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

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

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THE THEOSOPHISTS.

Moneure D. Conway on "Occultism" - A Great Hindu Revival-Mme. Blavatsky and Colonel Olcott Among the Brahmins-Royal Receptions.

ADYAR (Madras), January 1, 1884.

And what or where is Adyar? It is the center of the new cult called theosophy, whose believers see in it the fulfillment of past visions and prophecies, while unbelievers find a repetition of the pious frauds which have attended the history of religious enthusiasm in all time. One hears stories of able men-European as well as Hindu-who have abandoned fair prospects, left family and friends, to devote themselves to this new movement. One hears rumors of a new pythoness and a thaumaturgist, by whom are fulfilled old fables, so that the tree so long deemed mythological, which yields whatever is asked of it -rubies or rupees included-is actually at Adyar. When I smiled at these rumors my convinced friends in Australia said: "Only go and investigate the matter for yourself." And so, bearing a letter from one of them, I made my way from the revered footprint of the doubting disciple at St. Thomas's Mount to this shrine of the undoubting. As I approached Adyar bridge I stopped to inquire for the residence of the "Countess Blavatsky," that being the name on my letter of introduction. Every native on the roadside knew the place and a girl trotted beside the carriage to make sure of my entering the right gate. On it was written, "Headquarters of the Theosophical

THE ABODE OF THE PHILOSOPHERS. Just inside the gate was the dilapidated carcass of a big blue pasteboard elephant, one of two, as I afterward learned, which some Madras gentlemen had set up at the gate on the occasion of a recent theosophist anniversary. The carriage road winds through a large and leafy park up to a handsome mansion. The spacious veranda displayed every elegance, but it was unoccupied. For a time my coolies vainly tried to find some one about the place, and I was conscious of a half hopethat no one might be at home. I had promised several friends in Ceylon interested in Spiritualism and its dark-complexioned sister, Theosophy, that I would make this call and heed whatever fact or truth might be offered, but had no faith that anything lay for me in "occultism," after thirty years' observation of similar "phenomena." I was afraid of being out of place among enthusiasts of a movement I believed superstitious, but at the same time had already recognized Theosophy as an important contemporary phenomenon in India. Buddhist Ceylon was ablaze with it, the Theosophical Society at Colombo being united with the Freethinking Association of the same place.

THE PRIESTESS OF THE ORDER. My hesitation between fear of obtruding on those whose belief I was little likely to share and the feeling that I ought to know what-ever they could show or tell me was ended by the appearance of a gracious young Babu, who came to bring me the Countess Blavatsky's welcome and to say she would presently receive me. Next, a youth of more remarkable appearance, delicate and almost maidenly, advanced, but when, in response to his greet ing, I offered my hand, he said, gently, "I cannot shake hands with you." I afterwards learned that this youth is what his mystical faith terms "a lay Chela"; that he already possesses the power of appearing at a disance in his astral body, and that he fears to shake hands lest his magnetism, or whatever his occult virtue is termed, may depart. Colonel Olcott was absent, founding in some distant place a new branch of the society, of which and lower face being covered, after the man-he is President. The Countess was cordial and ner of Rajput Rajas; the third occasion was

urged my remaining until the morning. I agreed to remain during the rest of the evening, and consequently was with her and her co-workers for near six hours.

UNWILLING TO PERFORM. Besides the two mentioned, other Indian gentlemen were present, among them Mr. Novendranauth, Sr., known to me by reputation as editor of the Indian Mirror. America was represented in the company of Dr. Hartmann of Colorado. Another person present was W. T. Brown of Glasgow, a young man of education and pleasant manners, who told me some of his marvelous experiences. Indeed, they all told me their own marvelous experiences, but when I hinted that I would like to carry away some little marvel of my own experience the reply unpleasantly re-called vain attempts made these many years to witness a genuine spiritualistic phenome-non. I was once more put off with narratives of what had occurred before I came and pre-dictions of what might occur if I should come again—in the great "by-and-by." A cabinet shrine was pointed out, in which letters were deposited and swift answers received from the wonderful Mahatmas far away in the Himalayas; but when I proposed to write a note I was told that only a few days before the Mahatmas had forbidden any further cab inet correspondence. Just my luck! The Countess Blavatsky, as I have since learned, had been forewarned of my visit by one of her friends in Sydney, and it seems a little unreasonable that the Mahatmas, with whom she is in daily communication, should have terminated their cabinet miracles just when

terminated their cabinet miracles just when one was coming who needed them more than the convinced already, to whom, apparently, the signs were limited.

A CLUMSY EXCUSE.

The Theosophists said that probably, even if an occult phenomenon occurred, I would have suspected it of being a trick, but in this they were mistaken. If a Mahatma, or the Counters or anybody else can apswer a note I can ess, or anybody else, can answer a note I can write, and show that they understand the matter to which it should refer, I will believe in Theosophy. Though I was not shown any evidence of occult phenomena beyond the familiar testimony which would equally confirm the miracles of Romanism (and they are none the less miracles because the Theosophists say they are not miraculous). I was not to go away without experiences of a startling kind. I was invited to see the cabinet-shrine. It was tastefully, not to say esthetically, decorated, and when the doors were opened richly wrought metal-work was displayed. In the midst sat a small figure of Buddha, and on each side was the portrait of a Mahatma, in frames about seven inches high, done, as I was given to understand, by some "occult" process. These faces were not without a certain beauty, but, had I not been told they were actual men. I should say they are ideals on their way to conventionalization, like the face of Buddha. One of the two is the famous Kootoomi, or Khothume (as I saw it written on a document in the house). He holds a praying machine in his hand!

A KNOTTY PROBLEM. The burning question in certain circles is, Does Khothume really exist? Theosophists declare that Khothume is the descendant of Rajput kings, chief successor of the most venerable Rishis, or Rahats, heir of their power over nature, able to render himself invisible and to visit a man in New York or elsewhere by his "astral" body, while his physical form is in Thibet. On the other hand, the Chief Priest of Ceylon, though friendly to the Theosophists, affirmed in my hearing that the last Rahat died a thousand years after Buddha, that no such being can now exist. Skeptics declare that Khothume is a name made up of the last part of Colonel Olcott's name, combined with that of Allen Hume (now undergoing theosophic austerities at Simla), these wo, (Cott-Hume) being Mme. Blavatsky's particular friends. (I have been informed by an eminent Oriental scholar that the name lies completely outside the analogies of any language ever spoken in India). The skeptics also challenge Theosophites to name the spot where Khothume resides. Theosophists reply that their Mahatma or Master, must conceal himself and reserve the secret of his powers, lest that secret become the possession of unworthy persons, who might use them for evil or selfish purposes. Against this I have heard it argued that, ex hypothesi, the powers can only be used by one who has reached the sanctification implied in the title Rahat, and, by all Buddhist orthodoxy, a Rahat cannot use any power for evil ends.

DEVOUT BELIEVERS.

The evidence for Khothume's existence would be complete if the testimony of those I met at Adyar be accepted. Nearly all declared they had seen him, and there is no need to doubt their good faith in so declaring; but, when cross-examined, their experiences appeared too largely subjective to be of value to others but themselves. Some of them had seen Khothume only in his "astral" body, and one familiar with the phenomena of vi-sions and dreams can attach only pathologic-al or psychological significance to such testimony. Three affirmed that they had seen Khothume in his material body, but the only such witness whom I was able to question-closely or satisfactorily (Mr. Brown of Glasgow) gave a narrative of his meetings with the mysterious Mahatma which raised grave doubts. There were two or three such meetings, at one of which Mr. Brown was so overwhelmed with religious awe and emotion that he "could not look upon him"; at another the Master was at some little distance, his head and lower face being covered, after the man-

at night, Mr. Brown being in bed, and he knew that the Master had visited him only by finding in his hand a letter and a handkerchief ing in his hand a letter and a handkerchief with "K. H." (Khot-Hume) on it. (It may he that the second of these meetings was that of another person present). Mr. Brown evidently told me exactly what he believed true, and I think must have felt that no such testimony could prove Khothume's existence in a court of law, for he made much more of certain letters he had received signed "K. H." The force of the letters could not, of course, be felt by one to whom the nature of their revelations was unknown.

SLAVISH OBEISANCE. Two of the young men (natives) prostrated themselves on the floor before the cabinet with their heads towards the portrait of Khothume. It struck me then that whatever its nume. It struck me then that whatever its origin, Theosophy is becoming a purely Oriental thing. It can hardly be expected that Western people should take seriously the notion of a thaumaturgic sage, greater than any other man of our time, who yet carries a praying machine, permits physical abasement before himself, and unlike Buddha, or any other recognized "master" of ancient or modern times, burks and hides and keeps himself apart times, lurks and hides and keeps himself apart from the people. It is probable that the godless Maya, whom we call "Glamor," is weaving her spells around these gentle Hindu pilgrims from a crumbling to an ideal temple. For a time, at any rate, they have found refuge in a spiritual air-castle, whose solidity they do not doubt. One of them ascribed the scepticism of English people concerning "occultism" to their consumption of beef. However that may be, I had to remind the Countess Blavatsky that the foot-print of the disciple that doubted the existence of his Mahatma is on the neighboring hill, where I had just seen it. If I could accept Khothume and his miracles there would be no difficulty in taking Rome in on my way home and submitting myself to the Pope. She promised to visit me in London in her "astral" form, and then, no doubt, the misgivings of this letter will appear to the longon of this letter will appear to the longon of the long doubt, the misgivings of this letter will appear to me as ridiculous as to those who believe so devoutly in the wonder-working Mahatmas.

A SPIRIT SIGN. I was considerably surprised on the morrow of my visit to Adyar to hear from a Theosophist that the young man had heard a mysterious bell-ringing, when I went into the room where the cabinet is. This ringing of a bell, where no bell is, I had heard of as one of the more frequent signs and wonders accompanying the Countess, but I certainly heard nothing of the kind. If it occurred it seems unaccountable that some one of the persons present did not mention it at a time when it could be investigated. I was a day out at sea before I heard of it. But probably the Countess knew that a bell ringing in a strange house would be a rather absurd anology for an evidence of occultism. I saw and heard nothing favorable to Theosophy or occultism at Adyar, but I carried away from my interview with these young men an impression that Theosophy is taking a deeper hold on the mind of young India than is generally sup-posed. There seems to be little doubt that Colonel Olcott has a great deal of personal force among these Orientals. The pathology of imagination is sufficiently well under-stood to prevent many of his "cures" from being absolutely denied, but his fame among adherents goes beyond such cases, as may be rationally explained.

THE PHILANTHROPIC COLONEL.

At the recent Theosophist anniversary in Madras, Colonel Olcott stated that he had cured over 5,000 people, but had been directed by his guru (his occult master in occultism) to cease, because of the drain upon his strength and health. A more remarkable statement in his address was that he saw before him a gentleman, Mr. Ghose, to whose eyes, which had been blind from childhood. he had given sight. Mr. Ghose was in the audience and did not contradict this statement. Glamor must have operated pretty largely on Mr. Ghose's eye. Nobody has challenged or investigated the matter, apparently, though the missionaries are denouncing the Theosophists. Certain sympathizers with Theo-sophy in both Ceylon and India have expressed to me grave doubts of "occultism" and their regret that the movement should be committed to anything beyond an ethical and religious propaganda. Undoubtedly this American has shown the vast possibilities of a new non-Christian agitation that should strike the Indian heart and imagination. These Hindu scholars have always been aware that they have a great history and religious literature. After all the generations in which missionaries sent here have ignored that literature, despised their philosophy, counted their religion mere idolatry and them as idolators on their way to hell-there has risen a new race of scholars like Max Muller, who have shown the high value and pro-found religious idealism of their systems.

A GREAT REVIVAL.

While this revival of Orientalism has gone on in the universities of Europe the missionaries have not been influenced by it, but have gone on with the same old denunciations of Hindu and Buddhist ideas and beliefs. But now there have appeared a few people of position (a "Countess" and a "Colonel") from the centers of Christendom, who formally give in their adhesion to an Oriental religion. They solemnly repudiate every form of Christianity and fix their abode in India, to lead in the work of resisting the missionaries and reviving the faith of Buddha and Krishna. In two or three years they have moved and attracted these Oriental people more than the missionaries have done in as

many centuries. They have now seventyseven flourishing theosophical societies. They are daily reaping from the unsettled Hindu mind a harvest where the missionaries mere ly trampled down the grain, because it was not such as made their own bread. Consider well the following fact: I have just met an educated gentleman who has arrived here. from the United States—Dr. Hartmann. When I was in Colombo, the Chief Priest of Ceylon told me that he had received from Colonel Olcott a request for "permission" to administer the pansala ceremony to Dr. Hartmann, and had granted it. Pansala (panchasala) means the five precepts of Buddhism, and their administration to any individual means his or her initiation into the higher grade of Buddhism. This is the ceremony that has just been performed in Madras by Colonel Olcott. In a circle of learned and devout Oriental people stood these two Americans. The one repeated, the other responded to a solemn formula older than Christianizzo solemn formula older than Christianity:

I take refuge in Buddha! I take refuge in religion! I take refuge in truth!

A NOVEL INITIATION.

Before the assembly Dr. Hartmann pledged his honor to observe the five precepts—to abstain from theft, to abstain from lying, to abstain from taking life, to abstain from intoxicating drinks, to abstain from adultery. The scene of two men advanced in years coming from Christendom to take refuge with Buddha is unique even in the anomalous history of religion. It has touched the Hindu imagination and heart. In Ceylon Theosophy has given a distinct check to the missionary successes reported in recent years. Mr. Sinnett and other English Theorophists have said a good deal about "sacrifices' made by Colonel Olcott and Mme. Blavatsky in leaving their country (for Mme. Blavatsky is a naturalized American) to devote them-selves to work of this kind. It is difficult to serves to work of this kind. It is difficult to see the appropriateness of that plea, for the lines of the innovators have fallen in pleasant places. The Theosophists have given them gratuitous use of the fine mansion and park here at Adyar, with a hundred acres of cultured land. Wherever Colonel Olcott goes his progress is like that of a nabolo or a vice-roy. He is styled "the President" and He is styled "the President," and I should not wonder if many of the masses re gard him as the President of the New World. who travels with such a grand retinue and enjoys the hospitality of palaces. At Cawn-pore the palatial bungalow of the Maharajah was placed entirely at the President's disposal, and when he and his party arrived at night they found the grounds lighted up. A ROYAL RECEPTION.

Among the many gorgeous accounts in the Theosophist one relates to the President's reception at the court of Kashmir. The Maharajah Sahib had sent his state carriage to the nearest station, and when they crossed the river Colonel Olcott found two state elephants prepared—one for himself, fitted with silver howdah in finest Kashmir repousse, with dragon supporters and velvet cushions. The bungalow set apart for the British Resident and other grandest guests was placed at the disposal of the President for a week, horses were always kept saddled for him and his party and a guard of honor attended him. The President was treated as what is called technically "a first-class guest," there being four classes. This means that at the close of his visit he was presented with twenty-one pots of sweetmeats, seven rich cloths and 2,500 rupees. It is rumored, however, that Colonel Olcott's visit to Kashmir did not end so pleasantly, by reason of his failure to cure the Rajah's disease. The missionaries are not so far above human nature as not to groan at all this, nor Colonel Olcott so far removed from old New England Calvinism as not to find their groans part of the enjoyment of his Adyar paradise. So I infer from finding a sharp missionary comment on the Colonel's pageants quoted in the Theosophist and ascribed to jealousy. Apart from all interests of Theosophy, and none the less if it should be proved a humbug, this American might well be regarded by the English in India as a missionary who has shown how much may be accomplished among Hindus by kindness, sympathy, the absence of all arrogance and respect for their higher religious traditions.-Moneure D. Conway, in San Francisco Chronicle.

For the Religio-Philosophical Journal. Co-operation,-the Law of the New Civilization.

The question of Labor and Capital has been more of less mooted in the Religio-Philo-SOPHICAL JOURNAL, which is one of its legitimate channels of expression, and I wish to introduce to its readers the work of a relatively new society, which was founded by its President, Mrs. Imogene C. Fales. of Brooklyn, N. Y., a chosen instrument of the unseen forces that lie behind all the great movements that have been inaugurated for the benefit of mankind.

The Sociologic Society dates its existence back to May of 1882, and was founded entirely by women, which is, however, no disparagement to the gentlemen who have since become friends, valued members and co-workers: Mystics of various sorts have prophesied of the coming time-of the New Era of which so many illumined souls have caught a glimpse, that it should be inaugurated by woman; that men should have grown to that spiritual elevation from which they would gladly accept the intuitional powers of woman as their guide, and walk by their side supplementing this work by their reasoning powers. In this

union of thereasoning and intuitional alone is safety and strength. That this should be the correct and desirable attitude of the sexes, and that thus officered and equipped the progress of development should move rapidly and permanently forward.

Although we are not "mystics," but seek to be the most practical of practical workers in the world's actual needs of to-day, yet strange as it may appear, we seem, (to mystifat least) to be projected as a part of the fulfillment of that extended prophery which the second and that extended prophecy which the seers and spiritually minded men and women of the past have seen foreshadowed as the coming Help of the People. Men of thought and culture, and of practical knowledge and interests, have gravitated to our side—listen with respectful attention to the utterances of our President, and discuss with the women of the Society the best methods to advance our principles, and make them of practical application. Of course we could not advance systematically and symmetrically had we not some atically and symmetrically, had we not our brothers by our side, and we are glad to know that they also recognize the great need of the co-operation of both sexes in the discussion of problems relating to the advancement of all mankind. Let us, therefore, congratulate the waiting world upon the evidences of the advent of the New Era in civilization—the waiting world that comprehends not for what it waited.

it waits The title, Sociologic, is a comprehensive one, and describes the science of social relations, and this, in turn, comprehends all our inter-relations of business, of pleasure, of duty, and necessitates reformatory work in various directions. The whole human race, when properly understood, are seen to be inter-dependent upon each other, and that noter-dependent advances when a partial necessity parameter advances when a partial necessity and a partial necessity advances when a partial necessity and can permanently advance when a portion are in a degraded condition. Therefore, even from a purely selfish standpoint, if we would grow ourselves into something wiser and better, and more enlightened, we must help our fellows,—who, in their discouraged and ignorant condition, need even to be taught that there is a higher life, which is both desirable

and attainable.

The phase of Sociology which has pressed itself upon our immediate attention, and to which the energies of the Society are entirely directed at present, is the need of the co-op eration of Labor and Capital. From a selfish as well as a moral standpoint Labor and Capital need each other,—cannot exist without each other. An amicable understanding between the two would result in good to each. But so long as Capital says, "You shall"; and Labor says, "I won't"; the consequences can but be disastrous to both, and to the whole interests of the country. Labor never suffers but Capital suffers with it, and though Capital is able to better endure its loss, yet it cannot afford to do so long. Between these two, at present opposing and antagonistic elements, Sociology seeks to interpose her philosophy, and hopes to aid in staying the storm, and to assist in bringing the disjointed parts of one family into a state of reconciliation

and equilibrium. Its motto is: Co-operation, the Law of the New Civilization: it believes that the fundamental law, "Thou shalt love thy neighbor as thyself," is convertible into, when illumined from within, "Thou shalt consider thy neighbor's interests to be identical with thine own," and that this law of reciprocal interests is essential to individual, social and national progress, and should form the basis of a new social system. It has no fellowship with communism, except as community life may be made individual, as well as co-operative, but believes that the laborer should share in the profits of his labor, after Capital has received its share and guarantee of perpetui-

It seeks to adopt such educational methods as shall lead to a knowledge of this law of justice, as a religious and economic principle, governing human development, and also to undertake such work as shall practicalexpress this law in all the relations of life. ts membership, though not large, is extended, being composed of residents in several States beside New York, and it expects during the coming year to start new centres of work in these different localities.

It teaches that we are in the midst of a great and fundamental change; that society by a natural process of growth is proceeding from a competitive to a co-operative life; that this transition involves danger, and also carries with it a lesson not commonly understood and accepted, viz.—that in the process of evolution there are culminating periods when new forces and conditions of life make their appearance. It is for the observation and study of these laws, and also to render this evolutionary process an orderly one, and free from disastrous consequences, that the Sociologic Society was founded. Those who are accustomed to the music of the sea, will naturally associate these climacteric periods and their dangers with the irresistible magnitude and power of the seventh wave, which seems the culmination of the exertions of all which have preceded it, and by its overwhelming sublimity to become almost an independent creation. The rhythm of the sea is the rhythm of the universe, through whose seventh wave is evolved new forms and forces which amount virtually to a new creation; its culminating periods require adepts in thought and moral culture to meet and direct them safely. A new Dispensation is dawning upon the earth, and carries with it not only the needs, but the fact of a new Social environment. It rests with reasonable beings to say whether that environment shall form in an orderly or dis-orderly manner. LITA BARNET SAYLES. Killingly, Conn.

OLD LADY MARY.

A story of the Seen and the Unseen.

[Blackwood's Magazine.] [CONTINUED.]

