a ray of light a beaming,—came a light in	op'ning door, 'Op'ning through yon heavenly portals, outward,		leave this place. To do so would love to have my friends come an
• .	beauty streaming,— ence it came, and what its meaning, gleaming	onward, evermore?'	Conflicts seem in vain;	They cheer me; they help me, an happy when they come."
	on my chamber floor, kly, I the cause went seeking, quickly seeking	"Harken to the rising murmurs, deep'ning hourly through the lands,	real,	I remarked that in organization acter she resembled her mother.
•	to explore.	Hearest thou that angry clamor, drowning sound of loom and hammer?	gio 18 a gaill.	"Yes, I do. My mother died whe years old. Of course I know but li
•	startled and confounded, that a thing of oak compounded,—	Hark! a shout! See! unfurled banners, waving over mighty bands.	billows o'er,	She loved me very dearly. I was of three and seemed the strongest leaving us she expressed the dear
	e without a night of blackness pressed against that very door,-	Earnest, honest, toiling freemen,men of honor to the core,	Shall from life's incinerations, rise triumphant ever- more.	leaving us she expressed the deepe about me." "When was that?"
	d permit a ray to enter through its solid oaken center,	Are declaring to all people, that on each forever- more,	"From these murky airs of midnight, I ascend to realme sublime;	"That was in February, 1856." "Then you are about thirty-
	before no light did enter, whence no ray of light could pour.	'The Creator in His bounty, did with lavish hand		

light could pour, The Creator in His bounty, old with lavish hand night raven, bestow, ough crevice, crack or cranny, down upon In thy soul find rest or haven, where it revelled In the vast domain of nature-in the land, the air ay chamber floor. once in mine. and water, Through each noble aspiration, thou shalt get unto I the cause went seeking, from within a voice | Sacred rights on every creature; but, you'll find thy soul where'er you go, ime speaking. Day by day unfolding glories, while eternal ages clearly. came it speaking,-voice I never | Common rights have been pre-empted; that a few roll." eard before; are lording o'er Boundless tracts of fertile acres, forcing tribute from spake, as I stood fearing; clearly spake as I Mute with wonder, dread and pleasure, I stood listood peering the poor ning as each measure

KELIGIO-PHILOSOPHICAL JOURNAL

QUESTIONS AND RESPONSES.

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

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

tween the two worlds? 4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

give. 5. What are the greatest needs of Spiritualism, or, o put it differently, what are the greatest needs of the Spiritualist movement to-day?

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

RESPONSE BY ----.

6. I shall begin by trying to answer the last clause in this question: First, I do this for two reasons:

First. In the term "Spiritualist Movement" we have the concrete reality,-often called in derision "Spiritism," or "phe-nomenal Spiritualism." This should, in some way, be discreted from "Spiritualism," spir-it communion, which, to be productive of practical results, should grow out of "Spiritism."

The great "need," then, in Spiritism is to have well authenticated scientific tests in the interest of science and of truth. Psychic research has passed to that limit where the accumulations of testimony should be classified, or clarified, and the dates reduced to some orderly form. This has been done to a certain extent, but not to that extent which commands general confidence. To secure this confidence by authoritative, scientific investigation is one of the great "needs" of "Spiritism."

Second. To facilitate this result, "commercial mediumship" should be suppressed by law. When science finds the mode and the method for determining the truth and the facts of Spiritism, then it will also find a way to secure for its servants proper remuneration for service rendered. In this way community can be protucted from imposition and fraud and the herd of spirits and mediums who now thrive and fatten upon the dulity or ignorance of the unsuspecting wo ld find proper places of usefulness outside. The poor house, the pest house and the insane asylums would be closed to many of their victims, and the cause of Spiritualism saved from the curse of their presence.

When the investigator has satisfied himself of the fact that spirits can and do communicate with mortals, then, if he is a stranger to psychic laws he begins to inquire, what shall I do next? Here is where the great danger comes in. With an awakened curiosity to know more of this strange power he very naturally tries himself to become a medium, or he becomes the victim, if rich, to the schemes of designing mediums and their familiar spirits. Before he is awar of it he labors under semi-obsession and if pursued far enough he becomes possessed unless he is fortified with will strong enough to resist the subtle impulses which seek to control him. Once opened to the Spiritworld he must fight it out to complete victory for his lost freedom, or close the door • at once which leads to the unknown. This is the penalty which has to be paid by those who, through mere curiosity, seek knowledge of the beyond. Hence the need of some method by which the inquirer into spirit phenomena can be protected. Use and use only determines the value of everything. No one should seek, therefore, to communiexcept for some good end. Spiritism is a fearful power. It opens a world of shadow as well as of sunlight-a world of hideousness as well as of harmony. It should be remembered by all investigators of the phenomena of Spiritism that the old proverb is still true: "The spirits of the prophets should be subject to the proph-In Spiritism, as in many other departments of enslavement to self-constituted authority: "It is thus saith the spirit," as anciently it was, "Thus saith the Lord." True mastery of one's self should hold here as else. where in life. Human nature is prone to the marvelous and submits willingly to the exactions of vanity. This holds good of the Spirit-World as of this. Here, if you please, is the reason for much that disgusts the unpretending in manners or in morals. The law of like seeking like is true upon the spiritual as upon the material plane. This is the explanation of much of the fanaticism, egotism and arrogant self-sufficiency of many who pass as "leaders in the spiritualistic movement," and who have a mission to humanity. The reader, who has had any acquaintance with the movement for the last thirty-five or forty years will call to mind those who have thus been deluded and who have deluded others by their pretensions. The law of like seeking like being the law of spirit, how shall we so regulate this new power as to make it a benefit tospirits in and out of the form? In no other way than by abolishing its absurd spiritistic claims and relegating the whole communication business, except for scientific tests, to the material plane exclusively. All thought passing through the physical faculties should claim no higher authority than the individual utterances of the person. In this way we get rid of the abnormal claims of spirits and of their pretentious dupes. We then can stand upon our individual manhood with no higher backing than our character awards. If this truth had been understood and adhered to by all who have been interested in the spiritualistic movement, for the past thirtyfive years, its ranks would to-day be freed from all phenomenal seekers and the spiritual horizon would be aflame with inspiration for man's enlightenment and well-being. Making, as I do, a distinction or discrimination between Spiritismand Spiritualisma discrimination to the advantage of both phases of the one subject, I proceed to the answer of the first part of your question: 'What are the greatest needs of Spiritualism?

one's self. As its quickening power deepens into the faculties of man's being, he begins against the other, and upon the issue of the only as this higher nature holds the other in obedience can he live a true life, a just life, a God-like life—the goal of his outcome; that it is "by degrees and not by any measured view that man must recognize his all." As he goes forward under this law of spiritual evolution, he comes to the "level of his nature-not corrupt, for that is a fallacy"and he beholds from his attained elevation

the "grand ends of his being." Spiritualism leads, if its "needs" are properly complied with, to this soul elevation in God. To attain this elevation soul communion—communion with the inner man, is the "need" for all who are seeking Spiritual-ism in its divine, sacred sense. This communion cannot be enjoyed except in seclusion, for the time, from the grosser considerations of sense. It is an honest hour when man realizes his own within his own breast. The pressing "need" of Spiritualists is, therefore, soul-communion. Shall we cultivate it? Shall we know God as He dwells within our own souls and thus knowing Him pass from the phenomenal to the real,-from the

perishable to the eternal,-from death unto life?

"Do you regard Spiritualism as a relig ion?" Yes, in the above sense. True it does not formulate dogmas to be accepted as a condition precedent. "No tenets nor forms can express the deific impress of God upon the heart of man." Spirit is one, and ever impresses the heart with a consciousness of its presence. Its intuitions take form in each human understanding according to the capacity of each individual's culture. Hence the law of freedom is its only life. It is like the air we breathe: it is for all. No distinctions; no limitations confine its action. The breath of God is the life of universal man. It cannot be confined, and he who attempts it blasts his own soul and the souls of all he impresses with his incomplete statements. This is the great sin of the church no less than the greater sin of those who arrogate to themselves special individual authority over the faith of those that God has given them to serve. Let no true Spiritualist attempt, therefore, to formulate his creed except for himself. When he does so he usurps the prerogatives of God in His relation to the human soul.

God cannot be d-fined. He is limited only to human thought and adapts Himself to our consciousness, either in personal or impersonal manifestation. The God of to-day can only be realized by the few who have risen above the limitations of past religious cults. There is a sense in which the one issues into three, into the many, and finally into the all. We stop not to criticize any form of His manifestation; for all of God's manifestations are true, but true only to the time, to the condithe culture of the age Him in adaptations to its ends. No one, therefore, can say what He is,--what He will become, for He is always becoming. Man's narrow vision must be content to behold Him in the present and in such evolutions of His presence in the past as makes Him to all a perpetual revelation. Such should be the God of Spiritualists, or those who profess to believe in spirit-the apotheosis of thoughtfree and untrammeled thought. Such is the basis of a religion which all can share in their late encampment. Whether presentiharmony—a religion as universal as the spiritual nature of man-a religion working in all and whose refining will unite as one a long severed brotherhood. To this we are cate with spirits by the ordinary methods, coming; to this now bend all the spiritual forces: for this the rising sun of the dawning day begins to span the heavens of our shadowed and shattered earth with His healing and enlightening beams.

Spiritualiam leads to the true knowledge of the modern world. He is at last becomof God as well as to the true knowledge of ing one with humanity-not alone as subjective freedom, but as objective freedom as well. It manifests itself abnormally in all to realize that he has both an animal nature the forms of socialism, anarchism, eorgeand a higher spiritual nature; that one wars | ism, and in the dire portenty and upheavals of our dislocated age. But the true students struggle depends his birth into God; that of the "signs of the times" sees in these symptoms only our social and political smallpox. He looks for the true God-which is the social spirit—as immanent in our crass rudimental societary life. He works with, not outside of, this life. He knows that science has demonstrated the solidaritie of humanity, and that God-the Universal Reason-is fashioning by slow and laborious process,-the State, issuing thence into the social order where true fraternity and brotherly love reign supreme. He can only work in the present and suffer with the rest until God's appointed hour arrives, when all shall be one in Him. The wise worker, therefore, with faith in his heart, is no iconoclast, knowing that all the true in the past is his portion in the present. He works and waits. 'dumanity must learn to wait." Only by thus waiting and working can we hope for

appreciable results. Parkersburg, W. Va.

A SPIRIT'S WARNING. A Dream Realized.

Jim Brown's Crime and Fate.

Presentiment or apparition, the following, testified to by three reputable citizens, savors somewhat of the supernatural and verifies the old saw, "There is a divinity that shapes our ends." Sergeant John Allen, the crack shot of the Chico Guard, last week left for a hunting trip in the Deer Creek country, ac-companied by W. J. Collins and L. W. Brooks, two farmers residing in Oakdale.

The party had hunted two days in the rain and cold without finding any game. Toward the close of the third day they succeeded in shooting an immense buck, which they had trailed up a narrow canyon defile, and where a stream of water fell over a low edge of rock had cornered and killed it.

There was a small drift or indentation in the cliff where they were, probably made by the action of water, and as the rain was coming down in perfect sheets, they concluded to camp there for the night. Brooks and Collins fell to preparing a slice of venison for supper over the fire they had kindled in the cave, while Allen strolled up to the edge of the waterfall and was noting how the water gathered in volumes and the tiny stream was fast becoming a raging torrent. While Al-len stood gazing at a small pine tree on the brink he suddenly became conscious that he was not alone, for there, in the dim light, stood revealed, in all his finery and feathers, an Indian chief, as John supposed, from his costly trappings.

He carried a bow and a quiver of arrows, ard his attitude and every look was fraught with significance. He gazed on Allen, who pointed to the heavens, then to the stream, and waved his hand toward John's companion and pointed down the creek. Allen quickly called to the boys when the figure disappeared. A hasty consultation was had, their traps were packed, and the two miles back to the mouth of the canyon were made none too soon, for the stream by which they had encamped was now a raging river, and flowed for ten feet over the spot of ment or apparition, the escape was most lucky, and even if John dreamed the Indian part he was fortunate in his choice of dreams. -Chico. Cal., Enterprise.

"To Blakely," replied the lieutenant. "Then you are wrong, my friend. This

road will never get you there and the farther you go the farther away you will be."

"Indeed!" said the officer in surprise, "how can I reach the right road?'

"I'll agree to put you straight for a quar-ter," Brown replied. After a little preliminaries the two started out-Brown in the lead. Murphy following. They left the Blakely highway and by taking to the woods and fields succeeded in reaching the swamp of a small muddy branch. This Brown said they would have to cross. At an opportune time just when it looked as though no one was near, Brown stepped aside and allowed the Federal to pass in front. Then by a dextrons and quick movement he drew a pistol and fired, the ball striking a vital point and producing instant death. It was but the work of a moment to secure the money and depart.

It was not long before a posse secured, Brown and lodged him in Cuthbert. A few of the company secured the prisoner, and, placing a rope around his neck, swung him to the most convenient limb. Colonel Williamson ran up with knife in hand and cut him down. He then placed a special guard around him, and at the first opportunity send him to Macon, where he was tried, convicted and hanged. His remains were sent back home and interred. Notwithstanding the prevalent feeling at that time none were found who sympathized with the murderer, and had he been tried by a jury of his fellowmen, he doubtless would have suffered the same fate.

PHANTOM OR DREAM?

But now comes the strangest part of the story. The night after the murder the dead man's brother, while peacefully sleeping in his tent, was awakened by a violent flutter-ing of the cloth sides. They made such a noise that he could not sleep, with their flap, flap, flap. it was a perfectly calm, clear, bright moonlight night, as still as still could be. Not a sound could be heard save the noise of the cloth tent. The young lieutenant arose and walked outside. At once the noise ceased. It must have been a fancy of the imagination, thought he, and in he turned. But not to go to sleep. After attiring himself in his uniform he sat down on his bunk to think. Something seemed to weigh upon his mind. An hour passed and Again he was awakened by the noise of the cloth tent as though in the midst of a violent storm. This time he went outside again.

Standing in the shadow of a large tree was the figure of a man beckoning him that way. He approached. When he drew nearer he discovered that it was his brother returned. He told him that he was in trouble a few miles from town and he desired him to return immediately with him to the spot. The tone and gesture were sufficient guarantee of earnestness, and the two set out at once. Then they turned off through fields and and covered herself snugly, and the next woods until the branch was in sight. Now morning was unconscious of the fact that

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were passing homeward and the subject came one of general gossip. The gentlema who resided in the house was one of ou. prominent business men at the time, whr placed no faith whatever in tales of super natural visions, and when informed that reliable persons upon different occasions at about one o'clock in the morning had distinctly seen a white-robed object glide back. and forth over the top of his house and disappear in a mist, he laughed at their assertions. He was, however, persuaded to become one of a party who had made arrangements to watch upon a certain night.

"Not wishing to alarm his family unnecessarily he announced that he would be absent on business which would detain him until two o'clock in the morning. His brother-in-law and the servants were in the house and he knew that his wife-who was somewhat of an invalid-and the children would know nothing of his whereabouts. We took up our positions upon the opposite side and down the street far enough to enable us to have a perfect view of the roof of the building and remain unseen. There was a good deal of joking indulged in, for many of us had not the most remote idea that we would be repaid for our trouble, when one of the boys suddenly said, 'Look!' and sure enough the figure in white was slowly arising from, as it seemed, the roof of the building.

"For a moment the head and shoulders were only visible, and then it gradually ascended until the whole figure was distinctly seen gliding along the roof. Sometimes it would seem to have wings, and raise them as if to soar away, but as we breathlessly watched it, it moved slowly onward toward the front of

the building. Just at this moment the front door of my friend's house opened and his wife ran out into the yard, paused a moment, then gave an unearthly shrick and fell to the ground, just as her brother, half clad, reached her. We ran rapidly over toward the house, and the brother, meeting us and holding up his hands, exclaimed in a distinct whisper:

"'Keep quiet. It is Sadie walking on the roof. If you wake her she will fall.""

"And so the mystery was solved. The lit-tle nine-year old daughter of my friend was a somnambulist, and even her parents had never before known it. We bore the unconscious mother into the house, and while some of the party were making efforts to restore the soldier turned over and fell asleep her the rest watched the little white-robed figure swaying back and forth upon the brink of the roof, and we dared do nothing, lest we should awake her. In a little while she turned about and retraced her steps. The roof was so steep she had to balance herself with her arms, and her loose white draperies and long golden hair floated about her, making her look like an angel indeed. She reached the trap-door in the roof and came carefully down, closing it after her. She descended the attic stairway and closed the door. She walked along the hall to her room Silently they walked the highway together. and got into her little bed beside her sister

of spirit with spirit-whether embodied or orders from his superior one day to proceed was. evolved this nucleated form for the completimpersonal—the communion of our spir-The St. Paul man who had the dream and one moved with this great rapidity. on foot, in citizen's clothes, to Cuthbert, its with God's spirit. Man to realize ed social spirit to dwell in. The world-spirit who believes that dreams sometimes come them were young novitiates, sor where he would receive the funds necessary has employed hell no less than heaven in what this means, must turn to the within to pay off the company for the quarter past. In Cuthbert he spent the night in his brothtrue, was W. W. Irwin, the criminal lawyer. from 10 to 12 years of age. The who working out the vast processes which have and not to the without-to his heart for the "The Tall Pine Tree of the North."—St. Paul proceeded with great solemnity and what is called the State. Into its organism er's tent, and early the next morning set out affinities which hold him to the eternal life. and all seemed fervid and earnest .-Pioneer Press. Spiritism is temporary—provisional—servcenters all the past evolutions of spirit. Here on the return trip. About six miles out he God, as spirit, carries to concrete recognition. stopped at a neighboring farm to rest. While HARRISON. ing only to lead to the true in Spiritualism. THE VENTURESOME SOMNAMBULIST. God, as spirit, carries to concrete recognition. The London Times will be con here he disclosed the object of his journey "In regard to ghosts," remarked an old cit-Here it returns upon itself as freedom-repects to behold the divinity of God by outand told of the money he had on his person. pass its dividends this year owin izen the other day, "I will never forget an experience I had about thirty-five years ago. alized in and through humanity. Here the ward evidences will find such anticipation Among those present was Jim Brown, a farm great expense incurred in the Parr God-man finds His ultimate ground of convain; they will fade from the memory as the hand. Poor and friendless, filled with the tigation. / The house where the ghostly visitor was said tact with man. Here he co-ordinates sin, reflective rays of the declining sun, for the idea that it was no harm to kill a Yankee, he to have been seen was a tall, two story frame A California paper remarks that gem is encased in the Temple of Thought; selfishness and brotherly love- the latter rulsat about laying plane to get the young offidwelling on South Tennessee street, which | if Santa Cruz gets a new jail. "t ing and moulding our social life into its pernd those offshoots of Divinity that now be-but the adulteration of the origicer out of the way and to secure the booty. practice of the prisoners climbin has some time since been torn away. manent form-society. A knowledge, there-"Upon several occasions belated pedestri- going down town to find the sh A MURDEROUS GUIDE. ar the impressive evidences of fore, of psychic laws-the laws of the soul. ins had witnessed the phenomenon as they I they want him will probably be dis "Where are you travelling?" said Brow of spirit, reveals, in explicated form, the God

7. I find it difficult to comprehend this question as stated. The preceding principles and conclusions must, therefore, be the basis of my interpretation of its meaning.

