No. 12

Readers of the Journal are especially requested to eng 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 jucidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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RESUME OF SPIRITUAL WORK, Past, Present, and Prospective.

The Silver-Tongued, San Francisco Orator, Defines Her Position Clearly and Squarely -Unqualified Repudiation of Fraudulent Materialization, Dark Séances, Cabinets. Rope-Tying, Transfiguration, and Other Sophistries.

A Farewell Address by Mrs. E. L. Watson, Delivered at Metropolican Temple, Can Francisco, Sunday Evening, April 26,

(Specially Revised for the Religio-Philosophical Journal.)

Dear friends, a little less than two years ago your speaker, in response to what seemed necessity, and to an imperative call from the East for her spiritual ministrations, turned sorrowfully away from her little home at the foot of the mountains and started on the long journey, believing that this field was fully occupied and that her services would not be needed here. Feeling the necessity of going forward in her spiritual work, with an almost breaking heart, she said good-by to her little household. She arrived in this city and was met by a group of friends, who informed her there had been a change in the arrangements of the speaker who had been occupying this platform; that the field was vacant and implored her to remain and do her work

You will never know, my friends, what a sunburst through the clouds of storm that summons to remain at home was to her woman's heart; you will never know how gladly she sent that telegram to the ten thousand people waiting on the camp-ground at Philadelphia, saying, "My people hold me here for a permanent engagement." Once more we stood before you ready to do our work. And now at the end of a long season of spiritual labor we desire to cast a backward glance,-to say something, if we can, of what we have done, and then look forward to penetrate, if we can, what may yet be done in this rich vine-yard where souls still hunger for the bread

Of late it has been said by some that we are growing aristocratic and a little ashamed of the name of "Spiritualism," and a little ashamed of its phenomenal phases; and that we were thinking of uniting ourselves with those more popular bodies who are laboring for the religious advancement and sup-port of mankind. You know what founda-tion these rumors have. You know how, tak-ing this platform, which was promised us as a place where we should be free to utter our convictions and give you our best thought, we have spoken fearlessly when we believed that truth was in danger of becoming obscured, and that error was gaining ground in the human mind. We have spoken our con-victions fearlessly, caring little whether by so doing we won the approval of our hearers or no, being well assured that the truth at last would surely prevail.

In speaking on the subject of Spiritualism we have attempted to point out the errors and the shadows, as well as the lights, of our philosophy. We have not sought to build up an ism, but to propagate what we believ-ed to be the truth and to sow the seeds of nobler lives, of virtuous actions, in the human heart. We have taken the ground that this life, here and now, is worth the living, and that the highest form of religion is that which helps a man to be its daily duty; and that the hilliest survice any man san do who

his fellowman, is for himself to live true. (Applause.) We have taken the position, and tried to maintain it, that we are not placed in this world simply to prepare for another. We do not believe that nature has her favorites in worlds, any more than she has in na-tions or in individuals, but that

"This world is as full of beauty as any world above, And if we do our duty it may be full of love."

We have taken the position that this life is simply the beginning of an endless jour-ney, and the best preparation we can make for another world, is to make the best of this; that the best way to make angels is to live the lives of true men and women. (Applause.) And that men and women in this world are just as dear to the heart of God as scraphim

and cherubim in the next. (Applause.)
Our religion, and the system of philosophy
to which we have adhered in all these labors
of the past, has been that which we believe will ennoble the entire life of man. The old religions declare that the body is a heavy burden to the human spirit; that it is carnal and has no relation to the life divine. We, in our lectures on ethical culture, and the ethics of every day life, have pointed out the necessity of first making the body pure and healthy, and that this is an important step towards the ennoblement, the enlightentowards the ennoblement, the enlightenment, and the happiness of the soul; and we have maintained that a diseased body is a burden to the soul, and that in order to see clearly as spiritual beings, to enjoy life as we ought, and in order to conceive of the best form of religion, we must have a physical nature that is in harmony with its environments, and keep the balance between the soul and body by the powers of the will and the affections, and hold ourselves responsive to every truth.

So far from having sold ourselves to the bigotry of this world, we despise it, whether it is in the orthodox church, or is under the great modern form called the "spiritual" fanaticism of this age. We do not believe in illiberality, whether it comes under the guise of Church authority, or in the mame of modern Spiritualism. We hallow in free thought in the free expression of pure sentiments. We believe that every man should respect his brother's opinions, and therefore, in our attitude towards the Church and other systems of religion, we have not fought men, but principles; we have naught to say of individuals, but rather of systems which enslave and crush the human soul. We have tried to utter no uncharitable thought towards any human being; but in our efforts to advance the spiritual philosophy and the cause of free thought, we have simply removed the obstacles from your path as thinking beings, and sought to show you which way the truth lay, so that you might not be burdened by error, stung by doubt, or tormented by unreasonable fears, and might live in the open day and with fresh inspirations. In speaking of the Scriptures we have said that nature is our author ity, and that the only bible which we fully revere and adhere to is that Scripture which is daily being revealed to us in the endless activities of the Cosmos. (Applause.) The only sacred writing which we recognize is that carved in material nature, unrolled in the living principles of her system of immutable laws, and forever pulsing in the

natural life of man. (Applause.) We have sought, wherever we have seen a tendency on the part of man to hug error be-cause it appeared beautiful, and because it seemed expedient to do so, to show that truth alone can help the human race,—that all error is harmful, whether clothed in angel garments or whether it hides in the shadows of superstition. We have sought to make you feel that this horror called death is a beautiful order of nature whereby life is per

petuated and renewed. In regard to Spiritualism and the different phases of the physical phenomena we have repeatedly uttered words of approval, and be lieve in all demonstrations whereby truth can be made manifest to man. But we must remember that we have had, as a nation and as a people, creeds, superstitions, and priestcraft as an incubus, under which our pro-

gress has been slow. And now in this modern spiritual move ment, we desire to have it understood that we recognize no priesthood, no infallible au-thority, no infallible source to which the Spiritualists may go for wisdom and the spiritualists may go for wisdom and the light of truth. On the contrary, we believe that as Spiritualists we are just beginning to learn something of this great system whereby human souls in the flesh, and those disembodied, may enter into sweet communion and interchange of thought, and work and halp each other. And that since there and help each other. And that since there are thousands of errors that are being graft ed on our philosophy, and since there are gross imitations of its facts, it is necessary that Spiritualists keep their eyes wide open and accept with care every new proposition. whether it appears to come from the Spirit-world or from mediums in this. The phe-nomena of Spiritualism are essential to the demonstration of its facts, but just so far as we accept and credulously embrace phenome na that are questionable and doubtful on the very face of them, and by the use of reason must be placed in the list of impositions. ust so far do we retard the onward march of truth and obscure the light that is waiting to illumine the world.

While we do accept as a fact every phase of the spiritualistic phenomena, we do unhesi-tatingly declare that we as Spiritualists have no need of the cabinet performances or any fine for dark scances, as usually conducted, Willish can be so easily imitated, and which

through gross imitations are leading thousands of people astray. And we declare unto you, that from the fact that men are curious and apt to rely too much upon their senses, where these phenomena have brought one soul to the light of Spiritualism, they have shut out a score, and have done more harm than good in a thousand instances. Our work in the past two years has covered this ground of the physical phenomena and the Spiritualists' duty in relation to mediumship of every phase. We declare to you that all true mediums will invite investigation, will be anxious to place themselves before the public in their true character, and will give the investigator every opportunity to sift to the bottom the nature of these phenomena.

We have declared from time to time that our whole sympathy was with the earnest worker, whether a medium or a believer in these manifestations. That in so far as Spiritualism ennobles the daily life here and now, so far do we accept it as a boon from heaven to the soul. But in so far as it has a tendency to lower the moral tone and cloud the path of true human progress, and in so far as it imitates again the old systems and foists upon the human mind a new incubus of error, so far we denounce it. But we welcome truth as gladly, coming from the ortho-dox church or the materialistic plane, as we do from Spiritualism. We recognize kinship between all truths, and we recognize all earnest laborers by whatsoever name they may be called.

We have spoken strong words for the cause of woman. We have sought to teach you as husbands your duty towards wifehood; and as wives your duty towards husbands. We have tried also to point out the necessity of pure parent lives, that the children, which should be an embodiment of your love and the expression of your highest virtue, might be born to bless and beautify this world. Whenever we have uttered a word in disparagement of any form of faith, it has been because we believed it to be error, and because we know that only truth can purify and bless harsh in our denunciations of human weaknesses. We have accused our brothers occasionally of selfishness and of living impure lives, of arbitrary treatment of those dependent upon them, of injustice towards the gentler sex. But we have not spoken of individ-uals, but rather of principles incorporated in human lives. At the same time we have remembered the nobility of mankind and the sacrifices our brothers have made for truth, virtue and goodness in this world. We have acknowledged, and again we would do so, our indebtedness to every earnest man and gracious woman for their sympathy in the work that we have tried to accomplish in these past two years. If we have spoken too frankly of the vices of society, it is because we believe it is only by uncovering and bravely facing them that we shall ever be able to conquer and overcome them.

As we glance forward to our future work we see there is need of more earnest effort than ever before. We see that this beautiful faith in the divinity of man, and in the future life and the ministration of angels, is being clouded by a thousand errors. We see earnest men and women so eager to demonstrate the truth that they use false measures to bring men to the light. We see men so full of egotism and so determined to maintain a firm position in their individual opinion, that they are in danger of joining the ranks of our worst enemies, and by their very enthusiasm for Spiritualism doing our faith more harm than benefit. When men apolo gize for fraud and invent terms by which to cover up imposture, immoralities and crime then are they in danger of "giving themselves over to the devil." and giving up the truth for

a mess of pottage. We wish to sayright here that the position we have taken in regard to fraudulent manifestations in the name of Spiritualism, the position we have taken in regard to ninetynine out of every one hundred performances called materializations and in regard to the greater portion of physical phenomena, though it has called about our ears the buzzing insects of scandal, though it has caused to be projected an infinite number, of malicious stings, we shall keep right on in that line of thought. (Vigorous applause.) In the East, in the West, and in the North and the South, we hear mutterings and complainings, and almost threats in regard to this position. We are reported as saying that we do not believe in materialization and have no use for physical phenomena, but we declare unto you, and you know from our past work and our present position, that this is false, and that we simply desire to throw overboard this unnecessary baggage which has been taken on to Spiritualism, within the last five years more particularly, and to square ourselves for a battle with error in the name of truth (Applause),—with error in the name of principle, with illiberality in the name of free thought. (Applause). And wherever we go, no matter whether it drives people from us or draws them towards us, we shall maintain that Spiritualism has no need of miracle, pretentious claims, darkness, rope tying, mystery, locks and keys, but can stand forth in the light and can bear the most pen-

postures done in its name: that we can carry forward and propagate our faith and expand as a sweet fragrant blossom of religious thought without any of these excrescences, these performances and excuses, without any of the sophistry concerning transfiguration, etc., which is now being employed to cover up the falsehoods, the frauds, and the im-moralities that have been attached to Spirit-

In our work of the future we shall be as loyal to what we believe to be true, as we have been in the past, no matter what the consequences may be. We shall be as firm in our position on this ground, that pure Spiritualism needs no priesthood, and that the peblect work any man can do far it is to he noblest work any man can do for it is to live his philosophy. (Applause). For you and for me there is a mighty work to do. Notwith-standing the wonders founded in fact, the almost miraculous manifestations of spiritual power all over the world, not only in the ranks of Spiritualists but outside, there where Nature's law is as active as within our little circle of consciousness: notwithstanding the sweet breath of the angel world which is ever wafted to us from the spirit spheres, still there are millions of hearts that are yet untouched by this transcendent truth. There are souls that are even yet darkened by the shadow of death; that are still mourning for their departed, and need to have proven to them the truth of immortality. This being so, how much have we as mediums, and Spir-itualists and disembodied spirits, to do for our humanity. We have so much to do to clear away the rubbish that is constantly gathering in our path; to shake off the dust of evil deeds and evil habits from our lives. We have so much to do to maintain the dig-nity of our faith. There is a great battle ahead for all earnest, true Spiritualists, which will consist, not in your fighting im-postures and priestcraft so much, (which you have done to so great an extent the last thirty years) but a new warfare has opened up brother, and there was breaking of hearts. So it will be for us in our future work, for human nature is much the same whether in the church or anywhere else, and we find every man, believing his own thought to be the truest and the best, straightway facing his brother with antagonism, and with a disposition to demand that his ideas shall take precedence. I see this disposition everywhere and Spiritualists dividing their lines. We have earnest work to do all over the country in aniting the rank and file of Spiritualists; of uniting on this higher ground of spiritual communion, without the taint of authority, of precedence, and sophistry, which is throw ing shadows in our path and heaping up obstacles everywhere.

We have a mighty warfare against the false philosophy that is springing up on all sides; and we must remember that whatever ennobles the life, here and now, must be good, must be needful, must be true to nature. That whatever lowers the moral tone, makes you less a man aud woman, less tender, less true as a husband, less faithful as a wife, cannot be good. I do not care whether it purports to come from the spiritual world or from hell below, it must be bad in its influ-

In our future work we are to build on spir itual principles, trying to release the spirit within rather than to burden it with more materiality. Oh, let us be faithful to our convictions! If we find ourselves in error. let us be glad to confess it; and above all, if we differ in all things else, let us agree to be faithful as men and women in the performance of our daily duty; to exercise such charity toward all as will purify and sweeten our life. That we will as far as possible divest ourselves of all prejudice, and think for ourselves on every subject; and as the petals of the soul unfold, like those of a rose to drink the sunfand dew of our spiritual philosophy, we will help our fellow-beings to share this beauty and this sweetness. Let us live un-selfish devoted lives and thus make our religion a religion of every day life; our temple, the heart; and the inspiration that comes from above or from our fellow-beings shall then be so pure, so holy, that every man who notes the stream of our life as it flows onseeing that it is pure—shall turn and walk with us in the light of this new spiritual day. The work is noble. It needs loyal souls, stern common sense, courage, and the loye of truth standing above all other loves. It needs faith in your fellow-beings; contempt of all aggrandizement that shadows the intrinsic worth of the soul. If the devotion which has been paid to error in past times shall now be paid to truth, it will redeem the world.

It shall be our work in future to build up on the foundations we have laid; in the laws of nature, in principles of virtue, and in our love for truth. We shall utter our thoughts fearlessly and be true, so far as our power lies, to our honest conviction whatever the result in this life may be. (Applause). And you will lend your aid. Whatever worker may follow us on this platform, we know that every noble sentiment uttered will find responses in your hearts; and under all circumstances you will carry with you the blessed thought that angels watch over you, and that the labors of the past are beginning to bear their fruits. The faces that are uplifted to us in confidence and sympathy toetrating investigation of the scientist, the philosopher, and the religionist, and that every new beam of light will reveal a new beauty to our faith. (Applause.) We maintain that there is enough of truth in the phenomena of every phase to admit of our disposing of all that is false, and a sufficient number of true mediums to establish the number of true mediums to establish the facts of Spiritualism without any of the im-

shall be here no more, and there will lie between us a great space. But we know that it will be bridged by tender human sympathy, and that the silence that shall be no more broken by our voice will continue to echo the earnest thought, the loving word, the tender admonition, and the sweet up-springing prayer. In taking our leave of you to-night we think it is fitting to express in this public manner our great indebtedness,—first, to our beloved and worthy manager, Dr. Albert Morton, who for twenty months has taken charge of all business matters and made the way clear for us, and by his continual en-couragement and the faithful performance of his duties, made our work light and helped us in a thousand ways to do the best we could. We want to say to you and to him that the great debt of gratitude we owe can never be paid, save by our utter devotion to what we both believe sacred and true; and that forevermore the record of these days that have been made golden by your encouragement and silent ministration, will glow in memory's chamber. These services have been given without money and without price, but for the good of the cause which he believed to be the cause of our humanity, and we have received them in the name of human love and of divine truth; and [to Dr. M.] we pray that those efforts which you have given so freely, and apparently with such gladness and free-heartedness, may at last bring you in an hundred fold, a harvest of gratitude from hearts whom now you do not know. The angel co-workers-who must remain invisiole, but who would be recognized as your fellow-beings and truly as your co-workers here-would tender their undying gratitude, and would so far as possible make the ministrations of the daily life pure and tender and full of good to you. To you, our Manager, we owe many things we cannot name to night, but they are recorded in our hearts, and as for you, dear friends. It will be full of pain and humiliation; it will be like that war of depths of your own consciousness, and in that reading find a portion of your reward.

And now, dear friends, the time has come

for us to say farewell. For a little season we

And to our executive committee, which has for the most part remained invisible, and especially to Mr. Woods, the chairman, who by his continual ministration and generosity, and by the giving of his moral support in all possible ways, has sweetened and brightened our labor; and to Mr. Dodge, who has labored untiringly from week to week to successfully carry on these meetings, we would pay a tribute to them which would leave in their minds the truth that we are not unmindful of a single act of love performed, either for the sake of the humble instrument or the invisible workers. O brothers, the words of encouragement you have spoken, the financial support you have given the good influence which you have so freely tendered, all this has added to the infinite treasury of our life unending. And to the various members of that committee who have no less generously given of their aid, we offer our eternal gratitude: your continual attendance and your assurances that our work was being well done. has given heart to our instrument and brightened the angels' pathway. May the God above us bless you forevermore.

To the organist and to our choir who have volunteered their services, we also would tender our deep thanks. Ah, the sweet songs they have sung, the service of harmony they have so freely given, how much it has helped in these ministrations, and prepared your minds to receive our thoughts. It has helped us in many ways; it is a tie between us and the unseen. May the harmonies which you have kindled here in this dear place, deepen and strengthen in your lives until they shall have replaced every discordant note, so it leaves no record in memory. (Applause.) And we would tender to the First Spiritual Union, that organization which has labored so faithfully in this city for the past fifteen years to build up our blessed faith, and which has worked silently with us these two years, we would also tender our grateful thanks. Your services have been no less sincere and ample for their silence, and we gratefully acknowledge them in every particular. We trust that the services which you have rendered in the past will be continued in the future, and may the labor of the years gone by be a foundation upon which shall rise a noble superstructure that shall continue to live throughout all time.

And to our flower angels, what can we say! These poems in color, these songs in silence which you have tendered us from Sunday to Sunday! Dear friends, we can only pray that fadeless flowers shall be strewn forever in your paths. We can only pray that our poor thoughts that have been dropped here from week to week may bear sweet blossoms like these in your memory, and that the roses which you gather from the spiritual world may be indeed without a thore; and that the lilies of tenderness may shine whiter even than these plucked from the gardens of earth. O angels of beauty and of light, your tender messages woven in these garlands and beautiful bouquets, have made a deep impress on our hearts, and their fragrance has been caught by the Spirit-world as well, and will be returned to you in time to come. And to you, dear people, you who have seemed

Incidents Illustrative of Spirit Power.

(The Macon Telegraph and Messenger.)

"I will tell you a curious story," said a Spiritualist to us the other night, after we had been discussing Spiritualism, and had related many peculiar exhibitions that had come under our personal observation.