"Tell the young lady all about it, Connie,"

eaid her mother. But Connie was very reluctant to tell. She was very shy, and clung to her mother, and hid her face in her ample dress; and though presently she was beguiled by Mary's voice. and in a short time came to her side, and clung to her as she had clung to Mrs. Turner, she still kept her secret to herself. They were all very kind to Mary, the elder girls standing round in a respectful circle looking at her, while their mother exhorted them to "take a pattern" by Miss Vivian. The novelty, the awe which she inspired, the real kindness about her, ended by overcoming in Mary's young mind the first miserable impression of such a return to her home. It gave her a kind of pleasure to write to Mrs. Bowyer that she had found employment, and had thought it better to accept it at once. "Don't be angry with me; and I think you will understand me," she said. And then she gave herself up

to the strange new scene. The "ways" of the large, simple-minded family, homely yet kindly, so transformed Lady Mary's graceful old rooms that they no longer looked the same place. And when Mary sat down with them at the big, heavy-laden table, surrounded with the hum of so large a party, it was impossible for her to believe that everything was not new about her. In no way could the saddening recollections of a home from which the chief figure had disappeared have been more completely broken up.
Afterward Mrs. Turner took her aside and begged to know which was Mary's old room, "for I should like to put you there, as if nothing had happened." "Oh, do not put me there!" Mary cried, "so much has happened." But this seemed a rednement to the kind woman, which it was far better for her young guest not to "yield" to. The room Mary had occupied had been next to her godmother's, with a door between, and when it turned out that Connie, with an elder sister, was in Lady Mary's room, everything seemed perfectly arranged in Mrs. Turner's eyes. She thought it was providential, with a simple belief in Mary's powers that in other circumstances would have been amusing. But there was no amusement in Mary's mind when she took possession of the old room "as if nothing had happened." She sat by the fire for half the night, in an agony of silent recollection and thought, going over the last days of her godmother's life, calling up everything before her, and realizing, as she had never realized till now, the lonely career on which she was setting out, the subjection to the will and convenience of strangers in which henceforth her life must be passed. This was a kind woman who had opened her doors to the destitute glrl; but notwithstanding, however

great the torture to Mary, there was no escap-

ing this room, which was haunted by the sad-

dest recollections of her life. Of such things

she must no longer complain-nay, she must

think of nothing but thanking the mistress of the house for her thoughtfulness, for the

wish to be kind which so often exceeds the

The room was warm and well lighted; the night was very calm and sweet outside. Nothing had been touched or changed of all her little decorations, the ornaments which had been so delightful to her girlhood. A large photograph of Lady Mary held the chief place fulness of her beauty-a photograph which had been taken from the picture painted ages ago by a Royal Academician. It was fortunately so little like Lady Mary in her old age that, save as a thing which had always hung there, and belonged to her happier life, it did not affect the girl; but no picture was neces-sary to bring before her the well-remembered figure. She could not realize that the little movements she heard on the other side of the door were any other than those of her mistress her friend, her mother, for all these names Mary lavished upon her in the fulness of her heart. The blame that was being cast upon Lady Mary from all sides made this child of her bounty but more deeply her partisan, more warm in her adoration. She would not, for all the inheritances of the world, have acknowledged even to herself that Lady Mary was in fault. Mary felt that she would rather a thousand times be poor and have to gain her daily bread, than that she who had nourished and cherished her should have been forced in her cheerful old age to think, before she chose to do so, of parting and farewell and the inevitable end.

She thought, like every young creature in strange and painful circumstances, that she would be unable to sleep, and did indeed lie awake and weep for an hour or more, thinking of all the changes that had happened; but sleep overtook her before she knew, while her mind was still full of these thoughts; and her dreams were endless, confused, full of misery and longing. She dreamed a dozen times over that she heard Lady Mary's soft call through the open door-which was not open, but shut closely and locked by the sisters who now inhabited the next room; and once she dreamed that Lady Mary came to her bedside and stood there looking at her earnestly with the tears flowing from her eyes. Mary struggled in her sleep to tell her benefactress how she loved her, and approved of all she had done, and wanted nothing—but felt herself bound as by a nightmare, so that she could not move or speak, or even put out a hand to dry those tears which it was intolerable to her to see; and woke with the struggle, and the miserable sensation of seeing her dearest friend weep and being unable to comfort her. The moon was shining into the room, throwing part of it in a cold full light, while blackness lay in all the corners. The impression of her dream was so strong that Mary's eyes turned instantly to the spot where in her dream her godmother had stood. To be sure there was nobody there; but as her consciousness returned, and with it the sweep of painful recollection, the sense of change, the miserable contrast between the present and the past, sleep fled from her eyes. She fell into the vividly awake condition which is the alternative of broken sleep, and gradually, as she lay, there came upon her that mysterious sense of another presence in the room, which is so subtle and indescribable. She neither saw anything nor heard anything, and yet she felt that some one was there.

She lay still for some time and held her breath, listening for a movement, even for the sound of breathing, scarcely alarmed, yet sure that she was not alone. After a while she raised herself on her pillow, and in a low voice asked, "Who is there? is any one there?" There was no reply, no sound of any description, and yet the conviction grew upon her. Her heart began to beat, and the blood to mount to her head. Her own being made so much sound, so much commotion, that it seemed to het she could not hear anything

save these beatings and pulsings. Yet she was not afraid. After a time, however, the oppression became more than she could bear. She got up and lit her candle, and searched through the familiar room; but she found no trace that any one had been there. The fur-niture was all in its usual order. There was no hiding-place where any human thing could find refuge. When she had satisfied herself, and was about to return to bed, suppressing a sensation which must, she said to herself, be altogether fantastic, she was startled by a low knocking at the door of communication. Then she heard the voice of the elder girl. "Oh, Miss Vivian—what is it? Have you seen anything?" A new sense of anger, disdain, humiliation, swept through Mary's mind. And if she had seen anything, she said to herself, what was that to those strangers? She replied, "No, nothing; what should I see?" in a tone which was almost haughty in spite of

herself.
"I thought it might be—the ghost. Oh, please, don't be angry. I thought I heard this door open, but it is locked. Oh! perhaps it is very silly, but I am so frightened, Miss

Vivian. "Go back to bed," said Mary; "there is no —ghost. I am going to sit up and write some —letters. You will see my light under the

"Oh, thank you," cried the girl.

Mary remembered what a consolation and strength in all wakefulness had been the glimmer of the light under her godmother's door. She smiled to think that she herself, so desolate as she was, was able to afford this innocent comfort to another girl, and then sat down and wept quietly, feeling her solitude and the chill about her, and the dark and the silence. The moon had gone behind low par, and she has a lively imagination; a cloud. There seemed no light but her small, and she has learned something from Prentiss, miserable candle in earth and heaven. And yet that poor little speck of light kept up the heart of another—which made her smile again in the middle of her tears. And by and by the commotion in her head and heart calmed

down, and she too fell asleep.

Next day she heard all the floating legends that were beginning to rise in the house. They all arose from Connie's questions about the old lady whom she had seen going up-stairs before her, the first evening after the new family's arrival. It was in the presence of the doctor—who had come to see the child, and whose surprise at finding Mary there was almost ludicrous—that she heard the story, though much against his will.

"There can be no need for troubling Miss Vivian about it," he said, in a tone which was almost rude. But Mrs. Turner was not sensi-

When Miss Vivian has just come, like a dear, to help us with Connie!" the good wom-an cried. "Of course she must hear it, doctor; for otherwise, how could she know what

"Is it true that you have come here-here? to help— Good heavens, Miss Mary, here?"
"Why not here?" Mary said, smiling as best she could. "I am Connie's governess,

He burst out into that suppressed roar which serves a man instead of tears, and jumped up from his seat, clenching his fist. The clenched fist was to the intention of the dead woman whose fault this was: and if it had ever entered the doctor's mind, as his mother sup-posed, to marry this forlorn child, and thus bestow a home upon her whether she would or no, no doubt he would now have attempted to carry out that plan. But as no such thing had occurred to him, the doctor only showed his sense of the intolerable by look and ges-

ture. "I must speak to the vicar. I must see Furnival. It can't be permitted," he cried. "Do you think I shall not be kind to her, doctor?" cried Mrs. Turner. "Oh, ask her! She is one that understands. She knows far better than that. We're not fine people, doctor, but we're kind people. I can say that for myself. There is nobody in this house but will be good to her, and admire her, and take an example by her. To have a real lady with the girls, that is what I would give anything for; and as she wants taking care of, poor dear, and petting, and an 'ome-"

Mary, who would not hear any more, got up hastily, and took the hand of her new protect ress, and kissed her, partly out of gratitude and kindness, partly to stop her mouth, and prevent the saying of something which it might have been still more difficult to support. "You are a real lady yourself, dear Mrs. Turner," she cried. (And this notwithstanding the one deficient letter; but many eople who are much more dignified than Mrs. Turner—people who behave themselves

very well in every other respect—say "'ome.")
"Oh, my dear, I don't make any pretensions," the good woman cried, but with a little shock of pleasure which brought the tears

And then the story was told. Connie had seen the lady walk up-stairs, and had thought no harm. The child supposed it was some one belonging to the house. She had gone into the room which was now Connie's room, but as that had a second door, there was no suspicion caused by the fact that she was not found there a little time after, when the child told her mother what she had seen. After this Connie had seen the same lady several times, and once had met her face to face. The child declared that she was not at all afraid She was a pretty old lady, with white hair and dark eyes. She looked a little sad, but smiled when Connie stopped and stared at her—not angry at all, but rather pleased— and looked for a moment as if she would speak. That was all. Not a word about a ghost was said in Connie's hearing. She had already told it all to the doctor, and he had pretended to consider which of the old ladies in the neighborhood this could be. In Mary's mind, occupied as it was by so many important matters, there had been up to this time no great question about Connie's apparition; now she began to listen closely, not so much from real interest as from a perception that the doctor, who was her friend, did not want her to hear. This naturally aroused her attention at once. She listened to the child's description with growing eagerness, all the more because the doctor opposed.

"Now that will do, Miss Connie," he said; "it is one of the old Miss Murchisons, who are always so fond of finding out about their neighbors. I have no doubt at all on that subject. She wants to find you out in your pet naughtiness, whatever it is, and tell me. "I am sure it is not for that," cried Con "Oh, how can you be so disagreeable? I know she is not a lady who would tell. Be-

sides, she is not thinking at all about me. She was either looking for something she had lost, or—oh, I don't know what it was!—and when she saw me she just smiled. She is not dressed like any of the people here. She had got no cloak on, or bonnet, or anything that is common, but a beautiful white shawl and a long dress, and it gives a little sweep when she walks-oh, no! not like your rustling, mamma; but all soft, like water—and it looks like lace upon her head, tied here," said Con-nie, putting her hands to her chin, " in such a pretty, large, soft knot."

Mary had gradually risen as this description went on, starting a little at first, looking up, getting upon her feet. The color went altogether out of her face—her eyes grew to twice their natural size. The doctor put out his hand without looking at her, and laid it on her arm with a strong emphatic pressure. "Just like some one you have seen a picture of" he said

of," he said. "Oh, no. I never saw a picture that was so pretty," said the child.
"Doctor, why do you ask her any more:

don't you see, don't you see, the child has

"Miss Mary, for God's sake, hold your tongue; it is folly, you know. Now, my little girl, tell me. I know this old lady is the very image of that pretty old lady with the toys for good children, who was in the last Christ-

mas number?"
"Oh!" said Connie pausing a little. "Yes,
I remember; it was a very pretty picture—
mamma put it up in the nursery. No, she is not like that, not at all, much prettier; and then my lady is sorry, about something-except when she smiles at me. She has her hair put up like this, and this," the child went on, twisting her own bright locks.

"Doctor! I can't bear any more."
"My dear! you are mistaken, it is all a delusion. She has seen a picture. I think now. Mrs. Turner, that my little patient had better run away and play. Take a good run through the woods, Miss Connie, with your brother, and I will send you some physic which will not be at all nasty, and we shall hear no more of your lady. My dear Miss Vivian, if you will but hear reason! I have known such cases a hundred times. The child has seen a picture, and it has taken possession of her imagination. She is a little bethough probably she does not remember that. And there it is! a few doses of quinine, and

she will see visions no more."
"Doctor," cried Mary, "how can you speak
so to me? You dare not look me in the face. You know you dare not; as if you did not know as well as I do! Oh, why does that child

see her, and not me?"
"There it is," he said, with a broken laugh; "could anything show better that it is a mere delusion? Why, in the name of all that is reasonable, should this stranger child see her, if it was anything, and not you?"

Mrs. Turner looked from one to another with wondering eyes. "You know what it is?" she said. "Oh, you know who it is? Doctor, doctor, is it because my Connie is so delicate? is it a warning? is it-

"Oh, for heaven's sake! you will drive me mad, you ladies. Is it this, and is it that? It is nothing, I tell you. The child is out of sorts, and she has seen some picture that has caught her fancy-and she thinks she sees-I'll send her a bottle," he cried, jumping up; that will put an end to all that.

"Doctor, don't go away; tell me rather what must do-if she is looking for something! Oh, doctor, think it she were unhappy, if she were kept out of her sweet rest!

"Miss Mary! for God's sake, be reasonable. You ought never to have heard a word."

"Doctor, think! if it should be anything we can do. Oh, tell me, tell me! don't go away and leave me; perhaps we can find out what

"I will have nothing to do with your findings out. It is mere delusion. Put them both to bed, Mrs. Turner—put them all to bed! As if there was not trouble enough!"

"What is it?" eried Connie's mother: "is it a warning! Oh, for the love of God, tell me, is that what comes before a death?"

When they were all it with state of agitation, the vicar and his wife were suddenly shown into the room. Mrs. Bowyer's eyes flew to More that the agent for wall-bred a women

shown into the room. Mrs. Bowyer's eyes flew last night," the doctor said, relieved. "We to Mary, but she was too well-bred a woman shall have her seeing visions, too, if we don't not to pay her respects first to the lady of the house, and there were a number of politenesses exchanged, very breathlessly on Mrs. Turner's part, before the newcomers were free to show the real occasion of their visit. "Oh, Mary, what did you mean by taking such a step all in a moment? How could you come here of all places in the world? and how could you leave me without a word?" the vicar's wife said, with her lips against Mary's cheek. She had already perceived, without dwelling upon it, the excitement in which all the party were. This was said while the vicar was still making his bow to his new parishioner-who knew very well that her visitors had not intended to call; for the Turners were dissenters, to crown all their misdemeanors, besides being city people and nouveaux riches.

"Don't ask me any questions just now," said Mary, clasping almost hysterically her friend's hand. "It was providential. Come and hear what the child has seen." Mrs. Turner, though she was so anxious, was too polite not to make a fuss about getting chairs for all her visitors. She postponed her own trouble to this necessity, and trembling, sought the most comfortable seat for Mrs. Bowyer, the largest and most imposing for the vicar himself. When she had established them in a little circle and done her best to draw Mary, too, into a chair, she sat down quietly, her mind divided between the cares of courtesy and the alarms of an anxious mother. Mary stood at the table and waited till the commotion was over. The newcomers thought she was going to explain her conduct in leaving them; and Mrs. Bowyer, at least, who was critical in point of manners, shivered a little, wondering if perhaps (though she could not find it in her heart to blame Mary) her proceedings were in perfect taste.

"The little girl," Mary said, beginning ab ruptly. She had been standing by the table her lips apart, her countenance utterly pale, her mind evidently too much absorbed to no-tice anything. "The little girl-has seen several times a lady going np-stairs. Once she met her and saw her face, and the lady smiled at her; but her face was sorrowful, and the child thought she was looking for something. The lady was old, with white hair done up upon her forehead, and lace upon her head. She was dressed"—here Mary's voice began to be interrupted from time to/time by a brief sob-" in a long dress that made a sof sound when she walked, and a white shawl, and the lace tied under her chin in a large soft knot--'

"Mary, Mary!" Mrs. Bowyer had risen, and stood behind the girl, in whose slender throat the climbing sorrow was almost visible, supporting her, trying to stop her. " Mary, Mary! she cried; "oh, my darling, what are you thinking of? Francis! doctor! make her stop, make her stop-"

"Why should she stop?" said Mrs. Turner, rising, too, in her agitation. "Oh, is it a warning, is it a warning? for my child has seen it Connie has seen l

"Listen to me, all of you," said Mary, with an effort. "You all know-who that is. And she has seen her—the little girl—" Now the others looked at each other, exchanging a startled look.

"My dear people," cried the doctor, "the case is not the least unusual. No. no, Mrs. Turner, it is no warning—it is nothing of the sort. Look here, Bowyer; you'll believe me. The child is very nervous and sensitive. She has evidently seen a picture somewhere of our deer old friend. She has heard the story spinehow—oh, perhaps in some garbled version from Prantiss, or—of course they've all been talking of it. And the shild is one of those creatures with its nerves all on the surface—and a little below par in health, in need of iron and quinine, and all that sort of thing. I've seen a hundred such eases," cried the doctor-"a thousand such; but now, of course, we'll have a fine story made of it, now that it's come into the ladies' hands."

He was much excited with this long speech but it cannot be said that any one paid much attention to him. Mrs. Bowyer was holding Mary in her arms, uttering little cries and sobs over her, and looking anxiously at her husband. The vicar sat down suddenly in his chair, with the air of a man who has judgment to deliver without the least idea what to say; while Mary, freeing herself unconsciously from her friend's restraining embrace, stood facing them all with a sort of trembling defiance; and Mrs. Turner kept on explaining nervously that—"no, no, her Con-nie was not excitable, was not over-sensitive,

never had known what a delusion was."

"This is very strange," the vicar said.

"Oh, Mr. Bowyer," cried Mary, "tell me what I am to dol—think if she cannot rest, if she is not happy, she that was so good to every large of the same said. erybody, that never could bear to see any one in trouble. Oh, tell me, tell me what I am to do! It is you that have disturbed her with all you have been saying. Oh, what can I do,

what can I do to give her rest?"

"My dear Mary! My dear Mary!" they all cried in different tones of consternation; and for a few minutes no one could speak. Mrs. Bowyer, as was natural, said something, being unable to endure the silence; but neither she nor any of the others knew what it was she said. When it was evident that the vicar must speak, all were silent, waiting for him; and though it had now become imperative that something in the shape of a judgment must be delivered, yet he was as far as ever from knowing what to say.

"Mary," he said, with a little tremulous-ness of voice, "it is quite natural that you should ask me; but, my dear, I am not at all prepared to answer. I think you know that the doctor, who ought to know best about such matters-"

"Nay, not I. I only know about the physical; the other—if there is another—that's your concern."

"Who ought to know best," repeated Mr. Bowyer; "for everybody will tell you,my dear, that the mind is so dependent upon the body. I suppose he must be right. I suppose it is just the imagination of a nervous child working upon the data which has been given-the picture; and then, as you justly remind me, all we have been saying—"
"How could the child know what we have

been saying, Francis?"
"Connie has heard nothing that any one

has been saying; and there is no picture." "My dear lady, you hear what the doctor says. If there is no picture, and she has heard

nothing, I suppose, then, your premises are gone, and the conclusion falls to the ground." "What does it matter about premises?" cried the vicar's wife: "Here is something dreadful that has happened. Oh, what nonsonse that is about imagination; children have no imagination. A dreadful thing has happened. In heaven's name, Francis, tell this poor child what she is to do."

"My dear," said the vicar again, "you are asking me to believe in purgatory—nothing less. You are asking me to contradict the Church's teaching. Mary, you must compose yourself. You must wait till this excitement has passed away."

ias passed away."
"I can see by her eyes she did not sleep
"I can see by her eyes she did not sleep
"We take care."

"And, my dear Mary." said the vicar, "if you will think of it, it is derogatory to the dignity of the-of our dear friends who have passed away. How can we suppose that one of the blessed would come down from heaven, and walk about her own house, which she had just left and show herself to a-to a-little child who had never seen her be-

fore."
"Impossible," said the doctor. "I told you so—a stranger—that had no connection with her; knew nothing about her-

"Instead of," said the vicar, with a slight tremor, "making herself known, if that was permitted, to-to me, for example; or our friend here.'

That sounds reasonable, Mary," said Mrs Bowyer; "don't you think so, my dear? If she had come to one of us, or to yourself, my darling, I should never have wondered, after all that has happened. But to this little child-"

"Whereas there is nothing more likelymore consonant with all the teachings of science—than that the little thing should have this hallucination, of which you ought never to have heard a word. You are the very

"That is true," said the vicar, "and all the associations of the place must be overwhelming. My dear, we must take her away with us. Mrs. Turner, I am sure, is very kind, but

it cannot be good for Mary to be here."
"No, no! I never thought so," said Mrs.
Bowyer; "I never intended—dear Mrs. Turner, we all appreciate your motives. I hope you will let us see much of you, and that we may become very good friends. But, Mary— it is her first grief, don't you know?" said the vicar's wife, with the tears in her eyes; "she has always been so much cared for, so much thought of all her life—and then all at once! You will not think that we misunderstand your kind motives; but it is more than she can bear. She made up her mind in a hurry without thinking. You must not be annoyed if we take her away."

Mrs. Turner had been looking from one to another while this dialogue went on. She said now, a little wounded, "I wished only to do what was kind; but, perhaps, I was thinking most of my own child. Miss Vivian must do what she thinks best."

"You are all kind—too kind," Mary cried; but no one must say another word, please. Unless Mrs. Turner should send me away, until I know what all this means, it is my place to stay here"

IX.

It was Lady Mary who had come into the vicarage that afternoon when Mrs. Bowyer supposed some one had called. She wandered about to a great many places in these days, but always returned to the scenes in which her life had been passed, and where alone her work could be done, if it were done at all. She came in and listened while the tale of her own carelessness and heedlessness was told, and stood by while her favorite was taken to another woman's bosom for comfort, and heard everything and saw everything. She was used to it by this time; but to be nothing is hard, even when you are accustomed to it; and though she knew that they would not hear her, what could she do but cry out to them as she stood there unregarded? "Oh, have pity upon me!" Lady Mary said; and

the pang in her heart was so great that the very atmosphere was stirred, and the air could scarcely contain her and the passion of her endeavor to make herself known, but thrilled like a harp-string to her cry. Mrs. Bowyer heard the jar and tingle in the inanimate world; but she thought only that it was some charitable visitor who had come in, and

gone softly away again at the sound of tears. And if Lady Mary could not make herself known to the poor cottagers who had loved her, or to the women who wept for her loss while they blamed her, how was she to reveal herself and her secret to the men who, if they had seen her, would have thought her a hallucination? Yes, she tried all, and even went a long journey over land and sea to visit the Earl who was her heir, and awake in him an interest in her child. And she lingered about all these people in the silence of the night, and tried to move them in dreams, since she could not move them waking. It is more easy for one who is no more of this world, to be seen and heard in sleep; for then those who are still in the flesh stand on the borders of the unseen, and see and hear things which, waking, they do not understand. But alas! when they woke, this poor wanderer discovered that her friends remembered no more what she had said to them in their dreams.