Nature is the revelation of spirit in space. History is the revelation of spirit in time. The family grows out of nature's effort to produce the best; hence a knowledge of spirit, as unfolded through her laws, is vital to the preservation of the family. Nature holds to the family with tenacious grip: and if her laws are exclusively obeyed, with no consideration for society, it becomes a curse instead of a blessing. It becomes organized selfishness and the meanest of all selfishness. Being the first composite unit it perpetuates barbarism, tyranny and caste, if not evolved into a higher form. Its first movement is into the clan-the populace of the State where its barbarism is defecated and it transmuted into the social unity. A knowledge of the laws of nature, and the explicated laws of nature into what is called "Moral Law" are necessary to a full and complete understanding of its sacredness as well as its selfishness. Woman is its priest-ess in both forms; she makes it sacred if her own nature flowers out into spiritual unity with her kind; but if she fails here she becomes a mere shadow of womanhood-a curse to husband and children. It is important, therefore, that woman should understand its spiritual import as well as its physical uses to humanity. Upon her rests its validity, unity, and perpetuity. A knowledge of physical and "psychic laws" is, therefore, indispensable to her. As she is responsible for this form of our natural and social life she-if true to its spirit-should have control over the laws of divorce. On her motion only should husband and wife be separated. Great, therefore, is the responsi bility resting upon woman for maintaining the spiritual, and not the selfish aspects of the institution. Unless she so recognizes

her responsibility no power on earth can save it from disruption and extinction. God's great social law will assert itself and obliterate it from human memory if woman persists in making it conform only to self and selfishness. Spiritual solidaritythe laws of which should come through orderly Spiritualism-will aid in its purification and sanctification and make it what God designs it to be-the seminary for the education of souls for heaven.

The State grows out of the family as the brother in Blakely, who was also an officer in his command. The Blakely officer received first composite unit. Through the long ages of the past, God in-humanity has slowly I define Spiritualism to be the communion stopping showed no sign of dizziness.

A DREAM REALIZED.

I am not "a believer in dreams" in the common acceptance of the term, but I have recently had an experience that, to say the least, was remarkable. I will relate it simply as a matter of fact, not as an agrument Few people in St. Louis have entirely forgotten the famous Reily tragedy, which occurred about five years ago. George Reily, a river pilot, killed his wife and then committed suicide. I was an old time friend of Reily, and was at his bedside before he died, and while he was suffering from the self in flicted wounds. I attended his funeral and have cherished his memory as that of an unfortunate friend. Thomas Freeman, of Monroe City. Mo., was a long time friend of both myself and Mr. Reily. On the 10th of January last, while taking my morning nap, dreamed that George Reily came to me and told me that Freeman had died at 4 o'clock that morning. I told my wife of my dream, but as we had not heard that Mr. Freeman was ill we thought little of it. On the 17th of January I received a paper from Monroe City containing a notice of the death of Mr. Freeman, which I subsequently learned had occurred on the very day and at the very hour I had dreamed. Mr. Freeman was assistant pestmaster at Monroe City when he died.-Cor. Globe-Democrat.

JIM BROWN'S CRIME AND FATE

In a dilapidated portion of the Eastern Cemetery of Cuthbert, on a weather beaten slab may be seen the following inscription: Sacred to the memory of Jim Brown.

Nothing in this to attract attention, not even the date of birth or time of death is given, and it is only those filled with curiosity who turn aside to note the words upon the marble. The spot is not known to onefourth of the citizens of the town, familiar as they are with every incident connected with its history. It is only the oldest inhabitants who can relate the circumstances associated with one of the most thrilling tragedies ever enacted in the country, the men tion of which nev-r fails to draw a crowd around the narrator; and Jim Brown is one of the central figures in the story which is told.

In 1866 there was stationed in Cuthbert a company of Federal soldiers as regulators and general supervisors of the people of the and general supervisors of the people of the surrounding country. Colonel Williamon, a man of feeling and discretion, was in tur-mand. Under him was Lieutenant (the les Murphy, a young man who was count-ous and obliging. Lieutenant Murphy and a

slowly they walked down the hill into the she had left her bed for a moment. swamp when lo and behold! the man who was in trouble suddenly vanished and at the cold, stiff body of his brother.

Unable to comprehend the terrible mys tery, weak and terrified, he returned to town. It was early morning, and the first bright rays of the morning sun were just crowning mother earth with a garniture of liquid pearls. The young officer told his experience as best he could, A party was sent out to scour the country and ascertain its truthfulthe dead Yankee, and secured evidence which convicted Jim Brown of the crime.

Was it a fitful dream of somnambulism, or did the spirit of the murdered Murphy appear and lead his brother to the spot where he had been murdered?—Cuthbert, Ga., Correspondent of the Philadephia Press.

SINGULAR VERIFICATION OF A DREAM.

Do dreams come true? There is one man in St. Paul who believes they do, sometimes. He had one, one night in 1876, which came true to a dot. His brother was an intimate friend of "Yellowstone" Kelly, the noted In-ian scout, who was with General Miles in his Indian fighting in the far West. This St. Paul man was in Bismarck for a time that year, and there his brother introduced him to Kelly, and the two became the warmest kind of friends, for there was something in the make-up of each that attracted the other. The St. Paul man came home after a few September the St. Paul man had a dream of and threw himself on the floor, excitedly crying out: "Kelly is in danger. The Indians are in ambush for him in the canon. There is but one way of escape. He must ride straight forward, then turn to the right and put spurs to his horse for dear life. If he does that he will escape."

A gentleman who occupied the same room -it was in a building in Jackson streetwas awakened. He got out of bed and rushed to where his chum lay on the floor talking around the outer circle, each bowing lov in his sleep, and he awakened him. when opposite and fartherest from th

What is the matter?" he asked.

"I have had a dream" was the reply. lowstone Kelly has been in danger from the Indians. They laid in ambush for him. I can draw a map showing the only way of escape," and he took a piece of paper and drew a diagram showing where the Indians were and the only path by which escape could be made, as it had appeared in his dream. It made so vivid an impression that he was anxious for days for the fate of his friend and scout.

A few weeks later Kelly came to St. Paul and the two friends met.

"Where were yon on the night of September 7?" asked the St. Faul man.

"I had a close call on that night," was the reply, 'and the saddle I sat in that night has a bullet in it from the redskin's gun. I was caught in the canon and almost surrounded," and then he described the lay of the land and how he had escaped by riding | widely extended funnel. I counted t straight toward the Indians until he found a passage to the right. through which he had ridden and escaped The situation was ex-actly as the St. Paul man had dreamed it

"I afterward learned that my friend's wife, was in trouble suddenly vanished and at the who was nervous and wakeful, because of feet of Lieutenant Charles Murphy lay the his absence, had gone into the children'sroom and missed her little daughter. She ran down the hallway, and seeing the door of the attic stairway open, looked up just in time to see the little girl disappear through the door above, and go out upon the roof. She hastily aroused her brother, who saw that the only thing they could do was to keep quiet and let her return at will, but the mother, expecting to see her dashed to death ness. Acting upon what had been told it was at her feet, could not control herself. What not long before they brought in the body of followed has already been related.—News. Indianapolis, Indiana.

HOWLING DERVISHES.

Every traveler goes on Friday to see the whistling and howling Dervishes. The latter is an English misnomer. They are a sect called Heurleurs, or something to that effect. One of their ceremonies is a ritual by a mullah, responded to by the worshipers, who, as they respond, sway themselves while standing in line from one side to the other and jerk the head. As their fervor increases the sideway motion becomes more and more extended and the head jerking more and more rapid, until they appeared to be almost in a species of fit. This action is continued for nearly an hour. The sweat pours from their faces and their heads look as if they would be jerked off. After this ritual is served many of the faithful and many children who are more or less such lie prone upon the floor weeks and Kelly went West on another In-dian expedition. On the night of the 9th of them, treading upon each, and then one by one blows upon their faces, when they go off Kelly. He arose from bed while still asleep, happy if not cured. Babies in arms are simply blown upon and touched. The worshipers seem most intense in their devotion and solemn in its performance. The dancing or whirling dervishes, after praying for, say, half an hour, with many prostrations, then range themselves around a circular floor in the center of the mosque and listen to a peculiar music performed by a part of their order and to a litany read by their hig! priest, all the time marching in single fil-"Mecca" of the mosque—that is, the parcorresponding to the altar in a Christian church, and always on the side of the build ing pointing to the holy city of Mecca, and when on the circle next to the Mecca eac one, with a peculiar step, turns and faces th brother next following him, and each boy ing low one to the other; as this part of t^{γ} ceremony progresses the music becomes mc fervid, when one by one the dervishes w begin to spin around as on a pivot, and the same time circling around the roo Each one spins more or less rapidly, as may choose, but all go around the room in t same period -all extending their ar straight out as they thus waltz. Their dry is high, conical cap and a long full coming to the feet and bound in at the As they spin the skirt extends in prop to the speed of their motion-that of moving very rapidly taking the form olutions of one of the worshipers. fifty-eight to the minute. This mo kept up for perhaps a half-hour, an were thirty add on the floor at once, b

10. 1009.

I BECAME A SPIRITUALIST e of the Objective Facts that Cona my Own Subjective Experiences.

ditor of the Religio-Philosophical Journal:

ing noticed several articles under this ng, I thought there were a few facts ad come under my notice that might some interest to your readers. It is ay intention to speak much of my own umship, for that is pretty well known, ather to relate a few of those occult and tual experiments which it has been my lege and pleasure to witness.

out thirteen years ago, Spiritualism in henomenal form came under my notice. vever, circumstances occurred that caused "Good society," then, perpetuates this "rel-to regard the subject from a more vital [ic of barbarism" and the symbol of a crude pt for those who trifle with the most sa-'ing the highest evidences of occult force spirit intelligence.

1 the autumn of 1877, I visited Mr. Wilms, medium, Lambsconduct Street., Lon- | by their love. , and in company with others, held a see for physical manifestation. We hung garments in the hall, down stairs, and lights turned out. In a very short time, Is were ringing, guitars playing and floattambourine passing from sitter to sitter, le dancing, and luminous forms seen in) air. Williams was being held by two ntlemen, oue on either side of him. Of arse, had nothing else happened, I should ve been inclined to doubt the genuineness these weird exhibitions. Presently, howor, voices spoke to us from various parts of room, and sometimes several voices at iment. ince. At first I thought of ventriloquism; Outsi it that theory was soon banished from my ind by what afterwards occurred. A voice ing the article I wish for, I shall be pleas-Immediately a pocket-book, which I

d left in my overcoat pocket down stairs.

Woman's Department. CONDUCTED BY SARA A. UNLERWOOD.

RELIGIO-P

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

MARRIED WOMEN'S NAMES.

In reply to a correspondent, a Chicago dai-ly paper has the following: "M. B., City: (1.) It is correct to address a letter to a married woman by her husband's name: as 'Mrs.John Jones,' or 'Mrs. J. P. Jones,' but never correct to use her christian name. (2.) It is cus-tomary in good society for a widow to retain many others, I thought these exhibi- her husband's name on her visiting card and

ndpoint. Words cannot express my con- | civilization by merging a wife's individuality into that of her husband; it even makes it emotions of the human heart, and from | seem "in good form," for a "society" newsbeginning of my investigation of mod-Spiritualism, I have occasionally met h the most glaring and palpable fraud, asterisk after her husband's name, following lst at other times. I have rejoiced in re- out the unwritten law that women married whatever previous condition may have been theirs, are no longer suns or planets. but the mere satellites of the men honored

But the progressive spirit of our age, and of common sense, demands that women. whether married or single, should every where asit to the second floor to hold our sitting. sert their right to recognition as individuals, are were about eight of us, and the major- as independent units of the great whole; and gentlemen. The circle room was an inner | this married women can not do so long as they rtment used for the purpose. After be-seated, the doors were locked and the lose their personal identity in that of their husbands by forswearing the names given them by those to whom they owe their being, the names redolent of the unselfish love and friendship given to them in girlhood, for the prosaic names of the men to whom their love is given and to whom they wish to show the highest honor—and mistakenly think they do so in relinquishing the individuality which first won the love of their husbands, and of which their own girl names were the embod-

Outside of a sentimental altruism, what sensible reason is there for Jane Smith on marrying Tom Jones, changing her name to me to me and said, "You are a medium, Ind I can do something for you!" The voice In asked, "What shall I bring you?" I re-ed, "If you can see my thought and can ment is to self-respecting people mainly con-temptible. That Jane Smith, loving Thomas Jones for his manly virtues and for his appreopped upon my hand. I expressed myself ciation of her womanly qualities, should con-tisfied, and the voice said again, "What sent, in the interest of clearer genealogi-ise shall I bring you?" Without audibly ex-ressing my wish, I mentally desired my silk name of Smith for that of the man she loves, at, which was also in the hallway. With- | was not at all strange; but that she should it the opening of a door, that hat of mine | further insist on effacing herself as a woman, ame in, and was placed on my head. Both by giving up her feminine prenomen of Jane, at and pocketbook remained with me until about which her mother made lullaby rhymes, scance was over, so that I was not de- which her father's deep voice made imived as to what was really brought! Oth-s had equally remarkable experiences that vening, but I would rather confine myself ago, which was glorified by the sweet cadence is to show the great value and importance of the study of geology to raise it in the esteem of educao those which immediately concern me, for | of loving girl friends, and idealized by the n regard to these I can bear testimony of | tender rapture with which it was spoken by Tom Jones himself; for a woman to thus give During May, 1882, I was visiting friends in wcastle-on-Tyne. While in that city, I is invited to attend a series of Miss Wood's her husband's name, does seem strange, inances for materialization. Some of these deed! That is one of the small reforms I hope inces were unsuccessful, but others were | to live to see accomplished before I die; the ist remarkably successful. I shall confine | self-respecting insistance on the part of married women on their feminine name. It would be a move in the right direction if married women would also make a practice of adding ing the seance, I will mention one or two their own family name as a prefix to that of their husband, as Mrs. Elizabeth Cady Stan-ton, Harriet Beecher Stowe and Elizabeth Barrett Browning, and others have done. Names are the stamps of one's separate individuality, and for a woman to use her husband's given name in place of her own only framework was of heavy timber, and the confuses the identity of both. When the girl panels were of perforated zinc. There was a friend we knew and loved as Jane Smith beweighing machine in the room used for the comes Mrs. Thomas Jones, we feel a sense of confusion, and loss as if the Jane we knew had died and a ghostly Mrs. Jones was trying to replace her in our hearts, a substitu-It is the name which individualizes a par-ticular person to us and which ought nev-their own prosperity." And because of the wide ticular person to us and which ought never to be changed. After we grew to know and love George Eliot, the names Marian Evans, Mrs. George Lewes, Mrs. John Cross, meant nothing to us, and the names Auroré Dupin, and Madame Dudevant never touched our hearts as did that of George Sand, Mrs. Maxwell can never take the place of Miss Braddon in the public mind, nor can Mary Murphree ever touch so responsive a chord as Charles Egbert Craddock, and Kate Claxton will be Kate Claxton to the end and not Mrs. Charles Stevens at all. Some years ago a clique of prominent "so-ciety women" of Washington, D. C., published a remonstrance against the agitation of the woman suffrage question, and it was the source of considerable amused comment by woman suffragists that most of the signers of that remonstrance, gave their names as Mrs. Judge — , Mrs. General — , Mrs. Doctor -----, etc. That protest, it was understood, was mainly the work of a Washington woman who signed herself Mrs. "Adington woman who signed herself Mrs. "Ad-miral Dahlgren." Since then she has become the most immediate relations to the production of individually known as the writer of several society novels of no great force, but her personality has grown by that public work to be recognized under her own name, instead of that of her husband, and she is more often spoken of as Mrs. Madeleine than as Mrs. 'Admiral" Dahlgren. I have looked over, disabilities imposed upon geology, and at the same since the commencement of this article, a time against the principle that those departments list of married women belonging to an ex- should be most fostered, which bring most revenue list of married women belonging to an exceptionally intellectual society of Chicago ladies, and I find even among these that about one-half give their names as Mrs. Geo. W. ----Mrs. Andrew J. ----, etc. I move for a reform in this matter.

the honor and honesty of an opponent, and think of themselves first and their country last. We could find those who would bandy about the most scurrilous and offensive epithets and imputations, and figally assault one another in the precincts of the chamber: We should find them among Sidney street walkers....

"Imagine that such an impossible event as the election of women members, were to occur. Do you imagine that any woman elected would be inferior to the standard of the men members of to-day? Impossible. The different plane on which women stand has this much good in its result:--that evil in them is quickly marked, and without mercy reprehended. No woman dare offer herself for election, whose moral record was not unspotted, whose abilities and discretion were not known. A woman who was known to drink, to be ill-tempered and violent, to be a glutton, to be conceited and a braggart, to be less than faultlessly honest, staightforward and conscientions, would not withstand the criticism of the hustings for a moment.

.The woman who can manage a household successfully, is more likely to conduct state affairs prudently and well, than men who have failed to manage the business to which they have been specially trained.

"As to the right of women to the franchise: What sort of lopsided figure of Justice do you worship? A thing with a large ear listening to the demands of men, and no ear at all for women; so that women may only complain by means of some man who is not ashamed to espouse a woman's cause. Who made men masters, who gave them the right to ordain that the opinion of a woman shall be absolutely without weight or effect? She may have all the qualifications of a voter, but is denied all the power which belongs to the right of individual opinion in a man."

Other articles pertinent to woman's interests in the two numbers of The Dawn reests in the two humbers of *The Dawn* re-ceived, are a prize essay on "Matrimony," "Rules for a Woman's Help Club," "Father and Daughter," "Kindergartens," and "A Woman's Wish," a poem, besides various ed-itorials and contributist "notes." This is a bright magazine which I wish all success.

BOOK REVIEWS.

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

SHALL WE TEACH GEOLOGY? A Discussion of the Proper Place of Geology in Modern Educa-tion. By Alexander Winchell, A. M., LL. D., F. G. S. A. Professor of Geology and Palæontology G. S. A. Professor of Geology and Pathontology in the University of Michigan. Vice-President of the Geological Society of America, author of World-Life of Comparative Geology. Sketches of Creation, etc., etc. Chicago: S. C. Griggs & Co., 1889. pp. 209. Price, \$1.00.