"It was during the war—the second year, I believe—that the incident of which I am about to speak occurred. I had moved from the village in which I lived to a country place about three miles distant, the property of my aunt, and made a stay there temporarily to be with her. It was the center of a large plantation, and it was to be near her slaves and see that they did not neglect the farm work, that she had also taken up her residence there during those troublesome times. It was a beautiful place then, but afterwards suffered cruelly the shock of war, from which it never recovered. The house itself was in the center of a large grove and a noble avenue of elms and water oaks, connected it with a large gate that was distant from the house fully one hundred and fifty yards, and

was always under lock. "It had been a happy, peaceful family. My aunt had a son, who was in all respects a brave and generous boy, and who was universally loved for his nobility of character. He was handsome, and, above all, courageous. His valor, in fact, was of too desperate a nature. He had never known what it was to fear. When the alarm of war sounded, he was among the first to quit his peaceful home and enlist under the Georgia colors. It nearly broke his mother's heart to give him up, but it was her sacrifice upon her country's altar. I can truthfully say that the boy did his duty, his whole duty. I have since seen men who fought with him side by side, and who followed him in the charge, and they all testify to his desperate valor and heroism. Many a time was he noticed in the thickest of the fight, battling for his country, and inviting the onslaught of the enemy.

"The war continued, and every day the papers came full of tidings from the battlefield. There were neighbors, too, who would gather conveniently around the fireside, and relate to each other the tales they had picked up from the stragglers and from the friends who had been furloughed. They were mostly stories of hardship and struggling, interspersed occasionally with an experience of prison life. But in all these no tidings of John Holmes appeared. Anxiously were the papers scanned daily for news of him, and eagerly was every bit of fireside gossip devoured. My aunt had begun to despair, a state of feeling that was intensely shared at this time by a fair, sweet girl, who lived near by, and who would slip over frequently to learn the latest news from her absent lover. At last, one day when they were least expecting it, a letter came addressed to my aunt. It was in John's well-known handwriting. It was simple and brief, and stated that he would ask for a furlough the following week, and return home for a visit. He asked that everything be made ready for him, and that Annie, his sweetheart, be told of his coming. The letter concluded by saying that, if every-thing worked well, they might expect him the latter part of the following week. It was then the early part of a new week.

"You can't imagine what an effect that letter had on me. My aunt actually seemed young again, although her hair was bleached with age and deep wrinkles furrowed her cheek and forehead. And then, too, her eyes seemed to grow brighter as the first smile that had been noticed in months played around the soft, kindly mouth. Poor soul; little she dreamed of the griefs and heartaches that were ahead. Annie, too, came over often and assisted my aunt in preparing the house for John's home coming. Nothing could be arranged too nicely, and it was de-

termined to give him an immense reception. "The week that brought the letter had passed, and the closing days of the following week were at hand. It was Friday, and my aunt and myself, together with Annie, who had come over to dine with us, were seated at the table partaking of dinner and discussing the time when John would probably return. We tried to fix the day and had almost agreed on the time when naturally we should expect him, when suddenly we were all startled by a voice at the gate, which in tones sweetly familiar called: 'Bob, come and take my horse.' We started from the table at once, and then trembled on every lip the glad expression, 'John's come home!' My aunt. Annie and I ran down the steps to the gate to meet him and welcome him. We met the faithful Bob, who had also heard his master's familiar voice from the lot, and was moving to meet him. Imagine our astonishment when we arrived at the gate and found no trace of John. My aunt's surprise gave way to petulance at last when she called to him to show himself and to quit teasing her. But John did not answer, neither has he presented himself to this day.

"On the very day that his voice was heard calling at the gate for Bob to come and take his horse, a great battle was fought, and John Holmes was among the 'killed.' Poor fellow, he was shot down while reconnoitering the enemy's position just before the battle, and while approaching dangerously near their lines. If the battle were named here, perhaps there are those living who would recall his death, and would remember also how his voice was heard at the gate.

"I don't pretend to explain this phenomenon. I know that it did actually exist, and can be proven by more than one eye-witness now living. Science would frown on this inscrutable experience and evade a discussion of it. It may say that it is a fraud or delusion, because it knows of its own knowledge no life beyond a mere material existence. It can not, however, assert that the opposite is not true, because science deals with facts and logical conclusions. Although a maxim in science that disembodied spirits cannot be visible in any way to the physical organism, it is not in a position to declare the opposite doctrine, or to discuss it. Science must be silent and mummery prevail to a great ex-

"Let me tell you briefly another incident that happened under my own observation: Somewhere back in the sixties the family of a sea captain, absent on a long cruise lived in the town I speak of. This family comprised a wife and several daughters Well, one night, when the family had gone to bed, one of the daughters, named Carrie, had a very impressive dream; she started in her sleep, and finally rose from her bed, her eyes open but fixed, her whole manner that of a person who sees some dreadful vision. She moved from chamber to chamber arousing the different members of the family, and led them to the sitting-room. A lamp was lighted, and the little gathering, clad in lighted, and the little gathering, clad in night dresses and shawle, wonderingly obeyed the directions of the dreamer. She called for a sheet of paper and pen and ink. No writing paper could be found in the house, but at last a piece of greeer's wrapping paper was brought, and the somnambulist appeared national. Taking the pen, she began writing

in a large masculine hand. There was profound silence in the little group, and a feeling of terror and dread settled upon mother and daughters. None dared look over the shoulder of the writer, who at last, finishing, gave a sigh of relief and went directly upstairs to her chamber. The mother, no longer able to control her curiosity, yet fearful of something dreadful, took up the brown sheet and began to read. 'Children,' she exclaimed, 'it is your father's handwriting!' It was dated at sea, the longitude and latitude being given. In terse language it described the coming up of the hurricane, the horrors of the tempest and final losing of every hope, and the sinking of the craft in the angry waters, with all on board. After a brief but pathetic message to his family, the drowning captain signed his name in characteristic fashion.

"Did the ship go down? No one knows. All that is certain is that she never came into

any earthly port.

"A gentleman of veracity told me that for three nights he dreamed that a man with a full red face appeared to him in his dreams, carrying a hammer which he held over his head in a menacing manner. On the morning after the last dream the gentleman went to his place of business as usual; on his way he passed a shop. The door was open, and there stood with hammer uplifted, the man seen in the dream. The two men stopped and looked at each other and said nothing. A queer coincidence."

For the Religio-Philosophical Journal Divine Economy of Sin.

BY M. B. CRAVEN.

A deity, that according to Isaiah (45:7) creates evil and does all things, must necessarily be responsible for the consequences of Hence if all the misery and crime with which the world abounds is not in acquiescence with the will and pleasure of an almighty Being, his omnipotence would counteract the operation of evil, and cause righteousness to "prevail as the waves of the sea." An allpowerful Being could as easily annihilate a devil as to create a being he allowed to become transformed into one. But a hypothetical devil has been religiously excogitated as a theological necessity to work in an orthodox capacity on a superficial basis derogatory to logical conceptions of Divinity, by which his success is represented in getting the vast portion of mankind as his share of God's labor in the intellectual domain of creation.

But, instead of Satan being the author and promoter of sin, as theologically taught, scripture history shows from a heterodox standpoint of exegesis, that he has been merely the medium employed by an almighty God to overthrow his own moral works, thereby surrendering mankind to his reputed wiles for future contention in the field of theology. The want of evidence that either the Lord or his Son ever made any effort to bring this alleged reprobate to repentance, and installed in the church by baptism, shows that he was not wanted there in Christian fellowship while his services were Indispensable in the cause of sin.

Without a mythical devil in the field of theology, the Lord would have been successful in his good intentions with man, and theologians left to seek other employment. On this allegorical principle of theological analysis, the Christian's devil, under the gentile name of Satan, still holds his ground in a religious campaign against sixty-five thousand clergymen in this country alone, all well disciplined in tactics of the church militant, and harnessed in the armor of Jehovah's buckler; valiantly fighting for the help of the Lord, "for the help of the Lord against the mighty."

When philosophically considered, if sin was not essential in divine economy for human development, the foresight of an omniscient Being of infinite ability, would have prevented its existence. Evidence that God in the plenitude of his wisdom intended this world to abound with evil in antithesis to good, for man to contend with in the course of intellectual expansion, is shown by creating him with a susceptibility to transgression; and according to Jewish tradition placed him in a situation that evolved it. Virtue could never have been appreciated without vice in antagonism. Goodness would have had no merit without wickedness in opposition to prove its excellence. Without sin on earth, heaven would have no claim to superiority as a place for the enjoyment of perfection hereafter. Hence reformers in general, and our esteemed gospel preachers in particular, are entirely dependent on sin in conflict with righteoneness for an avocation requiring ver bal application in business to which the Lord calls them where they get the most pay.

The orthodox doctrine that sin is offensive to God, pardonable on petition, is tantamount on logical principles of deduction to a license for sinning; for no one need fear the consequences of transgression with remission promised in advance. It would be measuring the infinite by finite capacities and assigning human qualities to a superhuman intelligence to infer that God thus concerns himself about absolution for the legitimate issue of his own prescience. A man may overcome evil by remitting the injury sustained by the sin of another, but guilt alone becomes annulled in accord with God's inscrutable law, which invariably acts as its own executor on

all transgressors.

Man is not a wholly depraved being by nature because of Adam's sin, as theologically taught. No one has ever lived that was entirely evil, or good to perfection; but on the false plea of "total depravity," theologians have deviated from divine economy in repudiating what natural good qualities man possesses as the gift of God, by denying his right to improvement on inherent merit. He is thus theologically placed under sentence of eternal ruin for what he could not help, and held responsible for a nature received by coercion into existence irrespective of his own valifier.

volition. Sin can have no inimical bearing in counteraction to God's eternal law, for he never ordained a judicial discipline that signers could violate to his displeasure. He universally acts on the immutable principle display ed in the inexorable laws of nature. All written faws ever given by assumed divine legislators were man-made laws, for the infringment of which man necessarily acts in civil judicature. The universality of God's law is not to be enclosed within the lids of a book. His so-called law now thus confined would avail nothing if man enacted no civil jurisprudence to enforce its statutes. The pook of nature should alone be considered infallible on the rational assumption that whatever is, is right under the efficient control of Infinite wisdom and goodness. Otherwise intelligent action would be ignored in the economy of creation, on the heterodox hy pothesis that the occult laws of Nature could operate on no other system to show that "God moves in a mysterious way, his wonders to

Figure is would be evertaxing the creduli-

ty of a thinking mind to be called upon to believe that God once made an ocular thunder and lightning display of himself on an Arabian mountain during the course of history, to reveal what should have been communicated to Adam on calling him from his hiding place in Eden. Thus the antiquated Jewish legend that less than six thousand years ago, the Deity created fully developed human beings by a miraculous fiat, with a command to procreate their species, neglecting to give them a civil code and discipline of worship to show the Divine abhorrence of sin, for twenty-five hundred years after their existence; and then selecting an absconding malefactor to announce it with supernatural eclat, attended with barbarous enactments in favor of warfare and slavery, is a reproach on the name of an infinite Being that demands the consideration of every intelligent mind.

oing. Hatbore, Pa.

The Easter Rope.

Whatever M. J. Savage says is well said; his utterances are strong, clear, hopeful and encouraging. He never strives for mere oratorical effect, but his wealth of soul, deep seriousness, poetic imagination and thorough candor make him eloquent without effort. The following, which we clip from the Christian Register, is the best that can be said by any one not possessed of the absolute knowledge of a future life which Spiritualism finally affords to the patient, earnest seeker:

Doesn't it seem strange that this old world of ours still persists in believing that there is not any death? It is one of the most wonderful things in the world to me that men have not surrendered this faith ages ago. Why, the whole human race, from its beginning down there in the dark until now, at every step of advance has marched over a grave. And still the world says there is not any death. It is all an illusion. Only life persists. And it tells itself this tale of faith in story after story, parable after parable, legend after legend, clinging to it and refusing to surrender the trust. And yet what have we as a ground of belief? Scientific evidence, perhaps, we have none. The wise men of the world tell us that all these stories from the ancient time were illusions or dreams. They tell us that Jesus slept like any other man, and has never waked again. They tell us that the dead Osiris is still dead underneath the sands of ancient Egypt. They tell us that Tammuz sleeps in Syria, and sleeps there forever; that these divine and human legends are only fairy tales that the world croons over to keep up its courage and feed its undying hope. And, to-day, we sit down by this blank wall of silence, which, from the zenith to the nadir, seems to us ut terly impenetrable. We listen. Now and then, we fancy we catch a whisper, and then it is gone; and we wonder whether we only dreamed that we heard a friend speaking to us. Now and then, we catch a gleam of a face, and we rub our eyes and wonder if we were sleeping, if it was an illusion. And, though the majority of the race has passed over to the other side, we ask one another still whether they are wandering ghosts thin as air, whether they are really people like us, or whether they have utterly ceased

We have learned one thing as to matter, and know about that to a certainty,-that nothing in this physical world ever dies. I one slightest particle of matter, not one unit of invisible, intangible force, has ever ceased to be. This dust we tread beneath our feet to-day, or that the wind blows in our faces, is not dead; it is alive. Next year, it will come up in a grass-blade, it will be a part of the tint or perfume of a flower. Next year, perchance it will be a part of the bloom of a little child's cheek, a part of the shining of little child's eye, a part even of the brain that thinks those "thoughts that wander through eternity." Nothing in this world ever dies, only, Proteus-like, changes infinitely its form; disappearing, cluding us now entirely, to take another shape more beautiful somewhere else. And in spite of the fact that we so often-mothers, husbands, wives, children-look upon cold, silent faces, turned white because the flush of life has left them, still this faith remains in the heart, and it will not down. It cries out and asserts itself, and says, This death is not real; it is an illusion. The body is here, we say; but where is the love, where is the thought, where is the generosity, where is the friendship, where is all that subtle combination of qualities and powers that made my friends? Those are not here. And so the world moves on and marches over graves, asserting all the while that the graves are a lie, and that only life is. Our hearts thrill to the echo of words like these that our Boston poet, Holmes, has sung:-

"Is this the whole sad story of creation, Lived by these breathing myriads o'er and o'er, One glimpse of day, then blank annihilation,

A sunlit passage to a sunless shore?"

And our hearts cry out, This universe can come to no such aimless and contemptible issue as that.

I offer no argument that claims to be demonstrative. I simply want you to fasten your thought on the grand significance of this fact: that in the face of universal death, from the beginning, in all time, this wonderfully contradictory human race of ours says: "I will not believe it: life and not death is the reality. There is no death: what

seems so is transition." I wish to emphasize the reality of this fact, and to hint its meaning, by pointing out the significance of the truth that this growth of hope that we set forth and celebrate year by year on our Easter morning seems to be native to the heart of man. That is, it is real. It has a right to grow here because it does grow. What right has the little delicate white flower to blossom away up the side of the Alps, just on the border of the snow-line? It has the right that it exerts by its own existence. It belongs there. It sprang out of a seed, it found congenial air and soil; and so it is a part of nature, a part of the order of things. And so it seems to me, in spite of the lack of demonstration that we seek many and many a time and are not satisfied we have found, the simple fact that in all ages this white sweet flower of hope has grown in the soil of the human heart is so significant as to make it little less than demonstration of the reality. How does it happen, if there is no reason for it, that the universe, our old nurse, as she has taken her child, man, in her arms, and carried him all through the ages, has whispered to him this hope of another life, this hope of the final supremacy of good? I believe that the universe never lies. I believe this whisper is true. I believe because this flower springs out of the soil of the human heart, and rejoices us with its perfume and its beauty, that it has a right to spring there, as being a part of the divine order of things; and that it bears in its white bosom a seed and a blossom that shall unfold into an immortal life.

For the Religio Philosophical Journal.

The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

We judge the future of a man from what we see of his present life, and know of his past career. The boy is father to the man; and manhood has its noon of manly strength and pride of intellect, soon to be followed by the setting sun of an old age. The great religions of the world have had their boyhood, their manhood and all—save possibly Mohammedanism—seem to have passed into the last stage of a decrepit old age.

we often speak of a religion as if it were a distinct entity, a personality with a youth, a manhood, and an old age of its own; yet in reality there is no such existence as a religion. It is only one of the varied expressions of manhood's thought and feeling at that special epoch in its development. It is the embodiment of the whole man, for emotion and intellect in every shade and detail, and with every conceivable degree of force compel manhood to exhibit that concentrated essence of his mentality which we call religion.

Give to a nation a little more of hate or revenge, and it will formulate itself in that nation's religion, just as a loving nature will soften the harsh conception of Deity. You cannot carry a religion to a race with whom it is not in harmony; and the religion that expresses the nation's thought at one era, will be replaced when it acts as a drag upon the mental growth of that people.

The term "religion" implies something that may be defined, but you can have no definition until you have crystallized the thought of the hour into creed and dogma and bedecked it with ceremony; yet from that moment its growth becomes impossible. It may stand like the great pyramid and stake its enormous bulk against the sand storms of time; but since growth is impossible, sooner or later it will be buried out of sight.

If we accept the thought, that religion is the expression of manhood looking upward and outward from itself, we see that creed, dogma and ceremony are simply attempts to compel the growing man to wear the jacket and knickerbockers of his boyhood. Could we discover a people of deep feeling, who had refused to formulate their belief, and had encouraged eager mental search for new truth, then we should surely find a religion of the people, by the people, and for the people, that would blossom in time and fruit in the coming eternity.

Manhood has ever been reluctant to recognize its inability to comprehend a whole truth. The perception that we call truth today, becomes strangely incomplete in the greater experience of to-morrow; yet every religion in the world has demanded of its votaries that they shall seek no further; and so that one fragmentary idea, that human conception of truth, is wrapped in priestly creed and bandaged in dogma, lest human reason shall gaze upon it so closely as to discorn its imperfection.

Changes are incessant and perpetual, for manhood inquires and learns till the belief of the father stands to his son as superstition founded upon ignorance. So if the creed of the religion remain unchanged, it stands as folly to the thinker, though it still commands support from fashion, wealth and ignorance. But it is customary when the growing man will not come to the religion, to make an attempt to bring the religion to the man.

But the thinker stands with a truth in his soul that was not born of the old religion. He cherishes it as divine. If the old church will accept the new-born truth as born of lawful wedlock between human reason and the immortal soul, then that man affiliates with the old church and it is strengthened and broadened by the new truth; but if the new light be all dark to the old faith, then we have a new organization, another sect claiming its right to a share of the family

inheritance. We have an illustration of this in Universalism, which was born a hundred years ago of the truth that came to Murray. The declaration that all men shall one day reach eternal happiness was a grand thought, but it was too far in advance of any branch of the existing religion, so it crystallized as a central thought around which advanced minds might gather. But truth is centre, circumference and the boundless whole. Woe betide the man or church who claims a centrai thought! It is soon framed in creed hung as a holy charm in every home, and used as an emblem of superiority in daily life, till other truths equally central are lost in mist and at last that leading thought becomes encysted in a bigotry as flerce and illiberal as the old religion.

So Universalism has sung its one song in an endless monotony that left no hour for another rythm of celestial harmony. It has stood towards its central truth like a guardian appointed by the court whose work is done, when the child has reached its manhood. Other churches have caught the truth, and added the one song to their existing melodies, till Universalism will and must pass out of name as an entity, and live merged into the truth that preceded it.

I propose that we now endeavor to take an intelligent view of Spiritualism in the light of philosophy and experience, so as to ascertain if it, too, has a central truth so focussed as to leave every other truth dim and distorted. When we have settled that question we shall have little difficulty in determining its future.

A Dying Quakeress and Her Children.

(From the Manchester Courier.)

A member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her family, consisting of a boy and two girls, aged respectively seven, six and four, behind. After an absence of three weeks, and when on her homeward journey, the Quakerss was seized with illness and died at Cockermouth. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother.

One morning, on the nurse at Settle going into the sleeping-room of the children, she found them sitting up in bed in great excitement and delight, crying out: "Mamma has been here;" and the little one said: "She called: Come Esther." Nothing could make them doubt the fact. intensely visible as it had been to them, and it was carefully noted down to entertain the mother on her speedily expected return home.