Presently, however, when she found Mary re-established in her old home, in her own room, there came to her a new hope. For there is nothing in the world so hard to believe, or to be convinced of as that no effort, no device, will ever make you known and visible to those you love. Lady Mary being little altered in her character, though so much in her being, still believed that if she could but find the way, in a moment, in the twinkling of an eye, all would be revealed and understood. She went to Mary's room with this new hope strong in her heart. When they were alone together, in that nest of comfort which she had herself made beautiful for her child they hearts so fall of the which she child-two hearts so full of thought for each other—what was there in earthly bonds which could prevent them from meeting? She went into the silent room, which was so familiar and dear, and waited like a mother long separated from her child, with a faint doubt trembling on the surface of her mind, yet a quaint joyful confidence underneath in the force of nature. A few words would be enough -a moment, and all would be right. And then she pleased herself with fancies of how, when that was done, she would whisper to her darling what has never been told to flesh and blood; and so go home proud, and satisfied, and happy, in the accomplishment of all that she had hoped.

Mary came in with her candle in her hand, and closed the door between her and all external things. She looked round wistful with that strange consciousness which she had already experienced that some one was there. The other stood so close to her that the girl could not move without touching her. She held up her hands, imploring, to the child of her love. She called to her, "Mary, Mary!" putting her hands upon her, and gazed into her face with an intensity and anguish of eagerness which might have drawn the stars out of the sky. And a strange tumult was in Mary's bosom. She stood looking blankly round her, like one who is blind with open eyes, and saw nothing; and strained her ears, like a deaf man, but heard nothing. All was silence, vacancy, an empty world about her. She sat down at her little table, with a heavy sigh. "The child can see her, but she will not come to me," Mary said, and wept.

Then Lady Mary turned away with a heart full of despair. She went quickly from the house, out into the night. The pang of her disappointment was so keen, that she could not endure it. She remembered what had been said to her in the place from whence she came, and how she had been entreated to be patient and wait. Oh, had she but waited and been patient! She sat down upon the ground, a soul forlorn, outside of life, outside of all things, lost in a world which had no place for her. The morn shone, but she made no shadow in it; the rain fell upon her, but did not hurt her; the little night-breeze blew without finding any resistance in her. She said to herself, "I have failed. What am I that I should do what they all said was impossible? It was my pride, because I have had my own way all my life. But now I have no way and no place on earth, and what I have to tell them will never, never be known. Oh, my little Mary, a servant in her own house! And a word would make it right!—but never, never can she hear that word. I am wrong to say never; she will know when she is in heaven. She will not live to be old and foolish like me. She will go up there early, and then she will know. But I, what will become of me?-for I am nothing here, and I cannot go back to my own place."

A little moaning wind rose up suddenly in the middle of the dark night, and carried a faint wail, like the voice of some one lost, to the windows of the sleeping house. It woke the children, and Mary, who opened her eyes quickly in the dark, wondering if perhaps now the vision might come to her. But the vision had come when she could not see it, and now returned no more.

TO BE CONTINUED.

The police of Montreal are on the lookout for a man who is doing a new sort of swindle. He has a small lottery ticket on which various prizes are set forth to be drawn for, and charges twenty-five cents each, or five for \$1. The object of the lottery is the salvation of souls from purgatory, and each one buying a ticket can have a mass said for any person he names. The time it is supposed to come off is on the 25th of June, at the college of the Jesuits. On inquiry being made there it is almost needless to say that they know nothing of the matter, and will be glad to hear of the impostor being brought to justice.

In a New York paper we see it noted that in Milwaukee, a city of abundant beer, there are proportionally twice as many suicides as in any other city of the United States. It has been often repeated: "A man drunk with whisky wants to kill somebody else; a man drunk with beer wants to kill himself." well-known German said the other day: "My wife and I have beer every day; nevertheless, I shall vote for prohibition, on account of the women and children of this country.'

How PRICES GROW.—The Alaskans capture seals, and get forty cents each for the skins. The company which has exclusive monopoly of the business pays the United States \$2 royalty on each skin, making the cost to them \$2.40. They sell them at the uniform price of \$24. Three skins, costing \$72, are sufficient for a seal-skin cloak, which sells for \$500.00. From 40 cents to \$500.00 is quite a raise in prices.

Horsford's Acid Phosphate.

A VALUABLE NERVE TONIC. Dr. C. C. OLMSTEAD, Milwaukee, Wis., says: "I have used it in my practice ten years, and consider it a valuable nerve tonic."

Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N. J.)

THE LIGHT OF HOME.

My son thou wilt dream the world is fair, And thy spirit will sigh to roam.

And thou must go; but never, when there,
Forget the light of home!

Though pleasure may shine with a ray more It dazzles to lead astray; Like a meteor's flash, 'twill deepen the night, When treading thy lonely way.

But the hearth of home has a constant flame, And pure as a vestal fire; .
"Twill burn, 'twill burn forever the same,
For nature feeds the pyre.

The sea of ambition is tempest tossed, And thy hopes may vanish like foam; When sails are shivered and compass lost, Then look to the light of home.

And there like a star through midnight cloud, Thou'lt see the beacon bright; For never, till shining on thy shroud, Can be quenched its holy light. -Sarah J. Hale.

WOMEN IN VARIOUS PLACES.

A good authority declares that: " Although hundreds of women hold positions of financial trust in the country, we have yet to hear of one of them being guilty of embezzlement or defalcation. Gen. Spinner, who first introduced women into the United States Treasury, left on record a striking testimonial to the efficiency and integrity of the sex, and no one ever had a better opportunity to study the appearing than he was at the sex. the question than he, who at one time had women under his direction, engaged chiefly in handling money. He testifies that they count more accurately and rapidly than men, that their ability to detect counterfeits proved to be superior in almost every test, that they were, without an exception, honest, and were invariably more careful and pains-taking in their work. The shrewdest and quickest detectors of counterfeit currency were women, and in case of dispute as to the genuineness of money, Gen. Spinner invariably took the judgment of a Miss Grandin, who was for a long time employed in his bureau. Although there are several thousand women employed by the government as clerks, accountants, postmistresses, and in other capacities, not one has ever proved unfaithful to ber trust."

The Modern Age declares that: "It appears from the gathered statistics of the world that women have a greater tenacity of life than men. Among insects the male perishes at a relatively early period. In plants the seminate blossoms die earliest, and are produced in the weaker limbs. Female quadrupeds have more endurance than males. In the hu-man race, despite the intellectual and physical strength of the man, the woman endures longest, and will bear pain to which the strong man succumbs. Zymotic diseases are more fatal to males, and more male children die than females. The married state is favorable to prolongation of life among women. Dr. Hough remarks that there are from two to six per cent. more males born than females, yet there is more than six per cent. excess of females in the living populations."

The following is part of a conversation which took place at a reception given to Mrs. A. S. Duniway of the New Northwest, in the parlors of Dr. Clemence S. Lozier, New York. The person interviewed was ex-Gov. Hoyt of

avail themselves of the privileges of the bal-

"Quite as generally as do the men. But, with us, the question is not whether the women will vote or not, but by what right should any body presume to hinder them. Do women generally seek office?"

Not nearly so much as I would desire. No lady ever came to me for an appointment during my nearly six years' term of office. I regretted this, as I should have been gratified to appoint women with proper qualifications for office, if the opportunity had been given me.

"Has the presence of women at the polls been productive of good, or otherwise?"
"Of good, and good only. Men have behaved themselves with uniform decorum at

the polls ever since women were enfranchised. The change has been highly satisfactory. Our polls are at all times as orderly as these parlors-made so by woman's presence. as is the case this evening."

"Are women as strong partisans as men?"
"We have not found them so. They will not vote for bad men, and the result has been to prevent, largely, the nomination of bad

All of which controverts the opinion of a large class of persons.

Several papers, lately, have called Mrs. Harriet W. Prewitt the oldest newspaper woman in America. In 1848, her husband died, leaving her with three little children and the only income that which was derived from a weekly newspaper published in Yazoo City. Miss., where the family lived at the time.

Mrs. Prewitt was not dismayed, nor did she sit down to be supported. "For more than fourteen years Mrs. Prewitt was editress, book-keeper and mailing clerk for her bright little paper. She also kept house, saw that things were tidy at home, and did the sewing for her three children.

"Her editorials were fearless, and exercised strong influence in Mississippi politics. Mrs. Prewitt held out as she could against the extreme measures of secession, but when she did haul down her Union flag she became one of the boldest, bravest defenders of the

Southern cause. "Finally this brave woman's strength gave way and she became a helpless invalid. For twenty years she has been tied hand and foot to an invalid's chair, with an eye as keen and a mind as bright as ever. She was a beautiful woman once; she is still accomplished, brilliant and a graceful writer of occasional

verse as well as prose.

TRUE PHILANTHROPY. Mrs. Alice N. Lincoln, a Boston woman of wise philanthropy made active by the posses-sion of riches, has tried a novel experiment in managing tenement houses in that city. Three years ago she rented a large building containing twenty-seven tenements, which she determined to manage herself. The house was in a poor portion of the city, it contained desperate characters and was foul and illkept. It was her endeavor to raise the status of her tenants and still manage the house in

a business way. The results have been embodied in a report which has been read at a conference of Assoclated Charities in Boston and New York. The outline of her methods is interesting and encouraging.

Printed rules in regard to cleanliness were strictly enforced; punctual payment of rent when opiates fail then try Samaritan Ner-insisted upon, and habitual drunkenness was vinc. It's a sure cure for all nervous ailments.

never tolerated, though patience with occasional transgressors was judiciously observed. References were required regarding the general good behavior of applicants for rooms and a second set was let to the same parties at a cheaper rate, in order to encourage deat a cheaper rate, in order to encourage de-cency by having a sufficient number of rooms for the use of one family. Mrs. Lincoln and her partner in the work, collected the rent themselves in order to supervise the build-ing, and it is interesting to note that these women did, in fact, make a far-sighted plan of improvement of the poor, succeed in a business way. They found they could make eleven per cent., upon the rent of the build-ing while charging lower rent for their tening while charging lower rent for their ten-ements that was paid for poor, dirty, miserable rooms elsewhere.

But, Mrs. Lincoln says that was the least consideration in view. There was a steady improvement in a majority of the tenants, and in the general tone of the house. The people came in direct contact with their landledy and recognized house. lady and recognized her as a friend. They went to her for counsel and took pride in showing themselves worthy of her regard.

The main point of note in Mrs. Lincoln's treatment of her tenants, is one which needs especial emphasis. She has found that it is all-important, in dealing with the very poor, to help them preserve their self-respect. She says: "Those tenants who receive outside assays: Those tenants who receive outside assistance for which they do not give a fair equivalent in labor, are invariably the most difficult class with which we have to deal. Their independence and self-respect are worth more than food or home to these people, and whoever interferes with their right to provide for themselves, assumes a grave

responsibility."
Accordingly she has had to stand by and see many a desperate struggle with poverty, many instances of great self-denial. The result in energy and the power of self-help, aided only indirectly, as in procuring employment for the laborer, has been such as to show that Mrs. Lincoln has weighed well the principles of human nature.

Seances with Mrs. Maud Lord.

To the Editor of the Religio-Philosophical Journal:

In your issue of April 12th, is a letter from J. M. Vale, describing certain manifestations which occurred at a circle given by that excellent medium, Mrs. Maud E. Lord. In this communication the impression is conveyedthough, perhaps, intended for this particular seance only—that at Mrs. L.'s circles spirits are unable to convey objects outside of the ring of sitters. This I know from personal experience to be an error, unless Mrs. L. is much weaker as a physical medium than she was several years ago. I have attended a great many of her seances—some here in the West-but most of them while living in Boston. One evening in particular, I well remember manifestations which occurred to me while sitting outside the circle. They were witnessed by those present, and were considered by all as wonderful proof of spirit presence and power. Like Mr. Vale, on this evening I gave my previously enjoyed seet in evening I gave my previously enjoyed seat in the circle to a stranger whom I met there, and who had never before attended one of Mrs. Lord's seances. But I did so more with feelings of pleasure to aid another, than with feeling of regret at my own loss. I sat outside the ring of sitters, and beyond the reach of all. A week previous to this scance, however, I had attended a private circle elsewhere, in which I made arrangements with a spirit friend to give me, if possible, certain menticular triends of the ready with a spirit friend to give me, if possible, certain menticular triends of the rich, quaint, poetic and often menticular triends of the rich, quaint, poetic and often menticular triends of the rich, quaint, poetic and often menticular triends of the rich, quaint, poetic and often menticular triends of the rich, quaint, poetic and often menticular triends of the rich, quaint, poetic and often menticular triends of a stave ship going up to judgment, followed by his victims as they gathered from the depths of the sea, in a strain that reminded one of Clarence's dream in Shakspeare, and equaled it. manifestations at Mrs. Lord's, as a proof to me of that friend's presence, and I felt much yoming:
"Do the better classes of women generally know if the promise given could be fulfilled. Suddenly a guitar, which had been left inside the circle formed by the sitters, rose above their heads, and descended gently on to my lap, resting there nearly one minute, giving forth in the meantime beautiful strains of music. As the music ceased, I raised my hand, and it was grasped by another and shook vigorously, the hand remaining with me, according to promise, long enough for me to examine it as thoroughly as the sense of touch would permit, the se-ance being a totally dark one. Giving my hand another vigorous shake, it vanished, taking the guitar back into the circle over the heads of the sitters. The hand appeared to me to be very small and delicate. To the touch it was warm and velvety, but just as tangible as my own. The fingers were smooth. tapering beautifully, and about the size, in circumference, of a common lead pencil, and when grasping mine, they were just as active and pliable as any human fingers could

> At another scance given by Mrs. Lord, at which I was present, some noted manifestations occurred, which to me were good proof that spirits do return. Among those present, was a young man, who claimed to be a reporter on one of the daily papers. He pro-fessed to be a confirmed skeptic, and so expressed himself loud enough to be heard by all present, claiming that the manifestations were mere tricks of the medium, and such he would prove them to be, to the satisfaction of all, before the scance was over. He failed, however; but his constantly grasping 'at the darkness" every time anything occurred near him, with the hope of catching the medium's hand or sleeve, showed that he was honest in what he said. I sat at his right side, and held his right wrist. This gave me a good chance to closely observe all that passed. At the medium's request that he must not break the circle in his efforts to grab the spirits, a discussion arose between them regarding the genuineness of the manifestations, which resulted in his asking the medium to allow him to apply a test to the then present, so-called spirits. His request was granted on condition that he should not break the circle, to which he agreed. Suddenly, and without a moment's warning, he caught with his right hand a small music box, which was played by turning a crank, and which had been left on his lap by some unseen fingers, and threw it quickly into the air over the heads of the sitters. The room was totally dark, and you, reader, can imagine my surprise, and the skeptic's also, when the music box, instead of falling to the floor as expected, started off on a musical tour around the room, over the heads of the sitters, and finally came back and dropped into the young man's lap from whence it started. He was very quiet and thoughtful during the rest of the seance, and no doubt is a firm Spiritual-GEO. F. WHITNEY. ist to-day. Cleveland, Ohio.

The St. Louis *Medical Brief* states that Dr. Rasori recommends the use of a tuning-fork in the treatment of neuralgic pains—the instrument to be applied, while vibrating, over the course of the painful nerve. The sittings are said to last about half an hour, when the pain is usually relieved.

BOOK REVIEWS.

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

SHAKER SERMONS: Scripto-Rational, containing the Substance of Shaker Theology, By H. L. Eads, Bishop of South Union, Kentucky. Published by the Shakers. Revised edition Price \$1.50.

If there has hitherto been some doubt as to the doctrines the Shakers hold, there need be none henceforth; for as Mr. Eads began his life among the Shakers when one year old, and as he is over seventy ears old now, he surely has had ample opportunity to know what was taught among them. One thing is very apparent—he is determined that neither readis very apparent—he is determined that neither reader nor hearer shall have any doubt as to what the preacher believes. He is generally clear and logical in statement, always uncompromising in his theology; a bold strong, dogmatic man, and he attacks every one who preaches a different doctrine. Ingersoll and Talmage, Beecher and McCosh, are each and all lectured for false teaching, and even Spiritualists get a strong rebuke for believing in materialization, which he decrease to be impressible though he decrease. which he declares to be impossible, though he does not doubt Spiritualism; claiming that this was known "about ten years before something of the known "about ten years before something of the same character began in the world outside of Shakers." It seems the first communications to them were in trance, while the outside world had only raps at first. He tells of a Spiritualist who, when he was visited by the spirit of Aaron Knight, exclaimed, "How strange it is that you are so materialized!" The spirit answered, "Not so much materialized as thou art spiritualized." There is not space to analyze his argument on materialization, though it would be easy to do so. Spiritualists would admit would be easy to do so. Spiritualists would admit some things he evidently does not think they would, and deny some he thinks they believe. It is doubt-ful if any Spiritualist believes that psychic force is

The doctrines of the Shakers as set forth in this volume, would not be specially interesting to our readers. As noted above, he is bold and aggressive readers. As noted above, he is bold and aggressive in statement, but yet he seems to argue in chains, bound as by steel bands to the plenary inspiration of the Scriptures. Though he argues that Revelation should be judged by reason, it is only as the orthodox do, to make the Bible suit their pet theories; certain things must be re-translated, or spiritualized, as they call it, or explained away, because they conflict with certain ideas held to be true beyond all question. They interpret to suit the doctrine, and so he does. Let our readers examine the book for themselves. Spiritualists will agree with him in many selves. Spiritualists will agree with him in many conclusions, while they reject his arguments; and they cannot fail to be impressed with the zeal and honesty of the writer, even though they laugh at some of his arguments, and are repelled by seeming

NARRATIVE OF SOJOURNER TRUTH; a Bond-woman of the Olden Time, Emancipated by the New York Legislature in 1817. History of her Labors and Correspondence, from her Book of Life. Also a Memorial Chapter, giving the par-ticulars of her last sickness and death. 400 pages.

The first 120 pages is a narrative of her early life and her experiences up to some 25 years ago, prepared by a ready writer in New England. After this comes the continuation of her story, as taken from her lips and from others, by Mrs. Frances W. Titus, of Battle Creek, Michigan. This has added interest from its many fine letters from eminent men and women to Sojourner, and its engraved autographs of the signatures of Georgian Viscoly Grant Tuere. of the signatures of Garrison, Lincoln, Grant, Lucretia Mott, and others. The Memorial Chapter is just prepared and added to this new edition.

The fact that Sojourner Truth was made free in 1817, by a law which only gave liberty to slaves over forty years old in New York, settles the question of her age, as she must have been 107 years old. Just after her death Wendell Phillips wrote to the New York. Telibura, and his letter is given in this leads:

York Tribune, and his letter is given in this book:
"Sojourner was a remarkable figure in the Anti-Slavery movement.... Her Meg Merrilies figure added much to the effect of her speech.... Her eloquence was sometimes marvelous. I once heard her describe the captain of a slave ship going up to judgprofound speech of a most remarkable person, who used to say to us, 'You read books; God talks to me,''
In temperance, woman-suffrage and like meetings,

became interested in Spiritualism, in her own pecul-iar way. The nearness and reality of the life beyond was very clear to her and her clairvoyant and intuitive powers were remarkable.

THE DREAM INVESTIGATOR AND ONEIRO-CRITICA. Monthly. By Jas. Monroe, Peoria. \$1.00 per year. It is the fashion to laugh at dreams, to speak of

"Children of night, of indigestion bred." Yet there have been, or history lies, some wonderful revelations made in dreams, and poets and other au-thors have often sighed over the memory of exalted conceptions which had vanished as they waked. How many households are there where the legend of a remarkable dream is one of their most cherished possessions. In every home there are dreamers, and the sale of "dream books" with fanciful interpretations is very large. The age is ready for something more in this direction. So at least thinks Mr. J. Monroe, who has started a monthly magazine called the "Dream Investigator." No. 4 of this magazine has been received. In it the editor gives explanations of certain dreams, and correspondents do so "also, if not likewise." One dreams of the devil, and soon after it rick. Be does not seem to perceive that it after is sick—he does not seem to perceive that it might really have been an undeveloped disease that made him dream of the devil. The work deals with dreams on the very lowest plane; in the editor's thought the dream signifies always gain or loss of money, sickness or health, success or disappoint-ment, praise or blame.

Dreams are more than this, often. In sleep, when man has ceased to be aggressive and positive, and he has become quiet and receptive, the angels come, but rarely with revelations as to food or clothing wounded or soothed vanity. They come with visions of the life beyond, with revelations of far-reaching truth. The class of dreams Mr. Monroe professes to explain may be, and generally are, the result of some dictetic excess or indiscretion; the kind the angels bring cannot come at all under such conditions. But men and women will continue to err in diet, and so will have bad, or wild, incoherent dreams, and want some standard of interpretation. The "Dream Investigator" may be a success after all.

IS CHRISTIANITY A FAILURE? A lecture by Rev. Madison C. Peters, Pastor First Presbyterian Church, Ottawa, Ill. Svo. 10 cents. Published by the Author.

The lecture is well-written, well printed and true, from the author's stand-point. Not true, as many read history and the signs of the times of to-day. The author links together Christianity and the Church, the teachings of Jesus and the accepted theology, as interchangeable terms, and claims every step of the world's progress as resulting from what the Church has preached. What if the converse proposition were presented, and it were said the Church is not Christian, but Pauline; that the Church has molded the world much less than the world has molded the Church; that advances in civilization have often been in spite of the Church; that the Church is powerless to remove evils in society to-day and even helps to preserve some of them; that what is called Christianpreserve some of them; that what is called Unistianity has not achieved the success forefold, and there is no present appearance that it ever will. If all these things were presented, sularged upon and illustrated—and men of to-day are saying just such things—the verdict might be different from that given in the essay under consideration. Which view is the correct one?