Col. Higginson in a recent essay took the ground that literature is more enduring than science and that to have produced an Emerson is greater than to have produced a Darwin. Among those who would dissent from this view if questioned respecting the study of geology, to raise it in the esteem of educa tional authorities and of the student community, and to secure for it a more advantageous position in the curriculum of the university and college. In our colleges, as Prof. Winchell points out, what are called "literary" subjects are in the greatest favor, for the reason that the representatives and devotees of traditional culture constitute a large majority in scholastic circles. Those studies in natural science which are regarded as leading directly to some money-making profession, as for instance, chemistry in its accessory relation to medicine and pharmacy. receive, perhaps, a fair share of attention, on the ground that they are "practical" and "productive" studies. "But the literary group of studies obtain ap-preciation and support through the relation of their subject matter to popular literature. They present no array of technical terms or conceptions. Their language is that of the intelligent public, and their themes are those which before-hand occupy the thoughts of the masses of intelligent readers. Literature and history, in their educational pursuit, make comparatively light demands on the powers of abstraction, induction and reflection. Their themes also lie close to the personal experiences and interests of the people.... The subject matter is easily comprehended, at the same time that it moves the sensibilities and warms the imagination Littion which we feel like jealously resenting. | erary studies therefore possess the adventitious powinterest they awaken in the scholastic community. They readily form the popular standard and make large demands for their support. The simple search for knowledge controls but few. With most students it is a search for the means of support. Of course, when the professional motive predominates, geology and natural history must stand, even in the collegiate or academic department, at marked disadvantage. Against these studies discrimination is prompted, Prof. Winchell says, by three motives: "First. The scholastic authorities entertain the traditional conceptions of the requirements for a liberal education, and are not sufficiently informed in the sciences to admit that they are equal means of culture; and, as the outcome of their prepossessions and their ignorance, succeed in turning the revenues of the university into channels which they approve. 2nd. The financial control of the university determines its policy partly by the recommendations of the scholastic authorities, and partly by the amount which a department of study is able to return in the shape of fees which students with prcfessional aims feel willing to pay. 3rd. The supreme government of the university participates in the popular opinion that those departments and those wealth." A result is that geology (and the same is true of zöology and botany) in most of our colleges, pleads in vain for teachers, the means of illustration and investigation, for books, and such small purchases as are indispensable for work according to modern methods. Prof. Winchell proteets against these to the college or that are the most popular. Studies that look to money-making ends can take care of themselves; those above the level of popular appreciation should receive the special favore. A large portion of the volume, how ver, is devoted to showing that geology, is not simply a means of culture, but a means of useful knowledge. It is the best of the sciences for cultivating and establishing the scientific habit of thought,---"the precise habit required for most just judgments within the sphere of all activities possessing an ethical character." This part of the work should be of especial interest to those interested in the ethical culture movement in which there is, in the opinion of some, need of more of the scientific spirit and method. The facts and evidences adduced to show the util-ity of geological studies should do much to dispel the error that prevails, not only among the mass of people but among literary men and diletantte philosphers, that geology is a prosy and fruitless subject, adapted only to a few men who find satisfaction in examining rocks and hunting for fossile, when there is a world of life and beauty around them, of far more importance if they would but open their eyes to it. al catarrh, also "cold in the head," coryza, and catarrhal headaches. 50 cents, by druggists.



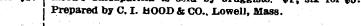
An important Errand

"Now, my child, I have given you a dollar, with which to buy me a bottle of Hood's Sarsaparilla. Be sure to get Hood's. Do not take anything else. You remember it is the medicine which did mamma so much good a year ago-my favorite pring medicine."

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This manual we man to any address on receipt of 25 cents (in stamps). To all so remitting 25 cents for the manual, we will at the same time send free by mail, in addition, their choice of any one of the following Splendid Novelties, most of which are now offered for the first time, and the price of either of which is 25 cts. Die packet of Autumn King Cabbage, or one pkt. of Yosemite Mammoth Wax Bean, or one pkt. Delmonico Musk Melon, or one pkt. ster, or one pkt. Sunflower, "Silver and Gold,"

reater validity.

self to one only; it was eleven o'clock in

morning, and I shall feel glad that I had ue opportunity to attend. Before describparticulars of importance to an outsider. The rooms in which these seances took place were not rented by Miss Wood, but were rented by the Psychological Society of New Castle. The cabinet was a strong one, and was fastened by the sitters on the outside. The weighing of forms. In order that there might be good light for investigating the phenomena, a lamp, glazed with tinted glass, and burning gas, was arranged so that ample light might be shed upon all in the room, and make every materialized form recognizable by each sitter. So that darkness might be enjoyed by those operating from within the cabinet, damask curtains hung from the rod on a level with the top of the cabinet, and about a foot from it, thus giving room for the forms between the cabinet and curtains, and affording the needful absence of strong light while the process of materialization was going on.

The sitting I am about to describe was the most satisfactory I ever witnessed in materialization. After singing awhile, the form of a child appeared at the curtains, whom we called Poka. She spoke broken English, and informed us that the conditions were good. This child was dark skinned, and about two and a half feet in height. She passed around the circle, and shook hands with each one. The next figure that made its appearance was a lady of medium height. She did not speak, but claimed relationship to a gentleman in the circle, Mr. Edge, of Llandudnoo. In size she so resembled the medium, that I suggested the weighing test. I asked her if she would stand on the machine and have her weight registered. She answered in the affirmative. She then lifted her drapery so as to make her feet visible, which were both on the platform of the weighing-machine. She then placed both hands on her head, so that those behind the figure could see that there was no apparent means of altering the registration of weight. The form weighed twenty five pounds and a half. Miss Wood, would weigh about one hundred and eight pounds. This figure retired, and the next was a form called Bennie. He was very tall. Some one remarked that he must be taller than any one in the room, but on Mr. Edge standing up, and form and man being placed back to back, it was found that Mr. Edge was the taller of the two, whereupon Ben began to elongate until his form was head and shoulders taller than Mr. Edge. Mr. Edge was a man about five feet nine or ten inches. Bennie did not talk to us, but took leave of us by shaking hands all round. There were occasional visits from Poka during the seance, but of these I will not particularize.

I wish to call special attention to the most conspicuous manifestation of the morning. I observed a vapor proceeding from the cabinet, like steam from a waste-pipe, and forming a nucleus in the centre of the room. I watched it, and soon it began to move spirally, until the mass of cloudy matter reached ings "have led us to reflect whether we could By its mild, soothing and healing properties, Dr. the average height of a female figure. This select from Sidney women, a parliament Sage's Catarrh Remedy cures the worst cases of nasmisty substance was transparent enough to | which would behave exactly as these newsenable us to see a stove, which, from my side, papers would have us believe the present of the room, was on the other side of the form. The mass became more dense, until we could no longer see the stove. Presently the shape of the head and shoulders became distinct, and finally the form of a face appeared. The vapor below the head and bust then fell in loose drapery, and the well evolv-(Continued on Sixth Page.)

A WOMAN'S PAPER IN NEW SOUTH WALES.

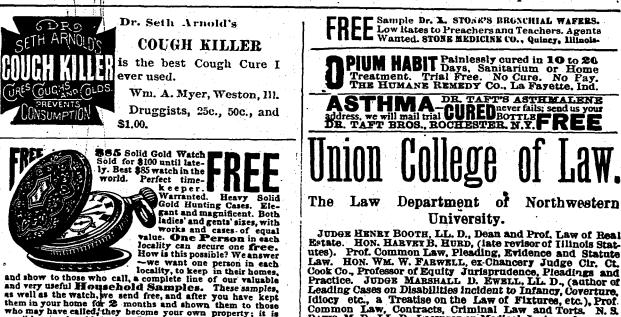
The Dawn is the appropriate name of an attractively gotten up woman's paper published in Sidney, N.S.W., of which Dora Fal-coner is editress. It is a monthly and is only three shillings (English) per annum. From a recent editorial entitled "Women in Parliament," we extract a few paragraphs which go to show that the women of Australia are as fully awake to the possibilities of the woman's century as their sisters in Europe and America. Speaking in a sarcastic vein of some disgraceful proceedings in the male parliament of New SouthWales (which have been matched in the Riddleberger episode and other scenes in our own Congress), the editress remarks that these parliamentary proceed-



SAVED MY PAPA'S LIFE.

FORT COLLINS, LARIMER CO., COL., Nov. 25, '88. "Gentlemen: I send my best wishes to the Athlo-phoros Co., in regard to the medicine, for it papa's life, and since then I have told many the good remedy." MISS ESTHER

The progressive spirit of the age (specialists, and is a true indication progressiveness of the present day numerous specialists of the medica fession attest the modern demand. there are many mediums such as Sa parilla and others which claim to purify a blood and relieve Rheumatism, they do no eradicate the disease, for it permeates the whole tissues and muscles, as well; therefore, a medicine, which must do any permanent good must be of a character that would render it useless in many other diseases. The great specialist for Neuralgia and Rheumatism, is ATH-LO-PHO-ROS, and is sold by all druggists at \$1.00 per bottle.



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RELIGIO-PHILOSOPHICAL JOURNAL AND WEEKLY BEE

parliament does. We have come to the con-An excess of animal food and a partial closing clusion that we could. We could find in Sidof the pores of the skin, during the winter months, ney, women who would convert an Assembly cause the system to become filled with impurites. These can be removed and the blood purified and invigorated by taking Ayer's Sarsaparilla. Price, \$1. of one hundred and twenty four women into just such an Assembly as this one of New South Wales which we read of. We could Gray hairs prevented, dandruff removed, the scalp find women who would swear, give the lie cleansed, and the hair made to grow thick by the direct, interrupt public business to impeach | use of Hall's Vegetable Sicilian Hair Benewer.

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RELIGIO I HILOSOPHICAL JOURNAL.

-apart from the living testimony of charac-

ter and conduct." The society asks no ques-

pect in life, objects to compulsory education, s that any reason it should not be enforced? Certainly not.

supplementary board of education, the ma-

jority to be woman, be intrusted with the ex-

eration whenever, for the reason of poverty,

or mental or physical inability, it seems best

the evasion of the law and enforce its pro-

visions. There needs to be some discretion-

ships in cases where the family requires the

efforts of the family would prevent. Society

can not wisely encourage in self-supporting

families readiness to receive charity. The re-

spect that comes from independence is more

important even than the rudiments of edu-

cation learned in the public school, and any

law that disregards this, the American spirit

The excusing power should be beyond the

influence of political partisanship, as should

be the appointment of the agents. Women

know how to do the work; since their expe-

rience as mothers and housekeepers enables

them to appreciate the difficulties in a fam-

ily, to discriminate between a claim of pov-

erty which is genuine and a sham excuse.

They would easily get into the sympathy of

the mother and the children and attract the

In districts where the number of children

to whom the application of the compulsory

law will be necesary is large, the new

schools opened for them should have the sim-

pler manual of arts taught, both as a means

to make the schools more attractive to parents

and children and to give them more prepa-

methods of women would reduce the friction

in executing the laws, and the larger result

Between such a supplementary board as is

is likely to resist.

children to the school.

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO As to how compulsory education can be the most wisely carried out there is, of By JOHN O. BUNDY. course, difference of opinion. A friend who

ical Journal

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CHICAGO, ILL., Saturday, March 16, 1889.

Compulsory Education.

A community is composed of individuals, would be in bringing the well-to do and culand the object of legislation is or should be tivated women into acquaintance and symthe security of the life and property, and the pathy with the poor and uncultivated. protection in the exercise of all their rights. of the individuals who make up the commuhere suggested and a general board there nity. The soundness of the social organism | need be no conflict. The former would have | or neutralize honest votes, imperil popular depends ppon the intellectual and moral integrity of its units. If the men and women ditures. It would serve as an intermediate as individuals are bad, the society will be bad. Whatever motive promotes the well being and advancement of its members must improve and elevate the condition of the social body; and the converse of this proposition is just as true, viz; that whatever is for the best interests of the individuals of a community, is for ests of these individuals in a coly. Man is a social being, and can ilized being only in a social nvironment. Individualism is raged, but such individualism e for all, whose general interests sacrificed or subordinated to the . wishes of any person or class. republic where the government is upon the consent of the governed, where egislation is the practical expression of the will of the people, the influence of the social units upon the social organism is far struction. In the discussion in the Women's more direct than under a monarchical or aristocratic government. The wisdom of one man may for a while devise measures for the harmonious adjustment of the claims and interests of conflicting orders and classes, even though this be done at the sacrifice of popular freedom and independence. When a people undertakes the work of selfgovernment, assume the functions and responsibilities of self-sovereignty, the characwriting. ter of the government must soon be an expression and embodiment of the popular will, and a measure and criterion of the average popular intelligence and virtue. These considerations lead inevitably to the conclusion, that in this free country the education of the people is a matter of prime importance, not for sentimental reasons merely, but for the practical interests of the people. If we are to have good laws, if decent men and not demagogues are to be elected to office, if impartial and just, and not class, legislation is to prevail, if our public schools are to be maintained unimpaired by priestly selfishness and sectarian zeal, if wisdom and virtue, and not grog-shop rowdyism on the one hand and conscienceless corporations on the other, are to rule, the people must be intelligent, self-respecting and honest enough to rise above the malign influences that tend the destruction of free institutions and

tions now about the creed of its members. When the Unitarian societies of the country organized themselves into a national conference and put theological beliefs into the conis thoroughly practical and who has had stitution, this New Bedford society withdrew large experience in teaching, suggests that a from the conference and has since maintained a position of independent congregational ism. Mr. Potter's name was dropped from the Unitarian Year Book. But the important ecution of the compulsory law, and with disfact illustrative of evolution, is that while the cretionary power to grant relief from its op-

society has persisted for more than a centu-

ry, it has undergone great modifications, and to do so, and with the right to nominate the reached, through successive stages of growth, paid agents (or truant officers) to investigate a condition which is in marked contrast to that of the organization as it first existed. Mr. Potter has been the pastor of the society ery power in order to provide for the hardduring the last twenty-eight years, during which time he has done most useful and nowages of the children, lest there be wounded | ble work. self-respect when the family is forced to accept charity, the necessity for which the combined

Suffrage.

inviolate in this country cannot be overestimated. Our fathers framed this government upon the doctrine that "governments" derive their just powers from the consent of the governed," and whatever defeats fair elections tends to nullify this declaration of our national Bill of Rights. The right of every citizen to vote, free from violence and every kind of intimidation, according to his judgment, and to have his vote counted, must be defended at all hazards. The duty of the government to protect even the humblest citizen in the exercise of the right to vote conferred upon him by the constitution is so great and imperative, that neglect of this duty should be sufficient to insure the condemnation and defeat of any party responsible for it. An honest vote and a fair count are necessary to the very perpetuity of the Republic, and whatever endangers these, threatens the foundation of our government. Preventing the exercise of suffrage by force or threats, the purchase of votes by poration for earning a livelihood. The gentler | litical machines or individuals, and obtaining special privileges or defeating the popular will by corrupting legislatures and courts are crimes against the republic and constitute a kind of treason which should be punished by the severest penalties. The common thief and burglar deprives us of our property, but the acts of those who prevent

The Haverhill School Case.

The decision of Judge Carter disposing of the French Catholic parochial school case at Haverhill, Mass., has attracted wide attention. It was generally expected that the defendents would be found guilty of an infraction of the law, and that the right of the school committee under the present statutes to require the attendance of children of school age either upon a public school or upon some approved private school, would be sustained, but it seems that there is a defect in the phraseology of the statute, by which its purpose has evidently been defeated, for according to the judicial decision, private schools can be conducted without reference to any standard and just as it may please the teachers. The law rehearses the penalty for not sending children to the public schools, a fine not exceeding \$20, and then gives the excuses for non-compliance, which are poverty, sending children to a private school approved by the school committee, or by other wise providing means for their education." The judge said that if the law ended at the word "or," then the school "would of necessity have to conform, but as it is, children educated at this school are 'otherwise educated."

"It is clear that the decision of Judge Carter" points to "mischief," as one of the best chamber lawyers of Boston has observed, "which we may have to remedy by legislation, otherwise our whole school system will be in a state of confusion." Under this decision the compulsory school law of Massachusetts is worthless, is not worth the paper even on which it is printed. The clause quoted is made to nullify the whole statute on which compulsory education rests, the object of which was to secure the education of the children of the commonwealth and to require a standard of education that the school board could approve. In the parochial school at Haverhill, some of the scholars speak no English. Superintendent Bartlett in repeating the conversation that occurred between him and Father Bocher of the school, said: "I was ushered into the school room by a Sister who spoke no English." More than half the history is devoted to the Catholic religion. The history of the United States used gives only seven pages to the time from Pierce's administration to Lincoln's assassination, one-third of that space being devoted to illustrations. Not a word in the book intimated even the existence of such a document as the Constitution of the United States.

General Items.

MARCH

Heaven Revised, advertised in anoth umn, is a little book which will intere benefit all who read it.

In mentioning the thief and sw Briggs in last week's JOURNAL, one i was incorrectly given; they should have A. E. instead of J. E.

M. T. C. Flower of St. Paul, writes: have regular lectures and organized ty here. Mrs. Aldrich, quite a talented la the speaker."

It is stated that of fifty-six changes i... revised New Testament twenty-two are s ply returns to the renderings of Wycli whose translation was made from the Li version of Jerome.

Mr. Ira B. Eddy of this city writes his wife has gone to Springfield, Illinois rest from her mediamistic work for a v He also says: "I am very well, going on 83rd year and good perhaps for ten y more."

"I hope," said Cardinal Gibbons in a rec after-dinner speech at Philadelphia, "the may never come when we shall be oblige call upon the state to build our churches. if they build our churches they may dic to us what doctrine we are to preach or w we are not to preach. As for myself I lieve in the union of the church and the r ple."

The Churchman is responsible for the sertion that although in one sense a chui is the house of God in another it is on t same footing as a club-house. People inv money in the fabric, in the furnishing, a the salaries of those who serve, and the who do not so invest have really no rito partake of privileges they don't or wor pay for.

Miss Maria Wylley, a nurse at St. Luk hospital in St. Louis, who has the reputat of being an excellent nurse, has been cha ed by the inmates with witchcraft. I complaints are that she casts spells up patients and sprinkles salt and pepper ov. the floor. This has worried the inmates an they do not improve in health owing to th alleged witchcraft.

Dr. Abel Stephens, writing from Yokoham Japan, says: "I have been inspecting t) great Asiatic battlefield, and I report t general conviction of both foreigners and i telligent natives here that the epoch of grand social and religious revolution has se If parochial and private schools are to be es- | in, in India, China, and Japan-that this of Asiatic heathendom is generally giving we before the continually increasing power western thought."

Hon. Ralph Plumb on the Exercise of

The importance of maintaining suffrage

vular government.