That same morning, as she lay dying on her bed at Cockermouth, she said: "I should be ready to go if I could but see my children." She then closed her eyes, it was thought to reopen them no more; but after ten minutes of perfect stillness she looked up brightly and said, "I am ready now; I have been with my children," and then at once peacefully passed away. When the notes taken at the two places were compared, the day, the hour and minute were the same.

"Are You a Christian?"

[The Index.]

A tract was put into my hands in traveling, the other day, with this title. The tract distributor did not wait for an answer. Had he done so. I should have been obliged to reply, "In your sense of the word, probably not." Had he been charitable enough to ask, "Are

you not, then, in any other sense, a Christian?" (the remark would be charitable, observe, as implying that there might be some other respectable definition besides his own), I should perhaps have answered, "I hope so." For many people simply mean by Christian one who "calculates to do about right," as a good woman once said to me. And I should be sorry to be left wholly out from that list. Yet, if he had taken the trouble to follow the matter still further, and had said, "But do you call yourself a Christian, putting your own meaning on the term?" then I should probably have said, "No, I do not."

Tobe sure, a general word like Christianity becomes, by much using, like a box with a false bottom, into which you can put as much or as little as you please. There are senses in which I might feel proud to be called a Christian, just as, if I wrote blank verse, I might be proud to be called Shaksperian. But as I know that the word is not generally used in that sense, and as we cannot spend our lives in giving definitions, I should prefer to be called simply a man—or, if you like to add an epithet, a good man or a bad man—rather than a Christian.

I remember that once, when studying at Divinity Hall in Cambridge, I happened to meet Octavius Frothingham at the wood-pile in the cellar; and we passed very rapidly, as students will, from the knotty wood to some other hard knots. I said: "Why, if we believe Jesus to have been simply a man, should we wish to call ourselves Christians?" He answered, "I have no wish to be called a Christian; I am quite willing to go through life as a Frothinghamian." His position then seemed to me very consistent, and I am

sure be has adhered to it well.

The trouble about calling one's self a Christian is, first, that it is a very vague word, used in a great variety of meanings. Secondly, that, if you do not believe Jesus to have been the Christ (in any but some imaginative. Oriental sense), you have really no business with the word. And, thirdly, that the world has been trying for centuries to outgrow these domineering personalities in religion—as in Buddhism and Mohammedanism, for instance, and it seems better to throw one's influence on that side. Every great religious personality first helps the world and then hinders it. When we leave Calvin and Wesley and Swedenborg, and come among the Calvinists and Wesleyans and Swedenborgians, we are conscious of narrowness and imprisonment. The greater the man, the more he appears to imprison other men. It seems the divine compensation for the good that great men do—this be-

The profoundest writers of the age have not missed this truth. Emerson said, twenty-five years ago: "Genius is always the enemy of genius by over-imitation. The English divines have Shaksperianized now for centuries." And Goethe says in the same way, "Shakspere is dangerous to young poets: they cannot but reproduce him, while they fancy that they produce themselves." ("Aphorisms," by Wenckstern, p. 111.) What then? Are we not to read Shakspere? Of course, we are; as Goethe says elsewhere, in the same book, "The artist who owes all to himself has very little reason to be proud of his master." We need teachers; but it is the exclusive acceptance of any one teacher, even though he be the highest, that dwarfs a man.

It is inevitable, I suppose, that all our sects, in relaxing the severity of dogma, should pass through an intermediate period when the worship of Jesus stands in place of all other creeds. To them, this worship will do good, because it is a step forward. But, to those who have been accustomed to a simple "Natural Religion," this personal idolatry would be a step backward; and it is better to keep clear of it. And it is satisfactory to think that those who decline to take Jesus for an exclusive exemplar really get more good from his example in one way than those who are more exclusive.

"Shakspere was not made by the study of Shakspere," nor Jesus by the study of Jesus. He at least was not a Christian—in the sense of dependence on another—whoever else is. If to be a Christian meant to get spiritual knowledge at first hand, as Jesus did, the name would be indeed worth assuming. But, if his disciples are to be trusted, he ended, like inferior other prophets, in teaching that no man could come to the Father but through him; and it is now too late by eighteen centuries to disentangle this subtile thread of error from the word "Christian." If this be so, we shall save ourselves from much perplexity by not claiming it.

T. W. Higginson.

The Doctor and His Vision.

(From London Society.)

When Dr. More was a student at Cambridge, in Queens College, he was standing at the door of the dining-room one day, when he saw a Mr. Bonnell come out of the hall, looking as he always did in life. A friend near was struck by the appearance of the man, and asked who it was, when More told him, men-tioning some particulars of Bonnell's history, where he was from, and commenting on his personal appearance. That evening the prayers of the college were desired for one who was in a sick and dangerous condition. More asked who was sick, and was told that it was Bonnell, when he at once declared he had seen Bonnell that day, and was assured that it was impossible, for the man had not left his bed for a considerable time. But More ineisted that he had seen the man, and brought his friend to witness to the truth of his statement. The same day Bonnell died, and the stranger who was with More, and had seen the figure, identified the body of Bonnell as that of the man he had noticed coming out of the hall at noon, and at a time when it was positively known Bonnell was lying unconscious in his room.

American mowers, horse-forks and hayrakes are very extensively used in Saxony, being paeferred to the home make because of their lightness.

Speckled trout come up in the water of some artesian wells in Nevada. The supposition is that they came from subterranean lakes.

The custom of decorating rooms by strewing roses on furniture, bedding and floors is extending in Paris.

Horsford's Acid Phosphate.
A VALUABLE NERVE TONIC.
Dr. C. C. OLMSTRAD, Milwaukee, Wis., says:
"I have used it in my practice ten years, and congider it a valuable nerve tenic."

Woman and the Household.

BY HESTER M. POOLE. 128 Greenwich Avenue, New York City.]

NO MORE SEA.

Life of our life, and light of all our seeing, How shall we rest on any hope but thee! What time our souls, to thee for refuge flying Long for the home where there is no more sea?

For still this sea of life with endless wailing Dashes above our heads its blinding spray; And vanquished hearts, sick with remorse and failing, Moan like the waves at set of autumn day.

And ever round us swells the insatiate ocean Of sin and doubt that lures us to our graves; When its wild billows with their mad commotion, Would sweep us down, thou, only thou, canst

And deep and dark the fearful gloom unlighted Of that untried and all-surrounding sea, On whom bleak shore arriving, lone, benighted, We fall and lose ourselves at last, in thee!

Yea! in thy life our little lives are ended Into thy depths our trembling spirits fall; In thee infolded, gathered, comprehended, As holds the sea her waves thou holdest all! -Eliza Scudder.

MISCELLANEOUS..

Mrs. Clarkson, widow of the late Bishop of Nebraska, has been appointed conductor of the Child's Hospital, Omaha.

Miss Ida Kurtz, the deputy sheriff of Franklin county, Pa., took her second prisoner to the penitentiary at Philadelphia, recently. She is said to be a young woman of slight build, but perfectly cool and fearless.

Dr. Sarah J. McNutt of New York, has been received as an active member of the American Neurological Association. She is the first woman to obtain admittance to this society. Her thesis was considered a paper of peculiar excellence, it being the first recognition given in this country to an obscure infantile disease.

Miss Helen Gladstone, daughter of the Premier, who has been for sometime mistress of the South Hall, at Newnham, is engaged to be married to Professor James Stuart, lately elected to Parliament in place of the deceased Postmaster General Fawcett. Both are friends of woman suffrage. Miss Gladstone is said to inherit an excellent mind and has received thorough training.

Sister Mary Frances Clare is the founder of the Sisters of Peace, in England, a new order of nuns intended to train girls for domestic service. Would there were other sisters to undertake the same work in all our towns. In many cases, however, the mistress of the family needs training full as much as her help. She neither knows how to do the the work herself, or to direct others.

ONE WOMAN'S WORK.

The journals describe it in this way: Miss Mary F. Seymour, a well known sten-ographer and law-reporter of New York City, has been recently appointed Commissioner of Deeds for New Jersey by Governor Abbett of that State. She was the first woman that ever took testimony in a New Jersey court, and is well known to the bar of that State as well as in New York City. Miss Saymour as well as in New York City. Miss Seymour is managing a large business in stenographic work and type-writer copying, in which she employs ten regular assistants. It is transacted in four offices, located in two dif-ferent buildings, and consists of a number of departments; law and lecture reporting; type-writer and pen copying; a bureau for supplying stenographers, type-writing operators, and copyists to lawyers and commercial houses; furnishing stenographers temporarily to authors; and revising and preparing manuscript for the press. Also a school for instruction, called the "Union School of Stenography, Type-writing, and Bookkeeping."
All vacancies in the business are supplied, as far as possible, from the school.

Miss Seymour is a very rapid short-hand writer, has fine literary taste and great executive ability. FROM ELIZABETH CADY STANTON.

These extracts are from a letter in the

Woman's Tribune, in answer to an appeal for a crusade against polygamy: "It is with infinite sorrow that I see earn-

st women wasting so much enthusiasm on intemperance, polygamy, prostitution—all out growths of woman's degradation—instead of utterly and completely repudiating the idea of her "divinely ordained subjection" wherever they find it, whether in state or church, in codes or canons, in statutes or scriptures. If one generation of women would take the initiative in an active crusade against the monstrous ideas that woman was the afterthought in the creation, the author of sin, made especially for man's pleasure and convenience, her sex a crime, marriage for her a condition of slavery, and maternity a curse, and demand of the state and church an expurgated edition of Blackstone and the Bible, placing the mother of the race on an even platform, at least, with her sons, polygamy, prostitution and intemperance would soon receive their death blow. The same perversion of the religious element that holds woman an abject slave in the Turkish harem and under a Mormon theogracy, holds her passive in the churches, though denied all its honors and privileges, and compels her to listen to the demoralizing teaching in regard to her origin and destiny.....

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"What is the basic idea on which Mormonism rests? The "divinely ordained" inferiority and subjection of women, taught in every form of religion, in every age and longitude, in all church canons and holy books, and echoed to-day in all our pulpits. The same idea that under monogamic relation makes prostitution a recognized necessity, and divorce from drunkards and libertines so difficult to obtain in some States of the Union. The same idea on which the old English common law for woman was based: the foundation of the American system of jurisprudence, against which we have battled for half a century. The same idea that has robbed woman under Christianity of all participation in the rites and ceremonies of the church, declaring her unfit to enter the sacred altar or to touch the vestments of the high priest; unfit to be elder, deacon, a member of the vestry, to have an equal voice as trustee in the business matters and discipline of the churches. The same idea that deprives intelligent, virtuous women of all voice in government, while the most ignorant orders of men can vote, and legislate on their political, civil and social status. The same idea that has caused us such a prolonged struggle to open the college doors, the trades and professions, to our daughters."

One of the most marked women in New York is described as follows. The writer does

follows with great closeness. For her services in this line of work she receives a very fair salary, and she is also paid handsomely John Burns Publishing Company, 1885. for her services in the interest of the Pennsylvania Railway. She does additional work for one other paper, and her income ranges close to one hundred dollars a week. Miss Morgan is one of the best known figures on Park row. She is a tall woman, whose attire is singularly masculine. She wears broad, thick shoes, a short, heavy dress, thick mit-tens, and a little bit of a hat perched on top of her head. She is about fifty years old, and she wears steel rimmed spectacles, and carries a revolver. It would undoubtedly be a very cold day for any person who should undertake to molest Middy Morgan, thus armed and ready for the fray. It should not be in-ferred, however, that she is blood-thirsty or otherwise evilly disposed person. She lives away out in New Jersey, in a house placed at her disposal by the railway company, and she doesn't generally reach home until late at night. After leaving the train she is obliged to take a long walk down the railway track in the dark, and she has a wholesome aversion to tramps and other unlawful chargefors. One afternoon when she was at acters. One afternoon, when she was at home, three of these gentry came in with the exclamation: "Well, old woman, what have you got for us?" Middy went down into the pocket of her dress and drew her big revolver, which she leveled at the foremost of the trio with the wholly calm answer, "This is what I have got for you." The tramps stood not upon the order of their going, but entered into a wild scramble for the door. They must have subsequently come back and left a mark upon the premises, because, no matter how thickly the country is loaded with ruflians, they never venture upon the grounds of the plucky Miss Morgan. People who know her well say she has accumulated a fortune close to \$60,000, which is by no means bad for a lone, lorn woman.

Magazines for May Received.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Wide Awake for May is a charming number, being filled with interesting stories, poems, pictures and jingles. The frontispiece illustrates a witty and pretty poem by Edward P.
Anderson. Baby also appears in two more pretty poems with illustrations. Mrs. Catherwood contributes a delightful story for girls, one with a sweet lesson. Mrs. Rowling has a humorous story; Mrs. Jessie Benton Fremont gives the first of her four Virginia stories. Light Wood gives an account of an stories. Lieut. Wood gives an account of an exciting buffalo hunt in which he was a participant. Yan Phou Lee writes of Chinese school life. Mrs. Champney and E. S. Brooks furnish interesting chapters of their serials. Charles Egbert Craddock brings down the Ravines to a satisfactory conclusion. Other popular writers contribute that which helps to make up a most interesting issue, and the Chautauqua Readings furnish fine art. historical and literary papers.

THE ECLECTIC. (E. R. Pelton, New York.)
The May issue of this sterling magazine gives an excellent selection from the best articles in the late foreign magazines. The political Situation of Europe, by F. Nobili Vitelleschi, is an admirable survey of the European situation as it appeared prior to the Anglo-Russian complication. Goldwin Smith has a capital article on the Organization of Democracy. The Marquis of Lorne has a suggestive representative of the Unity of the has a suggestive paper on the Unity of the Empire. Among the scientific papers are A very old Master: Organic Nature's Riddle, and Sir William Siemens. The other articles fill up a readable number.

THE HOMILETIC REVIEW. (Funk & Wag-separate species without any reference to previous nalls, New York.) A list of distinguished created races; neither but half expressing the truth. writers will be found in the current number. The editorial department and the resume of current literature in Continental Europe, and in Great Britain and the United States, are up to the usual high standard.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) The contents of the May number shows some good, strong reading from able and popular writers. The publisher aims to give the best current literature covering a wide scope of thought and investigation.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) A monthly devoted to reading clubs, schools and homes. In this number we find The Children of Westminster Abbey; Souvenirs of my time; The Temperance Teachings of Science; Search-Questions in American Literature, and others.

THE VACCINATION INQUIRER. (E. W. Allen, 4 Ave Maria Lane, Paternoster-row, E. C., London, Eng.) A health review and the organ of the London society for the abolition of Compulsory Vaccination.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The stories and illustrations in this number are equal to those in previous ones and will please the young readers.

BOOK REVIEWS. *

[All books noticed under this head, are for sale at. or can be ordered through, the office of the Religio-Phile-SOPHICAL JOURNAL,

SPIRITUAL SPECIFICS, Mind in Medicine. Embracing two sermons preached in the West Church, Boston, Mass., October 5th and 12th, 1884, by Rev. Cyrus A. Bartol, D. D., Pastor. Paper, pp. 39. New York: M. L. Holbrook.

The mental cure or "metaphysical" craze struck Boston hard. There was the Ann Lee of the movement, fledged by her mediumistic experiences, and the redoubtable knight of assertion, Cook, the im-maculate, to introduce her claims. The fever ran high, and even the preachers seized the occasion to point a moral and adorn a sermon. Mr. Bartol is among the most able. His treatment of this profound subject is not, however, from a scientific stand-point, but after the manner of the sermonizer. He spiritualizes and vaporizes. On every page are thoughts wonderfully suggestive and beautifully expressed, but the subject receives no new evidence, nor is a single, new, supporting fact affirmed.

PILOT FORTUNE. By Marian C. L. Reeves and Emily Bead. Boston: Houghton, Mifflin & Co. We have here an excellent story, original in the incidents and characters portrayed, and told in a manner that evinces much feeling and intelligent mainer that evinces much teering and intelligent insight. The scene is located on Bryer Island in the Nova Scotien region, and the bits of descriptive writing, which fall naturally into place as the story proceeds, are executed with great faithfulness and skill. Pilot Fortune, if not overlooked in the crowd of novels issued from the modern press, will take high rank among the rest

FLATLAND. A Romance of Many Dimensions. By A. Square, with illustrations by the author. Bos-ton: Roberts Brothers. Chicago: Jansen, McClurg

rank among the rest.

A capital book to set the reader to thinking to find the hidden meaning intended to be conveyed; which is often pointed with what Josh Billings would call not tell what is true, that Miss Morgan selected all the horses of the King of Italy, for many years, and is as good a judge of horses as of cattle:

Miss "Middy" Morgan is attached to the staff of the New York Times. Miss Morgan's department is the cattle market, which she's the powers of the human mind.

When the reader is informed that Dohoney "of Texas" has written this thick book because he has "long felt a desire to make a survey of human nature, taking the Bible as the beginning corner, and then running in accordance with God's laws, natural and revealed, to establish the field notes of man's being," he will understand his scientific attainments and the plan of investigation. When Dohoney "of Texas" says, "My attention has been given almost exclusively to the matter and not manner; to the logic and not the rhetoric of the work; and the reader need not be informed of its many literary defects," he takes his book beyond the pale of criticism, and conesses to the judgment in this respect certain to follow. He accepts the Bible, and gathers up, as into a waste basket, the more accessible facts on the origin and development of man, and apparently is satisfied that the most conflicting are in harmony with his holy book. Even Spiritualism is not a stumbling block, and is woven into the solution of the problem of man's destiny. He disagrees with Darwin, and flouts Ræckel, "the atheist," and quotes A. J. Davis as scientific authority! He ridicules the theory of the former great naturalist that the lowest form of cellular life can come into being spontaneously by the action of law, and maintains that the weeds and grasses which spring up when the forest is cleared away,do not come from seeds, but from germs planted in the soil by God. He thinks light is thrown on this subject by Davis whom he quotes:

"Chemistry will unfold the fact that light when

confined in a certain condition and condensed, will produce water; and that water thus formed, subected to the vertical influence of light, will produce by its internal motion and further condensation, a gelatinous substance of the composition of the spir-ifer, the motion of which indicates animal life. This again being decomposed and subjected to evapora-tion, the precipitated particles which still remain will produce putrified matter similar to yeast, which will produce the plant known as the fucoides."

This astounding statement is bad enough in the original, but regarded with reference to its scientific value, it indicates the "logical" power of Mr. Dohoney. It would be difficult, if not impossible, to crowd into one paragraph more preposterous asser-tions or misstatements. Light being a form of mo-tion and not matter, how can it be "confined" or "condensed?" and granting that it could be, the "spirifer" which it creates, is not, as here implied, a form of life so low as to indicate only by motion that it is animal, but comparatively high in the scale of being, a mollusk, with beautiful shell, which is found in the rocky strata. After innumerable ages of development, so far from the decaying animal giving life to the plant, the vegetable must precede the animal, or rather the earliest specific forms blend-

ed both kingdoms. The author has accumulated many interesting facts, the relevancy of which at times is quite difficult to determine, but of themselves they are valuable reading. As a whole, the blending of science, Spiritualism and the Bible, with socialistic tendencies and gleams of "reform" ideas, resembles the astonishing fabric known as the "crazy quilt," where the pieces are placed side by side, just as they chance to be dropped into the all-receiving work basket, and patched together, hit or miss, with stitches of erratic force.