ARE THE ALLEGED PHENOMENA OF MODERN SPIRITUALISM WORTHY OF SERIOUS INVESTIGATION? A paper read by John A. Willis, Esq., before the Fortnightly Society of Washington, Penn., December 18th, 1883.

Ington, Penn., December 18th, 1883.

The question the escayist had to meet is one continually asked, and is completely answered. He has done it systematically and logically, considering, 1st, What the phenomena are. 2nd, How are they authenticated? 3rd, What facts do they tend to prove? He gives a list of the phenomena, a partial list of the scientists who certify to the genuineness of them, and shows the tremendous issues involved in the facts they prove, and closes by a summary of the whole subject, asserting—the phenomena are true,

are well attested, as well authenticated as any facts in science, and if the evidence is held to be insuffi-cient, the proof of any facts whatever must be so also. Because Spiritualism comes just when Materialism is most rife, to give the only complete answer rialism is most rife, to give the only complete answer it can have. Because it will inaugurate a new era in the progress of science, religion and morals by removing from the field of controversy some of the great and fundamental facts of being, no longer to be controverted; thus permanently enlarging the field of science, so as to include in it spiritual as well as physical truths, and thereby harmonize science and religion therefore. Spiritualism is worthy ence and religion, therefore Spiritualism is worthy of investigation.

The argument, of which a mere outline is given, is

well presented, deserves, and will doubtlees receive, much attention.

Books Received.

THE SEVEN GREAT MONARCHIES OF THE Ancient Eastern World. By George Rawlinson, M. A. New York: John B. Alden. Price, three Vols., So cents each.

FEACHING OF THE TWELVE APOSTLES. The Greek Text, with Translation. By J. Fitzgerald, M. A. New York: John B. Alden. Price, fine cloth, 25 cents.

BIOGEN. Speculation on the Origin and Nature of Life. By Professor Elliott Coues. Boston: Estes and Lauriat. Price, 75 cents.

DIETETICS. Food and Drink for the Sick. By Alice B. Steckham, M. D. Chicago: Sanitary Publishing Co. Price, paper cover, 25 cents. CHANGE OF LIFE. By Alice B. Stockham, M. D. Chicago: Sanitary Publishing Co. Price, paper

cover, 25 cents. TIP LEWIS AND HIS LAMP. By Pansy. Boston: D. Lothrop & Co. Price, paper cover, 25 cents.

Magazines for May Not Before Mentione d

ST. NICHOLAS. (The Century Co., New York. Contents: Frontispiece; "Rocket" and "Fly er"; The Scarlet Tanager; "Mr. Plantagenet Norman Dane"; Supporting Herself; The Philopena; Words Inclined to Jingle; Rosy Snow; A Pic-nic; The Land of Fire; The River-end Morey's Rab; The Doves at Mendon; Little Things; The Song of the Roller Skates; Our Roller Skating Brigade: Historie Roys. Our Roller Skating Brigade; Historic Boys; "Look Out, There!" Marvin and his Boy Hunters; A Meeting on the Rail; Maiden-hair; Work and Play for Young Folk; For Very Little Folk; The St. Nicholas Almanae; Jack-in-the-Pulpit; The Letter-Box; Agassiz As-sociation; The Riddle-Box.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Frontispiece—Gladys; Daisies; Mother's Wings; The Alps and their Avalanches; Fairy Folks; A Brave Girl; The Rich little Dolly; The last trial of Charles Perrault; The President's Page; To-day; Dolce Far Niente; A Double Masquerade; The Invisible Painter; Æsop's Fables versified; The Dog Carts of Antwerp; A Young Antiquarian and his Society; The Procession of the Zodiac; In No-Man's Land; The little Clam; Tangles; Tales of the Pathinders; In ease of Accident; Little Biographies; Ways to do Things; Anna Maria's Housekeeping; What to do about it; Post-Office Department.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: The Ghost of Religion; The Literature of Introspection; "Chinese Gordon"; Queer Fishes; Six Sonnets of Contrast; About Old and New Novels; A Surprising Narrative; Ballads of an English Home; Italian Studies; Platform Women; Machiavelli; The Milk in the Cocoa-Nut; Terrorism in Russia and Terrorism in Eu-rope; A sketch of M. Clemencean; The Earthly Paradise; Mr. Hayward; Passion; The Harvest of Democracy; Literary Notices; Foreign Literary Notes; Miscellany.

THE PHRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: John Rogers; Remarks on Classification; The Constitution of Man: Arles and its Ancient Ruins: Girl-Idleness: Capt. Mary M. Miller: The Mormons; Because Men want them; The Soudan; Shoes and Character; Annuities; Eating; How to see the Stomach; Traveling in Florida, etc.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) Contents : Sermonic : On the Study of Hymnology; Preaching the Humanities Insufficient; Critical Estimate of Certain Preachers: Pastoral and Sermonic Habits; A Symposium on Evolution; Living Issues for Pulpit Treatment: Around the Editor's Table ; Étc.

HOME SCIENCE. (Selden R. Hopkins, N. Y.) Number one, volume one, of this monthly is at hand and contains many good articles by prominent writers and authors.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M.D., New York.) A monthly journal devoted to Medicine, Surgery and the Collateral Sciences.

What One of its Oldest Employees Says of Dr. David Kennedy's Favorite Remedy, of Rondout, N. Y.

Mr. Weyman is the foreman in the Eric Hallway Round House and Shops in Newburgh What he says can be depend-ed upon, and his letter should convince all that Dr. KEN-NEBLY'S FAVORETE REMEDLY is just the prepar-ation needed for Kidney Difficulties, Malaria and all derange-ments of the Liver.

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A. DEREVERE.

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

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

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

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

CHICAGO, ILL., Saturday, May 10, 1884

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Talmage Rampant.

Among all the preachers of the United States none so famous as Rev. Dr. Talmagefor some things. He is never profound, his argument, when he attempts to argue, is of the shallowest, but he has a vivid imagination which like the lightning, flashes a distorting glare on homely things and amuses some people. Other preachers say he is "sensational," and he does not deny the impeachment; evidently thinking sensationalism and effectiveness synonymous terms. But the sensationalism of Talmage means more than that of the ordinary intellectual acrobat. It means that he is conspicuously inexact, to state it mildly; that facts are invented, stretched, distorted; even truth is so extravagantly stated and put in such false relations, as to be no longer truth. Byron, may have had in mind some priest who had been caught falsifying, when he defined a lie as-

"The truth in masquerade."

And Dr. Talmage is fond of presenting truth in masquerade. To get up and keep up the excitement by means of which he lives is no easy task. Preaching the simple gospel is left to those whom he describes as "old fogles," and he revels, instead, in glowing descriptions of Bowery dives and Five-points dance houses, tells of adulterations, of tricks of trade, of the latest move in politicswhatever is uppermost in people's thoughts he must talk about. Thus it happened on Sunday, April 27th: finding doubtless how much of Spiritualism there was among his people, he preached on that topic.

Of course he did not study the subject, it was easier to curse than to think, and more in his line. He must make a "sensational" i. e. a lying talk about Spiritualism. So he read the titles on the back of some of Robert Dale Owen's books (he gave no evidence of having ever read any more than this), reproduced all the objections which have been better, because more exactly, stated hundreds of times before, and as often answered; then skillfully interjecting a strong dose of the odium theologicum, to take the place of proof, he exclaimed, with his own uncouth and inimitable gestures: "After that, be a Spiritualist if you dare!" The signs of the times all indicate that there are millions who do dare, and millions more who will. But to his indictment of Spiritualism though it be " tedious as a twice-told tale."

"The wall between the material world and the spiritual I think is very thin. That there is communication between this world and another world is certain. Spirits depart from this to that, and the Bible says ministering spirits come from that to this. It may be that complete and constant and unmistakable lines of communication between these try worlds may are the control." between these two worlds may yet be opened. To unlatch the door between the present state and the future state all the fregers of superstition have been busy. We have had books written entitled 'Footfalls on the Boundaries of Other Worlds,' 'The Debatable Land Between This World and the Next,' 'Researches in the Phenomes of Sorirtualism' and whole libraries of hooses, processes. This World and the Next," Researches in the Phenomena of Spiritualism, and whole libraries of hocus-pocus enough to deceive the very elect. I have no time to rehearse the story of Divination and Delphic oracle and Planchettes and slbyls and palmistry and whole centuries of imposture. Modern Spiritualism comes in proposing to open the door between this world and the next and afford us communication with the dead. But it has not one reasonable credential. There is nothing in the intelligence or moral character of its founders to commend it. All the wonderful things done by it have been shown to be sleight of hand and rank deception. Dr. Carpenter, Robert Houdin, Mr. Waite and others have exposed the fraud by dramatizing upon the stage in exposed the fraud by dramatizing upon the stage in presence of many auditors, all the mysteries of Spirita-alism. 'By their fruits shall ye know them,' said Christ, and judging this tree of Spiritualism from its fruits. ansm. 'sy their riuits shall ye know them,' said Christ, and judging this tree of Spiritualism from its Iruits, which have been bad and only bad and bad continually, I sonclude that it is one of the worst trees in all the orchard of necromancy. This post office which they propose to set up between the living and the dead is a star route post office that has never yet delivered one letter from the other world to this."

So, the first charge is that the phenomena are false, that there never has been a spirit on earth. Read your Bible, Mr. Talmage, and | plunges in to make up for lost time. He has | race."

then, if you do not think it a waste of time, study any ancient history; you will find evidence enough to disprove the assertion that spirits do not appear. But the phenomena have been proved to be false he says: quoting (Heaven save the mark) Dr. Carpenter as the demolisher of Spiritualism, one who has been himself so thoroughly demolished that no one but so complete an ignoramus on the matter would think of quoting him. Houdin could do many things, but with expensive apparatus, could not do what is done in the presence of mediums every day without apparatus. Our readers will recollect Waite, whom the Brooklyn christian mountebank quotes. He is another reverend trickster, who after trying his hand at the exposing trade under the most pious patronage in Boston and elsewhere, finally found he had worked out the vein, and at once set up as manager of a "genuine" spirit show. This last dodge was suddenly brought to an end and the usual scandal with a "woman in the case" followed. Talmage is welcome to the use of such authority as Waite, he undoubtedly has a fellow feeling for his broth-

er in the trade. Professor Jacobs writes in relation to the phenomena: "As a prestidigitateur of repute. and a sincere Spiritualist, I affirm that the phenomena were absolutely true and belonged to the spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these same facts, never presented to the public anything beyond an infantine and almost grotesque parody on the said phenomena. S. Bellachini, court conjurer at Berlin, says: Any explanation of the experiments....by any reference to prestidigitation is absolutely impossible."

If Talmage had wanted to be fair, why did he not quote at least a portion of the roll of eminent scientists who have examined and testified to the genuineness of spirit phenomena? Why did he not read to his congregation some of the names of men shrined in the hearts of the people, who were Spiritualists? He did not know the facts, or he suppressed them; it would not do to even seem to know them.

It would be wasting time to attempt to follow him through his list of ancient spiritnal phenomena-he has read the names, and that is all he knows about them, apparently. His next objection is substantially, that Spiritualism comforts the mourner, but it is orthodox Christian in his city, made a carewith a delusion. "That is why I hate Spirit- | ful and complete investigation of the statistualism," he says. How he knows that it is a delusion which comforts them, or who made him the judge of another's consciousness, he does not say, and it is not easy to guess. True, it does comfort the mourner and it is the crowning glory of Spiritualism that it does. Talmage may hate, but an innumerable host of mourners love it, for this. Here is more Talmagian talk:

" Another remark: Spiritualism is doom and death to "Another remark: Spiritualism is doon and death to its disciples. It ruins the body. Look in upon an audi-ence of Spiritualists. Cadaverous, weak, neryous, ex-hausted; hands clammy and cold. Nothing prospers but long hair—soft marshes yielding nothing but rank grass. Spiritual sm destroys the physical health. Its disciples are ever hearing startling news from the other world. Strange beingscrossing the room in white. Table fidgety, wanting to get its feet loose, as if to dance. Voices sepulchral and ominous; bewildered with raps. "I never knew a confirmed Spiritualist who had a healthy nerrous system. It is inciplent epilepsy and confirmed."

That is refreshing in its sublimity of lying The average Spiritualist meeting is filled with men and women of as perfect physical, and as good mental and moral health as any church in the land can boast. Spiritualists as a rule are more temperate than prohibitionists, for they are temperate in all things; because they study high themes, seeking to understand them, their mental powers are developed, and their nerves move harmoniously. Not a Spiritualist could be scared by all Talmage's roaring. Their nerves would be quiescent while his people's were throbbing almost to madness. The idea, too, of Talmage accusing any one of being "ca daverous." Does he ever look in a mirror? The JOURNAL will pay him one thousand dollars if he will exhibit a Spiritualist whose cadaverousness surpasses, or equals, his. Indeed so suggestive of a race ante-dating Man is Talmage's physiological and anatomical structure, his picture has been used in scientific lectures to convey to the audience a conception of what the long sought "missing link" would probably look like if ever dis covered. Here he goes again:

"Another remark: Spiritualism is a social and mari-tal curse. The worst deeds of licentiousness and worst orgles of obscentty have been enacted under its patron-

That there have been and now are persons believing in spirit phenomena who are immoral and licentious is true. But the mere knowledge of spirit existence and return does not make a true Spiritualist, any more than familiarity with the New Testament makes Talmage a true follower of Jesus. Something more is needed in both cases; and it is as hopeless to expect some believers in spirit phenomena ever to be Spiritualists, as it is that Talmage will ever be a Christian in the higher and better meaning of that word. Spiritualism is a synthesis of facts. The use made of these facts depends upon the nature of the individual receiving them. If he comes of orthodox stock and has been fully imbued with the teachings of the so-called "Christian plan of salvation," if he believes in the regulation system of rewards and punishments and has been held in restraint through fear of hell; if he has done good deeds with his hands while his eyes were set on the crown which was to reward him, then indeed he is quite likely not to be as good a man, apparently, as before. "Why?" The reason is self-evident. He finds the old, man-made scheme of salvation a myth and having never been taught that he should do right because it is right, he at once regrets his past opportunities for debauching himself and

thrown off his superstition, and with it his semblance of decency. It takes time, often a long time, for such pseudo Christians to discover what they inevitably do in the long run: that he who commits sin must suffer, and that the blood of Jesus cannot wash him white nor fit him to associate with the pure.

Talmage's fire escape and eternal psalmsinging-harp-playing-repent at-the-eleventhhour-vicarious-atonement "religion" is directly responsible for all the immorality to be found among so-called Spiritualists. Talmage's theology sends the red-handed murderer straight into the arms of Jesus, while his innocent victim who had no opportunity to "repent" furnishes hell with one more victim. Hence the perfect appropriateness and sound orthodoxy of the headlines sometimes used by daily papers in setting off a hanging. For instance: "Jerked to Jesus," "Swang but Saved," "Hung and in Heaven," "Hemp helped him to Heaven and his Harp." How can a man who believes the murderer may save his soul by a scratch, just as the gates of eternity swing open, and at once enter the realms of the blest on equal terms, make a good Spiritualist? How can a man who believes he can gain favors by tickling God's vanity and appeasing his jealousy make a good Spiritualist? Spiritualism must use the material it finds, in making Spiritualists; and when a grist of Talmagian Christians go into its hopper it is unreasonable to expect other than a low-grade product. Spiritualism cannot transcend the laws of the universe and it cannot change a Talmagian into a true Spiritualist, until after long discipline and an entire change of his nature-work that is often only accomplished long after he has entered spirit-life. Of all places in America from which to say that "Spiritualism is a social and marital curse" a pulpit, and especially a Brooklyn pulpit, is the most unfortunate; it is liable to recall so many unpleasant reminiscences, right at home as it

"Spiritualism," says Talmage, "is the cause of much insanity." When he first fulminated his insanity fuse it was more stalwart. Here is the way he formulated the falsehood some seven years ago: "There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism." Whereupon Dr. Eugene Crowell, also of Brooklyn, and whose standing in every particular is not surpassed by that of any ics. He corresponded with the superintendents of all the asylums and institutions for the insane in the United States, and embodied the results in a pamphlet from which we quote as follows:

We find there are seven inmates insane from religi-

"We find there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are eighty-sevent asplums, there are only seventy-six insane Spiritualists within their walls—not one to each institution.

"An important fact should here be noticed, which is, that as the knowledge of Spiritualism has extended, and the number of its adherents has increased, the records show not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the evelting cause of transity, and it is a question. the exciting cause of insanity, and it is a question whether the greater comparative decrease in the num-ber of cases ascribed to religious excitement may not per of cases as riced to rengous excitement may not justly be attributed, at least in a great degree, to the influence of Spiritualism in disseminating more correct, rational, and consequently less revolting ideas, of the nature and extent of future punishment."

"Spiritualism," says Talmage, "ruins the soul." His proof of this is that the entire system is based on the assumed insufficiency of the word of God as a revelation. He as sumes this will ruin the soul. Spiritualists certainly do not believe that any opinion can ruin the soul. They can admit the charge but deny his inference. He does not attempt to prove the Bible is the word of God, or that God ever did, or could speak to man, but is sure God has exhausted himself and cannot, or will not inspire men to-day. Such a faith seems more ruinous to the soul than the unbelief he charges on Spiritualists.

There is one venerable objection missed in its place among his platitudes-"the spirits speak bad grammar and do absurd things." Queries: Could the spirit of an expert mathematician ever make Dr. T. exact in statement and fair in presentation of a case? Doubtful! Would not the most truthful spirit, in trying to speak through Talmage, find his words turned into "truth in masquerade"? Can a pipe of one inch bore give a stream of two feet diameter? Does not the organization of the medium largely color the expression of the spirit's thought? When Dr. T. knows more than he does now, he will find a law that " was in the beginning, is now and ever shall be," a law acting on Bible writers as on all other mediums, the law that inspiration is controlled greatly as to its expression, by the organism receiving it. Doctor, read the prophecies, notably the first chapter of Hosea and tell your people what it literally means if you can; show a mediumistic utterance, if you can find one, that is worse than that, till it is twisted, spiritualized, made to fit a theory. For eccentric actions, study David dancing before the ark, also Ezekiel in many particulars, and Saul, when inspiration came upon him. No book teaches and explains Spiritualism so well as the "dear old Bible," none furnishes more instances of sudden access of spirit power causing eccentric action.

Despite all attacks, Spiritualists will hold to their faith, exult in their knowledge of a continuity of life, still, in earnest aspiration say with Harriet Beecher Stowe, to the loved and gone before:

"Sweef souls around us, watch us still, Press nearer to our side: Into our thoughts, into our prayers, With gentle helping glide."

Bronson Murray of New York City, who is now looking after his large estate near Odell, Illinois, under date of the 2nd inst., says: "] write to-day to express my appreciation of Mr. Savage's address. Men of such power, fearleseness and sincerity are a glory to the

A Thoughtful Woman's Letter.

We give extracts from a letter from an intelligent and cultivated woman, who attends a Presbyterian church, but, like many others, is not satisfied, and reaches out for more light, yet wants to keep the good there may be in that church. The delay in its publication has not come from neglect or forgetfulness, but from a pressure of imperative duties. Her questions open the way for much that might well be said, but our reply must be brief, yet it shall express the interest and respect we feel for so open and fair a mind:

respect we feel for so open and fair a mind:

"Will you pardon my intrusion upon your time and attention? I must plead an earnest desire for more light." I read your paper attentively, religiously and thankfully. You will not find my name on your list of subscribers; a friend furnishes me the reading of your excellent paper, while I provide her with The Advance, in exchange! Q. e. d., who is the gainer?

"I think Spiritualists should feel under infinite obligation to the fearless editor of the Religio-Philosophical Journal for his unswerving adherence to the truth as far as he sees it, for his bold denunciation of fraud wherever it is found, and for the consequent lifting of the cause into respectability. But I am not touching upon the questions which are really perplexing me. Spiritualism has done, and is doing, a great work. To demonstrate the reality of a future existence is an ineestimable boon in these days of materialistic skept'cism. But do not Spiritualists lack an element—some thing, whatever it may be—which orthodox Christians, with all that he was the season of the college But do not Spiritualists lack an element—some thing, whatever it may be—which orthodox Christians, with all their bigotry and ignorance, possess? an element which is necessary to unity of purpose, and which is a power? It seems to me that in Unitarianism there is an equal lack. The article in the Journal of Nov. 24th, by Gles B. Stebbins, interested me greatly, but he seems not to have touched upon the correct solution of the difficulty. I fear that a simple belief in the ministration of disembodied spirits (the sole tenet of belief held by all Spiritualists; or, perhaps. I should say, the only commen standing ground) will not put the Unitarians, with all their breadth of learning, upon a par in working force with orthodox Christians. Now, where or what is the deficiency? I am always speculating about the Christ, as to his nature, his divinity, etc., without ever coming to any satisfactory solution in my own mind; but I have an inkling, a faint dawning of an idea, which I am hoping you can belp me elaborate. Jesus said, or it is recorded of him better the second of the control of the second of the property of the control of the property of the control of the property of the control of the property of the party of the property an inkling, a faint dawning of an idea, which I am hoping you can help me elaborate. Jesus said, or it is recorded of him that he said. 'All power is given me of my Father." And as we believe that the celestial forces are under thorough organization, may not Jesus be at the head of all the hosts who minister to this earth of ours, and so may there not come a direct spiritual, directing, aiding force from him to all who enlist 'under the banner of King Immanuel?' And are we not, if our minds are taken up with thoughts of departed friends, necessarily in a lower sphere than the one perfect man Christ Jesus, and if we look to them for help, do we not miss the very sustaining power which we all need?