'ublic schools and compulsory education necessary to the maintenance of popular rnment, and the people, the individuals le aggregate, have the right to adopt such means as are required to secure this result. There are those who are ready enough to aconiesce in the justice and utility of our public school system, but hesitate to favor legislation compelling parents to send their children to school or to give them the opportunities for education. Such people should nsider that the law compels men to pay nool taxes, to build school houses, to hire chers. Why should compulsion stop just

no purse, and could only recommend expen link between the general public and the general board. It would bring children into the school and connect parents and teachers more closely together. The plan seems to be entirely feasible.

The school census of Chicago in 1888, shows 142,293 children, and the total number of children enrolled during the year 84,902. leaving 57,391 children outside. Of this number but few probably have had any schooling worthy of the name. Although the present compulsory school law requires attendance ompatible with equal rights and | at school twelve weeks in a year, the stat ute has not been enforced and the discussions growing out of the recent petition of the Women's Club to the School-board have brought out such serious difficulties to its enforcement that it is evident some change must be made in the law and some improve ment in the system of the public school in Club one member remarked that many of the best men and women of the nation had not had even three months schooling in the year. and that the majority of the children outside of school needed instruction during the short time they could be under the teacher's influence that should help them to right living. For such, industrial education is quite as important as knowledge of reading

> Illiteracy is increasing in this State, a well as in others, and all good citizens should unite to overcome it.

A committee of citizens and representa tive societies have jointly prepared a com pulsory education bill, and two other kind red bills, one on child labor and the other on truancy, which have been presented to the General Assembly of Illinois, and it is hoped that nothing will be left undone that is necessary to insure the attendance of the children of the State at school during a portion of the year. And what is good for Illi nois will prove equally beneficial in al other divisions of the country. As Illinois has been a pioneer in many forms of improved legislation the JOURNAL hopes she may lead in this, and offer a model for her sister States to follow.

The First Congregational Society in New Bedford. Mass., has issued a volume contain ing an historical sketch of that organization. " as illustrative of ecclesiastical evolution." Mr. William J. Potter, the present pastor of the society and author of this interesting and valuable work, says: "I had long perceived that this history had certain specially interesting aspects as an instance of ecclesiasti cal evolution; and having started into the story at a point fifty years back, I found it

government and the very conditions of our prosperity as a people.

These thoughts are suggested by the speech of Hon. Ralph Plumb of Illinois, in the House of Representatives, Feb. 13th, 1889, on the contested-election case of Smalls vs. Elliott, from the State of South Carolina. Mr. Plumb's speech is a powerful, logical and eloquent plea for govermental protection of every American citizen in the exercise of his right to vote as he pleases, and for the punishment of those who, whether in the interests of parties or persons, seek to corrupt the ballot and defeat the popular will. "In this country," says Mr. Plumb, "we must have no privileged class; none who can dictate to others how they shall vote, or that they shall not vote." "The South," he says, "charges the North with corrupting the ballot by money, and that in every northern city multitudes of unnaturalized foreigners are made to vote just as the political machine directs; while the North insists that the South practices violence and fraud in elections; and to our shame it must be conceded that both charges are true. 'Oh! for a bugle call' that shall arouse the North and South alike to the danger that threatens us."

Mr. Plumb notes that in several of the legislatures of the north, needed reforms in election methods have been introduced in response to the popular demand. He insists that if the States themselves fail to provide for honest elections, Congress should exercise whatever power it possesses under the Constitution, to enact laws to secure "for all time the right to every elector, however humble, to a free ballot and a fair count."

Mr. Plumb speaks forcibly and eloquently for the rights of the colored men of the south. after showing indisputably that in many of the Southern States they are practically disfranchised. His spirit is not that of a partisan, but of a patriot and a statesman; he treats the Southern people and their representatives in Congress with high consideration and respect,-but he does not hesitate to point out the defects of the system under which they were brought up. or of the influences under which negroes are robbed of their rights. "Circumstances," he says, "beyond their control fastened upon their fathers before them a system of human chattleism under which, necessarily almost, unrepublican ideas of government and the rights of man have come to control their political action. The States they represent are vexed by an evil spirit which clings to the scenes of its earthlife and haunts the very region in which before the suicide of the body, it held undisputed sway. The system it once animated was an embodiment of a disease which the preservation of our national life required

tablished through the influence of a foreign hirarchy, in the place of our public schools, then the interests of this nation, whose gov ernment is based upon the intelligence of the people require that these parochial and private schools conform to such a standard of education as is necessary to fit the rising generation for the duties of citizenship.

Blavatsky Roasts Butler.

Whatever may be said or thought of Madame Blavatsky's claims and philosophy, there is no disputing the fact that she is mistress of invective and the queen of sarcasm, and perfectly equipped with but a steel pen in hand. The Boston Globe of the 8th contains a letter from Madame B. addressed to that paper, in which she answers the statements of "Prof." H. E. Butler, and comments upon newspaper statements in a truly vigorous and refreshing way. She roasts the "Professor;" bastes him with curry, red pepper, and oil of vitriol; disembowels him and fills the vacuum with occult nitro glycerine and astral dynamite. She denies the charge of being jealous or envious of Butler's influence, declares she never heard of him until last December and concludes by knocking him down and dragging him around the ring by the hair in the following artistic manner:

"I have no hesitation in closing this letter by saying that the grand secret society of G N.K. R., does not mean, as claimed, the Socie ty of the Genii of Nations, Knowledges and Religions; but that verily, for every sane man not blinded with prejudice, these initials should stand for—

"Gulls Nabbed by Knaves and Rascals."

The editor of the Philadelphia Inquired states that Spiritualism "is constantly losing ground." The editor of the "Inquirer is either wilfally blind, or too bigoted to honestly investigate. Examine all things, neigh bor, and "hold fast to that which is good. You will find that in 1850, modern Spiritual ism, so-called had just dawned upon the world; that in 1888, there were at least eight million so called Spiritualists, which does not look as if it were losing ground, and that there are some millions more, who have passed beyond the ordinary realm of level of modern Spiritualism to a higher mental development-Greely, Boston, Mass.

A remarkable story comes from Cardiff. Wales. A collier named David Davies of Treherbert was a sufferer by a great explosion that occurred in 1880. For four years after he was confined to his bed. He then gradually got about, but remained deaf and dumb from the shock. A doctor advised him to try a shock somewhat similar to that which had

The Rev. Dr. E. Winchester Donald, hi self an advocate of the pew system, said in recent sermon at the Church of the Ascensi New York, that "the church is drifting in ... direction of enterprises to make people simply comfortable," and that "there is danger lest the severe principle of sacrifice which Jesus on the cross pathetically and yet powerfully declares to be the central truth of the kingdom of heaven on earth, be overlaid by considerations of personal comfort."

A most remarkable faith-cure case has been made public at Anderson, Ind. Mrs. Noah Ham, residing there has been a chronic invalid for months, owing to a stomach disease, and for weeks has been unable to keep food on her stomach. She has been unable to stand. Her case was considered a hopeless one, and she has grown worse rapidly. On Tuesday of last week Joseph Moore and several other members of the Church of God called and engaged in prayer for Mrs. Ham's recovery. While the prayer was in progress the invalid felt relieved of her pain, and since then has rapidly gained in strength. while the stomach trouble is disappearing. The lady is confident that her cure was caused by prayer.—Inter Ocean.

J. J. Morse, in one of his addresses at Cleveland, Ohio, said: "The United States is a great political triumph, but it is still a greater commercial triumph. Yes, I tell you that you are a great people, but I tell you that you will become a greater people yet. You have done this yourselves; the people have made the people. Intellectually and socially you are the peers of any nation on the earth. Some people say, 'It would be better if the United States would have some religion and then we would be a Christian nation.' Well, look at Spain. It is a Christian country, and do you want to become such a country as Spain? You will find other Christian countries and you will find them all the same. If you still want to make this a Christian country, you are traitors to all that Washington and your other heroes fought and bled for. Being a progressive nation, you will keep the smallest size of a god out of your constitution. You may worship any god you wish; that's not the question, but you are simply a citizen of the United States. You have the foundation of the greatest educational system in the world, and whoever tries to make the free public school religious is an enemy of the republic. Make the school what it is-a source of education, but not a church."

should be removed by the sword and it was It is claimed that persons addicted to the impossible to stop until I had traversed the done." The disease was slavery, which excaused his infirmity. A little while ago he whole pathway of two centuries." The socieuse of alcoholic liquors can be entirely cured isted by violence and fraud, and when these placed himself near where six shots were to ty, as a corporate body, has existed since 1795. by the new French method of hypnotism. are invoked to day against the negro. "you be fired in the Bute Pit, and, strange to say, The patient is hypnotized and then told by Originally evangelical, it has passed through may be sure that some of the old virus ranat the sixth shot his hearing returned to him. the various stages of doctrinal development, the doctor that he must never want to drink kles there." Still he was dumb, but on a subsequent Sunagain, but must feel disgust for liquor. here it can be sure of practical results? | adopting successively more liberal confessions day the Rev. E. Rowland, missionary to the /hy should the people tax themselves for of faith. "until." to use Mr. Potter's words. This method of treatment is said to be suc-This speech does credit to the head and deaf mutes, said something to Davies which "the whole of it-confession, creed, covenant, heart of Hon. Ralph Plumb, and its sound cessful in every instance. Mrs. Hannah e support of a system necessary to the perput him in a passion, and he involuntarily or instinctively made an attempt to express | Whitall Smith writes to Miss Willard that tnity of self-government, and then fail to and church organization itself, with a speci- | reasoning, clear exposition of Republican his anger. To his amazement the power of the cases are wonderful and have excited so rry out this system? Because an ignorant al ordinance for communicants-have silent- principles, patriotic spirit and eloquent despeech came back, and he now talks freely. He, however, says that speaking makes his how a heavital devoted to the treatment and her, or a parent who thinks more of the ly dropped away, and the congregation of fence of the rights of all, high and low, rich throat sore, and his tongue is made sore by have a hospital devoted to the treatment, and res his child earns for him than of adult men and women in parishmeeting has and poor in the great Republic make it child's intellectual condition and pros- become the sole representative of the society | worthy of wide circulation. publish a review. his teeth.

RELIGIO-PHILOSOPHICAL JOURNAL.

perience of Count Mitkiewicz with Spirit Phenomenon.

16. 1-89

The name of the Russian Count, Eugene Mitkiewicz, has frequently appeared in the papers during the past two years in connection with important concessions obtained by him from the Chinese Government. A few days ago the Washington correspondent of a New York paper in writing up Spiritualism at Washington referred to, among others, Senator Coke and Count Mitkiewicz as Spiritualists, and asserted that the Count claimed his success in China was largely due to spirit guidance and aid. In this connection it may be of interest to republish the first experience in Spiritualism which came to the venturesome Russian. In August, 1885, we met him at Lake Pleasant Camp, in Massachusetts, where he came to investigate spirit phenomena, with little faith in anything coming of it. We heard the graphic story of his experience with Mrs. Lord, now Mrs. Drake-from his own lips the morning after the occurrence, and it was taken down at the same time by our stenographer. The account was published in the JOURNAL of September 19th, 1885, and is here reproduced:

STATEMENT OF COUNT MITKIEWICZ. I was feeling very unhappy when I arrived yesterday (Aug. 15), but I feel so no longer, On my arrival at the hotel I inquired of the clerk who was the best medium here. He said. "What is your name?" I said, "Never mind my name. I want to see the best medium here." He looked at me a little hard, and said, "Go to Mrs. Mand Lord's, on the Bluff." On reaching Mrs. Lord's I requested of her a private sitting, which she refused; but as she looked at me I felt as if a current daily newspaper office. To meet the demand of electricity was passing through me. She said, "There are three of your dear ones here who have passed over; two were boys and a very dear wife." She went on further, describing the appearance of what she saw, all of which I recognized as correct, but gave no intimation of what I thought. The statements, description and names given astounded me, as I had never heard anything of the kind before, and did not believe there was anything in it. In the evening I went to her circle. After we had been seated a short time she said: "There is a spirit here who wants to see her husband badly." A voice-not the medium's-said "Eugene." I said, "I am here." The voice said, "Oh! my darling. Here, Eugene, I brought your two children to you." I took one of the children in my lap and held it, and said, "Who is this?" The voice said, "Don't you know?" It is ested in and they will submit samples, and Alexander, little Alex, that we used to call Hubbubba." That was what we used to call one of our little boys. I said, "Caroline, are you happy?" "Perfectly." the voice said. I then looked and saw the face of my wife as plainly as I ever saw any one. She said: "I told you I would come and see you. Don't you remember I told you my love was stronger than death! That was exactly what she had told to me before her death. She touched me with her hand, and I said, "Carrie, would you like me to sing one of the songs you loved to hear?" She said, "Yes." I sang an old ballad in Russian which was a favorite with her, and in which she joined me, her voice being very distinct and audible. Now I am confident no one present in the circle but myself spoke Russian. I then sang another song in Russian in which she joined me as before. As I began to sing she came right up to me and placed her hand upon my head and stroked my whiskers, after which I held her hands for about ten minutes. I said to her, "Caroline, is there a future?" She said, "Why of course there is, Eugene. Don't you see your own Carrie?" I felt as if a new revelation had been given to me. Then the voice of some one else came up and said, "Don't worry your Carrie is perfectly happy. She has led a good life. Take courage and lead the same sort of a life and you will come to her.' One thing I noticed about the appearance of the spirit of my wife-for such I now feel bound to call it—was the absence of a tooth. She said to me, "Eugene, you know I lost that tooth through the medicine I took,' which was the fact, and which helped confirm my identification of her. Suddenly she vanished from my sight. During my conversation with my wife the medium was frequently talking at the same time, and I heard other spirit voices. I was a total stranger to the medium and every one else in the circle.

"Occasional Thoughts of Horace Seaver, Judge Barry in delivering his opinion paid a from Fifty years of Freethinking, Selected | high and most deserved compliment to Dr. E. from the Boston Investigator," is the title of A. Kilbourne, Superintendent of the Northa little volume of two hundred and thirty-one ern Illinois Insane Asylum at Elgin. pages, issued evidently as a work of grati-

> The San Francisco Call of the 5th publishes a dispatch from Victoria (B. C.) to the effect that W. R. Colby, whom the JOURNAL exposed as a mail robber and swindler, and whom the Golden Gate so persistently and wilfully defended up to the time he ran away from that city to escape the toils which the *Chronicle* had woven around him, is in that city, ill, destitute, and being helped by charitable Spiritualists. Colby played the dying dodge successfully when in the penitentiary and it remains to be seen whether he is now acting a part, or whether his days are really numbered as the Call dispatch claims.

GENERAL NEWS.

The Servian cabinet has decided to reduce the army by one-half.-Sixteen torpedo boats intended for the German navy are now in course of construction. -Queen Victoria has approved the appointment of Sir Julian Pauncefote as British minister to the United States.-Dispatches from Zanzibar say that notwithstanding the blockade arms are being imported there in large quantities.--A German artillery officer has discovered a new powerful explosive for shells. It is manufactured from carbolic acid.—It is said that Sir Edward Malet, the British ambassador at Berlin, will represent his government in the Samoan conference .--- The English and Canadian governments have arranged to subsidize new lines of steamers between Liverpool and Japan via Vancouver.—Prince Alexander of Battenberg, the former ruler of Bulgaria, has written to the government of that country claiming 1,000,000 france as the purchase price of his estates.

Clifton Hall hotel at Lakewood, N. J., was burned entailing a loss of \$35,000. Sixty guests barely escaped from the burning building.

THE DEVIL!

A Good Principle Selfishly Applied.

the Editor of the Religio-Philosophical Journal:

I was interested in the article on "The Devil," which appeared in your paper of the 9th. I recognized a glimmer of truth in that article, but doubt, like yourself, the divine intentions of the organizer of the Standard Oil Trust, or any other trust. But I hold it true that all evil makes for good finally, and the greater and more apparent much attention and comment. The many who the evil, the sooner will the remedy be disthe evil, the sooner will the remedy be discovered. This trust business is a narrow and selfish misapplication of the principle of cooperation. What a few capitalists can do in a small way, the whole people can do in a large way—as soon as they become intelligent enough to so will. Therefore, I say, let the trusts go ahead. They are fast educating the people, who must and will begin by taking possession of the telegraphs, telephones, railroads, and other means of intercommunication, and running them as they now do the postal service—only more efficiently, as they get better control and the monopoly combines are gradually squeezed out of existence, and hence cease their work of corrupting our servants. I cannot express myself better than by quoting from some unpublished lines of mine: The combines made by selfish men, Regardless of the right, Show what can be accomplished when The people shall unite.

About Doctor's Bills.

Many a struggling family has all it can do to keep the wolf from the door, without being called upon to pay frequent and exorbitant bills for medical ad vice and attendance

True, the doctor is often a necessary, though expensive visitant of the family circle; nevertheless pure and well tested remedies-like Warner's Safe Cure-kept on hand for use when required will be found a paying investment for every household in the land.

Sickness is one of the legacies of life, and yet every ill that flesh is heir to has an antidote in the laboratory of nature. Hon. H. H. Warner, of Rochester, N. Y., President of the Chamber of Commerce of that city, was a few years ago stricken with kidney disease, which the physicians declared incurable. In this extremity, a friend recommended to him vegetable preparation now known throughout the civilized world as Warner's Safe Cure. He tried it and was quickly restored to perfect health. The in cident led him to begin the manufacture of the

wonderful preparation, and to make its merits known in all tongues and among all peoples. He has now laboratories and warehouses in the United States not only, but in Canada, England, Germany, Austria, Australia, and Burmah. His preparations meet the requirements and effect the cure of a variety of diseases, and are all compounded from medicinal plants of the highest virtue.

Mr. Warner is a man of affairs, of wealth, culture and the highest standing in his own city and through out the State. His character is the best guarantee of the purity and excellence of his renowned Remedies, which may be found in every first class drug store of Europe and America

The Burlington's "Eli."

The formerly popular Vestibule Fast "Eli" Train of the Burlington Route has been resumed between Chicago and Kansas City, St. Joseph and Atchison leaving Chicago daily at 5:30 P. M. The Burlington's Vestibule Trains to Omana, Denver and St. Paul will continue as before. They are the best tiains between Chicago and the points mentioned. Tickets can be obtained of any ticket agent of connecting lines, or by addressing P. S. EUSTIS, G. P. & T. A., C. B. & Q. R. R., CHICAGO, ILL.

Baby Carriages at Factory Prices. The attention of the readers of this paper is very particularly invited to the advertisement of Chas. Raiser, manufacturer of Baby Carriages, 62 and 64 Clybourn Avenue, Chicago. Mr. Raiser is a man of integrity and business experience of good reputation, and capital ample for his needs. He ships goods anywhere within 500 miles of Chicago free of cost, and allows responsible parties to examine the carriage before paying for it. Our lady friends who have "olive plants" around the hearthstone would do well to write for the handsome catalogue, which is sent free. In doing so please mention this paper.