EVOLUTION AND CHRISTIANITY, or an Answer to the Development Infidelity of Modern Times. By Benjamin F. Tefft, D. D., I.L. D. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price,

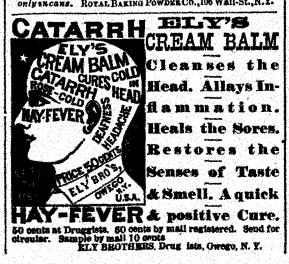
As the plea of an erudite scholar in behalf of his creed, this work shows a vast amount of research by the author, and a remarkable ability to select and use the pertinent arguments of one writer to attack or demolish the vulnerable points in others. While turning the polished weapons of the Agnostics upon themselves, or shivering their lances upon the "hel-met of his salvation," the author carries us to the other extreme of bigotry in rejecting all the facts which skepticism has gathered. While he combate with vigor the spiritiess evolution of Materialism, the author at the same time tries to disconnect matter from spirit by introducing the supernatural idea of a God outside of, and beyond, Nature—both equally inconsistent.

The rock on which all evolutionists have split has been in the attempt to develop a higher or superior race from the inferior by the "survival of the fittest" alone. That on which theologians have shipwrecked reason has been the direct creation by God of the It has been seen that each preceding race has its inception, its culmination and its decline; that at its culmination the lowest development of the next succeeding race commences—the evolution of the Materialist from what has preceded it—the special creation of the Christians (fol, irrespective of what has preceded it; neither perceiving that the preced-ing culmination has developed an ovum which only requires fructification from a germ imbued with the spiritual potencies of a new order of being by an impartation of unseen creative energy from the infilling and outworking Intelligence, which Wills, and it is done. All real germs are first developed in spirit and then projected through known channels upon the plane of the material senses. To deny either part of this proposition leads on the one hand to blank materialism, and on the other to supernaturalism, either one of which constitutes a third ism -irrationalism. In this work the two isms inevitably lead us, through the selections, arrangement and logic of the author, to the third.

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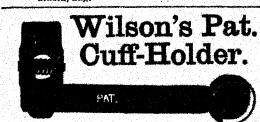
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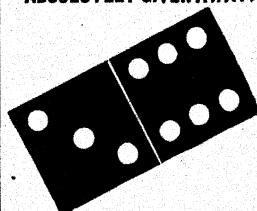
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manent cure and added ten years to my life. WM. R. REED, Hall Co., Ga. I have taken Swift's Specific for blood poison contracted at a medical college at a dissection, while I was a medical student. I am grateful to say that it gave me a speedy and thorough cure after my parents had spent-hundreds of dollars for treatment.

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tions 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 poerage is sent with the request.

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

CHICAGO, ILL., Saturday, May 16, 1885.

George Eliot-A "Not Herself."

The life of this gifted writer, as compiled from her letters and journals, with the few needed explanations by her husband, J. W. Cross, is a valuable work—autobiographic and interesting, and giving an idea of the excellent personal qualities and cordial affection of one admired heretofore as a writer of world-wide fame, but now known as a kindly and sincere woman.

Her story-writing began with doubts and fears, and with no thought or expectation of the extensive reading which awaited her; but it opened and went on in a way especially interesting as a psychological study. She writes to a friend:

Mr. Lewes began to say very positively, "You must try and write a story," and at Tenby he urged me to gin at once. I deferred it, however, after my usua fashion with work that does not present itself as an absolute duty. But one morning, as I was thinking what should be the subject of my story, my thoughts merged themselves into a dreamy doze, and I imag-ined myself writing a story of which the title was, "The Sad Fortunes of the Rev. Amos Barton." I was soon wide awake again and told G. He said: "Oh! what a capital title!" from that time I had settled in my mind that this should be my first story.

It was soon written, and its success opened the way for others. Toward the close Mr.

During our short married life our time was so much divided between travel and illness, that she wrote very little, so that I have but slight personal experience of how the creative effort affected her. But she told me that, in all that she considered her best writing, there was a "not herself" which took sion of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting. Particularly she dwelt on this in regard to the scene in Middlemarch between Dorothea and Rosamond

This "dreamy doze," and the feeling that her own personality was "merely the instrument" of "this spirit," indicate the impressible temperament, susceptible of spiritual influx and illumination, combined, in her case, with mental powers of singular clearness and force, and with high moral quali-

Hers would seem to be an illustration of the truth of that old saying: "The gods help those who help themselves." She used her own large faculties, thought much, lived in her affections for family and friends, read largely of the best books, but made those books her helpers, not her masters, and was probably also the recipient of light and inspiration from the Spirit-world—a medium for the higher thought of some gifted spirits beyond the veil. The use of her own normal faculties was instinctively so attuned, that help came in ways that she but partially realized. Doubtless there is much light from the Spirit-world which comes through like channels. If Milton or Channing would help us, they need not always reveal themselves, and would care little to do so, but they could quicken and glorify the royal soul of some rare geniue, adding their inspiration to the mental and spiritual power they found enshrined in some mortal form, and we should be the gainers. Sometimes they might think well to reveal and identify themselves, but not always.

What joy and delight it might have been for a company of gifted spirits to help such a woman as George Eliot in her task of writing books that have stirred many souls in many lands! May not really the best mediumship come when we use our own faculties. do our own work of study and thought, yet hold ourselves open for inspiration?

It may be said that George Eliot had no clear view or faith in personal immortality or in a Supreme Mind. This is true, and it marks her limitations, and sometimes mars the perfectness and chills the warmth of her thought. But she was reverent in spirit, and never scoffed at any sincere person; took good from all, and waited for more light. Still greater, happier, and even more gifted would she have been with more spiritual insight, but no one is privileged to see all things in this brief and initial stage of life. not stand the test of practical life.

She taught fidelity and devotedness to kindly duties and high purposes, and is now with "The choir invisible," of which she sang so nobly. Let it be borne in mind that this great woman, in giving her own experience of her best work, frankly said that a "not herself," a "spirit, as it were," seemed to use her as "merely the instrument." That is mediumship, as our best mediums describe it in their experience.

Dr. Shedd on Hell.

A writer in The Index, having spoken of Rev. Dr. Shedd's late article in the N. A. Review in favor of endless punishment as "fiendish," the author was moved to reply. Instead of sending that reply to The Index where it would have been published, doubtlessly, and might have been a means of salvation to some of the readers of that heterodox journal who do not believe in eternal torment and kindred "Gospel consolations,"-it was sent to the solid old New York Observer. We extract enough to show that the brimstone practice by which the divinity of Mr Shedd was treated for his doctorate, works in his system still.

The extract from the Index which you quote, in which my article is denominated flendish,' leads me to say still another word respecting endless punishment.... The doctrine of hell is undoubtedly hateful and exasperating to a certain class of people. Hence they call it 'flendish.' Sometimes, in their zeal for their God, they denominate it blas-

Now, as you suggest, the doctrine of end-less punishment is Christ's doctrine. I will leave it to any intelligent reader whether there is anything in my whole article more terrible than the words which Jesus Christ says he will address to a certain class of men who will stand upon his left hand on the day of judgment: 'Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. Hell is not my invention. Neither the Christian ministry nor the Christian Church are responsible for the tenet. The alleged 'fiendishness' of the dogma clings, if to any one, to the Redeemer of sinners and the Judge of the world.....The class of persons represented by the *Index* have a hell-phobia. This is something very different from the serious, calm, and reverent fear of hell, such as the Bible enjoins and Christian men have. The fear which the disbeliever feels is that of panic. This man knows that, if there be a hell, and hell is a possibility, he is in great danger. Consequently, even the suggestion that there is one startles him; and the startle is shown in his irritation and violent epithets. But the fear which the believer experiences is tranquil, steady, and intelligent."

The fear of being burned forever is of a 'tranquil" nature! Christ taught this doctrine, this poor man being his interpreter! A good way this, in our nineteenth century, to make good men hate the name of Jesus. But they will read the prayer on the cross: "Father.forgive them, they know not what they do,' and pity Dr. Shedd's condition and ignore the brimstone treatment he suffers from.

"Mind Cure" and "Swear Cure."

We learn from the current news of the day, that on Monday, May 4th, the Baptist clergy men of Boston had a very lively discussion on the subject of mind cure or Christian science. The Congregational ministers also took it up, and Prof. Storey Fowler read a paper on the subject, which was loudly applauded by the many divines of the faith present among them being leading Congregational ists in Boston and vicinity. Prof. Fowler said that his ideas and knowledge of the 'Christian science" were the results of his own observations and thinking, and were not gathered from books or works of other gentlemen. He recognized the strong hold the science of mind cure had taken in Boston and vicinity. His attention was called to it by friends, whom he first refused to listen to. and whom he later called eccentric beings. Subsequently, however, he noticed that literary people began to take stock in it. Some of his acquaintances began to think that they were benefited by it. He saw the principal scientist teachers, among them Mrs. Eddy, and he called upon a number of healers and tried to see the science and its principles from the eyes of the founders and believers in it. God, the scientists believe, is a principle, not a person. He is, in their opinion, the only mind in the universe. Mrs. Eddy denies the reality of matter, and, in fact, of all natural laws. She denies the existence of a human body and of all senses. She denies the human personality of God. Man has what she calls the mortal mind, which is the direct opposite of God's. The mortal mind is only a belief that man has generated in himself. With this mortal mind he thinks he is sick, but he is in error. It is the mind that imagines suffering and which does suffer. Speaking of Mrs. Eddy, Prof. Fowler says:

Mrs. Eddy says Christian science is entirely different from the so-called faith cure. The healers begin by arguing the case silenty and then audibly, telling the patient that the disease only exists in imagination and is not real. If it is a case of cancer the healer tells the person that there is no cancer; that it is only inflammation of the flesh. Then the mind of the patient is swiftly swerved off the subject and brought to bear on God. Mrs. Eddy, by her reading, which has evidently been very general, has become a learned woman, but has become very visionary. While there are elements of Christianity in her system, it is nonsense to call it Christian science. There are, in fact, many persons who enter into it whose trouble really exists in their minds. Do these scientists really heal? I have not seen a case that I should call healing. Let them heal one blind man and they will establish their claim. I know a man who had gout and would place his foot in a chair and swear at his toe. This would be followed by immediate relief. Now, that was not a swear cure, but simply the influence of the mind over the body, and, on the other hand, it was not Christian science. The system is nothing but a sham, and can-

"Investigating Spiritualism."

Under the above title the Kansas City Journal for the 27th ult., contained a column editorial from which an extract is made as follows:

"The investigation of the phenomena of Spiritualism is no new undertaking. Since the philosophy, theory or religion of Spirit-ualism gained a footbold it has been subjected to investigation, science not feeling its dignity impaired by joining in the investigation. Since physical manifestations, or materializations, have been pretended in proof of the truth of immortality as generally predicated, and as preached and taught by Spiritualists, the investigations have been more searching, earnest and careful than when Spiritualism was a theory without pretended demonstrations, manifestations, or materializations. And avowed Spiritualists honest and confirmed in their belief in the truth of modern Spiritualism as shown by materializations, have been foremost in the investigations.

'No one has been so earnest and honest in his investigations as Col. J. C. Bundy, of the Religio-Philosophical Journal, a paper given up to advocating and urging the truth and benefits of the philosophy of Spiritualism. He has deemed it a duty to investigate, as far as possible, every medium who has pretended to materializing powers, and has never hesi tated to expose a fraudulent medium. Convinced of the truth of Spiritualism, he has held it a duty to expose every one whom he has found to be fraudently practicing upon the credulity of men and women. He has done this because a belief in Spiritualism, like a belief in any other religion, must and does appeal to the better sentiments and most sacred feelings of mankind, and imposture upon those feelings should be exposed for the good of mankind as well as to rol Spiritualism of all suspicion of being a sor of necromancy, or trickery in any sense.

"Among the frauds whom Col. Bundy ex-posed, was a Dr. R. W. Sauer, formerly a resident of this city, and who was not a little conspicuous in political circles last fall. Dr. Sauer pretended to be a medium, and 'materialized.' Col. Bundy exposed him as a pal pable fraud. Seizing a spirit form as it emerged from the cabinet, it turned out to be Dr. Sauer, just as the spirit face shown at Mott's cabinet and on which aniline was squirted, turned out to be Mott's face when the light was thrown upon it, all reddened. The Katie King exposure in Philadelphia several years ago, when Robert Dale Owen, the famous Spiritualist, was convinced of the fraudulent character of the cabinet materializations there, is another illustration of how honest Spiritualists have helped at exposures and have regarded it as derogatory to the truth of the philosophy they advocate to have it made the medium, or channel for fraud.

"There is no attack on Spiritualism, when a fraudulent medium is exposed, any more than an attack is made on Christianity when a wolf in sheep's clothing is discovered in a church, stripped of his disguise and driven from the fold."

In the exposure of Sauer he was caught at a distance of about nine feet from his cabinet, and while he was returning to it after having failed in securing the paraphernalia from his wife who sat at the farthest point from the cabinet.

Influence of the Mind on the Body.

The wonderful potency of the action of the ind on the body is illustrated in an incident related by the Chesterton Times. There moved to that place a middle-aged man and his wife, together with a large family of children. They came from New England, and purchased a place on which stood one of the oldest and best known houses to be found in the whole country. They moved in early spring, and when May came, naturally began to explore the place more fully. One day Mrs. Charles, a large, whole-souled woman, with a strong religious temperament almost verging upon superstition, came upon an old bake-oven which had been used in early times, but long ago abandoned. As Mrs. Charles's family was large, she determined to make use of the oven for the next Saturday's baking. She heated it, put in her dough, and the result was six magnificent loaves of very tempting bread. But on the bottom of one of the loaves appeared the statement: "Died June 15," in old-fashioned but well defined text. The fact disconcerted the family, and their feeling amounted to consternation when week after week the same statement appeared on the bread-"died June 15." Mrs. Charles, with her slightly superstitious turn, thought it meant her, and, as the date approached, gradually grew ill and was confined to her bed. The news of Mrs. Charles's illness spread abroad and finally reached the ears of an old residenter, who lost no time in getting to the home of the sick woman. He found her in what she thought her last hours, but quickly explained that, many years before, he had helped to build that bake-oven, and had used for one of the bottom slabs a part of an old tomb-stone that had been spoiled in the cutting. Everybody in the neighborhood, he said, knew about this peculiarity of old Hannah Kendrick's bakeoven and should have told the newcomers. It only remains to add that Mrs. Charles's superstition rapidly gave way, and her health has rapidly improved.

An Important Gathering.

The committee of arrangements for the coming Protestant Episcopal mission, to be held in New York, is about to issue a pamphlet setting forth the principal evil sought to be corrected by the mission, such as:

1. The evil resulting from making distinctions of accommodation between the rich and poor in the churches. 2. The lack of personal spiritual ministry

to the rich. 3. The keeping of stores open late on Saturday nights, and the lack of Saturday halfholidays for the working masses

4. The wrongs inflicted by the employer upon the employe. 5. The overweening desire for wealth, which results in the manifold evils of unscrupulous competition, overwork, and underpay, and mutual discontent between the employer and the employe. The pamphlet will demonstrate conclusively that the Episcopal church is prepared to take an unmistakable and aggressive stand against the oppression of the poor, and will show that there is really no ground for the astonishment that has been expressed at the recent utterance of Episcopal pulpits on the question of the relations of capital and labor. Services will be held morning, afternoon, and evening. Canons Basil Wilberforce and Knox Little, of England, will take part in the services, which will be held in different churches.

The members of this church are evidently working in the right direction, and will, undoubtedly, exert a great influence.

Mrs. E. L. Watson in Chicago.

Mrs. E. L. Watson, who has so long and faithfully officiated as lecturer for the Society of Spiritualists in San Francisco, arrived in this city on Thursday of last week, and became the guest of Mrs. Bundy (Mr. Bundy being absent on an Eastern tour), who tendered her a reception on the following Friday evening. The house was thronged with friends of the cause, who were anxious to extend greetings of welcome and good cheer to this eloquent champion of a pure and exalted Spiritualism. At an early hour Mrs. Bundy, in a few appropriate remarks, alluded to her distinguished guest and the great pleasure she felt in welcoming her. She then called upon Dr. Thatcher for a short address. He responded in his usual happy vein, concluding by expressing his deep regrets at the absence of Mr. Bundy. He was followed by Judge Holbrook in a few brief but pertinent remarks. Mrs. Watson responded to the hearty and enthusiastic call of those present, and for twenty minutes, she delighted her auditors with her sweet voice and soul-elevating sentiments. She is certainly worthy of the high praise bestowed upon her by the prominent Spiritualists of San Francisco and elsewhere.

At the conclusion of Mrs. Watson's address. Miss Holbrook read a poem in excellent style, after which those present enjoyed social converse for a season, then took their departure. feeling delighted with Mrs. Bundy's honored guest, and rejoicing that they had the privilege of seeing her and making her acquaint-

GENERAL ITEMS.

The revised version of the Old Testament will be published in New York the 21st inst. Capt. and Mrs. H. H. Brown have removed to Saratoga, N. Y., where they may be address-

Mrs. E. L. Watson's address is in care of Mrs. L. C. Smith, 30 North Washington St., Rochester, N. Y.

Mrs. S. F. DeWolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall. Ada St., near Madison, next Sunday at 7:45 P. M.

Prof. Alexander Wilder will in the future conduct The Platonist. It could not be in abler hands, and we shall look for a marked improvement in its pages.

The Supreme Court of Georgia has just rendered a decision that a minister cannot sue for a salary because the gospel is free, and therefore no man can make a charge for preaching it. There's common sense for you. stripped of all verbiage.

The Roman Catholic churches of the Dio cese of Massachusetts, under the direction of the Bishop, will hereafter sell seats at every mass. Free seats will be given to those too poor to pay, and ushers will protect those who do pav.

Chief Justice Morgan of Idaho has decided that Mormons who practice or believe in polygamy cannot sit on a jury. Eleven jurors were recently challenged in Judge Morgan's court and he sustained the challenge. Idaho is doing nobly in her efforts to stamp out this last "twin relic" of barbarism.

The attitude of Catholicism toward our public schools-a problem of grave concern to the present time—is to be discussed from opposite premises in the June number of the life. North American Review, by M. C. O'Byrne of North Carolina, against the Roman Catholic Church, and Bishop Keane of Virginia, in defense of its policy.

Rudger Clawson, who controls the great co-operative store in Salt Lake City, has been the Edmunds law, not because of his co-operative store, but because of housekeeping on the same style. His conviction is deemed one of the heaviest blows yet struck at Mormon-

A telegram from the City of Mexico contains the annexed budget of news: "In regard to Mormons emigrating from the United States to Mexico, the Government officials announce that none coming will have any concessions granted them, but are at liberty to come as other emigrants, subject to the laws of the country, which forbid polygamy."

It is said that little Baron Magri, brother of the Count Magri to whom the widow of Gen. Tom Thumb, was lately married, has been arrested for being a gay deceiver. He is accused of being the father of a child in New York, while he has a wife and three children awaiting his return in Bologna, Italy. The Baron is but thirty-four inches tall and weighs but forty pounds.

Carroll, our Baltimore correspondent, writes as follows: "Mrs. Walcott is slowly regaining her health, and is giving us lectures, or we might rather call them lessons, of the most interesting and instructive character. I say lessons, because the members propose the subjects, and after they have discussed them among themselves, the arguments are concluded by the control. The society is earnest and determined."

The First Spiritual Association of Kansas City, Mo., at its aunual meeting the first Sunday in May, elected the following officers: Dr. E. G. Granville, president; Dr. T. S. Kimmell, vice-president; A. Begge, secretary and treasurer; H. S. Marsh, leader of choir Mrs. E. Kimmell, Mrs. Dooley, Mrs. Clary and Mrs. Marsh, executive committee.

The Pope has decided to send the Golden Rose privately to the Empress of Germany, who, though not a Catholic has quietly used her influence on many occasions to protect Catholic German subjects from persecution and to smooth away the difficulties dividing the Empire from the Holy See.