"I des're, before closing, to express my pleasure in the articles recently contributed by the iton, Joel Titfany,"

In reply we can only say that the orthodox churches have strong social power. In early Christian days it cost a great deal to be a Christian, and it was worth a great deal, for that primitive Christianity, while not perfect, was an onward and upward step. Today it costs nothing to be a popular Christian--brings no persecution, or abuse that is -and it is worth (spiritually) about what it costs. Yet there is a spiritual power which accept certain great primal ideas-Deity, duty, immortality-and even if their concentions of them are imperfect, yet the ideas are in unison with their spiritual needs and with spiration and enthusiasm. That power, however, is weakening in those ecclesiastical bodies, because larger conceptions and better methods than their creeds offer are gaining ground outside their limits.

The problem is how to enlarge and make more spiritual and rational, the prevalent conceptions of these primal ideas, and the hods and spirit of sectarian dogmatis are not competent to solve that problem.

Church creeds weaken, and are becoming mere drifting traditions, not living spiritual or mental forces. Between Materialism and Spiritualism lies the choice,-not merely spirit-phenomena, important and beautiful as they are, but the broad spiritual philoso phy to which they point.

The Journal's correspondent quotes the saying of Jesus: "All power is given me of my Father." A fuller interpretation might be: "All the power I have is given me," etc., -as all the powers of our souls come from the Over Soul. We want no kings in heaven or on earth. Let heaven be a spiritual republic or let us keep out of it. Jesus said: "Call no man master," and his large manhood would not lead him to take control of supernal affairs or to be an "aiding force" to mortals in such way as to hinder other celestial visitants from giving their aid in due season. Do we "miss sustaining power" by communion with dear friends on earth? Does the divine economy hinder our getting "help which we need" from those friends, whether on earth or in heaven? The more we help our friends, and look to them for help and sympathy in our need, the more and better can highest angels help us and we reach up to them.

Does not this correspondent overrate the power of the orthodox church and underrate the power of Spiritualism? Does she realize its great work in forty years? Greater than that of Christianity in three centuries. Is there not inward light, joy and uplifting enthusiasm among Spiritualists, far sweeter and stronger than in the fever heat of "revivals of religion"?

That power, of which this letter speaks, in the churches, so far as it is a genuine outpouring of the Spirit, is hindered and weakened by their dogmas. That same power is helped by the freedom which Spiritualism hospitably gives to more light, and by the beautiful truths it affirms and verifies. The more creeds, dogmas and set forms and priesthoods and sectarian churches, the less life and light and growth. Leave sect and creed, and thus foster the growth of the inner life which they belittle, and so help the world to larger and truer daily life. Lucretia Mott had a good motto: "Truth for authority. not authority for truth."

Rev. Samuel Watson, of Memphis, Tenn., writes: "We are having regular meetings at our Spiritual Hall every Sunday, lectures and conference. We have two fine seance rooms. We cordially invite genuine mediums, to whom we will give the use of the hall free. We will also give the use of the hall to endorsed lecturers, advertise their Sunday meetings without charge, and let them have the collections."

Gerald Massey.

This distinguished poet, author and lecturer scarcely needs an introduction to our readers. Like all thinkers, he has created strong antagonisms, because he has made men think. His lectures of ten years ago throughout America, are still vividly remembered, and he now brings the ripened fruit of the hard study of those ten silent years. Of course his opinions have changed somewhat. Differ from him in conclusions reached, as many will, it is impossible to doubt the intensity of his convictions, impossible not to respect the unfaltering industry of his search after

Before his advent as a lecturer he was chiefly known as a poet. His fame in England largely rests, even now, upon a poetic inspiration whose suggestiveness has helped many another to fame and to fortune. The four bulky quartos, the result of ten years' intense application, have presented him in a new aspect. He comes now as a philosopher, a historian of thought, a revealer of old-time modes of expressing thought. Signs and symbols of old religions, records of the life and death of extinct races, the soul there was in dead faiths-among these he has been delving for ten years. He has reached some startling conclusions, needing careful examination before acceptance.

Mr. Massey's life has been remarkable as a triumph over adverse conditions. One of ten children, the son of a canal-boatman, whose income was only \$2.50 per week; when but eight years old working from early morning till half-past six in the evening in a silkfactory, who can wonder that the child forgot his half-frozen feet and danced gleefully as the fire devoured his prison house. Strawplaiting, and then errand-boy's work, were the next steps in his career, which had for help only free access to the poor man's library, the street-corner book stall. Soon he began to write poems and chansons, and their worth was recognized by such men as Hepworth Dixon, Walter Savage Landor, Dr. Samuel Smiles, John Ruskin, Lord Palmerston and others. Through their sympathy and help the young poet grew more and more prolific, and his contributions to periodical literature more frequent. He became actively engaged in all that stirred men's thoughts vitalizes the churches. They are taught to | in his day. He wrote on Spiritualism in 1872, had to do with the Chartist excitement. the Corn Law agitation, and the lectures he delivered in England and this country, marked the intense and many-sided activity of his their deepest intuitions, and so give them in- | mind. Ever since his attention was drawn to the matter, he has been an ardent Spiritualist, and the English Spiritualist papers bear witness that he scorned to hide his convictions. In his own home he had for his bosom-companion a medium through whom the angel world communicated. As a veteran Spiritualist, a great Poet, a profound Thinker. a bold Iconoclast, he commands attention. respect and sympathy even from those who at present utterly reject his conclusions. Mr Massey, is now visiting in Chicago preparato ry to continuing his journey Westward, around the world. He will be able to give a few lectures between here and San Francisco. Societies or individuals desiring to engage his services for one or more lectures, should address him at once in care of the Religio-PHILOSOPHICAL JOURNAL.

Church and State.

There are signs that the union of Church and State in England will at no distant neriod be severed. A proposition to remove the Bishops from the House of Lords, introduced in the Commons recently, lacked only eleven votes of a majority. It is amusing to read the comments of the newspapers on this bold movement. The Spectator says:

"There is not a Bishop on the bench who has ever delivered a good spiritual speech on the righteousness or unrighteousness of a war. There is not a bishop on the bench who has ever discussed the question of the franchise, the question of democracy, from a spiritual point of view at all, or who has has ever spoken on such a question with anything like authority; to get rid of the bishops would be merely to throw overboard a deck load which goes near to sinking the ship."

The Pall Mall Gazette agrees with the Spectator, and adds:

"The chief reason why the bishops should be allowed to remain in the house of lords is to illustrate before the eyes of the nation some of the eyil consequences of an established church. As long as the lawn-sleeves remain in the gilded chamber we need never lack for proof of the political mischief of a church establishment. The voice of the bishops is given uniformly by a majority of their order on the side of everything that is politically bad, and of a great deal that is morally indefensible."

Of course the Bishops don't like the movement. The Archbishop of Canterbury told a reporter of the Pall Mall Gazette, that

be the first step toward disestablishment. It would be a rude inroad on the constitution, making a great breach with the past."

The Archbishop is right; but the "first step" does not seem to frighten the English. They are quite resigned to the separation.

Joseph Cook-Justice Overtaking a Slanderer.

Our earnest and sprightly contemporary, Unity, quotes and approves the following from the Boston Commonwealth:

"Rev. Joseph Cook, after much lapse of time, and to a hesitating Christian brotherhood, to day is the discovered character that wiser men have always represented him. We contend that he lacks literary veracity, and this lacking carries in its train certain other faults which every one knows. His lectures are assertive to the limit, and as unreliable as assertive. He has the dogmatism of the clergyman without the clergyman's reserved speech. He professes a professed doctrine of love in language that would fit a doctrine of hate. When he reports an opponent he does so carelessly and wrongly. He professes a respect for antagonism which he never illustrates.

There have been no more malignant and Wholesale slanders of Spiritualists, or baser misstatements of Spiritualism, than those of this pretender to learning and plety.

An Unruly Corpse.

A short time ago Clem Davis, a colored man, resident in the lower part of Richland county, S. C., apparently fell dead, and was prepared for burial. As no undertaker was close at hand, the supposed corpse was laid out on the bed, while a messenger was sent in a wagon to Columbia for a coffin. That night, as is customary with the negroes, they gathered at the house in large numbers, and were alternately engaged in praying, preaching and singing until a little after midnight, when the corpse rose up and sat erect in the bed. The negroes fled in terror, and the corpse himself was badly frightened, but one after another the mourners were induced to return and view the dead who had come to life. The negroes are wild with joy over the astounding restoration. Davis had a narrow escape from being buried alive. He had been in a comatose state for nearly twenty-four hours.

GENERAL NOTES.

Lyman C. Howe spoke at Indianapolis, Ind, May 4th.

Dr. Samuel Watson lectured at Little Rock, Ark., April 20th, afternoon and evening, to fine andiences.

Mr. G. W. Kates, editor Light for Thinkers, Atlanta, Ga., has been lecturing in Memphis,

kindly sent us his photograph, which we take pleasure in placing with our collection. Miss Eva Curtin, a beautiful and accom-

plished young lady of Eaton, Ohio, has gone

Mr. Walter Howell, the blind lecturer, has

insane on the subject of religion and salvation by the sanctification method. Mr. Swartz has now selected Martine's Hall, on Ada St., near Madison, to hold his meetings on Sunday at 3 P. M. Last Sunday the attendance was large owing to the promise

of an exhibition of slate-writing, but the me-

dium failed to appear. Lyman C. Howe has been doing efficient work at Erie, Pa. He lectured there each Sunday during last month. He gave the cause a fresh impetus, and other lecturers will follow him.

Mr. Charles Dawbarn has closed his series of lectures at Frobisher Hall, New York. We were glad to hear that his venture has been a success, and that his lectures met with such general appreciation.

Dr. J. A. Marvin, as we learn from Detroit, is gaining in reputation, as a magnetic physhenorable course. His office is at 210 Woodward avenue. Detroit. Mich.

who may notify us that they desire it.

the month of April in Cattaraugus Co., N. Y. and has spoken at Union Corners the 6th; at East Otto, 12th, 13th and 23rd; at Ashford. 20th: at Ellicottville. 27th, and at Salamanca, 30th. Address him at Milan, Ohio.

The Theosophist for April is at hand, with a varied contents, treating on oriental philosophy, art, literature, occultism, embracing mesmerism. Spiritualism and other sciences. For sale at this office. Price per copy, 50

Mrs. Isa Wilson-Porter will answer calls to attend camp meetings, to give tests and psychometric readings. Mrs. Porter is greatly interested in the work in which she is engaged, and some who have tested her powers seem very much pleased. She can be addressed at her residence, 433 West Lake st.. Chicago.

Emma Hardinge-Britten will lecture at Republican Hall, for the First Society of Spiritualists, New York, during the Sundays of May; also at Lake Pleasant, Neshaminy Falls and Onset Bay Camp Meetings, and be happy to make other engagements previous to her departure for California and the Pacific Coast in the fall. Address her in care of Mrs. Mills, 265 West 34th street, New York.

The meetings now held at Lester's Academy, 619 West Lake St., are carried on under the auspices of the Children's Progressive Lyceum-Wm. Nicoll, Conductor. The exercises on last Sunday evening were enlivened by some excellent singing, an address by Dr. Stevens, who happened to be present, and brief remarks by several others.

Bill Murphy, a flagman at a railroad crossing in Kansas City, has resigned his position because of a presentiment which possesses him that his crossing will soon be the scene of a terrible disaster. Murphy lost an arm in a railway accident some time ago, and alleges that he was warned of impending danger some time before the accident befel him. He proposes to regard the warning this time.

W. S. Pettit, of Alliance, Ohio, writes: "The Independent Church has closed an engagement for the last two Sundays in April, with J. H. Randall, of Jamestown, N. Y. He is a good speaker. O. P. Kellogg will speak for us each Sunday in May, when we expect to have a good time, short discourses and to the point. One of the greatest drawbacks to a good attendance, especially among the young people, at liberal and spiritualistic meetings, is that at least two-thirds of our speakers talk entirely too long; most of them occupy from one to | who understand Spiritualism, and as such is one and a quarter hours, when three quarters of an hour should be the maximum. I have talked with quite a number of both old and young, and find that if our speakers would take a little out of the spread and add a little to the pith of their lectures, they would do more good." And we agree with Pettit, on this.

again at Milwaukee, Wis.

Col. Hammet, a cotton manufacturer, is in leve with all his working girls. He says the Southern cotton mill operatives are far superior to their sisters in New England, and describes them thus: "Tall, shapely, with well poised heads, and faces which would do for molds of beauty, they are as lady-like at the hearthstone as they are proficient at the loom, They are all under the salutary influence of home and church relationship, and are a class of whom any nation should be proud."

Orange Judd, Editor of the American Agriculturist for some thirty years, but unconnected with its business management for a year or two past, has lately retired from its editorial department and located in the West. He desires to gather a complete " Postal-Card Album" of his old readers and friends, and requests them all to send him now a postal giving their present location and address, naming also, when convenient, the year in which they were his subscribers. Mr. Judd's address is Chicago, Illinois.

A. F. Ackerly was admitted to bail in the sum of one hundred dollars as the result of his detection while cheating at Moberly, Mo. The JOURNAL is informed on good authority that Ackerly was thought to be a novice or a crank, and hence the smallness of the bond. Had the officers of the law been readers of the Journal, the young man would, no doubt, have had a bond large enough to have kept him in iail: as it is, he can well afford to forfeit the amount, the "conditions" for his standing trial being unsuited to his sensitive soul and sinuous career.

The Rev. M. N. Capron, a supernumerary member of the Northern New York Conference of the M. E. church, has been tried on charge of beer drinking on various occasions. and the conference held the charge to be sustained. There were also various charges of lying, embezzlement and fraud, which were mostly rejected, but enough was considered to be proved to warrant the deposition from the ministry, which the conference decreed. As the sentence does not touch his church relations, he is still a member in good standing, notwithstanding his conviction. It is proper to state, however, that it is by no means certain that a review of the evidence will not result in the Rev. Mr. Capron's complete vindication. Able lawyers say it will.

J. R. Brown, somewhat notorious as a mind reader, has been giving exhibitions of his powers in Minneapolis, Minn. We see by one extract from a paper published there, ician and as a man who wins respect by his that he assumes to be a medium, and is in partnership with Lillie May Brown, who claims to be a materializing medium, and The crowded state of our advertising col- | together they propose to cast in the shade all umns precludes publication in the paper of other spiritual manifestations. In another our Book List, but we have printed it in a extract we learn that at one of his entertainneat pamphlet, which will be sent to any | ments, after giving some interesting experiments in mind reading, the "remainder of the Dr. J. K. Bailey writes that he has spent exercises consisted in exposing the tricks of Spiritualist mediums." The probability is that the exhibition of Brown & Co., is simply a money-making scheme, and presents no evidence whatever that any spirit power is connected therewith.

> For the Religio-Philosophical Journal. Events and Comments.

> > THE CRANKS.

Perhaps the most expressive term coined in recent times is that of "crank," and one of the most fertile fields for the operation of cranks has been Spiritualism. By their persistency, effrontery, rascality or credulity, they have been taken for the representatives of Spiritualism by the world. By the publication of the most absurd and crude matter. they have been a source of sorrow to thinking Spiritualists, and a disgrace and shame to the cause. The most harmful of these, as far as their representation of Spiritualism to the world is concerned, are those claiming mediumship and having a "great mission" to perform. Often it is the most exalted spirits only who guide them, and their arrogance is intensified by the sanction of the most famous names. One of these has recently sent out a "private circular letter," urging all true re-formers to hasten to Rochester, the birthplace of Spiritualism, to form a great congress to reorganize the whole social fabric. The "medium's band" is composed of Washington, Lafayette, Thomas Paine, Josephine, Goethe, D. M. Bennett, Mozart, and a score of others, and the call is signed by Humboldt. Apollonius of Tyana, and Confucius! Shades of the immortals, think of such names appended to a letter ending as follows:

"Men of to-day! where did your power to guide the 'Car of State,' come from, but from Woman? Men of to-morrow! your power to successfully cope with Errors 'grave and hoary with age,' will come from Woman! And your present and future happiness will be secured to you, by the inspirational capacity of a Woman, whose love for the Race of Man and Womankind, including Children, qualifies her to forgive all intended slights, as well as to remember every kindly atten-

tion. Is she not worthy of your patronage?" If the reader understands that the authors wish the patronage bestowed on woman, they are mistaken. It is to a woman, and that woman is the "medium," as is explained in

a preceding paragraph: Now our Instrument of Communication does not feel confident to lead all other Chosen Ones,' in this work of Organization, notwithstanding we have had her under conscious disciplinary training for many years, to do this very work. She is by nature a Worker, as well as by natural endowment a Teacher, therefore, under the inspiration of 'Spirit Power in Combination,' will become B Leader in the world of Thought and Ac-

tion." In this grand work she wants everybody who cau't come, to send a dollar to her to help it forward! It is true that this is all nonsense, and will be so regarded by those unworthy of notice; but it is of consequence because representative of countless other efforts made under the shadow of great names. which disgust those otherwise inclined to

accept the philosophy of Spiritualism.

At the time of the Woodhull excitement,
when J. M. Peebles introduced that irrepressible to a Cleveland audience, as the "modern Joan of Arc," and men like J. O. Barrett were certain she would be the next President.

Next Sunday, Mrs. O. T. Shepard lectures | a circular was sent out from the same source as the one under criticism, inviting all true Spiritualists and reformers to Rochester, to go up to Chicago to help the grand Woodhull clique to found a new government! The manner of going was exceedingly appropriate. A monster balloon would take the delighted cranks heavenward as well as westward, and drop them down in the heart of that city, which forever afterwards would be famous for the gathering. This call was signed by nearly all the statesmen known to American history.

A PLEA FOR THE DOCTORS. I am not in favor of the so-called " Doctor's Laws." nor am I in favor of quacks. It unluckily happens, that the field of human maladies is one where pretense and charlatanry flourish as nowhere else. In the realm of the subtle forces on which health depends, pretentious ignorance is more often trusted than modest skill. Why the Spiritualist press should be called on to berate and belittle the medical profession, is difficult to answer. No matter how miraculous the cures by spirit aid, that has nothing to do with the skill of the trained physician, and the flings and insuits offered the profession indicate a lamentable ignorance of the requirements which are exacted of the practitioner. After a person has given at least three years to the exclusive study of the structure of the human form, its diseased conditions and the most successful methods of treatment, does it not stand to reason that he knows more on these subjects than an Indian juggler or a "natural bonesetter?" Physicians, after the most rigid course of studies, may not be infallible. and medical science is rapidly advancing, yet the same may be said of clairvoyance and spirit-diagnosis. Some of the most appalling prescriptions purported to have a spiritual source, and clairvovant examinations. while sometimes astonishingly correct, are at times wide of the truth. While we would consult any source which promised information we would not discard the trained physician. The warfare against them, waged by spiritual publications, is as uncalled for as HUDSON TUTTLE.

"What is the 'salvation embrace'?" asks Labouchére. "I read in the Midland Echo that David Withers, of Leamington, has run away with Kate Key, a girl of 17. Withers was the standard-bearer in the Ninety-fourth Corps of the Salvation Army, and Kate was a private. No familiarity between the two had been noticed beyond what is known as the 'salvation embrace.'"

Dr. Price's Special Flavoring Extracts have grown rapidly in popular favor, as it is known that they are produced by extractions from the fruit, not made up with chemicals. Each flavor is from the true fruit and aromatics, free from poisonous oils and ethers. They are natural flavors, which give the most delicate and grateful taste.

Messrs. Cassell & Company. New York, have in press for immediate publication, THE UNITED STATES ART DIRECTORY AND YEAR BOOK (Second Year), being a Chronicle of Events in the Art World, and a Guide for all interested in the Progress of Art in America. This new edition of a book which was universally pronounced upon its first appearance to e one of the most useful publications ever issued. will be found to have been materially improved and augmented.

TAKIGRAFY, the best shorthand for any and all purposes, is taught in a new time and labor saving way by D. Kimball, 79 Madison St., Chicago. "THE NUTSHELL," giving alphabet and principles, and two one dollar lessons, sent for 25 cents. Illustrated Circular free.

The Dial (Jansen, Mc Clurg & Co., Chicago,) happily begins its fifth year (in its May number) with new and specially selected type throughout, and the promise of even greater beauty of execution than that in which it already is known to excel all jour-nals of its class. It will continue its distinctive and approved features of exhaustive review articles by special writers, critical notices of important new books, notes on interesting literary events, and other features completing its scope as a trustworthy and elegant journal of current literature.

Washington Gladden will contribute an article to the June Century on the "Use and Abuse of Parties." Dr. Gladden holds that parties are necessary to all constitutional governments being based on the progressive and conservative tendencies of human nature. While claiming that the "dearth of principles and the strife of patronage are characteristic facts of our recent political life," he comes to the conclusion that—at least outside the cities—more of good can be accomplished by joining one party or another, working earnestly for its success, and bolting bad nomin-

Come, Gentle Spring,

and bring malaria, dyspepsia, biliousness, torpidity of liver and a train of kindred maladies. Fortunate ly Kidney-Wort is at hand. It may be had of the nearest druggist and will purify the system, correct the stomach and bowels, stimulate the liver and kidneys to healthy action, remove all poisonous humors and make you feel like a new man. As a spring medicine, tonic and blood Purifier it has no equal.

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Lassed to Spirit-Life.

Passed to spirit life from Rapid City. Dakets, March 2nd Alice McMinn, aged 28 years and 10 months. The deceased was an excellent medium, and contributed much to the happiness and enloyment of her aged mother, by the loving messages that were given through her organism. She will be greatly missed by a large direct of friends. Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A.M. and 7:45 F.M. at the Hall, corner of Fulton and Bed-ford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free, VM. H. JOHNSON. President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION.
138 Clinton Avenue, Brooklyn, N. Y. Public services every
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2:30 Church Social every second and fourth Wednesday, in each

Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President,

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Begert President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street South Brooklyn. Seats free. GERARD ENGELEN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall 898 Fulton Street, every Saturday evening at 8 o'clock. Capt J. David, President; W. J. Cushing, Secretary and Treasurer. The Brooklyn Spiritual Fraternity will meet at 16 Smith St., two doors front Fulton, in the hall of Union for Christian Work, every Thursday evening, 8 P. M. April 24th.—Lecture by John Jeffreys May 1st.—Lecture by Frof. Henry Riddle, S. B. NICHOLS, President, John Jeffreys Secretary.