The following books for sale here are just from the press and are creating quite an excitement

Sign of the Times, a lecture delivered in Chicago under the auspices of the Western Society for Peychical Research, by Elliott Coues, M. D. This lecture has been widely circulated and having been written from the standpoint of a scientist will interest all who read it. Price 15 cents.

Heaven Revised. A narrative of personal experi-ences after the change called death, by Mrs. E. B. Duffey. This narrative was published in the RE-LIGIO-PHILOSOPHICAL JOURNAL and called forth this a rare opportunity. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

WANTED--A Christian Gentleman or Lady in every Township to act as agent for the most popular Subscription Book published "THE HOME BEYOND." or Views of Heaven, by Bishop FAL-LOWS. We have the cholcest commendations from the Lead-ing Clergymen and the best Religious Papers. For Circulars and Terms address NATIONAL LIBRARY ASSOCIATION, 103 State et., Chicago,

:)



Drains, green during all the year U.S. census report shows Oregon healthiest State in the Union. Rich lands cheap lustrated Pamphlet to BOARD OF TRADE Salem, Oregon end stamp for an Illustrated I

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



and all Skin Diseases. Send 3 26 stamps for Free Sam ple with Book. Sold by all Druggists and by TAR-01D CO., 23 Handolph St., Chicago. Price 50.2





STENOGRAPHER'S SUPPLEMENTARY STATE-MENT.

Count Mitkiewicz related many little in cidents connected with the above séance, but I have omitted all except what I thought bears directly on the materialization. It is needless to say he came away a firm believer in the reality of what he saw. Your reporter interviewed several others who were at the same scance. They all confirmed the Count's statements, and said they saw the materialization as above narrated. The Count afterwards visited Dr. Henry Slade and witnessed writing in broad daylight above the table between closed slates (one message being in French).

Dr. J. K. Bailey writes that he spoke at Hamilton, Illinois, January 30th, and at Keokuk, Iowa,-a re-engagement,-Sunday, Feb. 3d, since which he has been in the toils of a terrible carbneleu at the base of the brain; nearly six weeks of severe pain and anxiety. He hopes to be able to respond to calls by the first of April. Address him, (post office box 123) Scranton, Pa.

The News of Detroit, Mich., says: "David vice at a large expense, each train consisting of a Pamphlet, 101 pp. Pric , 25 cents. baggage car, combination second class and smok-Ogleby, head bookkeeper for Strelinger & (o., An effort was made last week to secure one of the finest book emporiums in the country. ing car, palace reclining chair car, and Pullman tells a singular story of a 14-year-old son of the release from the Insane Asylum at Elgin Palace sleeping car, vestibuled throughout. THE TICER STEP Mrs. O'Day, of 157 Spruce Street. It appears of W. C. Pike, the man who killed Mr. S. S. The train will be known as the "Kansas City Limited," as formerly, and will leave Chicago at SCIENTIFIC that a few months ago the boy figured in the Jones, former publisher and editor of the -0F-6:00 p. m., daily, arriving in Konsas City at 9:30 a. exhibitions of a mesmerist and developed a JOURNAL, in March 1877. Pike was brought m., next morning in time to take connection in Kansas City Union Depot with all lines for points Theocratic great deal of liking for the showman, who | into court on a writ of habeas corpus, and the **Despotism** West and Southwest. staid but a short time in Detroit and went to trial lasted two days. No pleas were made -OR-Chicago. About two weeks ago the boy dis- by counsel on either side, the entire time Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that appeared, and a chum of his, of about the being consumed in taking testimony. Hon. The Churches have united in a vigorous crusade, not to end until they have made this a "Christian Government," with same age, was also missing. The latter A. H. Barry, the presiding judge, promptly NATURAL FORCES. science is at last affording us a demonstration of our showed up in a few days with the informa- | remanded Pike to the asylum, declaring his Bible the foundation of laws, or they meet with thorough defeat. The National Reform Association the Woman's Christian Temperance Union, the Young Men's Christian Association, with all the churches, Protestant and Catholic epitome of the whole argument for evolution. tion that young O'Day was in Chicago with | conviction that the man was still insane and BY LAWRENCE OLIPHANT, Dr. Stockwell, author of "The Evolution of Imthe mesmerist. His story was that they ran an unsafe person to have his liberty. Mr. mortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I are united in this onslaught. The articles I have recently published on this subject have called forth so many letters urging their publication as a tract for distribution, that I have concluded to comply pro-viding an adequate number of Subscribers respond to the call. It will make an 8-page tract at the price of 5 cents per copy, postpaid, or \$2.00 per hundred. Those who desire to assist in informing the people on this movement which now menaces the liberty of conscience of this nation as it has heap never before will please such that using a never before will be the second that using the people on the second that use of the second that the price of the second that use and subscripts. are united in this onslaught. away together and that when they got to Jas. B. Pike of Rochester was present and With an Appendix by a Clergyman of the Church of felt was coming, must come." Chicago young O'Day went straight to where | testified that he believed his brother still in-England. Science devotes over a column to it, and says "One does not always open a book treating on the the mesmerist lived. But the boy could not sane and an unsafe person to be at large. 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. moral aspects of evolution with an anticipation of pleasure or instruction." explain how they got there. In the book- He also testified that others of the family keeper's circle the belief prevails that the were of the same opinion. The effort to been never before, will please send their names and subscrip-tions at once tuat publication may not be delayed. Dr. D. P. Kayner can be addressed until further Price, \$2,50, postage 16 cents. mesmerist drew the boy to Chicago by the ex- | have the man declared +ane was instigated notice in care of this office for medical consultation For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. HUDSON TUTTLE, Berlin Heights, Ohio, by his wife for business reasons solely. and lectures in the vicinity of Chicago. ercise of his mysterious art."

state their terms.

The New Orleans Times-Demorcat says 'that psychologists and believers in Spiritualism have become interested in Annie Stidham, the sixteen-year-old daughter of Richard Stidham, of Baltimore, who has developed remarkable powers. T e family are Catholics. A private exhibition was given the other evening in a brilliantly lighted room, and the girl, in the presence of a half a dozen persons, went into a trance and was said to have communications with the spirits of relatives long since dead. An account says she is a pleasant, hearty looking girl; this afternoon, when said to be under the influence of the spirit of an old woman who had died of paralysis, the horrible change that came over the countenance was as startling as the transition in the play of 'Dr. Jekyll and Mr. Hyde.'

tude and love, by Mr. Mendum, the publish-

er of that journal, and from youth Mr. Seav-

er's friend and associate. Of the Investiga-

tor, founded by Abner Kneeland, Mr. Seaver

has had editorial charge for more than half a

century, during which time he has written

on many subjects, and always in a cheerful

and optimistic spirit, which increasing years

and the infirmities of age have not abated

The volume embraces articles on many sub-

jects, such as "Education a Cure for Bigot-

ry," "Woman's Rights," "Free Discussion,"

"Temperance," "Who is the Atheist?"

Thomas Paine," "The Working Class,"

Freedom of the Press," "A Cheerful Phi-

losophy," "Importance of Common Schools,"

etc., the treatment of which is creditable to

the head and heart of the author. Mr. Seav-

er's style has a natural grace and dignity

which appears in marked contrast to that of

some of the younger and more sensational ad-

vocates of "Infidelity." These selections (made

by Mr. L. K. Washburn)contain a vast amount

of good thought, well expressed, and the vol-

ume will be of interest to the friends of Mr.

Seaver who include many that have no sym-

It frequently happens that a person desires

to be thoroughly posted on what the press of

the country is saying about any one person

or topic, and to get this information togeth-

er is simply impossible outside of a large

for such information the Western Bureau of

Press Clippings was organized. They read

an average of 1,200 papers per day-literary,

scientific, class, trade and news papers-

which pass through the hands of trained

readers, who cull out of the uninteresting

matter such items as may be of designated

interest to clients. They give the clients the

benefit of a subscription cost of over \$5,000

per annum, besides an immense amount of

labor for a merely nominal sum. To obtain

a practical illustration of how they can serve

you, address Frank A. Burrelle, manager,

suite 13, Times Building, Chicago, stating

what line of thought or action you are inter-

pathy with his materialistic views.

"The Popular Science Monthly" announces that its April number will "contain a scientific explanation of the power to ensnare the humrn mind possessed by the leading delusion of the present day. The article is by Prof. Joseph Jastrow, and is entitled 'The psychology of Spiritualism.' It contains accounts of the manifestations by the Fox sisters, Dr. Slade. Englinton and other mediums, all of which have been proved to be 'gross intentional fraud throughout.'" The audacious effrontery and mendacity of some so-called scientists rival anything in the same line exhibited by venders of commercial Spiritualism. Prof. Jastrow's attempt to kill off Spiritualism will no doubt prove as futile as have those of his illustrious prede-

The Board of Censors of Erie county, New York, has arisen in its might and declared that the salvation of the State depends upon the extinction by law of all who dare to heal the sick without first having paid tribute to the established doctor factories and secured permission therefrom to legally kill and maltreat. Magnetic healers, christian scientists and faith healers are to be exterminated if possible. The JOURNAL calls the attention of the Sapient Board to the fact that Illinois 'regulars" have tried in vain for many years to accomplish the same thing; and that with the statute law on their side, they have not only failed but are chagrined to find irregulars increasing, and what is worse, that the "dear people" see through the "doctors' plot" and have no sympathy with the conspiracy.

Co-operation is a power That works for good or ill— The curse or blessing of the hour, Just as the people will.

Extortion's bitter cup fill full, And hasten toward the end. For wrongs must grow unbearable Fre they begin to mend.

Let woe be heaped on the oppressed, And show why they are cursed; The world will never see its best Until it sees its worst.

Universal Brotherhood and Co-operation. through what is now called government. is the goal to which we are destined. There will be no rest or peace until we reach it. **T.** D. C.

March 31st! No Change.

to the Editor of the Religio-Philosophical Journal:

Shall we confess guilt by changing the Anniversary of Modern Spiritualism from March 31st to some other day? To make such change would imply that the pretended expose of the toe-joint fraud by two of the Fox girls was really a grave matter and of some con-sequence. Let us keep the true day in honor and justice to the older sister, Mrs. Leah Underhill (nee Fox,) and to the good mother and father, sincere and true Spiritualists and persons of upright lives. Let the day be used. wherever celebrated, in doing justice to these worthy members of the Fox family, in plain statements of the absurd folly and duplicity of the younger sisters, and as the advent of a great movement that has blessed the world and is to bless it still more. "Having done all, stand"-for Spiritualism, is a good apostolic word with an addition to suit G. B. STEBBINS. our day.

Detroit, Mich.

"The Alton" to Resume their Vestibule "Limited" Trains between

Chicago and Kansas City.

The Chicago & Alton will resume its Fast Train service between Chicago and Kansas City, com-mencing March 10th. Three entirely new Vestibule Trains have been built especially for this ser-

Angel Whisperings for the Searcher after Truth. A book of poems by Hattie J. Ray. A variety of subjects is presented in a most pleasing manner and the poems are sparkling and bright. Price, plain cloth \$1.50; gilt edges, \$2.00.

WONDERFUL RESULTS obtained with PERFEC-TION FAST DYES for Cotton, Turkey Red, Blue, Yellow, Scarlet, Cardinal. Wine and Brown. Package by mail, 10 cents; 12 doz. samples, 40 cents. Agents wanted. W. CUSHING & CO., Forcroft, Maine.



matters not if the dreadful disease be inherited or con tracted by exposure the effects of MAGEE'S EM, LSION will be apparent after a short course of treatment. We have seen so many marvellous cures wrought by our Emulsion in nearly every form and stage of consumption, that we fear-lessly maintain that it is wITHOUT AN EQUAL to-day as a specific for every kind of lung difficulty. A patient who is so far gone in consumption as to be unable to retain any other medicine on his stomach, can take

Magee's Emulsion

without the least inconvenience This we guarantee, and what is more, we authorize all druggists to refund the pur-chase money to any patient who is in a reasonable condition, and who, after taking two hottles of our Emuision, does not gain in weight. It is plain that if a consumptive patient coninues to gain in weight, a permanent cure must result.

A CASE OF HEREDITARY CONSUMPTION CURED.

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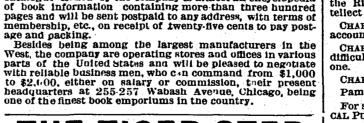
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PRACTICE through the OPERATION of

RELIGIO-PHILOSOPHICAL JOURNAL.

ALICE C. MALTBY, M. D.

Spiritualism," she continued. "It seems the most mournful thing in the world. Oh! I think it's per-

fectly terrible,-just the idea of your friends coming

back to earth and talking to you. Why, it just makes

I asked her if her parents were still living. "Oh

"Yet you have lost brother or sister, then," I asked.

"No, indeed. My relatives are all living. I'm not worried about that. I've got nobody on the other

side to come back, so I don't expect anybody to come

to me, yet it seems awful to think of any body's

coming back. No, the Bible's good enough for me." Then she settled herself comfortably back in her

heart, "Mother! mother! come back to me, speak to

me if but one word, to tell me that you live and love

Not until some dearly beloved has trod the dark

the weight of uncertainty and makes a reality of

what church you belong to, or whether you believe

when the church has no consolation, the Bible no

power, the priest no eloquence sufficient to stifle

that cry of anguish that wells up from the very full-

ness of the human soul. "My dead, where are they?

I once heard a sermon preached by an eminent divine and a Bishop of the Methodist Episcopal

Church. He, like my friend, had felt that the "Bible was good enough for him." I had often heard him

preach. He had grown gray in the pulpit. He had

prospered in his ministry and to many a stricken

household he had gone with the consolation to be

found in the Bible. He was an eloquent speaker and

his faith was grand and ϵ trong. I used to love to hear him speak. He seemed to me a tower of re-ligious strength. He used to speak of the hope of the Christian, of the certainty of their faith and of

the eternal joy of the redeemed. It sounded so beautiful and as though it might be true. But there

came a time; his daughter diéd, —a beautiful girl just budding into womanhood. Her father's love was

twined around her and she was all he could have

Bishop, dignitary of the Church, head of the con-

ference-he was all these, but more potent than all

was this, he was a father too. He saw the fair clay

carried out of sight, and then he sought the silent

room wherein he had formulated sermon after ser-

mon heretofore. Did he go to his Bible for a text

wished her to be. But she died! Oh! she died!

Prove to me that they live."

Voices fromthe Beople. AND INFORMATION ONVARIOUS SUBJECTS

-6

Test of Spirit Presence--Frauds.

To the Editor of the Religio-Philosophical Journal:

About 35 years ago I lived in Brooklyn, N. Y., and like many other city residents I knew little or nothing of my near neighbors. Next door to me lived a quiet family for a year or two. One day one of the sons told me they were about removing to Illinois. They left soon after, and from that time to this we have heard nothing of them. Their name (Noble) I remember, but all else had entirely escaped my memory as well as that of my family, and it is prob-able that we should have never thought of them again; but the jother evening, sitting with a me-dium at the psycograph, we received the following, evidently addressed to my daughter who was at the time referred to a child about 12 years old: "I may seem like a stranger to you, but many years ago I knew you. You lived next door to us in Lorimer street. You knew my sister Gertrude. My brother and I were very quiet and seldom spoke to you, but I used to think you was a nice little girl. That was a long time ago, and I have been in the Spirit-world almost as long. I passed from mortal life with con-sumption about thirty years ago. My family are all with me except brother Henry and sister Gertrude. I think you will remember the Noble family who lived next door to you. I am James Noble."

It seems to me that instances like this completely disprove the theory of mind reading, as well as that of unconscious cerebration, a theory harder to understand than the spirit-life it attempts to disprove. Spiritualism is in perfect harmony with the theory of evolution now accepted by scientists generally, and that theory is in perfect harmony with the teachings of spirits, "upward and onward forever," now universally prevalent, proving in the only way it can be proved to denizens of this mundane sphere, the con-tinuity of life in the Spirit-world. It is certainly proved beyond doubt to millions, and it is doubtlessly merely a question of time when its truth will be scientifically demonstrated to all intelligent unprejudiced persons who are enough interested in the subject to earnestly investigate it. At the present time the greatest material obstacle to the progress of this grand truth is the Mammon of unrighteousness; the vested interests of theological institution, of grand cathedrals, of fat salaries, of the capital invested or anticipated in Bible Missionary and Tract Societies, of venal journals that find profit in catering to the prejudices of the ignorant and the bigot, and misrepresent or ridicule the important truth that they fail to appreciate, and have no desire to understand.

As to frauds they abound where ever money is to be got by deception. Fool traps are by no means confined to pretended Spiritualists. Counterfeit im-itations by the mercenary and the disbonest are to be expected and found in everything of important value. Gold and diamonds, food, clothing, and medicines have long been infested by the demon of frauds; but the fraud cannot debase the genuine. It is very possible to expose its falsity, but a great fact in nature, like spirit return, may be ridiculed, misrepresented or persecuted, but it never can be W. H. MILLER. Cairo. N. Y.

Children in Spirit-Life.

Immediately an infant enters the Spirit-world it is given into the care of a good spirit, who will be as a mother to it, for do not forget that infants in the next world require that care and instruction which only a mother can render; therefore it is necessary to give them into the care of spirits who have lived. their life upon this earth and who are specially the form of trifling physical sensations, which pro-noted for their love of children; but it must not for duced almost invariably a wonderfully exaggerated noted for their love of children; but it must not for one moment be thought that these tender germs of

For the Religio Philosophical Journal. The Temple of Charity--A Vision. From the Fullness of the Heart.

my fiesh creep."

es," said she.

me still."

give.

I was brought up under Calvinistic influences,

but having made extensive research along forbidden lines I received light that can come only through reading and looking into the ways of nature in a common sense manner. At the time of the occurrences that made up the subject of this article I was a member of an orthodox church and an active one, and was naturally thrown much in company with ministers of that denomination and had many a talk with them as to the practical bearings of the dogmas held by them. Gradually I was led to see the true light, and one day while expressing my mind pretty freely to a worthy divine he turned abruptly and said, "Bro. W——you are getting a little too liberal in your ideas." "That may be" I re-plied, "but the longer I live the more I am led to think that 'the greatest of these is Charity.'" "Oh! well," said he, "you must also remember that God is

to the Editor of the Religio-Philosophical Journa-

also a God of justice." After retiring that night, and just as I was up lifting m7 thoughts in prayer according to my usual custom, my brain was suddenly illuminated as with great light. I told my wife of this and remarked that I feared I was to be ill, describing to her my strange and unusual feelinge. She replied that she had had a similar experience in the past and advised me to keep perfectly quiet and await results. While this conversation was going on the light gradually faded out and in its place appeared a beautiful temple of the purest white marble, having a Corinthian roof supported by fluted columne, and

beneath all a tessellated floor. I immediately described this vision to my wife. Some weeks afterwards circumstances brought me into the presence of a good friend, who, while not a professional medium had a wonderful gift of the spirit. Salutations over he inquired, "Have

you had any spiritual experiences since I last saw what was but a hope before. It makes no difference you?" "Yes," I replied. "Sometime ago I had a beautiin the Bible or not. The time comes to every heart ful vision of a temple."