Faith healing, it appears from a letter in the Standard, occurs among the Buddhists. A girl, whose foot had been twisted in childhood so that she could not walk upon the sole, was cured by a visit to the Pagoda Bethshan, and an English officer sent to investigate the matter reported that the cure was established on evidence as good as would be required to sustain a criminal conviction.

It is certain that a great amount of fetishism prevails in China. Near Pekin, a few miles from the walls on the east, is an enormous tree, which fell more than two centuries ago, and which has been there ever since. It is called the divine tree, and a temple has been erected for its worship. The people believe a spirit dwells in or near the tree, and should be worshiped from motives of prudence. The immense size of the tree is the result of the spirit's energy. It is believed it could not have grown so large without a divinity.

Mrs. Russell Sage is as benevolent as her husband is credited with being close. She frequently makes with her own hands clothes for her proteges, and going into her kitchen put the cook aside to prepare with tender care nutritious and grateful delicacies for "her patients." Not a little proud of her skill with the needle and other homely household arts, she makes not only her own clothes. but her husband's shirts, and takes infinite pains to tickle the grim old speculator's fancy by herself cooking some favorite dish for

The Positivists through their representative, have published a "Protest against the war in the Soudan." They close by saying that they protest in the "name of Humanity" "against the decision of the government, not merely as pregnant with evil consequences to our material and moral interests as a nation, but as in itself essentially and radically immoral—a pure abuse of our strength." And yet the Church, representing the humble Jesus, allies itself with the war faction, and has not a word of rebuke.

Herbertus writes as follows with reference to the Parker Spiritual Society, N. Y.- "On the first Sunday evening in May, Mrs. M. E. Wallace filled the office of moderator with dignity and grace. Dr. Everett gave the lecture, taking his subject from the 4th psalm, 4th verse: 'Commune with your own heart ipon your bed and be still.' At the close of the address brief remarks were made by Mr. Gaden, Mr. Mc Carty, Mr. Henry Kiddle, Mrs. Gaden and Mrs. Higgins. The meeting closed with the audience singing the old familiar hymn, 'Come Ye Disconsolate.'"

Claudius V. Spencer is the name of one of the Mormon polygamists who pleaded guilty in Salt Lake the other day and begged off. Claudius had three wives. One of them ran away sixteen years ago and he has not seen her since. When the Edmunds law was passed he notified his second wife that he intended to obey it, and, as he was a hotel keeper. he gave her a job in the kitchen as a servant. and saw her thereafter only in that capacity. The Judge thought this an evidence of reform and suspended the sentence during good behavior; Spencer promising to cleave to his first wife and to persuade all his friends to live within the law. As Spencer is now about seventy years old, perhaps he will prove a very exemplary citizen for the rest of his

Capt. H. H. Brown spoke at Woonsocket, R. I., April 5th and May 3rd; Greenwich, Mass., April 12th and 14th; Manchester, N. H. April 16th; Berkeley Hall, Boston, April 19th and 26th; at 30 Worcester Square, April 20th and 27th; Brockton, Mass., April 21st and 28th. sentenced to fine and imprisonment under May 10th he was at East Princeton, and Leomister, Mass; May 13th and 14th at Weston, Vt. He will be at Bartonsville, Vt., the A. M. and P. M., and in Bellows Falls the evening of May 17th; at Mt. Holly, Vt., May 19th; Shrewsbury, the 20th; West Windsor, the 21st: Reading, the 24th; and (if friends arrange) at S. Woodstock, the 25th. He can be addressed at his appointments; but he wishes his friends to note that his permanent address is changed to Saratoga, N.Y. He would like to pass June and July in Western, N.Y., Ohio and Mich. Will friends in these sections arrange and address him?

It is said that several months ago a rich Catholic priest died at Erie, leaving the bulk of his estate to the Harvey family of Titusville, Pa. By the terms of the will William Harvey, the eldest son of the Titusville family, gained a greater portion of the estate. In January last William purchased the Brawley House, taking possession March first. Soon after he experienced religion, and of late he proclaimed himself a man of God. He frequents the streets barefooted and clad in half attire. Being a large, powerful man, no forcible persuasion can induce him to discontinue his practice. He visits Woodlawn Cemetery daily and spends hours, devoting them to exaltation and prayer, bathing himself in the waters of the cemetery, calling the water holy water. He sprinkles his friends composed of a small number, all of whom are | from water carried in bottles in his pocket. and blesses them.

Mr. Garland is a Roman Catholic, the second to occupy the place of Attorney General of the United States.

R. W. Herbert, a Pitteburg editor, is being tried by an ecclesiastical court for attending a dog fight on a Sunday afternoon.

J. W. Mahony of London, Eng., dramatic reader, etc., has arrived in this country and may be addressed at 1506 North 7th Street. Philadelphia, Pa.

Mrs. E. L. Watson lectured last Sunday, morning and evening, at Martine's Hall, to the largest audiences that have occupied that place of resort for some time. Every availaable seat was occupied. Those present were highly gratified with her answers to questions in the morning, and her lecture in the evening on "Our Treasures in Heaven."

A very good story is told of Abraham Lincoln: At an early day he held an office in an Illinois town, which made it his duty to give a license to any person who came there to address the people, and no one was allowed to do so without this permit, given freely on evidence of good character. A stranger once came to him, gave proofs of his character and obtained the license. Mr. Lincoln said to him: "Let me ask what subject you propose to preach on," and the answer was, "On the second coming of Christ," when Lincoln advised him not to try, as it would be a useless effort. "Why so?" was asked, and the reply was: "Well, my friend, the fact is that very few people in this town know that Christ ever came the first time, and so they care nothing about any second coming."

"Though we recognize all days as equally holy in themselves," said Theodore Parker, "and recognize the duty of keeping every day blameless and holy, we yet learn from history and from observation that the custom of devoting one day in the week mainly to rest from common work, and to the various purposes of spiritual culture, has produced many happy results, and is still important to the greater part of mankind. I should be sorry to see Sunday devoted to business, to mere idleness, to mere amusement. I would shun the superstitions which now rob us of half the blessings of the Sunday, but would not, like our Puritan fathers, go from one wrong to another wrong. I would not keep the Sunday like a fanatic; I would not, like a fanatic, destroy it."

A few weeks ago a diamond dealer named Kennedy, from New York, stopped at the Palmer House for a few days and then went on to New Orleans. Upon his arrival at that city a package containing \$4,000 worth of uncut diamonds was found to be missing. Kennedy returned to the Palmer and ransacked his former room, but still the diamonds were not found. He then went back to New York. The next night after his return he had a dream, in which he found the precious package in a heap of rubbish at the end of the Pullman car he had occupied from Chicago to the Crescent City. The vividness of the dream impressed him so strongly that he took the earliest train back to New Orleans. The car by that time, of course, had been long since cleaned out. He was told where the rubbish was thrown. After digging in it for an hour or more, the package with its undisturbed contents was found. Kennedy once more went back to New York a firm believer in dreams.

Mr. J. Clegg Wright of Philadelphia writes: "J. W. Mahony, of England, lecturer, debater and reciter of entire Shakespearian plays, gave one of his noted entertainments at the rooms of the First Association, South Spring Garden Street, on Thursday evening, May 7th. The performance consisted of the greater part of Shakespeare's sublime tragedy, "Hamlet." Mr. Mahony recited and acted each character with a distinct voice and gesture, and sustained each "part" with great power and effect, and elicited the applause of the audience at the close of each scene. Mr. Mahony stands in one place on the platform and simply moves his body in the assumption of the various characters, and the illusion of the scene is perfect and complete. He has no screen, no book, no prompter, and no kind of assistance, but goes straight on from scene to scene, from act to act. To the lovers of the drama it affords a peculiar and a most enjoyable evening. His entertainment was an artistic success. Mr. Mahony has earned a sound reputation in England for these performances which clearly evidence much careful study and painstaking rehearsal. He should be heard to be fairly appreciated."

Last week we published a communication, from Mr. Coleman, giving an account of Mrs. E. L. Watson's Farewell Address in San Francisco. He sent the following addition thereto, but too late to appear last week: "The floral decorations of the rostrum on this occasion were many, elaborate, and varied, fifteen hundred roses alone being used, with multitudes of other flowers—all or nearly all being furnished by Mrs. Nowell. who with her two daughters also deftly and tastily arranged the floral wealth of ornament so lavishly displayed. During the past year this estimable lady has been in charge of the flower department at the Temple, and every Sunday has she and her daughters, two of our Lyceum's most zealous workers, not only contributed a rich abundance of nature's most beautiful floral gifts in adornment of the rostrum, its furniture and appliances, but with their own hands have performed the major portion of the work of their proper and artistic arrangement—a labor of love purely. Valnable assistance has been given them from time to time by Mr. J. Harvey, both in the matter of furnishing flowers and in their dis-tribution and arrangement upon the ros- of Jesus, but inherent in the very constitution trum."

Messrs. Jansen, McClurg & Co. will publ of the human soul itself. It is necessary, lish at an early day, "Camp-Fire Memorial-Day," and other poems by Mrs. Kate Brownlee Sherwood.

Miss Rosamond Dale Owen intends to return to America soon and will be open to lecture engagements after July 1st, at camp meetings, etc. She can be addressed at 142 East 18th Street, New York City.

Under the new arrangement whereby The Century is issued in this country on the first of the month and copyrighted here, copyright protection is also secured in Great Britain by issue there a day or two in advance.-- a great advantage to contributors. since their articles are now protected in both countries. Arrangements are now in progress whereby St. Nicholas will also be issued in London in advance of its publication here, so as to secure English copyright protection.

It appears from the Tribune of this city. that a small company of people assembled last Sunday in the house of Mr. Wilson, No. 77 Le Moyne Avenue, to place themselves under the influence of Mr. Meyers, faithhealer. The leader read the ninth chapter of St. John, the story of Christ giving sight to the blind man. Mrs. Lukberg said she had been bedridden for five years, the last two years being too weak to dress herself. She was completely and suddenly cured by faith. A little mute boy was brought forward that speech might be given him. The child's father said he was "an awful sinner," but had "faith in Jesus." Mr. Meyers told him that the boy could not be healed until the head of the family was cured spiritually. Among those who were prayed for and who afterward professed to be healed were Mrs. Olson, a resident of Morgan Street, who had long been a great sufferer from rheumatism; Mrs. Peterson of Wicker Park, internal troubles, the woman claiming to feel instantaneous relief. Emma Hansery of Wicker Park. a little girl who had a very crooked face, went away with her visage apparently much straightened out. Several others were rejected because they lacked faith.

The Progress of Thought.

The following article from The Christian Register, the able weekly exponent of the cultivated thought of the Unitarian churches of our country at large and of Boston and Eastern Massachusetts in particular, is very significant of the hold that the teachings of Spiritualism have taken on mind in that communion. The whole of it is worth a careful reading as indicating the plain drift of religious thought in that highly intelligent body of Christians which has so manifestly pioneered the way for other denominations for the last half century. We will not italicise, as we are tempted to, some of its most striking sentences.

THE RISEN JESUS. Once more, the Easter chimes carry us to the tomb of Jesus. To us as to the heartstricken Mary, the impulsive Peter and the loving John, the question comes. What do we find there? Are we seeking the living among he dead? Is the tomb scaled for us. or has the stone been rolled away?

Much depends upon the attitude of mind and heart with which we approach the tomb and that atmosphere of tradition in which it is enveloped. What if we go in the spirit of the doubting Thomas, asking the fingermarks of proof at every step of the way? And yet Thomas must not be withheld. Let there be no reproach for the doubter. The path of skepticism which leads to the tomb of Jesus must be trodden as fearlesely as the high-road of unchallenged faith. Shall we not apply with the utmost rigor every test which the reason may suggest to the record of an event which seems at first opposed to all human experience? Let every doctrine which appeals to our faith be studied through the light of the knowledge and the half-knowledge which we have.

What have we then to say when the doubting Thomas meets us with his inexorable condition, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe"?

The Scripture liberalist offers him the bare gospel record. Yet the record itself immediately invites the operation of the reason, for it contains difficulties which at once require explanation. All the incidents it embodies, however, unite in the main fact of the story that Jesus rose from the dead and appeared unto the disciples. The doubting Thomas is asked by the Protestant portion of the Christian Church to believe that the resurrection and reappearance were phenomena peculiar to Jesus himself. There are even those who maintain that the gift of immortality is brought through the death and resurrection of Jesus. But the Thomas family is to-day a very large one, and the argument of the Scripture literalist is not equal to the sum of his doubt.

Nor does it avail to urge the authority of the Church and its traditions, as is done by Roman Catholicism. The mere fact of the continuity of tradition, either oral or written, does not establish the fact on which it is founded. Some of the most long-lived and persistent traditions have been those which criticism has finally exploded. The dogma of an infallible book or an infallible church furnishes no help whatever to a great number who reject these assumptions.

The doubting Thomas turns in another direction. What has materialistic science to say of the risen Jesus? We say materialistic science, for that is all that many people mean when they speak of science. It is the science which deals wholly with things that are tangible, that may be weighed in scales, melted in crucibles, exhaled in chemical processes. Physical science has nothing to offer the doubting Thomas but blank ignorance, which scientific dogmatism may convert into blank denial. If it could be proved that Jesus after his resurrection ate fish baked on a fire of coals, physical science would have some fulcrum with which doubt might be uprooted. But it cannot accept as proof a fact not fully attested, and not repeated in the experience of humanity to-day. Physical science knows nothing of the risen

What effort is necessary, then, to supply some basis for belief to the doubting Thomas In the first place, it is necessary to show that this experience of Jesus was not exceptional.

also, to show that the resurrection after death and the reappearance to humanity may be as universal as the fact of immortality. While Protestantism concedes the natural immortality of the soul, its influence has rather been against regarding the reappearance of Jesus to his disciples as anything but an exceptional fact. It has illogically cut off the age of miracles with the apostles, and has left Catholicism to maintain their continuity. It is a singular and significant fact that it is the whole Thomas family—in other words, those who have been regarded by the Church as skeptics, those who stand outside of its pale-who have done more in seeking to establish the fact of the universality of the doctrine of the resurrection and reappearance of the spiritual body than has the Church itself. Physical science has been inexorable in its demands for tangible evidence. To satisfy this claim, we have been pointed to a vast range of unique phenomena. We have been pointed to the incontestable fact that unusual physical effects may be produced by forces with which we are not familiar. We have been asked to believe that these forces are exerted by disembodied spirits. The apathy, dogmatism, and bigotry with which science, on one side, has treated these phenomena has been quite equal to that exhibited by theologians, on the other side. This whole field of phenomena has been largely abandoned to impostors, and to those who lack the scientific training to determine the weight and nature of the facts and forces with which they are dealing. Science may turn over to mythology or to historical criti-cism a narrative of events which took place eighteen hundred years ago; but it should not shut its eyes and plunge its head into the sand with reference to phenomena which exist within its reach, and which challenge its severest tests. It is a significant fact, which can by no means be overlooked, that a vast number of people whom the Church calls skeptics, those who do not accept its creeds and standards, its popes and Bible, have yet come to believe in the resurrection of Jesus upon entirely different premises. A census would probably show that the number of these people runs up into the millions to-day in our land. Putting aside all the fraud and imposture which have been detected, there still remains a residuum of phenomena of the most extraordinary character, which science is yet too timid to accept and too weak to explain.

We have learned at least that there is a science of mind. We have discovered how little we know of its limitations and of the unusual conditions under which it may operate. Until we know more, this much must be conceded: that the story of the reappearance of Jesus to his disciples cannot be dogmatically and imperiously denied. A mythological explanation will not alone suffice. Psychology must render some more satisfac-

For centuries, the story of the resurrection has chained the interest of the world. It still continues to hold it. And there is no more interesting explanation of the power which lies behind this story than the fact that a vast number of people accept it to-day who believe that its truth is verified in their experience. For ourselves, we are not prepared to accept the fact of immortality solely upon any evidence which has as yet been presented to the senses. To us, it seems a spiritual truth which must be spiritually discerned. Nor can we turn to the story of the resurrection as to one of the childish fables of the world. Whatever we may say about its special incidents, the story itself embodies a deeper truth than any which appears on its surface. It proclaims to the world the faith of these disciples, that the Jesus whom they loved and who had wrought such transformation in their hearts could not die. Nails and spears might transfix his body; they could not transfix his spirit. No sealed tomb could imprison him. The angels of God would roll away the stone from its door. His influence should be deathless, and the beautiful spirit which had created it should forever be exalted at the right hand of God.

General News.

The wool clip of Oregon will this year reach 11,000,000 pounds. The ship State of Maine recently made the distance across the Pacific in twenty days, the fastest time on record. The first steamship to cross the Atlantic was the Savannah. She sailed from New York for Liverpool March 29th, 1819. One of the most remarkable men of this or any age is General Von Moltke. He is eighty-four years old, and takes long walks every day for exercise. A recently originated New York novelty is a glove store in the window of which four operatives are engaged in making kid gloves by machinery. There are in England over 300,000 cyclists, and the capital invested in the manufacture of bicycles and tricycles is \$15,000,000, employing 8,000 persons. At Ash Ford, a station on the Atlantic and Pacific Railway, in Northern Arizona, the water supply is brought by rail a distance of sixty miles and sold for 50 cents per barrel. The oldest book in the Congressional Library is said to be "The Olive Leaf," by one Hauser, of Georgia, a tune book concocted "for the glory of God and the good of mankind." The interest bearing national debt of Great Britain in 1884 was \$3,200,003,000, and the annual interest charge \$142,672,560. A monster bakery is about to be erected in Moscow, which, It is stated, when in working order, will reduce the present price of bread in that city by something like 25 per cent. When you dine with the Viceroy of India you present yourself in the reception-room in your regulation swallow-tail, but before you go to dinner you change it for a nice, cool, white linen jacket. Christopher Saur, a Dunkard, printed and published at Germantown, Pa., three editions of the Bible in the German language before any edition in English had been printed in America. The first English

edition of the Bible was the "Aiken." Minister Lowell will leave England in June. A portrait of ex-Secretary Lincoln is being painted for the War Department. Mile. Corlin, who won the prize at the late beautyshow in Paris, is twenty years of age. Canon Liddon of St. Paul's, England, has become an ardent advocate of cremation. Charles Longfellow, the son of the poet, is about to start upon a journey around the world. Prof. Tosso of Covington, Ky., at the advanced age of eighty-three, is living on a moderate income and the reputation of having composed the air of "The Arkansaw Traveler." Gen. Aizpurn, the rebel leader who raised so much trouble in Panama, is a mulatto who, a few years ago, was a waiter in a billiard-saloon. Sir Moses Monteflore has written, with his own hand, a letter dated April 20 to the Rev. C. D. Bradlee of Boeton thanking him for his felicitations on Sir Moses' attainment on the centennial anniversary of his birthday. Mrs. Ella R. Brackett is Register of Deeds for Franklin County, Maine. She was appointed by Gov. Roble to succeed her husband, who died last fall, when only two of the four years' term for which he had been elected

had expired. Kossuth has a poor opinion of Gladstone as a Premier. He thinks the greatest two men in the world to-day are Bismarck and the Emperor of Japan—the latter because of the wonderful progress his country has made in the last few years. The total length of the submarine cables now in use is quoted at 68,000 miles. During the month of April the Postmaster General filled 600 fourthclass postoffices. A letter writer announces that Daniel Webster was never known to use a profane word. Cleveland, Blaine and Butler are the Christian names given to triplets in a Southern family. The ancient name of Afghanistan was Bactria. It was among the conquests of Alexander the Great. A Swede named Ditman has discovered a process for converting kerosene oil into a substance having the appearance of tallow, which can easily be converted into candles.