John Jeffreys Secretary.

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everyholds is most cordially invited. These meetings continue without in termission until June 11th, 1884. Services commence as conclude with music.

New York City Ladies Spiritualist Aid Society, most every Wodnesday, at 3 P. M., at 171 East 69th Street MRS. S. A. McCRETCHEN, Sceretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:36 evening, in Frobisher Hall, No. 23 East 14th St., near Union Square.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Erigham will officiate. E. HENLING. Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 12th and Main Street, Dr. E. G.Granville, Fresident; A. J Colby.

Mediums' Meetings, Chicago.

The Spiritual Truth Seekers meet in Lester's Academs, 619 West Lake Street every Sunday. Conference at 3 P. M.; Medium's Meeting at 7:30 P. M. All meetings free.

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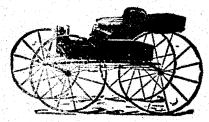
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Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Sighting the Shore.

BY KMMA TUTTLE.

I throw down my oars and am drifting Spell-bound by the charm of a dream;
The shadows before me are lifting,
There's light on life's treacherous stream,
Far onward I saw a boat salling, And lo! a white pilgrim alone Sat brow-bent and weary, bewailing The presence of one who had gone.

He fain would have sank in the waters, So sad and so lonesome was he; His sons bade him cheer, and his daughters, The wife of his youth, where was she? He longed for her soul, but believed not In any existence beyond; He prayed, but also, he received not; He yearned, but she did not respond.

"Why was it?" I wish I could tell you Why love cannot answer its own! Why, when a sore sorrow befell you, You called and heard echo alone.

The souls of the dead must be longing
As deeply as we to perceive
The laws of communion belonging To them and their earth-loves who grieve.

But oft when we soreliest need them The vail seems the thickest between This world and the next. Does God lead them

Far into the lovely unseen, Away from the dripping of tear drops
That quiet may strengthen and heal,
And splendors far past the pale hill tops
Shut out Love's beseeching appeals?

The white pilgrim, lonesomely sailing, Had never been able to sight The country of souls, nor to hear them
Call out from their chadowless height.
He hoped they still lived, but he doubted
Because of the silence they kept;
But now, as he neared the vast ocean, Sweet sounds o'er the interspace crept

Old voices spoke out of the silence; His soul was a flitter with joy! The tremblements greeting his senses Were nothing to cheat nor decoy. They were the sweet tones of his loved ones His ripe soul was quickened to hear; The prayers of his gaunt heart were answered Despite all his doubting and fear.

No marvel eestatic emotion Crept winily into his blood! No marvel he cried in his gladness "They live! and our Father is good." So long had the plan of existence Been viewed with unhappy distrust, The finale of human endeavor A windowless house in the dust.

He rose to his feet and back-looking,
A picture of holy delight,
Called out, "I have sighted the landing;
I read not life's riddle aright. 'To be' is the mystical answer Inscrutably hidden so long, The bloom-brightened form of my lost one

Appears, and my name is her song!

I take up my oars and row onward Made giad by the beautiful dream; The shadows lie back in the distance, There's light on life's broadening stream; The joys which the pilgrim sailed up to Are waiting for you and for me, When we come to the place where life's river

"Dr." Hiltz, the Exposer of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Flows into eternity's sea.

I send you a "show bill" for a performance which came off here as to time, but which, in fact, was a miserable swindle! The chief manager of the fraudulent exhibition said there are no spiritual manifesta-

tions; that all mediums are frauds and liars. His slate-writing was performed by the aid of chemicals, which were put on his own slates before the test was given; then, by rubbing the surface with the wet fingers, the writing would disappear. He would allow the committee to examine, and then screw the slates together. During the pretended writing, he scratched the back of the slates with his finger nails to produce a sound similar to the moving of a pencil, after which the committee read the

communication, the slates having become dry.

He said that he paid Charles Watkins \$500 to learn this (his) slate-writing trick, and also paid Dr. Henry Slade \$1,500 to learn his tricks. He said, too, that he learned Mrs. Simpsou's principal method of turning water into wine! He had a full house, and many of our orthodox friends think they have learned all there is to be known about Spiritualism. Honest mediums are apparently disgraced by such performances.

If the Spiritualist press generally had seen fit to pursue the course taken by the RELIGIO-PHILOSOPH-ICAL JOURNAL in relation to frauds, such disgraceful exhibitions would now be nearly or quite impossible. At the present time there is plenty of capital that is regarded as true Spiritualism, and which is manufactured by dishonest persons, and presented as the genuine article, and which is fully indorsed by some Spiritualist papers. The tricks of this bogus system are bought, or obtained otherwise, and then given back by our opponents to us and the public, in the most disgusting manner; and we are told that this is all there is to Spiritualism, greatly to the dis-

Advantage of truth and honesty.

I was greatly pleased with No. 3 of the Religio-Philosophical Journal. The letters from Mrs.

Maud Lord, A. J. Davis and Giles B. Stebbins, have the true ring. The sermon by Rev. David Swing is of great value. The pamphlet, "How to Form Home Circles," is the best one published for general distribution. I have spent the most of the Sundays tribution. I have spent the most of the Sundays of last winter at different schoolhouses, explaining the Harmonial Philosophy and selling books. Circles are being formed, and intelligent, honest work, with true progress, is sure to follow, and thereby the good old Religio-Philosophical Journal is advertised. Let all who love the truth and the good, rally now to our standard and work for humanity. Come friends, let us freely aid our fellow man, as the angels have aided us, thus becoming co-workers in

this field of human and spiritual progress. Delphos, Kansas. JOY N. BLANCHARD. The statements made by this pretended exposer of Spiritualism, with reference to Charles Watkins, Dr. Slade and Mrs. Simpson, are false in every respect-His whole "stock in trade" consists of malicious lies; but honest mediums will not be hurt thereby.

W. W. Longee writes: Saturday is the "red letter" day of the week with me, for then I know that I will receive, barring accident, the dear old RELIGIO-PHILOSOPHICAL JOURNAL. I like it better and better, although I am but a recent subscriber: yet I hope my name will always be found on your book, as such, as long as I remain in the earth-life. I have read your paper, more or less, for the past six or seven years, and to its teachings I am greatly indebted for my conversion to a belief in the teachings of the harmonial philosophy. My spirit friends speak to me, and give me advice nearly every day; they have never give me advice nearly every tay; they have never given me any bad counsel. The voices are not audible to others, but seem to come to me entirely independent of the sense of hearing, for when I stop my ears the answers to my questions are heard as plainly as at other times. These voices tell me that it is soul speaking to soul.

The English people seem to have carried the art of mourning to a nicety in detail which appears disgusting, to call it by no harsher term. The London Echo tails us that among the other mourners was the Royal Society of Musicians, of whom the late Duke of Albany was a patron. At their last dinner they were served up among the other entrées "sweetbreads in dens densi "sweetbreads in half-mourning. The grief of the Royal Society must have been something unparcedented when it struck to the stomach in his habitos. But why should the sweetbreads have hear singlish out to trpity their sorrow? A reast of hear its institutional and imposing sight, and a bottle of hearing and enter in weeds could have remained as a manufactured. The English people seem to have carried the art

As to Strange Dreams.

Some Remarkable Stories Suggested by the Rev. Dr. | To the Editor of the Beligio-Philoso Buckley's Recent Essay.

New York Herald: Four gentlemen were seated one evening last week in a private room of an uptown resort. One of them made casual reference to dreaming, and mentioned incidentally a paper read the night previous by a clergyman on the phenomena of dreams, and reported in the Herald of that morning. Two of the party scoffed at the idea that persons ever dreamed of events to come. They admitted that they seldom had dreams, but when they did dream the fancies had little continuity and relevancy. One gentleman, however, boldly affirmed that he had had several demonstrations that the mind did often carry out in sleep the design of the day.

"When I was about 12 years old," he said, "like most boys of that age, my principal occupation was deviltry of one kind or another. An old man, heartily detested by all the boys, had died in our neighbor-

ly detested by all the boys, had died in our neighborly detested by all the boys, had died in our neighborhood; and every evening his widow and grown daughter had to pass down a lane running parallel with our fence, along the top of which was laid flat boarding. Noticing the nightly trips of these two females, an idea occurred to me. Keeping my own counsel, I laid my plans. I intended, some night when my parents were out, to wrap a sheet around my body, and, climbing the fence, run along it when the women came by.

my body, and, climbing the fence, run along it when the women came by.

"Now here is the curious fact. Two days after, and before I had a chance to carry out the plan, all the people about were greatly excited. A ghost had appeared and there could be no mistake as to its identity. It walked down the lane and distinctly said: 'I am the ghost of old S——? This was sworn to by two witnesses. I wondered who had forestalled me. I asked all the other boys, but none of them, I was sure, knew anything of the matter.

"The next night there was a battalion of watchers, I among them. All patiently, some tremblingly, awaited the coming of the spectre. Twelve o'clock, one o'clock passed, but it didn't come. Then we all went to bed. The next morning it was announced that a gentleman had seen the spook later in the night, and heard its cry. By this time my soul was filled with envy to think of the unknown who was kicking up such a row. A night intervened without disturbance, but on the following night it was laid forever, and with it the belief of many that souls can forever, and with it the belief of many that souls can

return from the other shore.
"Two men had watched. At last they saw the gleam of white at the end of the lane. Suddenly i occurred to them what was the cause of the ghost's great stature. It was walking on the fence. They laid for it, grabbed it by the arm, tore away the eheet, and with such endearing names as 'D—d little imp of hell!' they awoke the spirit. Glancing wildly about me, I became unconscious. The mystery was solved. The neighbors were enraged until it was found that I was really sick from fright. I was sent away to school soon after, and never told until long years had succeeded that the scheme I carried out in sleep I hatched while wide awake.

sleep I hatched while wide awake.

"Several years afterward I made up my mind to strike out for myself and leave home. Most of you, no doubt, have gone through the experience, so there is no need to speak of my homesickness. I had been away two weeks, and had, besides some money, a stock of attachments for sewing-machines, but I had not the skill or boldness to dispose of them. One day I went to the Grand Central depot and took the first train for home. Arriving at Stamford, Conn. I felt train for home. Arriving at Stamford, Conn., I felt impelled to stop over. It was the first time I had ever been in the town, and yet everything seemed familiar—streets, houses, the very trees shading the walks. At last it all came to me—I had seen Stamford in a dream. Details returned to my memory, and, walking along, I could tell what was to appear next. I knew that in a triangular space formed by the junction of two streets I should find a brick building, the lower floor occupied as a dry-goods store, with a sign over it in black and gold. In this store I sold my stock to a man whose face had never before looked in mine except in a dream. "Some time before I had had a suit of clothes

made by a tailor in a town twenty miles distant from my hone, and on wearing them, found the vest did not fit. I decided to return the garment for altera-tions, and went to bed. In the morning it was miss-ing, and the most thorough search could not find it. About ten days after it came to me by express, with note from the maker, hoping that it would now prove all right. Investigation showed that in the night I had decided to return it. I had gotten out of bed at half-past 10 p. m., gone to the express of-fice, and had written a note to the maker stating the uteration to be m and then package. All the time I must have been sound asleep. In 1881 a friend of mine went to Wisconsin under engagement to a manufacturing concern in Racine. Two months after I had a dream, in which I fancied myself on a train bound for Albany. Waiting in the depot in Springfield, Mass., I saw my friend coming toward me, and zetting down, shook hands with him, and asked him to explain his sudden appearance. He said, 'The factory had burned down two weeks before, and the firm had refused to continue its contracts.' In a joking way I told the dream next morning to a gentleman who had been offered a position by the firm named. An hour after I had repeated it a telegram came from Racine announcing the total destruction of the factory by fire the previous night. Subsequently letters brought the news that the firm had cancelled all contracts.

"In the Township of Guilford, Conn., lives a quee character known as 'Sherm' Davis—fisherman, hunter, clam-digger—he is anything in fact that will turn for him an honest penny. He fives not far from the scene of the Mary Stannard tragedy, and most people who visited Black Rock at that time struck up an ac-quaintance with 'Sherm.' His house is always open and it is considered the correct thing when in that vicinity for the tired hunter or wet trout-fisherman vicinity for the tired hunter or wet trout-isherman to stop there and enjoy a chat with Sherm's family, and after supper indulge in generous draughts of punch. The night before I was to make my first visit to Davis's, in a dream I had the experience to come—all day, in company with a friend, I whipped trout-streams, but no fly was fascinating enough to tempt a single fish. Tired, wet and hungry wereached Sherm's at 5 o'clock. We found him just emptying a dilapidated basket containing fourteen trout, the largest weighing eleven ounces. He condoled with no ower our poor luck, and seen, over a nice supwith us over our poor luck, and soon, over a nice sup per, we forgot the fatigue of the day. This was the dream. The reality, even to the weight and number of Davis's catch, was precisely as I dreamed the previous night it would be, except that my friend caught two small fish, when my dream had given him no catch whatever."—New York Herald.

An Appreciative Letter.

To the Editor of the Religio-Philosophical Journal

The Journal has just come to hand, and I am reminded that seven years have gone since you assumed control of its destiny. Well do I remember the morning the news came to Bellefontaine, O., of the sudden and tragic ending of the earthly career of S S. Jones. I was in the office of Dr. Cooper, that staunch and true Spiritualist, so well known in Ohio. I said to the Doctor: "Who will be able to take so responsible a position as editor and manager of the JOURNAL?" "Col. Bundy is there," said he, "and the JOURNAL will go on just as well as be-fore, and I think will be improved. He knows the

business." Dr. Cooper was a good prophet.

When I look back to that time, and pass mentally over the period since, and realize what you have passed through, I can but wonder how you have endured so well. I know personally something of the severe strain put upon you, and I know that, without abundant aid from the highest source of power, wisdom and love, you could not have gone s safely through the seven years just closed. I also know that, without the able and efficient help of a tried and trusted wife, you would have found the road far more difficult to travel. But the JOURNAL has gone on from good to better, improving each year, until it has no peer in the spiritual ranks. Its principal writers are able and advanced thinkers,

who reflect credit upon the journalism of the day.

If there is one thing I like the JOURNAL for more than another, it is, that I always know it will be found on the side of public and private virtue; on the side of the highest morality, and unwavering in tts opposition to trickery and fraud in those who go before the world as public mediums; and because of its uncompromising hostility to whatever would drag our noble cause—the grandest the world has seen—into the dust and foulness of earth. Long may lie prosperity and usefulness increase, is my heartlest wish.

MILTON ALLEN. 2411 N. College Avenue, Philadelphia, Pa.

The Abyuinian mountaineer warriors frequently banquet on masses of raw and steaming boof, freelily out from the recently slaughtered beast. They use a seasoning composed of salt and red pepper. Suppose-A Contrast.

Suppose that when Truesdell was playing the role f medium, the Journal, had said: "This man Trues-

dell is a fraud; all Spiritualists are warned to keep aloof from him."

Result: The Banner would have come out with the following in substance:

"MORE PERSECUTION.

"We most sincerely regret that any one should feel inclined to close the door of the angel world when opened by our dear ones. A certain western shost contains a villainous attack upon that well tried and time-tested medium, John W. Truesdell. Mr. Trues-dell is too well known as a medium and as an honest man to make vindication at our hands necessary. Such a man as the editor of the western sheet is a stench in the nostrils of the cause, a stumbling-block in the road of progression. The angel world will surely cut short the career of such a man." The now defunct "Mud and Mutter" would have

had something like the following:

"That low, groveling, dirt-throwing, flitby sheet,
the Bundyite Blatherskite materialistic organ of a
class of would-be spiritual leaders, dares to raise its class of would-be spiritual leaders, dares to raise its
puny voice in insulting mien against John W. Truesdell, who is well known as a true, sincers and honest medium. We will now show this Bundy up in
a new light; but before doing so, we must ask our
readers to pardon us for unvailing so pestiferous, so
corrupt, so hideous a sight before their astonished
eyes; but the grand old cause which, through the angel world has promised to take care of the--to forter. gel world, has promised to take care of us—to foster our paper and to hold up our hands long after the rotten, corrupt and cursed form of this hydra-headed villain Bundy shall be consigned to the dust-the grand old cause, we say, demands that we again expose his corrupt and fraudulent designs to the gaze f a horrified public.

"We know that it will seem like rawhiding the villain through the public streets, shocking the public sensibility, but duty commands, and we obey; he has brought our thunder upon his own head.

"Bundy is a low, contemptible brute, without one spark of sensibility or refinement. Demons rejoiced the day he was born, and the angel world turned

away and wept. "He is a scurrilous, lying, low-bred puppy. Trues-dell has been interviewed by reporters from this of-fice, who pronounce him a true, genuine medium; one whose latchets Bundy is unworthy to stoop down and loosen. We have direct authority from the harmonious workers on the other shore, to say that the Bundy organ must and will perish; while Mind and Matter will survive long after we have passed

over to fill a long-felt want on the other side."
Well, how is it now? Why, the Banner is firing light and harmless missiles at the head of poor Truesdell, calling him all kinds of naughty things; Mind and Matter is quietly resting in oblivion, swept onward by the surging waves of progress and enlightenment.

The Religio-Philosophical Journal is stronger than ever in its position, and says substantially: "Truesdell, whatever may be your motive, you have done a good work in showing up the methods of tricksters and pointing out how shams may be detected, and for this you deserve commendation. Spiritualists with a desire for the truth, freed from all varnish, will always welcome every means of obtaining it. Hence they receive your book as a friendly assistant in their efforts, and as you deny being a Spiritualist you are not a subject for their discipline." How many of these occurrences will be necessary to bring all Spiritualists to the conservative camp?

Concordia, Kansas.

R. B. Anderson.

Frauds Exposed.

Plan Which They Laid to Get Money from The Women.

The people of Rochester, N. Y., are exercised over a decided sensation. The trouble arose in the camp of a band of Spiritualists, which boasts of a boy medium—Harry G. Van Auken. Since nightly scances in Comedy Hall were abandoned some weeks ago the boy has been giving scances three times a week at No. 36 Sophia street for the benefit of the little company of believers around him and any who might happen in. The Van Auken company consists of Dr. C. E. Tilden, Mrs. M. A. Van Auken, "magnetic healers"; Frederick H. Van Auken, cabinet manager and lecturer; Harry G. Van Auken, medium; Dr. Tilden's wife, and Mrs. Van Auken's three small children. They are called collectively "the Van Auken Sparttual Company." Dr. Bristol, who died in Dansville some years ago, is the spirit-managing medium, and leads 200 spirits, including many Indians and promileads 200 spirits, including many Indians and prominent men now deceased, who communicate with the world through Harry G. Van Auken. Several even-ings ago some young men who attended a scance at the house on Sophia street found the spirits unwilling to work because the "Big Squaw" was absent. It was afterward learned that the "Big Squaw" was Mrs. Matilda J. Dean, proprietress of a house of illrepute in this city. Mrs. Dean, who has suffered from some dropsical trouble, engaged Dr. Tilden and Mrs. Van Auken to treat her, and she says they cared her, for which she paid them \$100, and afterward employed them to treat friends in Stouben County. When they opened in Comedy Hall she gave them sums aggregating \$1,125. Then they told her that Dr. Bristol wished her to advance the cause of Spiritualism by giving money to start a company on the road. They would make her a medium a great star, the brightest light in the medium stic firmament, and Alexander Von Humboldt would be her guide. She paid \$2 a lesson for mediumistic teachings, and was told \$3,000 would start the company. This sum was too much for Mrs. Dean, and she refused to advance the money. Then Vine Goddard, the boy who managed the cabinet, asked her for money enough to en-able him to leave the Van Aukens. He said that Harry was not a medium, and the Dean woman offered him \$50 to expose the young man. Vine's father was sent for, and the medium was exposed to Mrs. Dean. A short time afterward a seance was held at the house of Vine's father, W. S. Goddard being present, and the exposure was complete. The Goddards say that the Van Aukens claimed at first that Vine was as goed a medium as Harry. Vine discovered the tricks of the medium by watching him

through the curtains of the cabinet. It is stated by one who has attended the scances that Dr. Bristol's spirit had communicated to the Van Aukens information that Vine Goddard was in league with Thomas A. Raymond to injure the cause of Spiritualism. Mr. Raymond some time since attended one of Van Auken's scances, and discovered his tricks and exposed them to the large audience in attendance. It is also stated that threats had been made to apply a spirit battery to Mrs. Dean's head which would end her earthly career if she refused to come forward with the capital necessary to organize a mediumistic society. The affair has created quite a sensation here, as there has been a growing feeling against the Van Aukens ever since Mr. Raymond's exposure of some of their most difficult manifestations.-New York Times.

Witnesses.

The bill providing that disbelief in Deity shall not affect the credibility of a witness was defeated in the Massachusetts House of Representatives last week, by a vote of 62 to 75. Mr. Kendrick, of Springfield, said, as reported in the papers, that "so long as this is a Christian State, and the vast majority do believe in a God, it is not wight to allow the testimony of in a God, it is not right to allow the testimony of those who do not so believe to have as much weight those who do not so believe to have as much weight as those who believe in the pains and penalties of perjury." Mr. O'Sullivan, of Lawrence, "in the name of Christianity protested against the bill." Mr. Wilson, of Salem, in a speech defanding the bill, claimed that it was in the interest of kincerity and honesty; that educated agnostics were among the most honest and moral people in the world, and among the most reliable as witnesses. The change was asked for, he said, by some of the most reverent Christians. Mr. Millett of Malden and Mr. Bracket of Boston spoke in favor of the bill, pointing out the absurdity spoke in favor of the bill, pointing out the absurdity of allowing men of undoubted rectitude of character to be liable to attack on account of their disbelief in Delty. Bigotry and intolerance are strongly intrenched and hard to overcome; but "the harder the conflict, the more glorious the victory." The attempt to do justice to atheists defeated this year may also be defeated next year; but it should be renewed annually until it succeeds, as it certainly must succeed, and at no distant period. The bill allowing atteists to give testimony in the courts of this State was, we remember, defeated many times before it became a member, defeated many times before it became a law .- The Index, April 24th.