"Stop!" he rejoined. "I will describe it to you as I see it," whereupon he described the temple precisely as I had seen it, and added, "You went inside. of course?

"No," I said. "I could not."

"Well," said he, "I can do so. The interior is far more beautiful than the exterior, and in the center of the large rotunda there is a snow-white statueit is a statue of Charity, and,-why, this is the Temple of Charity!"

Thus it appears that on the very evening of the day on which I said to the orthodox divine that "the greatest of these is Charity," the Spirit-world showed me the glorious vision of the temple of charity itself.

Neponset, Mass., Feb. 1889.

Experiments Made Upon a French Physiologist While Asleep.

From time immemorial dreams have been the wonderland of waking hours. Hope and fear have wrought them into their own fabric. Superstition has seized upon them and worked up a curious rit-ual of "dreams that go by contraries," of "dreams of the morning light," of dreams with significances some of which seem natural enough, while to a few of those apparently most arbitrary, science herself has offered a certain amount of explanation.

Dreaming is an experience which may be called common to humanity, though it varies so widely in different individuals that, in a few exceptional cases, it is absolutely unknown. A French physiologist caused many curious experiments to be made on himself during sleep. These experiments took effect on the sleeping mind. Thus a feather tickling

where we get out of and beyond the sensations of the known five senses, and begin to realize a taste of the sixth sense, or soul sense, as yet but little understood or comprehended. This sense is as sure to be recognized in the near future, as we are to live, if we are honest in our investigations and search for "The Bible is good enough for me," said a lady development of spiritual truth. W. W. CURBIER. friend in my presence the other evening. We had Haverhill, Mass. come together to have a little table tipping and this was her first experience. "I don't see the need of

Notes and Extracts on Miscellaneous Subjects.

Mail is now carried between New York and San Francisco in 113 hours.

The German Emperor now has his Berlin palace lighted with electricity.

In Samoa English is the language of trade and social intercourse.

Not a poisonous reptile, insect or plant is found in the Puget Sound region.

During the last year the sum total of educational gifts in this country was nearly \$5,000,000.

chair as though her argument had been perfectly logical and conclusive. I looked at the young face Peachstones are used for fuel in Vallejo, Culifornia They bring \$6 a ton. and bright eyes, and it was with a sense of pain that I turned my eyes away with this reflection: Not until the coffin lid has closed upon some dearly

A Georgia man bas a hen which lays double eggs, each one having an egg within an egg, as it were.

loved face, perhaps her mother's, shutting it out from her view forever; not until tear after tear has Some Japanese chestnut trees at Santa Rosa, Calmade those eyes grow dim and grief has made ifornia, yield enormous fruit. One dozen nuts weigh those lips grow tremulous, then, and not until then, a pound. will a cry well up from her crushed and aching

A medical certificate for a Buffalo quack tells of a man being cured of rheumatism of ninety-one years' standing.

Women have got 65 per cent. of the 329,000 divalley and been lost in its shadow, do we realize vorces granted in the United States in the past twenty years. what Spiritualism is to us. It lifts from our hearts

Many California vineyardists intend this season to dry their grapes instead of selling them at low rates lo winemakers.

Paris still holds the monopoly for the production of designs in calico printing in Europe, especially of those of the better class.

The dark oranges grown in Florida are known there as the "African russet." They are growing in popular favor.

A Dubuque, Iowa, man has just shipped 1,100 cats and 200 dogs to Dakota, where the animals are wanted to exterminate ground mice.

Tuscumbia, Ala., was excited the other day over a negro who could drink whole pailsful of cold water and eat glass with an evident relish.

An iceboat on the Hudson River recently ran a race with an express train, beating it easily. Two miles and a half were made in five minutes.

A bill has been introduced in the Kansas Legislature appropriating money for drilling four deep holes in the ground "to see what can be found."

There are only four towns in Indiana in which cows and hogs are not allowed by ordinance to run at large. Progress is slow in the Hoosier State.

In the great museum at London is a small watch one hundred years old or more, in the shape of an apple. The golden outside is adorned with grains of pearl.

A Griffin, Georgia, citizen who shaves three times a week, has noticed that his beard grows from which to preach of the beatitudes of the re-deemed on the promised golden shores? No! He much faster in bright, sunny weather than when it is cloudy.

sought in his own breaking heart and up from the fullness thereof gushed these words, "What proof Herds of buffalo are said to be still roaming in the fastness of the Guadalupe Mountains in New Mexico, have we of these things." Oh! what a cry was this which are also full of other large game, such as elk to come from the lips of a Richop; aye, but the Bishop did not speak. It was the father. Ob! what and bear. Only one case of drunkenness has been tried in

a wail of agony, one long heart-broken cry for proof of eternal life that the church had no power to the courts of Vermont for the last eight months, and the victim was sent to jail for a year and a half. What a sermon he wrote that day. Never in all

A Rindoo journal says that one of the most diffi

Why I Became a Spirit. (Continued from Third Page-)

MARC.

ed materialization stood before us. figure was a female form. She did not spe but each of us, fifteen in number, grasped her hand as she passed round the circle. She eventually stood again in the center of the room, and gradually dematerialized: First. the outlines of the face became indistinct; then the head and shoulders lost their form; and the pillar of cloudy matter soon grew less dense, until it once more became transparent. The vapor then reassumed its nncleus form, and was reabsorbed into the cabinet.

I would here state that myself and others went behind the curtains during the scance, and found the screws firm, and the cabinet door locked. It was a pad-lock, so Miss Wood could not let herself out. The medium was a long time coming to consciousness after the scance. One more thing I wish to point out, and that is, that these forms did not manifest intelligence enough to give what I should call evidence of well defined individuality. The phenomena was most genuine, but I wish to leave a wide margin to the theorist, who offers other hypotheses than the nltra-spiritualistic one.

During the spring of 1882 I visited Glasgow, and while in that city I had a sitting with David Duguide, the painting medium. He is a member of the Scotch Kirk, and I believe he never received one cent for the display of his gift. Two friends accompanied me to Duguide's house, Mr. Nesbit, a publisher, and Mr. J. Bowman, photographer, of Glasgow. The four of us entered a small parlor, and took our seats. The palet laid upon the table. Presently the medium passed under control, and we were ordered to bind his hands to the chair. The medium then said, "Do you want a picture?" I replied in the affirmative. A card was asked for, and I obtained one from Mr. Bowman. It was an ordinary cart de visite size card, with Bowman's name on the back. I tore a small corner off of the card, so as to be sure that the same card was returned to me. The light was turned out, and Bowman sung a song. In less than three minutes, the light was order. ed up! and lo, the card fell, as from the ceiling, in front of me! There was a pretty little landscape scene on the card, and it was in oil colors, and of course, wet. I took the corner from my pocket, and on examining the card, I found that the jagged edges of the card and corner corresponded. I had the picture framed, and the readers of the JOUR-NAL, could not purchase it!

During August of the same year. I had a sitting with Dr. Slade. The independentslate writing was produced upon slates which were purchased, cleaned, and kept in my own hands during the time that writing was being produced on the inside. The nature of the communication was of a very general character, and therefore of little personal interest, but the phenomena was remarkable! While the writing was going on, chairs and tables in the room of the hotel were seemingly animated with life, for they danced about as though they enjoyed the fun. These slates are still in my possession, occult phenomena, as valuable to us as relics found in mounds are to the archæologist. In the year 1887, I met Charlie Watkins at Cassadaga Lake, and had a sitting with him. It was a bright summer's morning, about ten The results just published of the census taken on Dec. 1, 1888, show the population of Switzerland at that time to have been 2,934,057, an increase of more I had to sit in company with another—a Mrs. Prelburg, which really made the manifestations more convincing. Watkins left the room, telling me to write pellets, small pieces of paper with the names of some deceased friends written thereon. I wrote only two, whilst the lady wrote six or seven. placed my two pellets in the heap, and mixed them so that I did not know one from the other. Then we called Watkins in. He moved his hand nervously over the pellets, and then taking one in his finger and thumb, said. "This is Ma., Murrie, no, Mary A Howell!" Say, that's your mother! Look at that pellet and see if I'm right." I told him he was correct. We then put a small piece of slatepencil between the slates, and immediately writing commenced and in a few seconds one side of one of the slates was full. It was like my mother's style, and not unlike her hand-

life are assigned in a merely haphazard way to any who will take them. By the great spiritual law of attraction they are drawn to their spirit home. What of the homes themselves? There are no such homes on earth---none so quiet, orderly, joyous, so full of beauty, so warm, sunny, and bright. They are perfectly furnished with every means for comfort, culture, and delight. They are free from all the contagion of evil example---in fact, they live in an atmosphere of love, and are directed by a wisdom perfectly adapted to their states. It is easier to picture such a home as this, than to clothe the luea with words; but it is such homes as these that our children in heaven occupy, free from evil, disease, and pain, where their innocent and child-like affections are developed and led on to the attainment of higher good by a process of continued delight. Upon the same basis that an infant in the spirit world requires a mother's care, so does a child re-Quire education, but while this is an absolute necessity for children in the next world, their education is easier for very many reasons. In the first place they are not hampered with a material body, and if you will consider for one moment you will readily see that this is no slight hindrance. In consequence of this they escape all the pain of disease---and as all labor is wearisome to the material body, and probably more so to the child than most of us imagine, especially when it is acquiring knowledge, they are saved the weariness which children suffer. again, they are surrounded by scenes the most glorious and elevating; their companions are children who, equally with themselves, have known no evil, and, as a consequence, whose aspirations are pure and boly; and as they are early taught that by helping others they help themselves, they are ever ready to offer the helping hand to those weaker than themselves. Their knowledge is not of that forced character with which we are acquainted here, because, in the Spirit-world, every spirit, whether it leaves this earth as a child or not, advances according to its inclinations, and as that which is good is only presented to the child, it does not require to be said that their inclinations must be holy, and true, and pure, and that they are ever striving after the higher knowledge which develops the soul and advances them in their spiritual condition. This, to my mind, is no small matter, because children, in this world, have constantly presented to them, evil in every shape and form, and as children are of necessity copyists, it stands to reason that they must Dopy that which is evil as well as that which is good. In the Spirit-world they are carefully guarded from that which is evil, consequently the potentialities expand for good alone, and although they follow their inclinations, these must be spiritual. because that which is spiritual is alone presented to them.-A. V. B. in The Two Worlds.

Letter from Saratoga Springs.

"Co the Editor of the Religio-Philosophical Journay

I have been a resident of Saratoga Springs about "10 years. I have now disposed of all my business interest there and expect my future home to be with an only daughter and son-in-law in Ceredo W. Va. It has been within the sphere of duty since the early days of the "Rochester knockings," to acknowledge my conviction of their spiritual origin, and hence I have been compelled many times to encounter much odium. The odium days are nearly numbered, and Spiritualism, grand, glorious and beautiful, is the outgrowth. However humble its rigin may be regarded, it is fast opening a new era for man. Persecution as a punishment for accepting new light is no more, and comparatively the way is open for a new dispensation.

I will not speak of personal experience during these years, but earthly considerations and interests were often in conflict. Their influence, however, never induced me to ignore conviction. The in spired teachers have had a full average of opportunity in Saratoga, though fashion yet frowns, and old systems refuse the light. The society of Spirit-ualists here are doing well. Prof. Kenyon has spoken for the last four Sundays. Mrs. Paul is to occupy the platform for the next three Sundays. I shall miss our spiritual meeting and the social gatherings, but I hope to kindle a little flame in the Community where I am to reside.

PETER THOMPSON.

Great Religious of the Past.

Each greatest religion of the past, as it arose, rose Out of a religion before it, drew up out of an

he lips was converted into the horrible punishment of a mask of pitch being applied to the face. A bottle of eau de cologne held to his nose sent him into a dream of a perfumer's shop in Cairo. A pinch on the neck recalled the days of his boyhood and the old family physician applying a blister to that region.

Scientific writers admit that there is a type of dream in which coming physical disease or disaster is shadowed forth--some bodily sensation, perhaps too slight to be noticed by the subject when awake, vet contriving to impress itself in some symbolic form on the sleeping mind. The more striking instances of this sort may serve to explain how, in some lesser degree, certain symbols are likely to attach themselves to certain painful sensations or conditions, until at last they are finally accepted as mysterious presages of evil.

Conrad Gesner, the eminent naturalist, dreamed that he was bitten on the left side by a venomous serpent. In a short time a severe carbuncle appeared on the very spot, terminating his life in the space of three days. It is a most singular fact that under certain combined conditions of fatigue, discomfort and malaria, whole bodies of men---such as companies of soldiers---have been seized by the same terrific dream, and have awakened simultaneously, shrieking with terror. Such an instance is related by Laurent, when after a forced march, 800 French soldiers were packed in a ruined Calabrian monastery which could ill-accommodate half that num-

At midnight frightful cries issued from every corner of the building as frightened men rushed from it, each declaring that it was the abode of the evil one---that they had seen him, in the form of a big black dog, who threw himself upon their breasts for an instant and then disappeared. The men were persuaded to return to the same chelter on the next night, their officers promising to keep watch beside them. Shortly after midnight the same scene was re-enacted---the same cries, the same flight, as the soldiers rushed forth in a body to escape the suffocating embrace of the black dog. The wakeful officers had seen nothing --- Argosy.

Dreams.

There are a great many people who are firm believers in dreams, and who are not ashamed to admit it, and a great many other people who will not plead guilty to what they call foolish superstition, and who are yet more or less impressed by a bad or good dream. To the latter order, according to a paper published at Tientsin, a gentleman belonged who some years ago buried his father in a temporary grave while the tomb in course of construction for the remains was being finished. When completed the removal from one spot to the other took place; but, on the temporary grave being opened, it was found full of water and the coffin was decayed. This being the state of things, the undertaker hastily packed up the bones, placed them in an urn and reinterred them. The same night the son dreamed that he saw his father in great displeasure, and awakening from this dream, he fell asleep again to have it repeated. This happened several successive nights, until at length he men-tioned the circumstances to his friends, for, though no believer in dreams, his mind was troubled. One of his acquaintances suggested that perhaps his father's spirit objected to being removed; another hinted that, more likely, all the bones had not been collected; and this last hint led to a search and to the finding of a bone which had escaped notice. It was at once interred with the rest in the urn, and since that night the son's slumbers have been undisturbed, the ghost, his grievance settled, appearing no more.—London Daily Telegraph.

Detroit Tribune on Signs of the Times.

"The Signs of the Times," from the standpoint of a scientist, an address at the First Methodist church in Chicago to the Western Society for Psychical Re-search, by Prof. Elliott Coues, M. D., is sent out by the Religio-Philosophical Publishing house of Chicago, and sold by A. J. Roys & Co., price 15 cents. It is an able discourse, in clear and fascinating style, by an eminent scientist, who courageously gives his own views on psychic research and kindred topics.

e en. earlier faith whatever was vital, transfigured it into A young man and a young lady of marriageable age of Sumter County, Georgia, had a singular co-incidence befall them. The young man visited his a new and higher form, and thus the old lived on in social way to exchange greetings with that noble worker and bid her a Godspeed in her life work. the new. Thus Buddhism rose out of Brahminism, thus Christianity rose out of Judaism, thus what-ever form of religion is coming in upon us must lady's lover from another county visited her the same The society choir, Mrs. M. Demerit accompanist, rendered several musical selections. Mr.C. F. Smith markably 'fine. The game department was a sur-prise to all visitors. Live deer, wild geese, ducks, rise out of Christianity, and be a spiritualized Chrisday. The young man and his girl set the day for sang in fine voice the song, "Far Away." Remarks were made by Mrs. Byrnes, taking the form of ad-"tianity-if the law of evolution still holds, and the their marriage, and the young lady and her beau set turkeys, swan, partridges, robins and many other birds known to sportsmen were exhibited in great experience of the past prophesies our future. The their day. It now turns out that they set the same vice on social gatherings as a means of a better un-derstanding of each other, and as a means of growth when properly conducted. It was an hour of good and harmonious accord, and one lady said she felt it profusion. The agricultural display indicated great natural wealth of resources and products. Over contents of the problems of religion do not change day to celebrate their marriage, and both parties selected the same minister to perform the ceremony, from land to land, from race to race. All that is one hundred specimens of marl from several coun-ties were shown, and nearly fifty varieties of natural and it is to take place at the same hour. The two needful for the growing man, is to re-conceive those ancient problems and restate them in terms of the ceremonies take place in two different counties about was good to be there. It was one of those occasions | wood. HEBER NEWTON. twenty miles apart.

standing in the midst of the people he had tried to lead, this gray haired Bishop lifted his trembling hand towards heaven and with streaming eyes and quivering lips wailed forth this question: "What proof have we of immortality?" Yet his Bible lay within his reach.

Ah! was it not pitiful, a life spent in searching the Scriptures, and yet—no certainty? Is it not plain that the human heart is not to be stifled by books or creeds? It is the same the world over. It will make itself heard in its hour of anguish and it is then, and not until then, that we call alou i for proof of all these promises, and it is then and not until then, that we realize that Spiritualism is not a religion, not a form of faith, not a creed, but a demonstration of a grand fact in nature that will live on through the coming ages. Religions will have changed and been swept away; aye, even their memory be no more, yet will Spiritualism remain exalted, glorified, because it has its Crown in the Heavens above us and its well-spring planted deep in the human heart. It goes abroad among the people and speaks unto mankind without selection or choice, saying, "Come unto me all ye that are stricken and heart-broken and I will prove to thee, that though a man die, yet shall he live again.

Haverhill and Vicinity.

to the Editor of the Religio-Philosophical Journai:

That indefatigable worker in the cause of reform and progress, Mrs. Sarah A. Byrnes, filled an engagement with the First Spiritualist Society of this city on the Sundays of Feb. 17th and 24th, putting forward some of the best work that has been performed by any speaker during the present season before this society. The 2 P. M. subject on Sunday, the 17th, was, "The Signs of Our Times. The discussion was a powerful and thorough diagnosis of the spiritual outlook politically, socially and religiously; also showing the responsibility of individual effort as well as associative work for the development of the subtile forces in our natures, to the end that we may be prepared to meet successfully the advancing foes of this nation.