Funk & Wagnalls, New York, have in press and will soon issue the following works: "Historical Lights," by C. E. Little; "Apostolic Life," by Joseph Parker; "Sunrise on the Soul," by Hugh Smith Car-penter, D. D.; "Elijah, the Reformer," by Geo. Lans-ing Taylor, D. D., and "The Coming of the Lord," by J. C. Rankin, D. D.

"Ingersoll's Interviews on Talmage," by R. G. Ingersoll. A work containing six interviews with Ingersoll on six sermons delivered by T. De Witt Talmage, to which is added a Talmagian Catechism. Cloth, \$2; paper, \$1, postage 8 cents extra on each. For sale at this oflice.

"After Dogmatic Theology, What?" by Giles B. Stebbins. This work is full of careful and extended research. of thought and spiritual insight, and meets a demand of the times. Price, cloth 50 cents, postage 5 cents extra. For sale at this office.

Who Will Send the Answer First?-The capacity of the factory that makes Magnetic Soap (which is advertised on the last page of this paper) is twelve million bars per year. Supposing each bar to be 6 inches in length, how many miles of soap would the twelve million bars make if they were all placed in

2d. How many acres would it cover if each bar was 4 inches wide by 6 inches in length?
3d. How many cubic feet of soap would there be if each bar was 2½ inches in thickness?

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Annual Meeting at Sturgis.

The Harmonial Society of Sturgis, Michigan, will hold their 27th Annual Meeting in the Free Church at the village of Sturgis, Friday, Saturday and Sunday, the 12th, 13th and 14th days of June. A. B. French, Miss. E. M. Gleason, Mrs. E. L. Watson, and other speakers will be in attendance to address the people. A good test medium will be in attendance to give public tests from the platform.

May 4, 1885. BY ORDER OF COMMITTEE.

SPIRITUALIST CONVENTION.

There will be a Spiritualists Convention at Benton Harbor, Michigan, Saturday and Sunday, June 6th and 7th, 1885, to be addressed by the gifted and eloquent A. B. Freach, of Clyde, Ohlo, assisted by other able speakers. The Convention to open at the Fashioni Rink, on Saturday, at 2 o'clock F. M.; evening session at 7 o'clock. Sunday sessions as follows: Conference at 9:30; lectures at 10:30; lectures at 2 P. M. and 7 P. M. Strangers will be entertained as far as possible, and reduced hotel fare will be secured.

All persons, whether believers or unbelievers, are cordially invited to attend the Convention. Reliable and trustworthy mediums are expected in attendance. It is expected and hoped that the friends will come prepared to aid in defraying expenses.

expenses.

This Convention is held in connection with the Van Buren Co. Association, and during the meeting it is hoped a plan will be perfected for organizing a Society in Berrien County.

By order of Committee.

D. BOYNTON, Riverside.

W. T. JONES, Benton Harbor.

Spiritualist Camp Meeting in Oregon.

The Spiritualists of Oregon (and all others who may feel an Interest in the spiritual movement in this State, will hold a Spiritualist Camp Beeting at New Ers, Cisckamas County. Oregon, beginning Thursday, June 18th, and enforts will 22nd. Good test mediums will be present, and enforts will

be made to secure good speakers.

Accommodations for the general public are convenient and reasonable, and a free hack will be run to and from the camp ground, for the convenience of those who may choose to board

ground, for the convenience of those who may choose to board at the hotel.

No reasonable effort will be spared to secure good order and a quiet meeting. This camp ground is beautifully located on the east bank of the Williamette River, twenty miles above Portland, on the line of the O. & C. R. R., and is easy of access from both North and South, either by river or rail. WM, PHILLIPS, Pres. C. C. R. S. S.



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Toices from the Teople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. "Over There."

BY JOS. FARNSWORTH. [Readat one of the annual meetings of the Farnsworth

They tell us of a heavenly land Beyond the starry sky, Whose heights in fadeless verdure stand Mid ether pure and zephyrs bland,
Whose flowers ne'er fade and die;
That there, on shining seats sublime
Dwell saints and angels fair; But look ye! 'tis no distant clime, It lies just "Over There."

'Tis but a narrow stream divides This from the Land of Light, E'en while in clay the soul abides Tis but a tissue vail that hides You glories from our eight. A fevered touch, a poisoned breath Wafted on evening air, May ope' the mystic gates of death, And we are "Over There."

Oft as the lingerer on the strand Casts longing glances o'er He seems to see the shining band of dwellers in that "Better Land," Just over on the shore; And startles as there float along Upon the enchanted air. Some notes of that transporting song They're singing " Over there."

A gathering of friends to-day, And greetings warm and true-From distant homes we hie away, t is our annual Trysting Day-We number not a few. Call now the roll—no name forgot Of sire or childling fair; Ah, me! how many answer not! They're trysting "Over There."

Perchance upon this very day, Gathered along the shore, They while the blissful hours away Or wake some sweet, transporting lay,
And God, their God adore.
Father and mother, sisters dear,
And brothers freed from care, And those home angels—stay that tear, They're better "Over There!"

Earth's purest joy has its alloy, The fairest rose a thorn, What matter which our thoughts employ A moment's grief, or moment's joy, Since both so soon are gone. If only whatso'er may come,

All that we do or bear, The better fits us for our home Eternal, "Over There!"

Hath an unwelcome stranger come. Come knocking at thy door, Removed the light from out thy home, And left a shadow, dark as doom Where all was light before? Left but an empty cradle bed, A vacant little chair? Weep not, thy darling is not dead, It waits thee "Over There!"

Have, one by one, the olives bright That round your table grew, As scathed by some untimely blight, Withered and faded from our sight Fill naught seemed left to you, But mounds beyond the churchyard wall, A heart surcharged with care? Be still 'twill make amends for all When you get " Over There!

The Wizard Edison.

Marnessing Electrical Thoughts to Practical Work.

W. A. Croffut in the New York World: I found Mr. Edison last week in his laboratory on Avenue B, and asked him what was the newest thought that he had harnessed to matter. "This," he answered, edge to ropes above our heads, its surface covered with tinfoil. In further explanation he said: "That solves the question of telegraphing to running trains. Assoon as that little device is adopted every moving train in the country will become a telegraphic sta-tion, and anybody aboard the train may be tele-graphed to as easily as if it was standing still. This will not be done by putting up a new set of wires, under the train or at its side, but by using the ordinary telegraph now running by the side of the track. It is a new, and hitherto unknown, process of induction, by which I make electricity jump thirty-five feet through the air, carrying the message without spilling it. How's that for lively?" The inventor's face glowed with pleasure at the

thought as he went on: "By putting up this tinfoil-covered board lengthwise on the top of each car I can catch a message from the wire strung on poles thirty-five feet off, and can fling an answer back to the wire. It requires no change in the wires of any sort. The secret of it is in the machine for trans-When I was investigating what I called the 'etheric force' a few years ago I accidentally discovered certain curious properties of static electricity. These I have now applied. The process is very inexpensive, as three men could equip a road 300 miles long for \$1,000 in three or four days. It seems certain that its adoption will be general, so that every train will be run from headquarters and every passenger will be accessible to his friends. What do I call it? I haven't named the baby yet."

Mr. Edison looked exceedingly well, although he was robed in a gown of bed-ticking reaching from collar to ankles, which was not very picturesque. At the Edison factory in Goerck street a new pas senger car of the elevated road is being equipped with the electric motors which are to take the place of the present steam locomotive in the early summer. The car is turned bottom upward, and two dynamos weighing about 1,000 pounds each are adjusted to the under side in proximity to the wheels. One dynamo drives the four forward wheels, and the other the four rear wheels. Every car is to be similarly rigged so as to bear its own motive power. A train of four cars, instead of having one sixteen-ton locomotive, with two great driving-wheels, will have no locomotive, but every one of the thirty-two wheels will be a driving-wheel. The eight dynamos will weigh about as much as a locomotive, and they will all respond to the touch of one conductor. Mr. Bachellor, in charge of the work, tells me that one car can be run alone in the easy hours, while in the crowded hours ten or a dozen can be run in a train, and that they can reach a speed of twenty miles an hour in the first 300 feet after starting. Mr. Russell Sage, whom I saw yesterday, feels sure that the electric motors will enable the aerial roads to carry one-third to one-half more passengers than they are now doing, and that the trains will be much more

safe and manageable. Spirits in a Photograph Gallery.

To the Editor of the Religio-Philosophical Journal:

Knowing the interest that is taken in the progress of Spiritualism throughout the country, I thought a few lines from the capital would be of interest to the many readers of the JOURNAL. Mrs. L. H. Lacey Sevier, of this city, a eplendid trance medium, and who is developing as a materializing medium, went into a photograph gallery a few weeks ago to have her photograph taken, and to the surprise of the artist, when the picture was finished, there appeared artist, when the picture was innered, mere appeared three forms thereon, that of the medium and her two children who long since passed to spirit-life. She, with a committee present, sat again, when the forms of three Indians appeared on the plate. Then, in order to convince the committee, they, with the artist and medium, visited another gallery, and there the same results followed. The artists were very much surprised, and could only say, "We cannot account for it." The pictures are in good demand, and many who have scarcely given Spiritualism a thought before, are now investigating the phenomena. Springfield, Ill.

D. Madden, in remitting his subscription, says The RELIGIO-PHILOSOPHICAL JOURNAL is a weekly messinger that I do not want to dispense with. I hope it may ever continue in the interest of honest spiritualism.

Catholic Mediums and Spirits.

BY THOS. HARDING.

To the Editor of the Religio-Philosophical Journal: Mediums, like other people, must be brought down to a dead level before they can stand as living per-pendiculars. Jesus was a philosopher. He said: "Blessed are the poor in spirit for theirs is the king-dom of heaven."

Amongst the letters I have recently received from Spiritualists and mediums, are some from Roman Catholics. One Catholic lady, who resides in a distaut State and requests that her name shall not be divulged, I shall refer to under the fictitious name of Mrs. Caroline Lord. She writes in her first letter as follows:

"An article or comparison which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL of April 11th, interested me much. Being a Roman Catholic, it is but natural it should. I should like to enter upon an explanation of events. Rest assured, I have much to communicate. You would greatly oblige me by replying, as I, though a Roman Catholic, am wrapped up in and true to the cause."

Her second letter was quite lengthy. She says:
"The Scriptures of old point vividly to this founds tion of facts; they are imbued with the same spirit, consequently Spiritualism and Catholicism are one and the same faith. I care not what older and wiser heads may say, that is my opinion and the everlant ing version of my controls, and to them I shall adhere for time and for eternity.

This may seem very strange language to you dear sir, coming as it does, from a stanch Romanist and a communicant, but such it is. I am one of the most devoted to my religion and church, still I am a participant in this most abhorred of truths. The time is not far distant when all the now interested Spiritualists will become aware of what I shall confide to you, and be astounded before many years. Be patient, dear sir, and see if my prophecies do not become verified. These things are not accomplished in a month or a year, but years are required for their development. I am writing what my controls dic

"I am more than honored by their goodness in selecting me as one of their instruments, or divine potentates. May God in his infinite goodness, prove me and grant me the grace to acquit myself nobly and honorably in this holy and efficacious mission. My sole motive and desire is to be replete in my knowledge of divine things, and to accomplish all with the prudence of a devout and sanctified agent of the high and pontifical court of the blessed in the realms of eternal bliss and wisdom.

"Trusting to receive a word of encouragement, I remain faithfully your unknown friend, "MRS. CAROLINE LORD."

Most mediums, particularly if they have had but a limited experience, seem to need prudent counsel rather than encouragement, and from passages in this letter, which I have not repeated, I judged that such would not be out of place; I, therefore, in my reply, took occasion to remark that she should ever permit her reason and conscience to guide her, adding that "fools sometimes rush in where angels fear to tread." She took it kindly, and her next or third letter, inclosed an address from her controls. The style in which it was written suggested to me that, if true spirits, they had formerly been ecclesiastics of Southern Europe, as their language partook of that superlative character so common among the dignatoric of Cothelium when formerly addression. superfative character so common among the dignataries of Catholicism when formally addressing. I felt hurt that such language should be used to an American citizen and laid the letter away, not intending to reply to it. The lady's own letter was more plain, and consequently more pleasing. She says: "Dear Mr. Harding, I thank you for your advice and assure you of my undivided confidence," etc., and she assured me that her own volition had nothing to do with what the suirits said.

nothing to do with what the spirits said. Nothing but a sense of duty and a strong impression to obey would have induced me to take up the paper again and reply, but I feared that she might be led into extravagance, and perhaps regret that she had ever become a medium. I give my reply, as it is more than probable that there are many others to whose cases it may be applicable; it will, at least show how moderate people feel when "spirits" in-dulge in extravagant inspirational efforts, whether

on the rostrum or at the desk: "DEAR MADAM,-I would like to know, if you please, whether there is such a person as 'Caroline Lord,' and if there is, whether she writes to me in good faith. The last of her communications, in particular, was written in such terms of flattery and bombast, that I have at least, partly, lost faith in

"The superlative style of Southern, ecclesiastical Europe, is quite out of place in the United States, and ancient methods are unfit for the 19th century. If those are genuine controls, and you a sensible woman, I am more than surprised. But that I fear ed doing you an injustice I should not have replied to your last letter.

"My dear Madam, the 'multitude' are not at al likely to be 'astounded' by any thing you will re veal; nor are my 'productions' by any means 'il-lustrious.' I am aware that young inspirational mediums are frequently led into extremes, and that spirit communications are frequently colored by the mental bias of the medium, but, from whatever cause, extravagance is always abourd and accomplishes no good whatever. There can be no lasting peace without humility!

"I acknowledge no title as higher than that of au American citizen, and whether I am rich or poor, or dress in rags or broadcloth, does not affect the mat-ter. I have long since requested the members of my family, when writing, to address me by my name merely; those who do otherwise must suppose me a fool, or are fools themselves, and this being so to me, you may judge how disagreeable it was to read such a communication as that of your controls. "If, as I before mentioned, you do not permit reason and conscience to rule, your mediumship

may become more of a curse than a blessing. "'The reproofs of a friend are faithful

But the kisses of an enemy are deceitful. "If there is such a person as Mrs. Caroline Lord she would do me a favor by giving me the names of a couple of the members of her social circle, and in form me of the business which they, or their hus-bands, are in; also her own husband's profession or business, or at least, in some way satisfy me that she writes to me in good faith. I do not wish that my enemies should have it in their power to wound me or damage a good cause. I hope Mrs. Lord will perceive the reasonableness of this request. Sincere y and respectfully, THOS. HABDING."

Mediums are brought into trouble (and their Spiritualism into disgrace) by permitting themselves to be carried away by extravagant controls. They should never permit violence to be done to their own good sense. Conscientious Catholics make good and reliable mediums, but their implicit faith places them in a condition of danger; they particularly should observe the injunction, "Try the spirits," and remember that "not all that saith unto me (Jesus) Lord. Lord, shall enter the kingdom of heaven." Sturgis, Mich.

The Existence of God.

To the Editor of the Religio-Philosophical Journal: For a long time I thought nothing could cause me to question the being of God. Athelem seemed to me the climax of absurdity, and I was ready to exclaim with the inspired Hebrew: "The fool has said in his heart there is no God." But I have come to a noint where faith and locks arrest to go different to a point where faith and logic appear to go different ways. Can you or any of your readers help me over the difficulty? Passing by as irrelevant what the scientists say of the origin of religion, it is clear to me the reason why most persons believe in God is the one given by St. Paul: "The invisible things of him are known by the visible." The wonders of the earth and heaven, the adaptation of most com-plex means to beautiful and useful ends—these thiugs, we argue could not have happened; they are the results of thoughts, of plans. The old argument of deelgn is still, to my mind, the real cause of abiding belief in God. The scientists, it is true, have shorn the argument of some of its force by proving that all is relative and a result of interaction, of adaptation, of development through countless ages. Still, in the main, the design argument remains to faith, and I believe it will never cease to exercise its

wondrous influence. Where, then, lies my difficulty? Just here. To explain the wonders of creation we invent a greater wonder. To clear up the profound mysteries of the universe we invoke a mystery that is ten times more profound. As much as God is greater than his works, so far short of legitimate reasoning does our logic about him fall. Is there a way out of this divorce of logic and faith?

J. A. GOREE.

Attraction and Repulsion.

To the Editor of the Religio-Philosophical Journal:

Early in my examinations into the truths of Spir itualism (which dates thirty-seven years back) the coterie to whom I was attached were made sensible of the existence, power and universality of the above named influences, metaphysically as well as materially. We found that without respect for these everexistent invisible forces, our researches in the realm of Spiritualism would be perplexing in the extreme. Let me in elucidation of my remarks, give an early cautionary reproof.

One Sunday afternoon a number of our acquaintances by chance met at a spiritual friend's house. Some of the company, buoyant, spirited young men, allowed their conversation to border on trifling and levity; but after a while this part of the company withdrew. Now left alone, and having at hand the presence of a reliable tipping medium we had the

following:

"O, my dear friends, I have listened with pain to your conversation; such talk can be productive of

your conversation; such talk can be productive of no good—only drawing around you low and disorderly spirits. I hope I shall never hear the like again.—Your friend, W. Young."

Who this invisible friend was, I never knew, but it is unnecessary to say I felt the force of his remarks and the justice of his reproof. I find the truth of his caution applicable to all mediums, private or public Hearters and the production of the caution applicable to all mediums, private or public mediums, private or public medium. vate or public. However, public mediums are unable to control their surroundings; hence they are not unfrequently annoyed by disorderly, lying and mischievous spirits, unconscious to themselves, but attracted by the presence of some of the sitters. A few years since I availed myself of the services

of a very good tipping, writing and impressible me-dium. As an experiment in the line of unfavorable surroundings, we on several occasions, by permission of the keepers, had private scances in lager beer shops and low groggeries. In several instances I had strange verifications of my theories. I will in-stance one case somewhat remarkable. By permis-sion of the bartender in this place, we were allowed the privacy of an inner room adjoining the barroom. There was no delay in getting the tippings; they came promptly enough and decisive. I inquired: "Will the spirit present give its name?" Immediately a most obscene word was spelled out. We were perfectly disgusted! Recovering from our mortification, I exclaimed, "For goodness sake, do give us your name. You certainly can if you will?" The spirit again promised to do so, but instead, spelled a word equally obscene, and finished by rocking the table quite violently, as if in exultation of the achievement. We were perfectly confounded and surprised! Here evidently was intelligence, but of the lowest, degraded and obscene kind!

Not however discouraged, we inquired, "Can you tell the truth?" The answer was, "Just try me!" "Well, will you now give us your name!" The name of my friend, J. H. B.——e, a hard drinker and late resident of this place, was given. We were somewhat amazed, but I remarked, "Did my old friend give those two filthy names?" My friend J. H. B. was a harsh-spoken man, but he was far from being a blackguard. Anxious to see the result of this strange sitting, for a few moments we mused in

Suddenly the table commenced tipping again and the name Augustus M—e was given, the name of a once dissolute young man of this place. He had lost his inherited patrimony in low gambling, horse racing and cockinghting, and finally had blown out

his brains in a groggery adjacent. Our sitting terminated with the following mournful expression from this unhappy young man:

"O, that I should be so base as to raise my hand to strike my poor dear old mother!—A. M."

On inquiry I found this to be the fact, on his last fruitless envest to her for money.

fruitless appeal to her for money.

In our experiments on the danger of gross surroundings we only wonder the world is not worse than we find it. Alas, how little effort is made in the early tuition of children to establish within them by precept and example an inflexible moral standard of right and wrong; yea, a silent, moral tribunal within each to early question every act subversive f moral justice; an early repulsion of every ac

tending to vice, crime and misery.