The postal service was last year self-supporting only in fifteen States and two territories—the latter being Alseka and Dakota. Ohio showed a deficit of \$480,166, while Itiinois paid a profit of \$863,819. Not a dollar of postal revenue was ster received from a State south of Mason & Dixon's line.

Press Notices of the Journal.

We have received the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago for several years, and in our opinion for pure literature no paper in the United States excels it. While we have not been convinced of the truth of its peculiar philosophy we have the highest regard for its candor, independence and vigor. It is attractive and in all respects a model journal received When Wester III. April 18th.

vigor. It is attractive and in all respects a model journal.—Iroquots Times, Watseks, Ill., April 19th.
We have laiely received a premium list from the office of the RELIGIO-PHILOSOPHICAL JOURNAL, at Chicago, J. C. Bundy, publisher. This paper has made for itself an enviable place in the ranks of journalism. Making its central object the advocation and consideration of spiritual philosophy, it extends its purposes in the interests of all art, science, literature, romance and general reform. It is an eightpage paper, typographically unexcelled, ably, even brilliantly edited and worth many times its subscription price. The premium list embraces books, gold tion price. The premium list embraces books, gold watches, silver watches, jewelry, silver tableware and splendid sweet-toned organs. The list may be seen and subscription money left at this office.—Journal,

The Religio-Philosophical Journal, of Chicago, offers valuable premiums, in books, gold and silver watches, table ware, organs, etc., for subscribers, affording a rare opportunity to its subscribers and friends to earn, with little labor, some fine premiums. In regard to the paper, we will say that it has come regularly to our sanctum during the most several years, has been perused with a great past several years, has been perused with a great deal of pleasure, its methods closely scrutinized; and we regard it as an honest, able and fearless advocate of all true reforms, discussing all questions in a spirit of all true reforms, discussing an questions in a spirit of toleration, keeping a close watch over Spiritualism, fearlessly exposing fraud, and commanding the respect of all its candid thinking readers, of whatever sect, denomination or party. Special list of premiums sent on application. Address John C. Bundy, Editor and Publisher, Chicago, Ill.—Dodge Co. Panyletten Kesson Minn. April 24th. Co. Republican, Kasson, Minn., April 24th.

Those of our readers who desire a Spiritualist paper, can do no better than to subscribe for the RE-I.IGIO-PHILOSOPHICAL JOURNAL, published at Chicago. It is the ablest paper of the kind published in this country.—The Republican, Unionville, Mo., April

RELIGIO-PRILOSOPHICAL JOURNAL.—This is one of the best printed papers in Chicago. It is devoted to Spiritualism, and is a good paper to read whether you care to investigate the subject or not, as it contains valuable information for every one. In addition to its fine typographical appearance, it is edited in the subject of the subject with ability, and takes high rank amongst the jour-nals of the country. Send for specimen copies to John C. Bundy, editor and publisher, Chicago, Ill.— Weekly Courant, Columbia, Penn., April 24th.

We acknowledge receipt of the list of premiums offered by the RELIGIO-PHILOSOPHICAL JOURNAL to subscribers. The JOURNAL is published at Chicago by Col. John C. Bundy, at \$2.50 a year. The Jour-NAL is devoted to "Modern Spiritualism and General Reform." Col. Bundy, by his demand for "test con-ditions" and his warfare upon frauds, has given the Journal a world-wide influence and drawn to his side the best and most progressive minds of the civ-ilized world. He has done a colossal work toward rescuing Spiritualism from the "bad name" which fraud within the ranks and ignorance and bigotry on the outside had fastened upon the cause. We have read the Journal for years, and we know of no cleaner publication, nor of any finer spiritual tonic. It never leaves a bad taste in the mouth. Of course we do not agree with all that appears in the Journal, and we have seen mediums "exposed" in its columns whom we know have given genuine manifestations, but we are so heartily in sympathy with its general trend and purpose, that we readily overlook what seems to be an occasional mistake or injustice. Send for specimen copies.—Advance, Worthington, Minn., April 24th.

Facts versus Misrepresentation.

To the Editor of the Religio Philosophical Journal Justice demands a correction of an extraordinary statement of Mr. Massey in the Journal of April 12. I stated that, "in sorrow be it said," he had affirmed that both versions of the Toledoth Jeshu had connected Jeshu with the Queen of Jamacus and placed his execution before B. C. 70, when, in truth, only one version so stated, the second one never naming the Queen at all and narrating the life and death of Jesus as happening at a much later period. To this he replies: "My book does not say that both versions of a Toledoth Jehoshua relate that the Queen of Jannæus showed favor to Jehoshua. It says: 'The traditions relate'; and the two books were only included amonget the general traditions, consequently Mr. Coleman's 'sorrow' is quite uncalled for." This is positively untrue. Mr. M's exact words are these: "The traditions, especially those of the first and second 'Toledoth Jehoshua,' relate that the Queen of Januacus....showed favor to Jehoshua and his teaching....but that during her reign, which ended 71 B. c., he was put to death." What I said was literally true; and I cannot understand how a gentleman of Mr. M.'s intelligence and character can dare to deny his own language in this manner, and thus accus another of misrepresenting him who is wholly inno-cent thereof. I take special care to be strictly correct in my quotations, and I could not possibly have misquoted him in the manner implied. So far from the two Toledoths being included only in the "qeneral traditions," he names them as specially containing that which he now says he did not state that they related. Had he frankly admitted his expectations. related. Had he frankly admitted his error, attribut-ing it to a slip of the memory or other analogous cause, the explanation would have been accepted by all doubtless; but to deny its existence and charge me with misrepresentation when he must know I am innecent, only makes the matter worse, not better. Moreover, no other "traditions" than those of the first Toledoth connect Jesus and this Queen, and I challenge production of any other independent "tradition "so relating.

I supposed Techiels for Jechiels was a misprint or

an error in transcription, and said nothing adverse thereto. It is remarkable, if not inexplicable, that, if Mr. M. has had a Hebraist working the Talmud for him for years, he fatled to use, in his work, one for him for years, he jauca to use, the mis work, one single line of this Talmudic wealth, but instead copied all his Talmudic matter from Baring-Gould's little work! In stating that he is acquainted with all I advanced from the Talmud, etc., contrary to his theories, he thereby admits that he deliberately supties. pressed it in his writings, thus misleading his readers. He also admits that he, without warrant, changed the name Jeshu to Jehoshua for the very reason I had surmised, as stated in my former article; namely Jeshu, the correct name, being identified with Jesus of Nazareth in the Talmud and the two Toledoths, he changed it to Jehoshus to misless the model in the the changed it to Jehoshua to mislead the public into the belief that the Jesus of the Talmud and of the Toledoths was a different person from the New Testament lesus of Nazareth. WM. EMMRITE COLEMAN. San Francisco, Cal.

A Call Upon David Bruce to Finish his Work.

To the Editor of the Religio-Philosophical Journal: In a late issue of the JOURNAL, Mr. David Bruce, aged 82, exposes another fraud, the Cole medium of Brooklyn, N. Y. While all Spiritualists are glad to see frauds exposed, they demand good evidence of fraud, and those who profess to expose should be able to give good evidence. There are so many phases of mediumship and the laws of control are so imperfectly understood, that when an expose of fraud is attempted, something more than suspicion or the bare assertion of an exposer should be furnished. I know nothing of the Cole medium or his methods or phases, only what I have seen in the papers. The questions are placed in a locked box, and purport to be answered there, in the presence of the constitution. In other cases questions in scalar life. purport to be answered there, in the presence of the questioner. In other cases, questions in scaled letters are put in the box, and answers given on outside sheets of paper put in with the scaled letters (in some cases also answered, written on the blank sheets inside the scaled envelopes, with the letters or questions.) These are among the methods of the Cole medium as I understand them.

In the case of Mr. Bruce, it was a personal attend ance and experience with Mr. Cole and his box, in which he claims to have been at first convinced of his genuine mediumship, and then convinced that he was a fraud. Then he was further convinced of the was a fraud. Then he was intrief convinced of the latter, by witnessing a "very similar imitation of his method through one of his own spiritual friends." Then he was amused to see how easily he had been humbugged." At first," he says, "with one it was a source of merriment to ebserve how easily the trick could be done when a person's incredulity has been selmed done."

Now, the weak spot in Mr. Bruce's "expose," is in not giving the modus operands by which the "trick" is so easily discovered. Why did he not go on and

explain the whole proceedings, so that all could see it? He says: "There was no difficulty in a sitter, a stranger, getting a message on pretended magnetized paper held between Cole and himself, through the box, but it was of a vague, general character." Why does he not explain even how this is done? It was done in his presence, and is a fraud?

He refers to sealed letters sent to be answered, that had been adroitly opened. The same thing has been charged against Mansfield, who answers scaled letters; but in this case, where Mr. Bruce was present

ters; but in this case, where Mr. Bruce was present to see the question put into the box, and answers come out with them, surprising him, which he subsequently found to be done by a trick, easily imitated by a friend after his incredulity had been calmed, there does not seem to be much force to the charge of the "adroitly opened" letters of others, until he first explains the trick performed in his own presence. In the interest of genuine mediumship, will Mr. Bruce please complete his "expose" of the Cole fraud, by giving all details, and the methods by which his tricks are done? His bare word that he discovered a trick is hardly good evidence to strangers, unless he can tell how the trick is performed, and it seems strange that he omitted to add this evidence to his expose. Others sometimes failed in the same cry, when an expose amounts to but very little, and does not carry conviction. N. S. WOOD ters; but in this case, where Mr. Bruce was present

Ellis Davidson, of Hallowell, Kansas, writes: Spiritualism is lively in Columbus, Cherokee County, Kansas; also at Oswego, Labette County. I take six papers, and the Journal excels them all. I have two daughters who are mediums. We converse with the spirits three times a week. Our eldest daughter sits in a chair and our little spirit daughter comes and talks through her organism just as naturally as if she was present. I have, while lying on my bed, sick, seen many spirits and conversed with them. I know Spiritualism to be a truth.

An Intelligent Cat. H. Stuart Wortley, in Nature, tells an interesting story of a cat he found in the Malakoff with its foot pluned to the ground by a bayonet. For two mornings he took her to the nearest regimental surgeon and had her foot dressed. The third morning the cat went herself to the doctor's tent, scratched the canvas to be let in, and then held up her paw to be doctored.

Notes and Extracts on Miscellaneous Subjects.

The fashionable name for nervous debility is neu-

Mgr. Capel calls newspaper interviewers "intel-lectual mosquitoes."

A taxidermist in Reading, Pa., has a collection of 75,000 butterflies. New York has 40,000 persons who depend on

gambling for a livelihood. Col. Ingersoll is described by a Western paper as the great, round, fat, olly man of Satan,"

The Spanish gypcies assert that they know the dance which Herodias's daughter danced before Her-

A camel can carry a ton, and twenty pounds of hair, worth \$2.50 a pound, may be sheared from his body every year.

A man has been arrested in London for simply laying up something for a rainy day. In his room over 900 umbrellas were discovered.

A South Carolina man discovered that a chalk mark around a barrel of sugar is a sure cure for ants, and is now mad because the Patent Office refuses him a patent for it.

Plymouth Congregational Church, Worcester, Mass., refused the use of the church for the funeral of a prominent citizen who was to be buried by the Odd Fellows.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion. How hard is the doing of the thought in the face of a thousand un lovely difficulties.—Mac Donald.

A curious coincidence has been dug out of American history, showing that on Oct. 30, 1781, the Continental Congress elected the first Secretary of War, whose name was Benjamin Lincoln. In 1881, just a century later, the present Secretary of War, Robert Tripselp was appointed. T. Lincoln, was appointed.

Mr. Henry George, the distinguished author of "Progress and Poverty," has returned from Europe, TOLK, R. D gave a public dinner in his honor on Wednesday, April 30th, in the auditorium of the Cosmopolitan Theatre, corner of Broadway and Forty-first street.

Dr. Charles E. Clark, of Boston, while rummaging around in a junk shop in that city recently found some valuable Colonial documents worth their weight in gold. The papers were bought by Abbott Lawrence, and by him they have been given to the Boston Public Library. Boston Public Library.

"It is not many years," says the Rev. S. Irauæus Prime, "since I attended a Protestant Church fair where gambling in various forms, in defiance of the laws of the State, was carried on openly all over the house. An oil-painting of Jesus Christ was put up, with a label on its breast, 'A dollar a chance,' and 'I was importuned to buy a ticket."

Joseph Rawhs, aged sixty, of Hamilton, N. C., had an invalid wife to whom he was much attached. For years he had prayed that when she died he might die at the same instant. He was on a farm Tuesday when a messenger brought the news that his wife was dying. He hurried to her bedside and knelt as if to pray. The next instant he was dead. The common sparrow, that was never a great fav-

orite in Great Britain, is now looked upon as a post in the United States, where the bird was lately welcomed, housed, fed and protected by law. It has been found that the sparrow does drive away birds, does play havoc with the flower garden and the vinery and orchard, and does not destroy grubs and worms, when better fare can be had.—New York Times,

Caleb Dickinson, a queer old man, who used to go through the streets of Hatfield, Mass., with his nod-dle surmounted by a woman's plush hat, decorated with a stuffed bird, knew a hawk from a handsaw after all. Such method was there in his madness that he left \$100,000 to found a hospital for the indigent sick of Northampton, Hatfield and Whatley.

"If Fred Douglass had not married a white woman he would have been elected a delegate to Chicago by the recent Republican Convention in this city," said an intelligent Washington negro the other day.
"White folks think the woman diagraced herself by marrying a negro, but the negroes are almost unani-mous in thinking Douglass was the one who married

Homeopathy seems to be steadily gaining ground. In New York an insane asylum has been conducted under homeopathic treatment for upward of fourteen years. The same practice is now extended to a second institution. Michigan is building an asylum to be conducted under similar treatment. It would thus seem that as the old and new systems of medicine are both demonstrated as having virtues, the bitter warfare should cease.

An old and skilled New York physician, when interviewed on the hot water craze, said: "It has long been used. It is an internal wash; nothing more or less. As such it is excellent. An old trainer of prize-fighters used to tell me about it before I had even heard of it elsewhere. He said he had cured everything from toothache to rheumatism with it. My lady patients often beg me to prescribe it for them, and I very often do so; sometimes because I think it likely to do good, and sometimes because I don't think it will do any harm."

⁴⁶ A dying man may be burned with a red-hot iron and not feel pain," Dr. Crawford said to a reporter for the *Mail* of Stockton, Cal. "Consciousness may remain to the dying almost to the discolution, but generally they lose the power of thought long before actual death. In cases of death in which there seems to be suffering the writhing and spasms are due to reflex muscular action. Fear weakens the nervous agreemently beginned death. are due to reflex muscular action. Fear weakens the nervous system and consequently hastens death; and the reverse of fear may prolong life." The Doctor cited a medical report concerning a Methodist minister. He lay on the verge of death, cold and pulseless, and friends around his bed sang his favorite hymn. As they ceased, and while the physician stood timing the death, the minister's hands moved, and he whispered, "Ghory!" Restoratives were administered, and an hour later the man had recovered. He lived many years after that. He said he understood every word spoken at his bedside. Under the nervous excitement and entirusiasm wrought by the hymn, he had exerted his muscular strength and lived.

"The Wealth That Endures."

There's a clink in the chime Of dollars and dime, A musical sound to the ear, A musical sound to the ear,
There's a magical hold
In the color of gold,
A mingling of awe and of fear;
But back of all this
Is an exquisite bliss,
A power that conquers it all,
"Tis the spirit's true health,
The inner life's wealth The inner life's wealth

That answer's humanity's call.

There's a charm and a grace In a beauteous face That conquers and governs the sense;
But more wonderful still
Is that masterful will, Yielding to right its just recompense.

There's a glamour in fame, In a wide-spreading name, That feeds the ambition of earth; But above trappings of state Or pomp of the great, Is the honest heart's absolute worth.

There's a spell in the years, Unshadowed by fears,
And crowned with the pleasures of ease;
But more strength-giving yet
Are the saddened hours set

To the sorrows of pain's stern decrees.

There is infinite worth
In this grand human birth, Though the days fleet on toward the change. There's a voice in the soul Commands the control Of a future's measureless range.

-Ella Dare.

A Lucky Dream for Mother and Baby.

ATLANTA, GA., April 20.-Walter Phelps Stuart made his advent into the world under remarkable circumstances in a Pullman car on the Western and Atlantic Road during the terrible storm last week. On Tuesday night, when fifty or sixty miles north of Acworth, Ga., Dr. Walter, of Marietta, Ohio, who was a passenger on the car, had a vivid dream of wrapping a newly born infant in a sheet. His vision seemed to indicate that the mother was in the car. seemed to indicate that the mother was in the car. The dream made such an impression on him that he arose and asked the porter if any one on the train was sick. "Yes," replied the 'porter, "a lady is very seasick, and we have telegraphed ahead for a physi-

The doctor, having volunteered to attend her, gave his opinion of her condition, and she admitted that it might possibly be so. The result was that with her husband's consent he took the case in hand, and in half an hour the number of passengers was in-creased by one. It was not until daylight that the infant had other swaddling clothes than a sheet, and the first garment was a decidedly novel one. The only other female passenger aboard was a young lady who had never in her life made a baby's dress. The doctor said to her: "You must take hold now.

The doctor said to her: "You must take hold now. If you will do the sewing I will show you how." They found an old salt bag, cut off the bottom, ran some strings through the top to gather it at the neck, ripped the seam for a short distance on each side and sewed the seam for a short distance on each side and sewed in some tiny sleeves made of an old undershirt. The red brand on the front of the salt bag was its unique and only decoration.

The mother is the daughter of a Presbyterian clergyman living in Florida, to whose home she was journeying from her own home in Cincinnati. The interesting event that took place was wholly un-

interesting event that took place was wholly unexpected and unprepared for. As the physician who had been telegraphed for failed to appear, the premonition of the fellow-passenger proved very opportune. The child was named Walter, after the doctor, and Phelps, after the young lady who made the salt har drags

Spiritualists Jubilant.

A Wealthy Lady's Spirit Directs a Medium to Where Her Stolen Bonds are Secreted.

Augusta, Ga., April 23.—The Spiritualists of this city are agitated over the discovery through a medium of \$15,000 of lost bonds and securities, the disappearance of which has for months been a mystery. Several months ago Mrs. Fannie Smith, leaving a fortune of \$100,000, died. She had previously missed \$15,000, but the matter was kept compara-tively quiet. After her death William Painter, who had assumed the administratorship, published a list of the lost securities, describing them in detail. The Spiritualists interested themselves in the search, and a prominent medium here claimed to have secured a clue. In an alleged conversation with the spirit of the departed lady, it was learned that her death had been hastened by the loss of the money, but since her demise she had learned that the securities were secreted in a place of old matting in a stock of dry goods. A search was instituted and the treasure was found, the securities corresponding exactly with those which had been advertised by the administra-

A Minister Crazed by His Troubles.

WARSAW, N. Y., April 26.—The Rev. C. H. Harrison, of Belmont, Allegheny County, delivered a ser-mon against the doctrine of immediate sanctifica-tion. The Methodist Episcopal Conference of that district expelled him from his charge and deposed him from the ministry. He at once became a raving maniac, and was taken to the Buffalo Insane Asylum in a terribly excited condition. Although shackled and handcuffed it required six men to keep him in proper restraint on the cars. He was a powerful man, of unusual mental soundness before the decision of the conference was announced. Many friends have banded together and to-day commenced legal proceedings against the conference, backed by a guaranteed subscription of \$10,000.

Rendered Insane by a Fraud.

ERIE, Pa., April 26.—Gainsworth Pettis, a millowner, of Lockport Township, was brought to the County Asylum to-day, his insanity arising from mystification over materialization tricks practiced by an alleged spirit-medium. Pottis was a great skep-tic, but flually surrendered his sense and reason to the bogus medium and became convinced that he, too, possessed mediumistic power. Through the medium's jugglery, Elisha, Moses, Abraham and othegs were materialized at the dupe's command, Jones personating all the characters and even appearing as the Messiah. Believing the spirit of Nebuchadnezzar controlled him Pettis went into the fields to live with the beasts, and atc herbs and roots. The keep-ers had great difficulty in bringing him in. Dr. Lovett says Pettis is hopelessly insane.

Narrow Escape from a Terrible Death.

EMPORIA, Kas., April 26.—This afternoon when the friends of Miss Maggie Pierce, of this county, as-sembled to attend her funeral, tokens of life were discovered in the supposed corpse, and thus the young lady parrowly escaped the horrible fate of be-ing buried alive.

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If Edmund Yates is compelled to go to prison for libeling Lord Lonsdale, his rival, Labouchere, pro-mises to visit him there. "I think the sentence rather severe," says the editor of Truth, "considering that a man may break his wife's head for a good deal

Major H. W. Hines, Boston, writes: "Samaritan Nervine cured me of fits." \$1.50, Druggist.

Salt Lake City is so full of tramps that they visit the kitchens of citizens in groups of from three to five at a time.

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Is Spiritualism True?

Abstract of an Anniversary Address by Mrs. E. L. Watson, under the Inspiration of Prof. Wm. Denton, in Metropolitan Temple, San Francisco, Cal., Sunday, March 30th, 1884.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL by W. E. Coleman.)