The evening lecture was upon the question, "What Came ye out for to See? A Reed Shaken by the Wind?" In this lecture the speaker took up the

advance that has been made in many of the different departments of life, including, painting, sculpture, the arts and sciences, geology, astronomy, modes of trade, telegraphy and so on,-showing that the power that has classified the facts and places them intelligently before the people so that the masses could read understandingly what has shaken the reed, was science and not the wind of theology. Mrs. Byrnes spoke with no uncertain words to the average Spiritualists, who witness spiritual phenomena as they would a toy-show, all unmindful of its worth and import.

Sunday, the 24, Mrs. Byrnes took for her subject at the 2 P. M. lecture, "The Chemistry of Thought. As she stepped forward she said: "Friends, what we shall offer you this afternoon will be our opinions. We do not come to you as a teacher, but a fellow student, nothing more, nothing less," and at once she asked her audience to take a step back with her to the time of Moses, and with her read the motive power of thought at that time, when it was might against might, as an eye for an eye and a tooth for a tooth. Then come down to the first century, in the days of our ascended brother, when he taught the lessons of peace and good will to all men, and from that time on and down to the Protestant and Roman churches of the present day. She gave a scathing rending of the underlying motives that are governing both factions and have governed them these many years, until to-day we see the monster hydra heads of parochial schools, and a desire for Popish control of our civil government on the one hand, and another monster seeking the enactment of a National Sunday law, with God in the constitution, a national school system for the teaching of the Christian religion. The fallacy of both systems was logically set forth, closing with a plea for the lovers of American liberties to array themselves in one solid phalanx to the martial music of a free country, a free people, free men, free women, free schools with the right to life, liberty and the pursuit of happiness guaranteed under American principles and constitution, unstained by the hand of pope or priest, Christian or Catholic; a nation of machood and womanhood divorced from religious superstitions

On Tuesday evening, Feb. 26th, Mrs. Lydia Gage No. 11 Vine street, this city, opened her large par-lors and the friends of Mrs. Byrnes gathered in a

cult feats under the sun is to identify Europeans because they are so much alike with their loud, glaring and they are treasured by me, as relics of color.

A young dandy recently appeared in Piccadilly, London, in a costume of lavender trousers, patent leather shoes and a short jacket of sealskin. The effect was striking.

than 100.000 since 1880.

A representative of Massachusetts capitalists was in Fernandina, Fla., last week, with a view of establishing mills for making pulp from palmetto fiber and shipping the same to Massachusetts.

A little girl of Savannah, Georgia, owned a cat and a dog which were great friends. The dog died, and the cat, overcome with grief, lay down betwixt the dog's paws and gave up the ghost. So the story gces.

The New York retail grocers declare that all adulteration of provisions takes place before the goods come into their hands. They don't even dampen the fine-cut tobacco they sell nor sand their sugars.

A young lady teacher in Mercer County, Missouri knocked an unruly pupil down with a poker. The boy's parents prosecuted her. After the jury had acquitted her the people made up a purse and paid her attorney's fees.

An inhabitant of Portland, Oregon. not long ago offered to sell twelve acres of land for \$850 per acre. His wife refused to sign the deed, and though he was angry at the time, he is more than pacified now, as the property will bring \$20,000 readily.

In the famine districts of China the people live on a mixture of grain, chaff and wheat sprouts and in some places upon the fresh blades of wheat of the autumn planting. More than a million people are reduced to the last state of destitution.

Kate Field says that the woman who aims to be fashionable might as well commit suicide at the start. She must neglect home, husband and children, put away comfort and convenience, be a first-class hypocrite and a good slanderer, and at the end of ten years break down and become a physical wreck

Catherine I., of Russia, had a musical watch, in the interior was the holy sepulcher and the Roman guard. By touching a spring the stones moved away from the sepulcher the guard kneeled down, angels appeared, and the holy woman stepped into the tomb and sang the Easter song of the Russian churches

Land reformers are successfully at work in Australia. A law has been passed in South Australia compelling all local authorities to assess all the local rates upon unimproved land values only, and not upon the value of houses, buildings or other improve-ments. The unearned increment which will thus be laid under contribution for local purposes is very large in amount.

Paper doors are said to be great improvement over wooden ones. They are formed of two thick paper boards, stamped and molded into panels and glazed together with glue and potash and then rolled through heavy rollers. After being covered with a waterproof coating and one that is fireproof, they are painted, varnished and hung in the usual Wav.

A suit is now pending in the justice court of Carnesville, Ga., for 25 cents. This brings to mind the celebrated conch shell case that was tried in Pennsylvania several years ago. A conch shell was the bone of contention, valued at 50 cents. A pos ory warrant was brought for it. It was twice tried in the justice court and came to the Superior Court by certiorari, when it was dismissed. The cost amounted to from \$20 to \$30, and the shell remained where the court found it.

Men's fashions at evening receptions in England were described in a London paper in an account of a prominent fashionable event: The men were in the ever-prevalent sack coats. Some of these coats were curiously wrought with pearl buttons and velvet braid; acres of fur and astrachan covered the faces of others. The second edition of the Gladstone collar surmounted the small fragment of white which our Brummels now show to lead to the belief that they wear two waistcoats. Some of the new patterns in trousers are marvelous to be

New Berne, N. C., has just held an oyster and game fair, which was largely attended. The exhibits of oysters, clams, shad, rock fish and trout were re-

writing. Watkins then picked up another pellet, and said, "This is James Howell, your father, Walter." My reply was, "Yes, that's him!" The slates were then put together without pencil, and Watkins stood about nine feet or so from me. In a minute he cried out, "Hold!" and made another emphatic expression, which was more impressive than elegant. I opened the slates, and there in my father's unmistakable hand-writing were these words: "My dear son, God will and does bless you. Your affectionate father, James Howell."

These slates were bought by me that morning. I cleaned them thoroughly before going to Watkins. The medium did not know my mother's or father's name, and I am sure the above statement is an unvannished one. I never mentioned the name of either father or mother to any person in America.

On one occasion as I was traveling in England, I was prevented from taking a given train through hearing a fac-simile of my mother's voice, saying, "Walter, my dear child! you must not go by this train!" As my arrival in London was not necessary until later in the day, I did not go by that train, but took the next express. On nearing Peterborough, we were brought to a standstill, and were informed that a collision had happened to the very train upon which I should have gone, had it not have been for the phenomenal voice.

I know that fraud and deception exist; I am aware one can be self-deceived; I am not unmindful of ingenious explanations offered by cultured minds, and yet I must acknowledge that these combined do not invalidate our hypothesis one iota! There are mysteries yet to be solved; there are inigmas in Spiritualism that future generations will have to unravel; but one fact is clear to me, and that is, that the so-called dead do live. and that though imperfectly, they manifest their presence sufficiently to prove to the bereaved heart that there is no death.

These and many other facts confirm my subjective expreriences, and make it impossible for me to be other than a Spiritualist. WALTER HOWELL.

The process of imparting to wood some of the special characteristics of metal has become of considerable industrial value in Germany; the wood surface, by this treatment, becoming so hard and smooth as to be

susceptible of a high polish, and, on being subjected to a burnisher of glass or porcelain, the appearance of the wood is in every respect that of polished metal, having in fact the semblance of a polished mirror, but with this peculiar and advantageous difference, namely, that, unlike metal, it is unaffected by moisture.

16, 18-9

RELIGIO-PHILOSOPHICAL JOURNAL.

I have selected a few CHOICE LOTS by my own agents, at

Jass weighing 425 pounds was caught at .ul Diego, Cal., a few days age. Princeton college will send an expedition to Ore-

gon next summer to bunt for fossil rema ins. Many of the gardens in Grass Valley, Cal., are

radiant with violents, crocuses and other spring flowers.

Foreigners are said to have bought up all the walnut trees in the Lebanon and Schuylkill Valleys in Pennsylvania.

An enterprising teamster in Bridgeport, Conn., is digging for a supposed buried treasure about which he dreamed for three nights.

Northern Minnesota has ice eleven feet thick on her lakes, and does not expect to get rid of her forty-foot snow banks before the middle of June.

King George UI., of England, had a watch not larger than a 5-cent piece, which had 120 parts, the whole not weighing quite so much as a 10-cent piece.

Down in the wilds of Washington County, Maine, they have discovered a tree the wood of which is white birch and the bark hemlock. The natives have dubbed this queer tree the "mugwump of the forest.²

A mischievous youngster in Milton, N. H., saturated the tail of the family dog with kerosene and then applied a match. The dog ran off frantically, and, rubbing against a haystack, \$150 worth of property was burned.

Almost anything is insanity, says a New York doctor. If you laugh heartily-get mad-forget anything--drop a letter into the postoffice without a stamp, you can be called insane. This shouldn't prevent hanging for murder, though.

Mrs. M. R. Stanton, a Brooklyn widow, while walking last summer in the Catskills, fell over an embankment near a bridge, and blames the township authorities for it. She broke no bones, but has sued for \$10,000 for damages to her beauty.

Insurance companies want to know all about its you know. Because John Obert was blown up by 200 pounds of nitro-glycerine in Penneylvania, and because only a piece of one of his toes could be found, the insurance folks says that he might have run away to trick them.

Undoubtedly the smallest specimens of the black bear ever taken in the works were captured near Williamsport, Pa., one day last week. A hunter going through the woods came face to face with an old she bear, which he killed. By the side of the old bear he found two cubs, probably not over an hour old. They were black and about the size of small rats. The hunter took them up and started for home, but they died on the way. He has them preserved in alcohol.

The sexton of a fashionable New York church complains that a large fraction of the Sunday morning collection consists of English and Canadian money. Some of this comes from the foreign visitors who chance to go with the pew-holders to the church. Possibly---but only possibly---it is only a fad on the part of some of the Anglomaniacs who tmay go to the church and who desire to indicate heir English affiliations by putting the Victorian coins on the collection plate.

THE HUMAN BLOOD.

Its Composition and Purpose.

The blood, as it exists in its natural condition in the human system, is a thick, opaque fluid, varying in color from bright scarlet in the arteries to a dark purple in the veins. There is contained in it small round, fat, living bodies, called blood disks, or corpuscles. These are of two kinds-red and white, of the proportion of one white globule to about three uscles are thin like wafers or coins. The entire quantity of blood existing in the body of an adult is estimated at

The Teacher

Who advised her pupils to strengthen their minds by the use of Aver's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get Ayer's Sarsaparilla.

"Every spring at d fall I take a num-ber of bottles of Ayer's Sarsaparilla, and am greatly benefitee." — Mrs. James H. Eastman, Stoneham. Mass.

with great benefit to my general health. - Miss Thirza L. Crerar, Palmyra, Md. "My daughter, twelve years of age, has suffered for the past year from

"I have taken Ayer's Sarsaparilla

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved." – Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Aver's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."-F. A. Pinkham, South Moluncus, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good ef-fect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va. " I suffered from

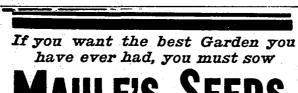
Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Aver's Sarsaparilla." - Lucy Mofitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: 'After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned.

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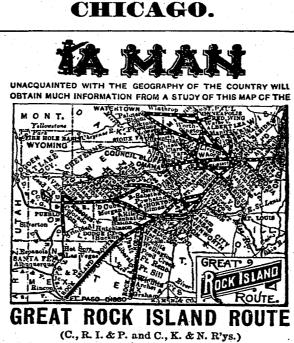


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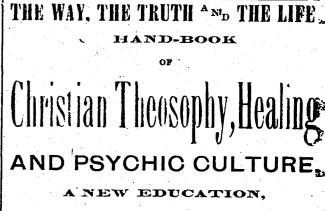
nessed and vouched for by Lord Lindsay, Lord Adare and Capt Wynne, The confirmation of Crookes's experiments by Prof. Von Boutierow is gven. A witness testifies that Home refused an offer of \$10.000 for a single seance; always declining to sell his gifts, money was no temptation Seances with Em-press Eugenie, Napoleon III., Alexander II, Emperor of Russia, Emperor William of Germany, Robert Dale Owen. William Howitt and a host of others are concisely given, Home's acquaintance wit: Alexander Dumas and other his-loric characters his expulsion from Bome: the early friend. toric characters, his explision from Rome; the early friend-ship and continued confidence of Bishop Clark of Rhode Island-extracts from whree letters to Home are given--of Mr. Frank L. Burr of the Hartford *Times* whose testimony for stounding phenon ena is repeated, together with a kal-eldoscopic view of his struggles, success marriages, freedom from guile, altruism, devotion, faith and goodness and his importance as a factor in the Modern Spiritual Dispensation, all combine to rador the back beth for instruction all combine to rander the book both fascinating and inspir-ing as well as Larmanently valuable. Within the compass of an advertisement no adequate description of the interesting contents of this book can be given; it must be read before its importance can be re alized.



T.

Mrs. Humphrey Ward

This novel has had an immense sale, more copies b tagold than any other novel of the Nineteenth Century. It has furnished food for the di courses of the most encioent ministers of all denominations; has given society sorasthing to discuss outside of the general run of topics, and then reading public in general much to entertain them. Price, cloth \$1 25; paper 50 cents. For sale, wholesale and retail, by the EKLIGIO-PHILOSOPHI-CAL PURLISHING HOUSE Chicago



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A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

ABOUT 18 POUNDS.

It is upon the healthy state of the corpuscles of the blood-especially those which are, or should be, red-that the normal condition of the body is main tained. It is important, first, that the blood should be kept in a perfectly pure and healthy condition, because, as it communicates with all the organs in the body, it must effect them either for good or ill; and second, it is important that the kidneys and liver, those organs which carry off the impurities, or refuse, which the blood leaves with them, should be kept in healthy condition. If they are not the blood again absorbs or takes up its own refuse or impurities and soon becomes permeated with the germs of

DANGEROUS DISEASE.

Even under the most favorable circumstances, the blood becomes impure during the winter season,--from various causes. As we do not perspire as freely as in the summer, impurities which should be carried off through the pores of the skin are retail-ed in the system and absorbed by the blood. Bad ventilation, lack of freeh air, and abundance of carbonic acid gas in our homes also impoverish and poison the blood. Then, during the winter, the natural tendency is to eat more freely of fat, heat-producing food, which overtaxes the stomach and has a depressing effect upon the system generally, causing biliousness, sick headache, dyspepsia, and

"THAT TIRED FEELING."

Therefore it is of great importance that in the epring the blood be thoroughly renovated and puri-fied and the whole system toned and given strength to withstand the debilitating effect of changing seasons and summer heat.

The popularity which Hood's Sarsaparilla has attained as a spring medicine is simply wonderful. It is recognized everywhere as the standard preparation for this season, and no other article in the market begins to reach the sale which this medicine has gained. Any druggist will confirm this statement. Hood's Sarsaparilla has reach ed this position of the people's

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simply because it does all that is claimed for it. It contains those curative properties which are known to medical science as powerful in removing poisonous impurities from the blood, and by their tonic effect to fully restore the waste tissues and give strength in place of weakness and debility.

Hood's Sarsaparilla acts directly upon the red corpuscles in the blood, both enriching them in themselves and also increasing their number, which during the cold season is apt to diminish. Thus a perfect condition of the blood is brought about, and as it flows to the various organs of the body, it imparts to all

A BENEFICIAL EFFECT.

To sum up the whole matter, Hood's Sarsaparil'a stands to-day unequaled as a spring medicine for purifying the blood, curing scrofula, salt rheum, etc., regulating the kidneys and liver, repairing nerve tissues, strengthening and invigorating the body, as well as checking the progress of acute and chronic disease, and restoring the afflicted parts to a natural, healthy condition. If you have never tried Hoed's Sarsaparilla for your "spring medicine," do so this

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India mission ary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after havng tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by his motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paver. W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

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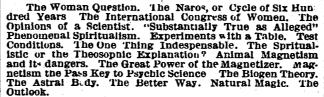
OF THE

Western Society for Psychical Research -BY-

Prof. ELLIOTT COUES, M. D.

Hember of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

CONTENTS.



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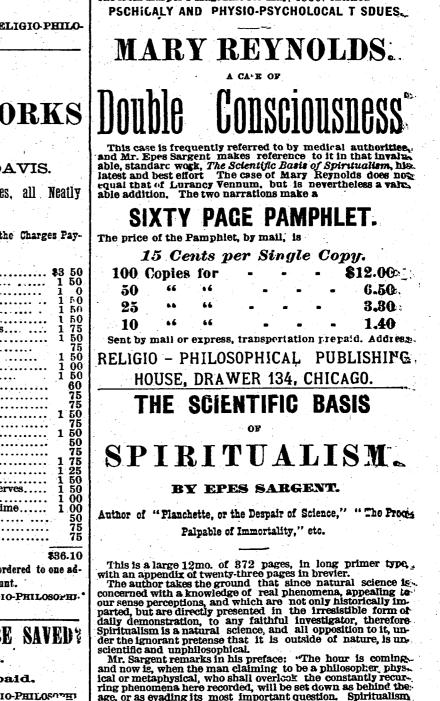
Were it not that the history of the case is authenticated, beyond all cavil or possibility of doubt, it would be consider-ed by those unfamiliar with the facts of Spiritualism as all skillfully prepared work of fiction. As a

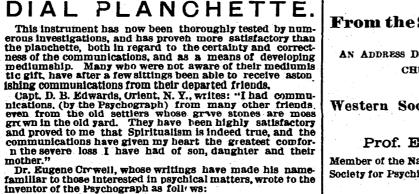
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tected by "laid" paper covers of the newest patterns. The publisher has taken advantage of this necessity for new plates, and, with the courteous permission of Harper-Broters, inc.rporated with the case of Lurancy Vennurs, one from Harper's Magazine for May, 1860, entitled





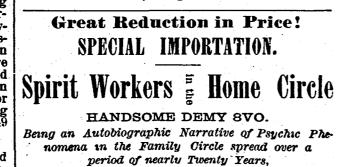
mother." Dr. Eugene Crewell, whose writings have made his name-familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as foll ws: DEAE STE: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and constructior and I am sure must be far more sensitive to spirit power than the one now in use I believe it will generally super-sede the latter when its superior merits become known A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington. (Minn.) Ad tance says:

vance. Says:

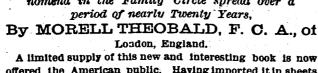
"The Psychograph is an improvement upon the planchette, having a dial and 'etters with a few words, so that very little 'power' is apparently required to give the communica-tions. We do not he tate to recommend it to all who care to test the question as t whether 'spirits' can return and com-

municate Giles B. Stebbins wr 108: "Soon after this new and curious instrument for getting spirit messages was made known I obtained one Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and iro, and the second time was done still more readily."

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RELIGIO-PHILOSOPHICAL JOURNAL.

Mollie Faucher. (Continued from First Page.)

nomena of nature. With this hypothesis verified the end is reached, consciousness stands constitutionally related to a province of nature apparently different from, and superior to, that which is as prehended by physical sense, and does not necessarily end with the dissolution of the textile organism.