The wicked and misleading dogma of moral selfresponsibility, absolution and forgiveness of sins, moistens the eyes of the humanitarian as he witnesses the prisons overflowing with missionaries, priests, bankers, lawyers, salvationists and felons—teachers and their pupils all under the same roof!! It is true in our earthly prisons we have them under physical restraint, but when relieved by death, these misguided, ignorant spirits too often return, and by attraction and improved in recovery their half-light attraction and impression renew their half-idiotic

Williamsburgh, L. I. D. BRUCE.

The Home Circle.

To the Editor of the Religio-Philosophical Journal: Your offer to devote a department in your paper to the Home Circle, I hope will meet with a ready response. Many, like myself, I presume, are seeking for truth and light in the home circle, whose circumstances, location, or family cares, preclude the possibility of attending scances at other places. While I believe the home circle the most satisfac-tory, yet we can learn from the experience of others, and would like to "compare notes," and also receive counsel from those who are learned and have seen

My experience as a medium dates back over thirty years, and not until two summers ago, when I spent a few weeks at Cassadaga Camp Meeting, had I heard a lecture on the subject, and had read comparatively nothing previous to that time. Having been raised orthodox and belonging to an orthodox church, I entered into my closet (home) and shut the door and there communed with the spirits.

In the summer of 1882, I spent about two months with my dying husband at the home of his brother near Cassadaga Lake. I heard of wonderful "say-ings and doings" there, but could not leave my hus-band to go and see for myself. His brother and family and other relatives, as well as his attending physician (a scientific as well as an excellent man) being Spiritualists, and among them good mediums, we formed a little home circle. Previous to this time my husband had advised me to "let it alone," and I had never troubled him or any one much with my mediumship. That was the dawning of a glorious exhibition to us. He soon passed over to the Summer-land, but the gates remain ajar and he never forgets to thank me that I persisted (though unawares to him) in entertaining the angels in our home. Now we walk hand in hand, not a secret to mar our perfect confidence in each other.

I want to hear from home circles, and tell to sorrowing ones truths that may help them and others perhaps, by eliciting "comment and advice from those competent to give it." M. J. RAMSDELL. Virginia.

Spirits in New Haven.

A near relative of Benjamin F. Butler, who keeps A near relative of Benjamin F. Butler, who keeps a 99-cent store at New Haven, Ct., and lives in an elegant house on Sylvan Avenue, is greatly annoyed by mysterious spirit manifestations in one of his bedrooms. The family say that frequently having arranged the room nicely, they were surprised on returning in an hour to find the furniture upside down. Tables and chairs were often found out of their positions and the bed disturbed as though some one had pounded down on the middle of it. Various other peculiar things about the house are Various other peculiar things about the house are frequently noted, but the family do not believe that it is haunted. They further say that on one or two occasions they have seen the figure—or rather shadow—of some one in the hallway near the room where the mysterious things occurred. They have heard no noises, and the spirits seem to be entirely harmless. The place is watched now by friends of the family, who are quietly making an investiga-

W. H. Bail writes: I believe this is the eighteenth year I have taken the Journal, and if it keeps on with its straight, independent course for truth and the right in all things, I expect to continue taking it as long as I remain in this sphere of life.

W. H. H. Fremger writes: The Journal, like an old loved, but long absent friend and com-panion, came to me to-day. It remains as bright, instructive and elevating in tone as when we parted A. E. N. Rich writes: I am enjoying immense

ly the intellectual repast you spread for your readers weekly, fresh, crisp, spicy, prepared with the utmost skill, and very temptingly arranged. Horses can now be supplied with artificial tails of the most beautiful quality. The largest tail factory is at Bridgeport, Conn.

Bailway Etiquette.

Timely and Important Rules of Conduct for the Henefit of Those Who Don't Know How to Behave Themselves in a Sleeper or Dining Car.

BY BILL NYE.

Many people have traveled all their lives and yet do not know how to behave themselves when on the road. For the benefit and guidance of such, these few, crisp, plain, horse sense rules of etiquette have been framed. In traveling by rail, on foot, turn to the right on

discovering an approaching train. If you wish the train to turn out, give two loud toots and get in between the rails so that you will not muss up the right of way. Many a nice, new right of way has been ruined by getting a pedestrian tourist spattered

all over its first mortgage.

On retiring at night on board the train, do not leave your teeth in the ice water tank. If every one should do so, it would occasion great confusion in case of wreck. It would also cause much annoy-ance and delay during the resurrection. Experienced tourists tie a string to their teeth and retain them during the night.

If you have been reared in extreme poverty and

your mother supported you until you grew up and married so that your wife could support you, you will probably sit in four seats at the same time, with your feet extended into the aisles so that you can wipe them off on other people while you snore with your mouth open, clear to your shoulder blades. If you are prope to drop to sleep and breathe with

a low, death rattle, like the exhaust of a bath tub, it would be a good plan to tie up your head in a feather bed and then insert the whole thing, in the linen closet, or if you cannot secure that, you might stick it out of the window and get it knocked off against a tunnel. The stockholders of the road might get mad about it, but you could do it in such way that they wouldn't know whose head it was. Ladies and gentlemen should guard against travel-ing by rail while in a beastly state of intoxication.

In the dining car, while eating, do not comb your moustache with your fork. By all means do not comb your moustache with the fork of another. It is better to refrain altogether from combing the moustache with a fork while traveling, for the motion of the train might jab the fork into your eye and irritate it.

If your dessert is very hot and you do not discover it until you have burned the rafters out of the roof of your mouth, do not utter a wild yell of agony and spill your coffee all over a total stranger, but control yourself, hoping to know more next time.

In the morning is a good time to find out how many people have succeeded in getting on the pas-senger train who ought to be in the stock car. Generally, you will find one male and one female. The male goes into the wash room, bathes his worthless carcass from daylight until breakfast time, walking on the feet of any man who tries to wash his face during that time. He wipes himself on nine different towels, because when he gets home he knows he will have to wipe his face on an old door mat. People who have been reared on hay all their lives, generally want to fill themselves full of pie and colic when they travel.

The female of this same mammal goes into the ladies' department and remains there till starvation drives her out. Then the real ladies have about thirteen seconds apiece in which to dress.

If you never rode in a varnished car before, and never expect to again, you will probably roam up and down the car, meandering over the feet of the porter while he is making up the berths. This is a good way to let people see just how little sense you had left after your brain began to soften.

In traveling, do not take along a lot of old clothes

that you know you will never wear. Never walk through a car staring everybody out of countenance, like a Jim Crowe detective hunting for the James boys, but mind your own business, be quiet, polite and patient, and SEE THAT YOUR TICKET AKES YOU OVER THE GREAT ROCK ISLAND ROUTE. Then you will feel as though you were among friends ALL THE TIME, and you will leave the train

with a pang of genuine regret. Curing Gen. Grant.

The Many Cranks and Other Well-Disposed Persons that Have Annoyed the Sick Man's Family.

During the stress of anxiety when Gen. Grant's death was a matter of hourly expectancy, neither his physicians, the family, nor the reporters paid attention to the cranks who intested the neighbo hood of his residence, seeking admission, or who sent letters by the score in the vain hope that some reply would be given. Now that a favorable turn has come in the disease, and weeks or months of life seem to be assured, the doings of the wild men and women are worth mentioning. These persons may be divided into two general classes—religious and medical. The former endeavored to make the General, and those who have him in charge, rely upon a miracle to cure him. The mails which are delivered at the Grant house fall into the hands of one or another of the sons. Scarcely a delivery within the last six weeks has been free of communications from monomaniacs who counsel the patient to abjure the doctors and place his faith in direct divine intervention. A letter purporting to come from Milton Morgan, who describes himself as a Free Methodist evangelist, declared that on a certain day, at precise-ly 10 o'clock in the morning, the General would experience a sudden and complete relief from pain, and that thereafter his recovery would be rapid—all because the congregation of Free Methodists at Lansingburg, N. Y., would at that instant unite in prayer for his miraculous cure. An equally positive assurance came from Chicago, signed Amelia Cong-don, that a band of five prevailing Christians would by their united petitions cause a faith-cure. Those are samples of many. Boston is now considerably agitated by the so-called mind-cure, and not less than twenty letters have come from the disciples of that doctrine. These have been destroyed carelessly, but the best recollection of them is that they agreed pretty well in counseling the General to recover by means of an exercise of his reputed doggedness of determination.

The letters proffering nostrums were numbered by the hundred, and in a large proportion of cases the medicine was sent along ready for trial. Some came from manifestly honest persons, and their proposed doees consisted of the catnip sort of materials, com-pounded in accordance with the recipes of old women. Proprietors of patent medicines, too, took the remote chances of getting an advertisement through the offer of their mixtures. Few of the current preparations for diseases of the blood failed to put in an appearance. Of course, none of the advice, selfish or loving, was taken into a moment's consid-

The most persistent of the volunteers were alleged miracle-workers, who desired to lay their hands on the General. Not one of the applicants for a trial got so near the patient as the inside of the front doorway, where their errands were heard by one of the sons, usually Fred, who unceremoniously sent them away. "But there was one exception," he says, "an instance in which politeness was required, for the man was a clergymau, famous enough to have a name well known throughout the country. He said that he believed in the efficacy of prayer, and wished to arrange for a test. I told him that we were grateful, profoundedly, for the prayer of all Christians, but that we did not feel like doing anything that implied expectancy of a miracle in father's case."—Ex.

A Benefit.

To the Editor of the Religio-Philosophical Journal The work here goes bravely on. To-day Mrs. Maud E. Lord and W. J. Colville gave a benefit in Parker

Memorial Hall, for two very worthy elderly ladies, formerly from the Harvard Community of Shakers, well known in this city for the past twenty years, by their humane acts to the poor and suffering; but by their humane acts to the poor and suffering; but now, through a series of misfortunes, they are needing the sympathy of all, more especially the Spiritualists. The exercises were of an exceedingly interesting character. Mr. Colville's opening invocation and following address constituted a beautiful flow of spirituality, as though it came from the fountain head of divine goodness, and reached the hearts of all. Mrs. Lord, who is ever ready with her great heart and open hand, came forward looking pale from her recent severe illness, and in the most touchfrom her recent severe illness, and in the most touch-ing and delicate manner spoke of the life of sacrifice and beautiful characters of the ladies for whom the benefit was made. Her tests, as she walked among the people, gave unmistakable evidence of the pres-ence of the dear immortals also, who had taken part in the exercises. Mrs. Jones, a very fine psychomet-rist from Philadelphia, described a beautiful canopy

of white flowers, placed by angel hands over Mrs. Lord's head while she was speaking, the word Charity in blue violets forming the centre of the arch. She likewise saw the ascended brother of the ladies, in whose favor we had gathered, standing near Mrs. Lord, as though pronouncing a benediction upon her for her unceasing kindness. The music furnished by Rudolph King, W. J. Colville and Madam Frize Bishop, deserves more than a passing word, but space will not allow only the expression of gratifude they so well more of gratitude they so well merit. Boston, May 3, 1885.

Notes and Extracts on Miscellaneous Subjects.

The annual income of Amher st College is \$70,000. Barrios's widow has seven children and \$8,000,000. Mice, it is said, are more afraid of women than of

A new seedless grape has just come into notice in France.

The average duration of life in Russia is only twenty-six years. Hailstones, weighing nearly twelve ounces, fell at

Corsicana, Tex., last week. The free lunches in New York salcons are said to

cost \$11,800,000 annually. In Jamaica coffins are often brought to the house

before the sick person is dead. Garfield's statue, to be set up in San Fancisco, has just been cast at Nuremburg.

China, it is said, will reorganize her military system, as Japan has already done.

A Paris publisher is said to have the skull of Rich-elieu carefully preserved in a velvet case.

A harpoon of the pattern made over forty years ago was taken from a whale captured near Coos Bay recently. Nebraska was once a slave territory, the first of-

ficial census taken in 1854 showing a return of thirteen slaves.

A complete German translation of the Babylonian Talmud (the first accomplished) is to be published shortly at Innspruck.

Jay Gould has appointed a woman as freightagent at Castleton, Ind., on the Detroit and Indianapolis division of the Wabash Railroad.

During the recent Franco-Chinese difficulty the latter country was for the first time in her long history compelled to borrow money from foreign sources.

There are published in Honolulu four English daily newspapers, four English, three native, one Chinese and one Portuguese weeklies, and three En-glish and one native monthlies.

Several hundred polo ponies have been sent to the Soudan, the English Government believing them to be the best and hardiest chargers to be found for the work there and the rough treatment they will

Sacramento, Cal., is inflicted with an invasion of bugs of all sorts and sizes. The electric lights at night are a center of attraction for the pests, and it is no infrequent occurrence, it is said, for the light to be put out by the numbers of insects that fall into the globes.

A farmer's wife in Indiana who runs the vegetable garden of half an acre, not only kept a large table bountifully supplied, but sold last year more than \$100 worth of vegetables to the town folks a few miles away. This half acre was of more profit than any four acres which the bushand cultivated.

Crocodile mumnies have been found in the sub-terranean chambers of the Labyrinth, a great edifice built by ancient Egyptian Kings. The sacred croco-diles, great reptiles, were attached to the temple of Sebak, the crocodile god. They were exceedingly tame and wore earrings. The Labyrinth seems to have been their sepulcher.

A young lamb with only two feet, and these its front ones, is among the stock owned by a resident of Lower Alloway Creek, N. J., where it is attracting no little attention. The animal goes about with its mother, however, with seemingly little difficulty. When ready for locomotion it rises on its feet and

journeys along with the rest of the flock. There is no record of the distance from shore at which divers have gone down in the Atlantic Ocean. They can go down to certain depths at any part of the ocean. As long ago as 1856 E.P. Harrington, of Westfield, N. Y., went down 170 feet and recovered the iron safe of the steamer Atlantic, sunk in Lake Erie the year before. He was dressed in a common diver's suit, and remained down eleven minutes. A recent French invention enables men to

The famous "Codex Argenteus," the four gospels translated by Bishop Ulphilas, is preserved in the University of Upsala. It is written on 182 leaves of parchment in letters of silver on a ground of faded purple. It is kept in a glass case and under lock and key. It dates back to the second half of the fourth century, and, besides being of value to the re-ligious world, it gives the secular world all the knowledge it now possesses of the early Gothic, the parent of all Germanic tongues.

The Fenian ram that aroused considerable public curlosity through the columns of newspapers two years ago is still at New Haven, Conn., in a wooden building on the bank of Mill River. It is about thirty feet long, clgar shaped, burns petroleum for fuel, and can make excellent speed under water. It is said to have cost \$15,000. No one is allowed to see it except those in whose charge it is, and they refuse to talk about it. The building has no side windows and the door is strongly barred.

An Erie compositor, known to the craft as "Father Quinu," who once held a case on the London Times, where he set the first "take" of that journal's account of Queen Victoria's coronation ceremonies, has, in a long life, set, it is estimated, type enough to weigh ninety-four tons, which this old man has lifted, piece by piece, in the specified time. In setting type the average distance the hand travels is eight-een inches. Consequently his hand has traveled 97,727 miles, or within a few hundred feet of being four times the circumference of the earth.

A London paper makes mention of a cat which would recognize his master's footsteps after a three months' absence, and come out to meet him in the hall, with tail erect, and purring all over as if to the very verge of bursting. Another one comes up every morning between 6 and 7 o'clock to wake his master, sits on the bed, and very gently feels first one eyelid and then the other with his paw. When an eye opens, and not till then, the cat sets up a long purr, like the prayer of a fire-worshiper to the rising

Cornstalks are never stacked or taken into account cornstates are never stacked or taken into account in some parts of the country. In a few places yet the corn itself is never husked or harvested, but left standing, while cattle and hogs are turned into the fields in winter to help themselves. In Virginia 10 per cent. of the crop, or nearly 3,000,000 bushels, was left in the field over winter last year; in Tennessee, 5 per cent., or 3,286,000 bushels; Kentucky and Ohio had each nearly 6,000,000 bushels, while Illinois left 17.118.000 bushels upharvested. Their Illinois left 17,118,000 bushels unharvested. Kansas left 23 per cent of her crop, or 21,905,000 bushels, ungathered, while in the whole United States 119,811,000 bushels were left to the mercy of winter weather under this primitive form of hus-

At a recent meeting of the Philadelphia College At a recent meeting of the Philadelphia College of Physicians there was exhibited a collection of dried snake poisons. They were contained in a score or more small glass bottles, and were the venoms secured from rattlesnakes, mocassins, copportheads, cobras, daborias and other varieties, and are to-day as virulent poisons as when first drawn from the fangs of the living reptiles. Colored drawings were also shown representing the action of these deadly fluids on the systems of pigeons. An exhibition was also given of the sphymograph, or pulse-writer, the also given of the sphymograph, or pulse-writer, the arm of a colored waiter being utilized. The delicate instrument faithfully recorded the pulsations of the subject on a smoke-blackened sheet of mica.

Eighteen years ago, while in good health, which has still not failed him, Joseph Lilly, a wealthy farmer of Davies County, Missouri, went to bed, where he has since remained, under the hypochondriacal delusion that should he get out of his bed he would die. Daviere all this time netters relief. die. During all this time neither ridicule nor en-treaty could prevail upon him to leave the bed for a single moment. Before the development of this single idospecasy he was very active and ambitious to succeed in life. He still conducts his farming while lying in bed, his wife seeing to the execution of his orders. Once his house took fire, but even the peril of being burned alive did not shake his faith in his delusion. He spends his time in conversing with friends and in reading the papers.

Lynch

on the 6th of March, and, oh, what a

The Rabbi's Present.

- A rabbi once, by all admired, Received, of high esteem the sign, From those his goodness thus inspired,
- A present of a cask of wine. But io! when soon he came to draw, A miracle, in mode as rapid But quite unlike what Cana saw, Had turned his wine to water vapid.
- The rabbi never knew the cause, For miracles are things of mystery, The some, like this, have had their laws Explained from facts of private history.
- His friends, whom love did aptly teach, Wished all to share the gracious task, Now one by chance thought, "None will know And with the wine of all my brothers
- One pint of water well may go:"

 And so by chance thought all the others.

 —Cornhill Magazine.

Investigating Spiritualism.

The Colorado Springs Hour quotes from a recent address by the Rev. A. R. Kieffer, Rector of Grace Episcopal Church of that city, wherein Mr. Kieffer gave almost unqualified support to the main doc-trine of the Spiritualists—the doctrine, we mean, that the soul after passing from the body remains near earth and is able through the mediums to communicate with the living. Here is a quotation from the reverend gentleman's address:

"The departed are able to hold converse with those yet in the flesh; not with all immediately, but through specially-gifted persons called mediums. Shirits can also apply force to physical objects, can

spirits can also apply force to physical objects; can write, produce sounds, and show themselves in materialized forms. The old religions have played their part, and must pass away before the clearer light now coming from the Spirit-world, for by the opening intercourse with that world humanity will advance, as it never did before, in knowledge, purity and brotherly love?

and brotherly love." This language sounds strange coming from an Episcopal pulpit, but similar thoughts have found ion in other orthodox churches; and perhaps, in this day of heterodox orthodoxy—to use a paradox—the world ought not to be greatly astonished at anything from the pulpit.—Denver Times.