Facts are the finger-prints of God, and one fact, if it be a fact, is worth more than all the speculations of the ages. A fact, though it be nothing more than a rain drop which fell on the earth millions of years ago, lives on forever. One simple fact overthrows a multiple fact overthrows a multiple fact over the facts. titude of theories. What are the facts con-cerning the occult forces manifesting them-selves in the world the last quarter of a century, and what is the value of their testimony? Dr. Carpenter tells us that when asserted facts, so actounding as those of Spiritualism, are presented, we should follow our common sense and doubt our senses. If Dr. Carpenter's dictum was adopted as a standard of action, where would be our natural sciences to-day? Where would be astronomy and geology to-day, if upon them had not been brought to bear the evidence of our senses? It is only through our senses, that we can become acquainted with the operations of natural law, or form any idea of its multiform activities in the universe. Is it that because so few have witnessed the alleged spiritual phenomena, therefore, their evidence should be discredited? How many persons have ever seen a meteor fall to the ground, yet we believe the testimony of those few. Few have ever seen a murder committed, but we all believe murders do occur. If we did not rely upon the testimony of discoverers and inventors, how barren would be the realm of fact! rely upon the testimony of others for the great majority of our facts, and we depend upon our senses, vision, hearing, etc., for the truth of those facts personal to ourselves.

In every age of the world we have evidence of the occurrence of phenomena that can be accounted for on no other hypothesis than action independent of a human brain. Unless we can take the testimony of the ancients and accept, to some extent at least, the reality of the phenomena attested by them, we must throw aside all the bibles, and fall into cold materialism. I do not go to the bibles of any people to confirm me in my knowledge of spiritual verities, but if, in my own experience, I encounter facts of an analogous character to those related of old, then can I believe that there may be a foundation of facts in the ancient scripture. I accept no authority except facts that can be demonstrated. Facts continually repeat themselves in the realm of nature and the realm of man's experience. I do not go to the bible for evidence of the truth of Spiritualism, but to my own experience; and if the facts are corroborated by the scriptures, so much the better for the scriptures, and none the worse for the

Scientists admit that the hypothesis which can account for the greatest number of facts is probably nearest the truth. In the matter of these phenomena, it is clear that no hypothesis has been advanced, except the spireeming menut friends who have left the physical body? How can the unconscious cerebration of the medium give us the exact words of your dying father over a thousand miles away? How can electricity, magnetism, mind-reading, explain phenomena like these. What hypothesis so reasonable as that of the presence of the intelligence purporting to communicate? How can electricity take a clean slate, placed twenty feet away from the psychic, and in a few minutes produce upon it an intelligent sentence? How can any other law or force, aside from that of spiritual power, explain this phenomenon occurring separate from all human contact? How is it possible for the simple human will to produce an accurate form of a departed friend, reproducing even his idiosyncrasies? How can the will-power produce a visible, tangible form?

How can the non-spiritual theories explain how it is that a person with closed eyes can relate accurately what is happening in the street at a distance? Such facts, it is said, indicate the existence of extraordinary powers of the human mind acting in unknown channels unconsciously to itself; that they are the product of intelligence in the body. If it is proved that you can be conscious of things transpiring at a distance, does it not prove the existence of a spiritual body; that the power exists independent of the physical, material faculties? If you can hear without the material tympanum, or see without the use of the physical organs of vision, does it not indicate the existence of unseen, spiritual organs of sense? If, then, in this life, we can perceive independent of the optic nerve, and hear irrespective of the visible tympanum, can we not believe that after the outward eye and ear are dissolved by death, this transcend-ent power still exists? The facts of clairvoyance and psychometry establish an independent spiritual nature in man during physical life, and this fact gives rich promise of an independent spiritual existence for man after his material dissolution. It is not the physical eye and ear which sees and hears: in the last analysis of science, these organs, though requisite for vision and hearing, cannot be sensed in the more delicate links connecting them with the finer powers of the human mind as exemplified in seeing and hearing. For our sensations we are dependent on our nervous system; if, then, we can sense physical being through the medium of our physical nerves, can we not also, with the inner, spiritual nervous system, sense the higher realities of the spiritual realm?

We are told that two bodies cannot occupy the same space at the same time, and therefore the material and spiritual bodies cannot be co-existent. This is not scientifically true; for one gas is known to be the vacuum for another gas. See the power of magnetism: its potencies operate through intervening wood or marble, moving ponderable bodies. This influence eludes the test of the finest microscope. It is said that we cannot be conscious of two sensations at the same time, yet do we not both see and hear at the same time?

Some may doubt clairvoyance, doubt the movement of ponderable bodies, deny that hands have been controlled to write sentences never formulated in a physical brain and the mouth made to speak words never emanating from human brains; but as the witnesses thereto are millions, of what avail is human timony if their evidences is rejected? We selleve firmly in the immutability of nature; hat these phenomena are as much the sub-set of natural law as are the strata of the

earth's surface. Not all the witnesses to their earth's surface. Notall the witnesses te their truth are babes, ignoramuses, atheists, and so-cailed "infidels." We have the testimony of Apollonius, Piato, Socrates, Jesus, Paul, Peter, James and John. These latter are good Christian witnesses, and the Christians dare not destroy the foundation on which their religion rests by ciaiming that the spiritual phenomena in the New Testament were not recorded till nearly a hundred years after their supposed occurrence. They dare not impeach their own witnesses: for Spiritualism impeach their own witnesses; for Spiritualism has converted more hard-headed materialists than were ever won over by Christianity, Ma-terialists and atheists will not accept dead witnesses; they say, "Bring us live men and women, else we cannot believe. Let us see these things for ourselves." Professor Hare was confident of his ability to expose the fallacy of the spiritual phenomena in a few days or weeks, and he went to work just as was his wont in chemical researches; and after a thorough, rigid, scientific examination he was forced to admit the actuality of the phenomena, and to accept their spiritual origin, because no other hypothesis would cover the facts. What was the result of Judge Edmond's investigations? Mediumship developed in his own family, and himself developed as a clairvoyant, beholding spirits and spiritual scenes! His daughter was controlled to speak languages of which she knew nothing; and regardless of the odium, obloquy, and ostracism cast upon him, he boldly avowed at all times his spiritualistic faith. Ulrici, Zöllner, Wallace and Crookes all went to work to ex-Wallace and Crookes all went to work to examine the phenomena, believing them to be at the best only the result of an occult force in nature; but they ended by acknowledging that no other hypothesis than the spiritual was competent to explain the facts. At the Church Congress a year or two ago, such men as Canon Wilberforce acknowledged the truth of spiritual phenomena, and asked, "How are we to utilize this most powerful weapon for reducing materialism to a minimum, and bringing the world to an abiding knowledge of immortality?"

I was known as a lover of nature and a scientist, but I became convinced that not only was man a spirit that lived after death, but that the living spirit could communicate with those on earth through the operations of natural law. I also discovered that psychics could read the past history, through incalculable ages, of geologic specimens and other material substances,—that by touching a small portion of an Egyptian pyramid or a meteoric store are and discovered its network and its stone, one could explain its nature and its chemical ingredients. I also demonstrated that the invisible spirit could so far temporarily clothe itself in matter as to leave with us a mold of its hand or foot, retaining pecu-liarities by which it could be identified as pertaining to the departed. I have demon-strated that among all nations psychics are found; and as the microscope reveals new forms and the telescope (through which in Galileo's day you remember the theologians refused to look) opens up to us new vistas of grandeur, sublimity and beauty, so the sensitive psychic, through our spiritual spectra, reveals to us the prismatic haes of our very thoughts. The tongues of Pentecostal fire now enlighten the multitude, and in every country and with all people are the phenomena present.

itual, that meets and covers the facts in the case. How can unintelligent electricity explain invisible intelligence? How can the facts of nature. As the theologians refused idea that your own mind can operate through tables, lift pianos, unconsciously to yourself, explain the intelligence which has been manifested? How can unconscious cerebration look through the spiritual telescope, claiming that the constant repetition of facts claiming that we received all needful inspiration and relief to the said that the various opinions among Spiritualists, so widely different, seemed to be for a look through Galileo's telescope at Jupiter's also those of Emanuel Swedenberg. He said that the various opinions among Spiritualists, so widely different, seemed to be for a look through Galileo's telescope at Jupiter's also those of Emanuel Swedenberg. He said that the various opinions among Spiritualists, so widely different, seemed to be for a look through Galileo's telescope at Jupiter's also those of Emanuel Swedenberg. He said that the various opinions among Spiritualists, so widely different, seemed to be for a look through the spiritual telescope. He said that the various opinions among Spiritualists, so widely different, seemed to be for a look through Galileo's telescope at Jupiter's also those of Emanuel Swedenberg. He said that the various opinions among Spiritualists, so widely different, seemed to be for a look through Galileo's telescope at Jupiter's also those of Emanuel Swedenberg. reveiation eignteen conturies a There is no such thing as a useless fact in nature. Jupiter's moons, if useless to this world, have uses adapted to other parts of the universe: and facts that seem of no use this year become useful next year. How "undignified" it is for spirits to rap, we are told. God bless you, did they not rap before they died? At the "undignified" antics of decapitated frogs all the world stood aghast, but from those anties the wonderful influences of the galvanic battery were determined. When Cyrus W. Field went to Europe, how they scorned him and shut the door in the face of the audacious American; and yet what glorious results has the Atlantic Telegraph secured. Was not Franklin's kite and door-key "undignified," yet who could then trace the marvelous discoveries in electricity since that time thereby outwrought, changing our whole life, as it were? and so it is with the undignified and so-called trifling phenomena of Spiritualism. Look at the twenty-six letters of the alphabet. how small and insignificant; but when handled by a Shakespeare or a Byron, they carve out a Hamlet or a Childe Harold. Nothing is insignificant in nature; there is nothing in nature that God does not need.

The orator closed with an eloquent peroration on the value of the little or the supposed insignificant things in nature, the reproduction of which in print, except in its entirety, would only mar its power and beauty. Owing' to the enchained attention of the reporter while listening to this strain of fervid eloquence, no adequate notes thereof were made: in fact, nothing but a verbatim report would afford any adequate conception of its effectiveness and brilliancy.] Presidio, San Francisco, Cal.

Allusion was made in The Chicago Times of Sunday last, to a rumor that a place for Buddhistic worship had been established in Paris. The Temps confirms the rumor. It says that an English lady has bought a site for a Buddhistic temple, and has obtained a colossal bronze Buddha to put into it, and proposes to do whatever may be necessary to inaugurate that religion in Paris. It is said that in 1878 an Indian rajah secured from Mr. Bordoux, then minister of worship, permission to allow Buddhistic worship to the visitors at the great exposition, and gave them a statue from the art collection to use as Buddha.

That distinguished English esthete, Mgr. Capel, has been again getting himself into trouble. In a Philadelphia Roman Catholic church some days ago his sermon was made up largely of condolences to Queen Victoria on the death of her son Leopold and unctuous enlogy of that Prince's "virtues." The congregation was mostly Irish. Many of them ft the church. Those who remained were indignant. The pastor freely expressed his opinion of the Monsignor's cheek. Capel, by the way, is barely tolerated now even in Roman Catholic ecclesiastical circles.

The will of Aaron Somers, an old Connecticut farmer who died last week in Bridgeport, states that his property shall go " to the worthy poor, deserving, white American Protestant Democratic widows and orphans in Bridgeport until all is expended." His estate is valued at \$10,000.

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Brooklyn, N. Y., Spiritual Fraternity.

Among the more recent speakers who have appeared on the spiritual platforms in New York and Brooklyn, is Mr. Charles Dawbarn, of New York City. A man of brains, a think-er, a scholar and, I believe, something of a er, a scholar and, 1 believe, something of a medium and a psychometrist, he brings strong and earnest words, that at once attract and enchain his audiences. He has spoken twice at our Fraternity meetings, his last lecture being on the evening of April 17th; his subject, "The Difficulties and Dangers of Spirit Communion" It was an argument against Communion." It was an argument against public and promiscuous circles. The speaker argued that all such circles attract vicious and evilly disposed spirits, who would, through the action of their psychological powers, obtain certain facts where direct and genuine spirit communications had been received from departed friends, and that many—nay, a large proportion of the so-called spirit communications did not emanate from spirit communications did not emanate from our own loved ones, but were the product of this class of mischievous spirits, who were always present at public circles for the pur-pose of deceiving and misleading those who were desirous of obtaining words from their own loved ones. He said that the claim made by many mediums that they were controlled by Plato, Socrates, or any other ancient spirit, could not be proved, for we had no means of establishing their identity. He said he knew of a medium who was controlled by what claimed to be the spirit of Dr. Benjamin Rush; that he had known of two other medi-ums who claimed to be under the same control, and each of the three practiced a different system of medicine. He argued that none of them were controlled by the spirit claimed, but by one of the class which he felt it to be his solemn duty to warn all who heard him to avoid. He said we could not be too cautious in our effort to guard against this class of spirits, who come with high-sounding papers. He said it was not playsant for a

it were made by Mr. Smith, Mr. Davis and W C. Bowen. On the evening of April 24th, Mr. John Jeffreys, formerly a lay preacher in the Methodist Church, gave us a lecture on the Christians' idea of the resurrection of Christ: their creed accepted the idea of a physical resurrection, which was contrary to the reveal-ments of nature and science. He argued that Christ's appearance to his disciples was a spiritual one, and that it could be rationally accounted for by what we now know of materialization. He said that science had caused church members to make many changes in their creeds and manner of expounding Biblical matters, and that modern spiritual phenomena were explaining much in the old Biblical records, and he urged the audience to search the Scriptures for the truths that could be made more clear in the full light of the science of Spiritualism.

names. He said it was not pleasant for a lecturer to show the dark side of spirit com-

munion, but it was necessary to do so in order

to impart a right understanding of the whole

subject. His lecture made a marked impres-

sion on the audience, and remarks criticising

Mr. Albert Smith, the able and eloquent Swedenborgian scholar and writer, said that he believed that the speaker's idea of the resurrection of Christ was the correct one, and that modern Spiritualism would, through its revealments, make more clear, not only the writings of ancient seers and prophets, but also those of Emanuel Swedenborg. He said that the various opinions among Spiritualour meetings, he is listened to with great attention. We hope that the spirit will move him to come oftener to our meetings.

Bro. J. A. Wilson and Dr. I. M. Comings made short addresses. Mr. and Mrs. Lillie were with us this evening, and gave us some of their spiritual songs. While Mr. Jeffreys was speaking she saw a spirit of an elderly lady standing by his side, and described her so accurately that he recognized her as his mother. Mrs. Lillie gave the closing address, and all who had the pleasure of hearing her, with one accord said that it was one of the noblest and best short addresses which she had ever given in our city. Mr. Lillie closed our meeting with one of his beautiful songs. These faithful and efficient workers are to return here in June, and speak in the large hall of the Brooklyn Institute, for the Church of the New Dispensation, and in September are to speak, sing and work for our cause in Brooklyn for a year. God bless them both for their zeal, purity and blameless lives, is the wish and prayer of all of their Brooklyn friends.

T. De Witt Talmage, who rants and raves in the Brooklyn Tabernacle, announced in the daily papers that he would speak Sunday morning from the subject: "Is Modern Spir-itualism a Revelation or Swindle?" 4,000 people were present. The writer never before in his life heard such a mass of lies and contradictions in one hour's tirade against the cause, as his sermon contained. It consisted of low buffoonery,unworthy the dignity of a hearing, even in the lowest concert hall: it was full of lies and misstatements, some of which I will mention. He asserted that all Spiritualists are long-haired, cadaverous persons, whose nervous organizations are shattered and destroyed; that the insane asylums are filled with people made insane by it, and that all Spiritualists are free-lovers, and ignored the marriage relations; and that one thousand women in Brooklyn had been led into immoralities through its teachings. All these statements he must have known to be absolutely false. He made the assertion that not one well authenticated communication had ever come from the Spirit-world. He said in conclusion that he hated Spiritualism. and wished that he could gather up all spirit raps that had ever been made, into one thundering rap of annihilation!

It had been announced in the daily papers, that Mrs. J. T. Lillie would review the sermon of Talmage in the Church of the New Dispensation, Sunday evening, which attracted a large audience. Hon. A. H. Dailey, in introducing the fair lecturer, said that Talmage, in his senseless and false tirade, had said that all Spiritualists are thin, cadaverous and broken down in their nervous organization; that he would introduce to them at least one healthy specimen, and as Mrs. Lillie came to the front of the platform an avalanche of applause greeted her. For an hour the reverend liar was excoriated, parboiled and flayed alive, so much so that if he had heard her and had any manhood left, he would have retired to some cave in the Arctic regions, and hated himself to death.

Mrs. Lillie read the same chapter that Talmage did, Acte 8th, and also his text, Deuteronomy 18:10, 11, 12, and said that he had announced that he believed the Bible, which she held in her hand, was the veritable word of God-every thing in it, from the first chapter of Genesis to the last chapter of Revela-tion. She showed the records of the Bible proved that Talmage's God was one that could not be loved nor reverenced; that this

very book was filled with spiritual phenomena, precisely like what is coming to the world to-day.

The shepherds were led to the manger where Jesus lay, by the stars of night. Christ's resurrection, on which the Christian Church bases its hopes of immortality, was in the night. Spirits came in darkness to open the doors of Peter's prison. If materialization requires a dim light for its fruition, Christ came to his disciples in a similar manner. In answer to the objection that spirits, who were able to materialize, could not more clearly define themselves, she said that even Christ's own disciples did not know him when he appeared among them as a materialized spirit. The charge that Spiritualists are immoral, and that they ignore the marriage relations, is a sweeping falsehood, that cannot be borne out by any facts, and she cited the case of David, who hankered after another man's wife, and sent him to the bat-tle's front to be killed; and David was a man after Talmage's God's own heart.

Mrs. Lillie said that she had been brought

up in the Church, and when her mother, in teaching her the Catechism, asked who was the wisest man, the answer was, "Solomon." As she had advanced in life, she had learned something of the history of this notorious character; he had besides his army of wives, 300 intimate lady friends. She pronounced Talmage's statement that the insane asylums are filled with people, made so by Spiritualism, as absolutely false. Any clergyman who is so blind that he will not see, and so deaf that he will not listen to the voices that have come from the Spirit-world, has no business to defame the character and intelligence of the millions who have borne witness to the truth.

The lecture abounded in sparkling scintil-lations of wit and biting sarcasm. Mrs. Lillie proved herself an excellent mimic, imitating the nasal twang and squeaking voice of Tal-mage. She closed with a grand peroration, recounting the blessings which had come to humanity by this new dispensation, and urgently appealing to Spiritualists to live its grand truths, and so be in full accord with the light and joy falling upon humanity from supernal realms. She was listened to with close attention, and was frequently applauded, and at the close she received quite an ovation. The lecture was one of the best ever given by Mrs. Lillie in Brooklyn, and will long be remembered by those who were

Dr. I. M. Comings will lecture for our Fra-ternity, May 22nd; subject: "Why I am a Spiritualist." Hon. A. H. Dailey, May 29th; subject: "Despise not the day of small things." June 5th, Albert Smith; subject: Sidartha."

Brookiyn, N. Y. S. B. NICHOLS.

The Athenaum says that Prof. Sayee, just returned from Egypt, has brought with him copies of sixty Phonician inscriptions, fortyfour Cypriote inscriptions, thirty-four Carian (of which only thirteen are known), and a large number of Greek inscriptions, mostly of the seventh century D. C. The former add to the treasures fast accumulating by which the world's knowledge of Somilia Management world's knowledge of Semitic life and history in ante-Christian times will be enriched.

The worshipers at a church in Solano, Col., went on Sunday night as usual to service, but found that the bats had taken possession of the house and were so thick and aggressive that the service was necessarily postponed. On Tuesday the deacons inaugurated a bat-hunt, and behind one of the window casings found and killed 241 of them.

The Sunday-school, as we know it, is little over 100 years old. Yet how it has grown! How mighty is the tree and how widespread are the branches! According to a recent and carefully prepared estimate, the number of children and teachers in the Christian Sunday-schools throughout the world is 15,000,000.

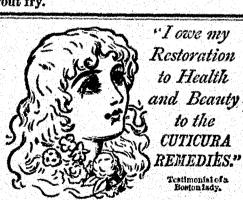
The London Spectator says: "Murder is a cause of death in England to 237 per 10,000, 000, in Belgium to 240, in France to 265, in Scandinavia to 265, in Germany to 279, in Ireland (1879) to 294, in Austria to 310, in Russia to 323, in Italy to 504, in Spain to 533, in the United States to 820.

A parochial clergyman writes to the Times on the "Working Classes and Divorces." He says the cheapest divorce case costs £30 to £40, and urges that the cost should be reduced, so that respectable workingmen may enjoy the luxury of divorce.

Don't slander your next door neighbor. He may be in impoverished circumstances, and have few if any friends. Don't speak ill of any man until you are positive as to the exact amount he can lift and the nature of the person when aroused.

At the banquet recently given by the lord mayor of London to the venerable Lord Shaftsbury, clergymen of all sects were present, the archbishop of Canterbury responding to the toast, "The Clergy and Ministers of All Denominations."

About 1,800,000 trout fry will be distributed from the Wisconsin State Fish Hatchery at Madison during the present spring, together with about 200,000 McCloud and mountain trout fry.



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A genuine Rendy Mixed Paint in 67 heautiful shades. They are made of the Purest Maierials adapted for the purpose, vis: Pure Carbonate White Lead, (we use no Jopin or Sublimed Lead) Pure Oxide Zinc, and old-fashioned Kettle Bottlet Linesed Oil, combined with such other materials as secure Body, Einsticity, Adhesiveness, and Sanoothness of Finish.

MADE ONLY BY THE CHICAGO WHITE LEAD & OIL COMP'Y.

Manufacturers and Jobbers of PAINTS AND PAINTERS MATERIALS. 19, 51, 53, 55 and 57 Green St., cor. Fulton, CHICAGO, ILL.