The personality of Mollie Fancher is printed upon my mind in such delightful forms (yet a life so sad and touching, cut off from the lovely scenes of the external world and the sympathetic faces of earthly friends) that I feel sincerely it would have been my loss not to have known a nature so sweet and a disposition so able to meet with composure and fortitude what seem to be the hard dispensations of physical law, and, notwithstanding, to throw around her the charming aroma of a joyful mental spring time, which all her friends can feel.

COINCIDENCES.

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

John E. Purdon, M. D., who reports the following, was in the British service 18 years, and then retired on a pension as Surgeon Major. He was a foundation scholar, and senior moderator, and gold medalist in science, also prizeman in mathematical physics, of Trinity College, University of Dablin, where he obtained his degrees of Bachelor of Arts. Bachelor in Medicine, Master in Surgery, and Doctor of Medicine. After leaving the University he obtained at a competitive examination a commission in the Medical Department of the British Army.

many valuable contributions to the JOURNAL and various other publications. He writes:

within the limits of conscious infelligence. | the depot with my friends. In the case of bezique every one knows what combinations may result from given hands, I resolved not to go on that train. I can not from the hands of all the players at a given | blanched, and my friend observed it. time, to say nothing of a maximum score for one individual from the whole of the cards dealt and drawn during the course of a game. On one occasion that I particularly remember I felt like winning, and said so to the three other persons with whom I was playing. The result was that I made the the most astonishing score conceivable; so much so that if I had been arranging the open cards from that day to this I do not think I could have made them produce anything like the score I made on that evening. The hypothesis of a compound psychic organism, which I offer as a rational and sufficient explanation of these curious cases, can

outside spectator of the game who would go round looking over the hands of all the players, furnishing information to each in exact proportion to his instantaneous capacity for unconsciously taking advantage of the same.

It will be seen that this view is applicable to the case of guidance by an extraneous intelligence, such as a disembodied spirit or an embodied spirit acting from a distance as well as to that of the sitters themselves in supraconscious combination. The illustration I have chosen indicates as much. The chief point I insist on is the communial mechanism which would be necessary to unite the players so as to respond respectively to the higher insight in the one case, or to be played upon unconsciously by a foreign directing intelligence in the other. The posincident may be doubted. He will use his own sibility of this bond of union between the judgment in selecting those he considers pertinent, sitters would, I presume, depend upon the same conditions as those which determine good manifestations in any harmonious circle of psychical investigators where the manifestations indicate psychic factors of the several persons engaged, in varying degrees. I remarked above that the temperament of the individual probably had to do with the nature of the extraordinary psychic events occurring in close relation with his personality. With reference to this remark and to the personal experiences I have mentioned above, I may say that the department of pure

mathematics for which I have most taste and in which I show most originality is *tactic*, which deals with the arrangements and combinations of discrete units.

Mr. Opie P. Read, editor of The Arkansaw Traveler, reports the following incident, as a chapter of his life experiences:

He dreamed one night, that he went to his office, and found on his desk a letter from his brother. He opened it, and found it to be the report of the death of his father. When last heard from his father was in good He has for years been a close and careful health and he had not had any intimation in student of psychic phenomena, and has made any way of any illness, or that his death was morning on reaching the stairway, leading I would esteem it a privilege to be permit- | to his office, he hesitated about ascending as | or to meet their friends, or see a sweetheart, ted to contribute to your collection of coin- he felt certain the letter was there. Entering cidences, an important department of re- his office, he found the letter, just as he had search, the value of which to psychic science | seen it in his dream, announcing the sudden

dividual thinker works on his own account never better in my life than when I reached

"All on a sudden, quick as lightning flash, but it would take a superior intelligence to describe the sensation; it was one of revulproduce a maximum score for one person | sion, horror, fear, terror almost. My face

"What is the matter? Are you ill?" he in uired anxiously.

"I attempted no explanation, but besought him to return to the hotel with me. He laughed at my fears when he found I was not ill, and resisted my pleadings, which finally became tearful in their intensity. I went back to the hotel, telling him I would join him at Albany on the next train.

"Alas! Two hours later my friend was a corpse. There was a collision with a freight train, and it is the old story of mangled bodies and nobody to blame. Since that day, when I feel a strong repugnance to any proposed movement or enterprise under advisebe best illustrated by comparing it to an ment or operation, I immediately abandon it at whatever seeming cost of time or money."

SOME CAUSES OF UNBELIEF.*

Mr. Bambridge, the Superintendent of the Brooklyn city missions, in an interview some weeks ago made statements, which, the New York papers say, have "startled and appalled the good citizens of the sister city." Mr. Bambridge's statements were to the effect that "not more than one-third of the people ever attend church or Sunday school," and that the "religious destitution of Brooklyn exceeded that of New Orleans and San Francisco." When asked for the reason of this alarming state of affairs, Mr. Bambridge replied that he attributed it to "the unwise expenditure of putting up costly edifices, the running expenses of which debarred the masses from attending."

That this indifference of the masses to orthodox religion exists, not only in the above mentioned cities, but everywhere, is undentably true; but to attribute this to the cause given by Mr. Bambridge, must at cnce strike every thoughtful mind as both superficial and wholly inadequate to cover the ground.

Granted, that the expenses connected with an attendance or membership at these fashionable "costly edifices" must necessarily deter many, it does not account for their non-attendance at churches of less pretension and style, where seats are free, and contributions optional. It does not account for the thousands of cultured and wealthy people,

who are never seen at places of divine service, and who nevertheless lead good and virtuous lives; and last, but not least, does it account for the indifference, the lack of spiritual life and ardor, the laxity, nay, the rampant worldlipess of nominal churchmembers and regular attendants?

of the people never attend church, and that | unable to rise to even such moderate gramtwo-thirds of those who do go, do so, not from any real longing and desire for spiritual food, ousness. If she had had any such ideas of but from various other material reasons; for | her 'own, they would have been told in poor expected. The dream made a very vivid im-pression on his memory, and the following cause they consider it respectable or to their then, something came out of the woman that

and complicated results than when each in- | business was in excellent shape, and I was | an intelligent apprehension of "what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge"); to the failure of the church to recognize these facts, I say, and not to the building of "costly edifices," is due the "religious destitution," and the crass materialism of to-day. F. T. S. Cumberland, Feb. 24th, 1889.

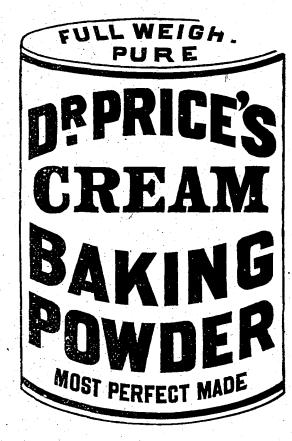
"Charles Sumner" on General Grant's

"Could you have seen the entrance of the spirit of Ulysses Grant into this life it would have surely been one of the grandest sights of your life though unconscious he was supported by many of those who left the body at Shilo and Vicksburg as well as at other points he being a favorite amongst those under his command they flocked to meet him this process of severing body and spirit is a strange one it is not by death as it is termed but by a second birth gradually the senses grow weaker vital force is likewise weakened and as this disintegration goes on a spiritual body perfectly a fac simile of the natural form emerges from the opening of the head just above the forehead until it is suspended in mid air as like unto the deserted body as it is possible to be then it is received into the arms of spirit friends or relatives most competent to care for it and give it the necessary strength and help when conciousness returns some spirits held by grief of relatives do not quit the immediate vicinity of their body until it is laid in the grave and even then if the earth-ties be strong they move about unable to break these for a long time why should friends mourn the good fortune that comes when this release is made a poor sick suffering human frame that can never know health or enjoyment exchanged for the realities of a life that is freed from sorrow and suffering why I should think it the occasion for rejoicing knowing as I do the benefit received therefrom.

CHA'S SUMNER."

It is idle to speculate whether or not the ghost of Sumner is responsible for the above, because there is no possible evidence either way. Nor is it necessary to conclude that this statement of post-mortem affairs must be true because, it is a "spirit-communication." I have other reasons for supposing there may be considerable truth in it; but that is not my object in bringing it out.

The point of interest is here: This message, purporting to be from the late Mr. Sumner, was written by the hand of a person who not only did not know what she was writing, but did not know that she was writing at all. It is in a clear bold hand, without any punctuation, just as above printed. The person whose hand held the pencil was It is a patent, if a sad fact, that two-thirds an utterly illiterate washerwoman, quite mar and fair spelling in her normal consciadvantage, or to hear the music or an orator, | was not in her, or that, at any rate, she did

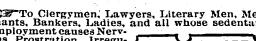


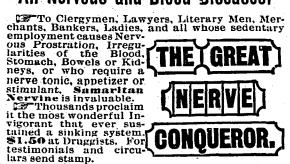
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Transition.

can hardly be overestimated. I send you an and unexpected death of his father. unmistakable case of what I believe to be more than coincidence. It might rather come under the head of concealed causation, than of coincidence from which, of course, the element of cause is excluded. Science can not do much for psychics in the way of assisting us to explore the secret recesses of mental activity, though it unquestionably is valuable in obliging us to ignore the idea of chance, and substitute for it an unknown cause. I think Prof. Newcomb was shortsighted when he argued from the general fact of dreams to the necessity of coincidences in particular cases, if by that he intended to convey the idea that special causes need not be assumed to account for special Cases

I take the liberty of offering you a good case for your collection of coincidences with some remarks on the same, as it happened to myself in the presence of a number of young officers with whom I was at that time in daily association at the Royal Victoria Hospital, Netley, England.

One evening in the end of the year, 1865 after mess a number of us who were candidates for commissioners in the medical department of the British Army were playing the Irish round game of "spoiled five" when there fell to my hand the three best cards in the pack, viz., the five of trumps, the knave of trumps and the ace of hearts. Thus having the winning of the game in my hand, I threw down my cards on the table and proceeded to rake in the pool, since it would not have been considered good form to play out the hand on an absolute certainty; those three cards which I held being playable in any order, so that it was impossible for me to lose the game.

One uncultivated youngster immediately raised an objection to my not playing out the hand and a dispute arose which soon waxed fast and furious, the card party dividing into opposite factions, all arguing for and against my claim at the top of their voices. I was very indignant at such an untoward dispute, and throwing the pack of cards on the table, I called for a new deal. saying, "Let the cards settle it themselves; I appeal to them." These are the exact words I used, as well as I can remember. The cards were dealt and to the utter astonishment of every one present my hand held the five of trumps, the knave of trumps and the ace of hearts, as before!

It is natural to suppose that the temperament of the individual is a very important factor in detormining the nature of the psychic manifestations of extraordinary character he may have exhibited to him. I have acthe fall of cards seemed to bear some relation to my state of mind and body at the time. players at the game of bezique, and the infunction of those of the separate players, and equivalent of the more or less successful efof the residual cards of the pack, the greatest individual advantage.

of Cod Liver Oil. It has many imitators, but no equals, the results following its use are its best recommendations, Be gence with, of course, a physical basis in the a week's camping. My companion had been rent orthodox theology served to meet its Manufactured only by Dr. Alexander B. Wilbor, Chemist, Boston, Mass. Sold by all Druggists. connections existing between the several a member of my class at the academy and wants; to its failure to advance with the units engaged in the scance is not essential- college, eight years in all, during which time times; to its presumption that it knows all ly different in its conception from that gen- | we had been inseparable. I had not seen him | there is to be known; to its consequent neg-RFANY RFIIFE SPIRITUALISM AT THE CHURCH CONGRESS. eralized intelligence which shows the exist- from the day we graduated, ten years before, lect to heed the cry for stronger meat; ay, REAU I ence of interchange of unconscious thought | until we had started upon this trip, the de- | its utter ignorance that there exists meat "The most cer-tain and safe PAIN REMEDY" The price of this admirable pamphlet is as follows: in ordinary spiritualistic or psychic research. tails of which we had arranged by letter. stronger than they are accustomed to (a 100 copies by express, \$3.00 by mail, \$3.75; 50 copies, by express, \$1.60, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10 In either case the extra knowledge is the Congenial in spirit, besides the novelty of partaking of which leadeth, not to a blind be-Is a cure for every pain Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises. guiding principle whereby the ordinary in-strumental expression of thought and de-the past, calling up old school friends and *Permission of the Gnost's Theosophical Society to cents. Try it to-night for your cold; with a sharp dose of R way's Pills you will seep well sid to be the line in the box Seedirections. Sold by Druggists. 50 cts. strumental expression of thought and de- the past, calling up old school friends and +Permission of the Gnost c Theosophical Society to sign is enabled to effect far more difficult teacher, our college escapades, etc. My publish secured by the writer. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago

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In connection with the terrible disaster of the Kapunda, in which nearly three hundred emigrants lost their lives, the follow ing incident from the Midland Advertiser will be read with deep interest:-A girl named Louisa Benn, living with her mother in Queen-street, Wednesbury, some time ago expressed a desire to go to America, and her friends ultimately yielded to her wishes. A suggestion was, however, made to her by an outsider at the last moment that she should go to Australia, and, despite her mother's remonstrances, she decided to go there. The family was poor, and great dif ficulty was experienced in collecting the necessary funds and in providing the girl with an outfit. Her box was forwarded to London, and she followed to join the ship there. Then occurred the most extraordinary part of the affair. The mother, who was prostrate with grief, began to have strange visions. Repeatedly she imagined she saw a large rock jutting out from the ocean, and that upon this rock there was always a large bird. Then she would see a ship, loaded with passengers, strike against the rock and sink. She fancied she could hear the shouts of the sailors and the shrieks of the women on board, and frequently, both at night and day, the strange ballucinations occupied her mind. On the day before the ship sailed she was in the kitchen at work. when a cry of "Oh, mother!" seemed to come from the cellar. Even now the woman affirms that it was Louisa who shouted, and that it was not the result of an excited and imaginative brain. Mrs. Benn was so alarmed that she at once telegraphed for her daughter to come back. The girl was at the time on board ship, and for a moment she hesitated to obey. The doctor on board the vessel advised her to stop, but the schoolmaster urged her to ob-y her mother. She decided to leave the ship and go home, but her luggage was not given to her as it could

not be got at, and everything she possessed, excepting what she wore, had to be left in the ship. Until the news of the loss of the vessel was conveyed to her she regretted she had not remained on board. Several of her companions are included among the list of the drowned.

"Believe in presentiments, do you ask?" said a Chicago man lately. "As firmly as I believe that air goes into my lungs, or that food is needful to the prolongation of like."

"Let me tell you," he continued, as he toy-ed with a pencil he held in his right hand, cordingly noticed on certain occasions that | "an experience of mine. Some years ago I went East with an old college friend of mine. We visited Boston, Philadelphia, Baltimore, Some years ago I made a special research in New York, Buffalo, and finally reached Niagmy own family in this direction with skillful ara Falls. where we remained four days, during which time we inspected every point of dications were in favor of the idea that a special interest. Table Rock, the whirlpool, correlation existed between what I may call rapids, Brock's Monument, Lundy's Lane and a compound psychic organism, a fluctuating all the rest. At the end of our four days we went to the depot, with the purpose of rethe fall of the cards; thus determining to tracing our journey, intending to take in each player in a struggle for supremacy the Washington. Richmond, Lynchburg, Nashville, Memphis, Atlanta and New Orleans. fort to grasp from the possible combinations | Our journey had been a delightful one: nothing had occurred to mar its pleasures in the slightest degree. I had all the joyousness and exuberance of spirits of a schoolboy out upon

or display their finery. In short they are those of whom the Lord sayeth, "This people draweth nigh unto me with its feet and honoreth me with its lips, but its heart is far from me."

The cause for this steadily increasing indifference of the people to all forms of orthodox religions, and their consequent avoidance of places where they are promulgated and expounded and the spiritual deadness of those ostensibly within their pale, must be sought, not without or in any material cause, but within, in the heart, for there, in the spring of all good and evil alike, it lies. What so thinketh a man, that he is; and people think more now than they used to when they simply believed.

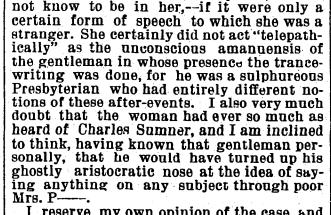
Now we ask, why is the heart of most people no longer in the faith of their fathers. and why have they ceased to relish and fail to thrive on theology? Simply because they have outgrown it, and require a stronger, more substantial fare than that necessary and adapted to their spiritual infancy; and because it is seldom administered in church they are languishing and sinking into that spiritual atrophy and death, some forms of which are indifference, agnosticism, atheism, materialism and nihilism. Many people now find it easier to swallow a Diss Debar or a Blavatsky whole, than to take a dose of bitters out of the old theological junk bottle.

St. Paul, skilled as he was in the knowl edge and understanding of the "mystery of Godliness," had two distinct kinds of food. one the "milk for babes," for the spiritually young and undeveloped, and the other the stronger food or meat," which he says "belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil.' Paul was one of the ablest theosophists of his day, as well as a shrewd theologian.

The church, nurse to the spiritual man, today makes no such sensible discrimination; is blind to the fact that many of its children, through the cultivation of the intellect and the development of the psychic faculties, have become of age, full-grown, and in utter disregard of the apostolic dictum and example to "speak wisdom among the full grown," persists in feeding all alike on the "milk" intended only for their infancy. "Creed" ig-nores the fact that progress and development or atrophy and death, is the immutable law in all things, religion not excepted. In accordance with this principle, man with the growth and development of his intellectual and intuitional faculties, must, sooner or later arrive at a point, where he must, if he would be true to these God-given faculties, either reject the "milk for babes" (the present orthodox interpretations of eternal veri ties), as no longer sufficing for his needs, or replace them by "stronger meat"-a more reasonable, scientific theology.

The fundamental principles of religion are unchangeable, for they are grounded in truth,-in God; but their revelation and interpretation have always varied according to the times in which they were given out, and according to the intellectual capacity and spiritual illumination of the individual through whom they were revealed,-just as any idea or thought which may be expressed by a number of persons depends for perfection of expression upon the power and intelligence of the speakers.

To the failure of the church, or rather the Price 10 cents. priesthood, to realize that humanity has ad-This preparation is far superior to all other preparations Such a compound supraconscious intellivanced to a higher plane than when cur-



I reserve my own opinion of the case, and am ready to listen with respectful and interested attention to any one who will explain it to me. Elliott Coues. Washington, Feb. 24, 1889.

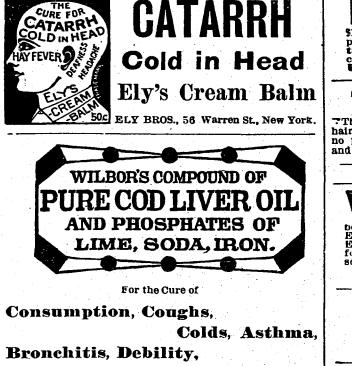
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