There are some personal reminiscences of General Gordon in a recent number of the Ninsteenth Century which are interesting from their obvious sincerity. Mr. Stannard, who contributes them, was assistant to the manager of the contractors for the fortifications at Gravesend, and his recollections, while completely agreeing with what is known from other sources of Gordon's noble life of selfsacrifice there, yet serve to remind us that Gordon was not one of those colorless saints who are unredeemed by a single human weakness. Of the familiar side of the picture, here is a charming passage: "Gordon's house was already as full of poor boys as it could hold, when another ragamuffin applied for admittance. He was put up accordingly in an empty stall in the stable, and at 6 o'clock sharp next morning the Colonel made his appearance, carrying a lump of coap, a bath towel, a brush, and a sponge. He called the little vagabond out into the yard, and having poured a pail of hot water into the trough, he then and there stripped his young friend and gave him a thorough cleansing from head to foot."

Just a Word.

To the Editor of the Religio-Philosophical Journal:

Please do! Such a department, devoted to the "Home Circle," as you speak of in your article, "One of Many," will be a grand feature. By that we shall get at the truth, and truth being mighty, will preget at the truth, and truth being mighty, will prevail. I am willing to give my home experiences: indeed, I have very little other. Once in London I held a gultar with the strings close to my side, on which an accompaniment was played. I have only been in one or two dark circles. Then the dearest friend I ever had, looked me a good-by through dying eyes, and I think if it had not been for these sweet home manifestations, life would have seemed as dead as the clay I loved. But thank God for imas dead as the clay I loved. But, thank God for immortality and eternal life. And most of all thank him that he has brought them to light! A. K.

ADVICE TO CONSUMPTIVES.

On the appearance of the first symptoms, as general debility, loss of appetite, pallor, chilly sensa-tions, followed by night-sweats and cough, prompt measures of relief should be taken. Consumption is measures of rener should be taken. Consumption is secrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod-liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists. For Dr. Pierce's treatise on Consumption send two stamps. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

The report of the Superintendent of Public Schools in Boston discusses the experiment of manual training for boys. Two hundred boys, from ten different grammar schools, have been under instruction in carpentry two hours a week since September. They were selected by the masters from among those fourteen years of age or older who had the permission of their parents to take the instruction. "The experiment has already gone far enough to prove that work of this kind can be joined to the ordinary grammar school work with good effect," says the Superintendent, and he advocates the making of provisions for industrial training for girls as well as provisions for industrial training for girls as well as

Something for all the Preachers. Rev. H. H. Fairall, D. D., editor of the Iowa Metho odist, says editorially, in the November (1883) number of his paper: "We have tested the merits of Ely's Cream Balm, and believe that, by a thorough course of treatment, it will cure almost every case of Catarrh. Ministers, as a class, are afflicted with head and throat troubles, and Catarrh seems more prevalent than ever. We cannot recommend Ely's Cream Balm too highly." Not a liquid nor a snuff. Applied to nostrals with the finger.

The southern part of Africa has 70,000 tame ostriches, producing \$3,000,000 worth of feathers an-

Educated and Experienced.

Hood's Sarsaparilla is prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass., who have a thorough knowledge of pharmacy, and many years practical experience in the business. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as a thoroughly pure, honest and reliable medicine.

The authorities of Dalton, Ga., have prohibited marble playing upon the public thoroughfares of the

THE BILIOUS.

dyspeptic or constipated, should address, with two stamps for pamphlet. WORLD'S DISPENSARY MED-ICAL ASSOCIATION, Buffalo, N. Y.

The largest vineyard in the world is in California, and contains between 3,000,000 and 4,000,000 vines.

That wonderful catholicon known as Lydia E Pinkham's Vegetable Compound has given the lady a world-wide reputation for doing good. It is a living spring of health and strength.

The ties and wood fuel used by the railroads of the United States, cost annually about \$25,000,000.

"That tired feeling" from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

This season's orange crop in Florida is the largest

A meion on a shrub is the latest fruit novelty reported from California.

The Mormon Church has more missionaries than the American Board of Foreign Missions. In a Saco mill a man recently sawed 49,100 feet of boards in one day, thus beating the record.

The oldest tree on earth, so far as known, is said to be the "Bo" tree in the sacred city of Amara-poora, Burmanb. It was planted in 288 B. C., and is accordingly 2,171 years etc. Its great age is, according to Sir James Buseron Tennett, proved by histology and the linear tree of the regarded as sacred.

A Sensation In Court

of relief is sure to follow the use of Ayer's one who needs help is indeed fortunate Sarsaparilla, and thousands thankfully who finds a friend. But he is still more acknowledge its good effects. Charles C. fortunate who discovers that he may Smith, Craftsbury, Vt., says: "I have eradicate the poisons of scrofula from his been troubled, for a long time, with a system by the use of Ayer's Sarsaparilla. humor, which appeared on my face in Scrofula is one of the most terrible of all ugiv pimples and blotches. Ayer's Sarsa- diseases. It is in the blood, corrupting parilla cured me. I consider it the best and contaminating every tissue and fiber blood purifier in the world." in the whole body. Patrick

Judge

of the feelings of Mrs. T. P. Cushing, S7 Wholesale Grocer, Lowell, Mass., says: Suffolk st., Chelsea, who, after being so "Ayer's Sarsaparilla is the best." The afflicted with Salt Rheum that her fingers following, from R. L. King, Richmond, would crack open, and bleed and itch ter- Va., is corroborated by Purcell, Ladd & ribly, was cured by four bottles of Ayer's Co., druggists, of that city. Mr. K. writes Sarsaparilla. Mrs. E. G. Evans, 78 Carver (May 12, 1884): "My son Thomas, aged st., Boston, Mass., suffered severely from 12, has suffered horribly, for three years, rheumatism and debility. Ayer's Sarsapa- with scrofula, in its worst form. His case rilla proved a specific in her case. Francis was said to be incurable. One arm was Johnson, Editor of the "German Ameri- useless; his right leg was paralyzed; a can." Lafayette, Ind., writes: "For years large piece of bone had cut through the I have been subject to chronic attacks of skin at the shoulder-blade, and three large neuralgia, especially at the commencement | sores constantly discharged offensive matof spring. I have derived great benefit ter. He began taking Ayer's Sarsaparilla from Ayer's Sarsaparilla." It has

Saved and

restored thousands. Walter Barry, 7 change; indeed, a miracle. In a few Hollis st., Boston, Mass., after vainly try- weeks the sores began to heal; he gained ing a number of medicines, for the cure strength, and could walk around the of lumbago, was persuaded to try Ayer's house. We persevered with the Sarsa-Sarsaparilla. He writes: "Your valuable parilla, yet having little hope of his remedicine not only relieved me, but I be- covery. To-day he can run as far as any lieve it has worked a perfect cure, although other boy of his age. The sores on his my complaint was apparently chronic." arm, shoulder, and back, have nearly Thos. Dalby, Watertown, Mass., has long healed, his muscles are strengthening, and been a sufferer from lumbago and rheu- he is the picture of health." Equally matism. So great has been his improve- important facts concerning the use of ment since using

Ayer's Sar saparilla

lieve it will effect a permanent cure.

LYDIA E. PINKHAM'S

* VEGETABLE COMPOUND *

* * * * * <u>IS A POSITIVE CURE</u> * * * *

For all of those Painful Complaints and

* * Weaknesses so common to our best * *

* * * * *FEMALE POPULATION. * * * *

IT WILL CURE ENTIRELY THE WORST FORM OF FE-MALE COMPLAINTS, ALL OVARIAN TROUBLES, IN-FLAMMATION AND ULCERATION. FALLING AND DIS-PLACEMENTS, AND THE CONSEQUENT SPINAL WEAK-

UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THEREIS CHECKED VERY SPEEDILY BY ITS USE.

* IT REMOVES FAINTNESS, FLATULENCY, DESTROYS

ALLCRAVING FORSTIMULANTS, AND RELIEVES WEAK.

NESS OF THE STOMACH. IT CURES BLOATING, HEAD-ACHE, NERVOUS PROSTRATION, GENERAL DEBILITY,

* That feeling of Bearing Down, causing Pain, Weight and Backache, is always permanently cured by its use.

* IT WILL AT ALL TIMES AND UNDER ALL CIRCUM-

STANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. * * * *

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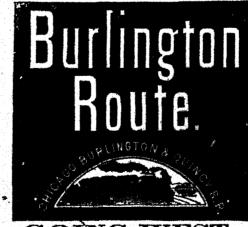
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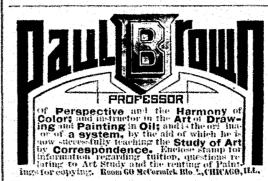
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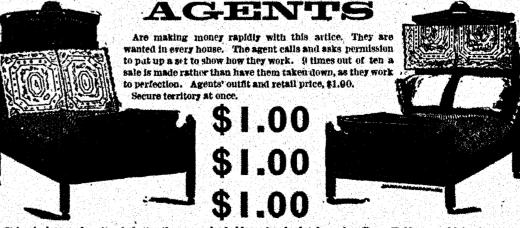
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Continued from First Page ters, children, one and all, if we have uttered any harsh word, forgive us; if we have failed in our service to you, if we have failed to plant flowers where flowers should grow, or failed to give warning when it was needed, consolations when you yearned for them, bread when hungry, the waters of life when thirsty, forgive us, and know it was for want of power and not for lack of love.

Dear people, if in the little season that must intervene between our parting and our meeting, changes should come, and if when we reassemble faces should be missed, or if we return not again, the season just passed will be to us like a radiant summer-time full of flowers and of noble fruitage. Your ten-dernesses that have been so rich, so full, that we have felt in your presence, heard in your voices, and that have been expressed in your words, these will live with us throughout unending time. Our ministrations have many times been feeble, and always less than what we would have made them, but we have been growing a little with you, and you have been glad to see us grow; and you will be glad to know that there is still room for all to expand and unfold. We will pray that this may be, and that whatever changes may take place they will be full of joy and ultimate good to We will hope that in the reunion, a little farther on, there will not be too many missing here. We shall hope that we shall have gathered some facts, added a little strength to our faith, renewed our hope, and that we will come together strong to go forward in the service of truth forever.

And we have to say to you that the last word received from the dear old mother was that she was still waiting this side the grave and that there is now reason to believe that her arms will be outstretched palpably and tender, and that the lips will be able to articulate love's welcome, when we come. (Ap plause.)

The "Faithists" and Their Theories as Worked Out in Practice.

BY E. D. BABBITT, M. D.

To the Editor of the Religio-Philosophical Journal:

While I was in Cincinnati, several of my spiritual co-workers became intensely interested in what some improperly called the "new Spiritual Bible," Oahspe. I felt grieved to have any such title applied to a book connected with our Spiritual Zion, because Spiritualism like a young and free-born giant professed to rise above all shackles of creeds infallible books, priests and infallible authorities of every kind, for in the words of Theodore Parker: "Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility, its pro-fession of faith a divine life." It pained me to see so much of the language in this same Oahspe put forth as coming directly from the mouth of "Jehovih," for although in parts of the book infallibility is not absolutely claimed, yet language quoted as coming directly from God or Jehovih, comes almost irresistibly to be regarded as infallible by all enthusiastic admirers. In fact I saw some highly intelligent people so psychologized by its strong positive style of language, that while in certain directions they were lifted up into high and self-sacrificing conditions in other directions they were led into fanaticism and uncharity against all who differed from them. If persons outside of their ranks should tell about receiving the sweetest and most divine communications from spiritual came from low and deceptive spirits and should be avoided. This, then, seemed to be but a refinement upon orthodoxy. The orthodox consider themselves in the fold of God, the Church, while outsiders are sinners. The "Faithists" considered themselves as belonging to Shalem, while outsiders who

differed from them belonged to Uz. In some respects, however, the Faithists have reached a much higher grade of truth than the churches, especially in their proclaiming of the heinousness of our present commercial system, in which every man is placed at sword's points with his neighbor, and the weak are made to go under foot of the stronger until the difference between rich and poor is ever increasing. To remedy this, however, they advocate a system of communism, which though more liberal than most communistic systems, still interferes, as I have constantly contended, with that immense individual freedom that the highest human development ever leads to. The clearest intellect to accept the new doctrines was Mr. W. C. Bowman, for some time the lecturer for the Spiritual Society in Cincinnati, and an eloquent advocate of the new modes of society and of life. Mr. Bowman is a gentleman of an earnest soul, fine scholarship, great candor and in most directions an able thinker. Mr. Bowman and myself had most earnest and yet kindly discussions on the subject, my own line of argument ever being that while we needed a system of cooperation, a system of absolute communism could never succeed from interfering with the highest individual development of its members, and then I explained what I deemed a higher and wiser system which would give all of the advantages of communism and allow the greatest social and family freedom besides.

Since this time Mr. Bowman has tested the matter practically by joining the colony of Faithists and going with them to live near Las Cruces, in the Southern part of New Mexico, not far from the line of Mexico itself. I think I may be allowed to quote a portion of his letter without asking his permission, as I feel confident that his truth-loving soul would not wish to hid the light in so important a matter:

"LAS CRUCES, N. M., Jan. 8, '85.
"Dr. E. D. Babbitt—Dear Sir and Brother: The colony which was not to have even a leader soon became an absolute despotism in the hands of Dr. Newbrough. He was used wonderfully as a medium, but made the fatal mistake of fancying that he was to be the executor of the great scheme actively which had been given through him instrumentally and passively: ... in consequence twelve out of the twenty-eight at first in the colony have left, with myself and family to begin with. Still others are getting ready to leave. ... I marched out of the camp with my five children on the last of October without money and with no acquaintances but the blue sky and the stars, on the broad plains of the Rio Grande in this far off land. But humanity is greater than all names and all schemes, and broader and deeper, so I Tounu now away in an adobe but and in the bosom of a strange foreigner who has been fighting Indians for twenty years, that brotherhood which I had failed to find in the high-sounding 'Jehovih's Kingdom upon earth.' Oh! what reversals of experience and confidence the world has in store for us! I am now shortien of the process of the store communal relations had been about and kin in love. I now see the black of in your cautious views to think of in your cautious views to the store to the sto and broader and deeper, so I found not far away in an adobe but and in the bosom of a

....I am in good heart of a living in this great, grand southwest. I have made friends and had the fortune to find some clerical or other work to afford us a scant living, and send a little money to my wife and children.

... This is a grand country and a giorious limate for winter. I can tell about summer later. Your affectionate friend and brother, "W. C. BOWMAN."

Another letter has been received which may interest your readers.

"Las Cruces, N. M., April 19, '85 "Dr. Babbitt-Dear Friend: It is a little easier with me now, thank heaven, and I am stealing some Sunday hours to write to answer a few letters which have been long neglected like your own. I am clerking in the U. S. Land Office now at \$75 a month and making a little besides by other little services, and am about square with the world. But living is very costly here, being so far from commercial and manufacturing centres. This is a glorious country for climate, fruits, magnificent plains and sublime mountains. Everything is blooming with flowers and peaches are almost half grown. The air is filled with the song of birds and all nature wears a broad, calm smile....The inhabitants are nearly all Mexicans and are a very gentle, harmiess race. Coal and wood yards and stock corrals are left unlocked, day and night, and I hear of no theft. But I must not make this letter an essay on New Mexico....My family are all with me again and like the country very much. 'Shalem' is seven miles above Las Cruces, near a little place called Dona Ana. I have nothing to do with Dr. Newbrough and his little despotism. Twenty-eight came—thirteen have left—a few more have straggled in. I wish you great success in your persistent efforts to establish the institution you have so long and faithfully labored for. If pluck wins I don't see how you can lose. Fraternally thine, W. C. BOWMAN."

This new colony of Faithists has been years in forming, and at their present rate of progress, they will evidently be a long time in bringing the world over to their theories. 35 Stuyvesant St., New York.

The Wonderful Result of a Dream.

To the Editor of the Religio-Philosophical Journal

A very strange and peculiar experience happened me when a child, and if you or any of the readers of your valuable paper can give any explanation of it, or refer it to a similar case, I shall feel grateful, for it has ever been a source of wonder to me, although it is many years since it happened. Near the close of the late civil war my father moved to Grayson county, Kentucky, and located ten miles from Litchfield. I think I received more striking proofs of my mediumship at this spot than at any other place or time in my life. One dark, stormy day in March, our house was surrounded by guerillas, my stepbrother and two other men brutally murdered the bouse sacked and everything attainable carried off. The old-style frame house was riddled with bullets and the floors soaked in blood. The scene was a most horrible one. and defles description, but will never be effaced from my memory. We were terribly broken up and my step-mother was nearly crazed with grief. Our kind neighbors invited us to their different houses, well knowing how gloomy the old house was, for no amount of scrubbing or painting would efface the bloody stains of the foul-handed

murder. About a month after the commission of this terrible deed, I came home late one afternoon and found every one gone, except a colored boy and girl, who were brother and sister, and bright and intelligent, but who knew nothing of my being a medium, nor had they ever heard any thing about Spiritualism, but they, like most persons of their race, were awfully afraid of "hants" and They informed me that my step-"gnosts." They informed me that my step-mother had gone to a Mr. Stinson's, about two miles away, and that I was to join her there, and that they were to remain in the house alone during the night. They were both limp and faint over the prospect, and their hair was as near standing upright as possible. I proposed to remain with them, provided they would sit up all night, as I knew that I could not sleep, being too sensitive and horribly afraid, and they both eagerly assented to the proposition, and we made preparation for our lonely vigils. Oh! that night, that most horrible night! Should I live on this castle a thousand years I could live on this earth a thousand years I could never forget it, or think of it without a shudder. Every room in the house was blood-stained and associated with that most revolting crime. I was a mere child, and the two shuddering and cowering negroes were but poor company, and it required all my persuasive powers to keep them from deserting me, and then, oh! horrors, I should have been entirely alone! We made a bright fire of dry boards and pine splinters, and crouched down before it. There were no very near neigh-bors, and all was still and dark without. The room was full of ghostly shadows, and the great dark stain on the door, where one poor fellow had leaned as his life-blood had spurted and ebbed away, looked more hideous as the fire light flickered and danced upon it. All the horror of the terrible day just passed was crowded upon me, and all my sensitive and mediumistic nature was aroused to the keenest suffering. Oh! if some one would only come! I fell upon my knees praying aloud in my terror for some one to come, some one that was in the flesh. The negroes were shaking with fear as well as weeping, and joined in my prayers. Suddenly the door opened and Mr. Stinson, the friend at whose house my stepmother was stopping, walked into the room. It was then just two o'clock in the morning. I was so overjoyed that I asked no questions, but cried out, "Oh! I am so glad you came." He said nothing but walked to the fireplace and sank heavily into a low seat in the corner. The two negroes both expressed their joy as to his coming, and once or twice he answered questions put to him by a "yes" or "no." I begged that he would remain with us until morning, and he answered, "Yes, I will." The two negroes then fell fast asleep. During the rest of the night, and until broad daylight that silent form sat there, when he arose and without a word went out, but I thought nothing strange of this. About ten o'clock of that day my stepmother returned home accompanied by Mr. Stinson. He greeted me with, "Well,

had a strange Gream last night, child. I thought I came here and remained from two

too perfect for the present constitution and habits of humanity, or it may be even that humanity is more perfect than the theory. In a spirit, a double, or what was it? Winamac, Ind.

After Phenomena, What Next?

It the Editor of the Religio Philosophical Journal:

We have had presented to our minds the alphabet of phenomena, from the simple rap to full materialization, as the basis upon which to build a true religion—a true individual and coll-ctive life—and now that the evidence seems largely in, what shall we do with it? As a science simply, we need men of scientific attainments to classify the facts presented and from them deduce general laws, to cover manifestations of a similar nature. In this work, the London and American Societies for Psychical Research, although not of a spiritualistic nature, will assist us materially, for the very reason that many scientific men, who are prejudiced against anything bearing the name of Spiritualism, will investigate natural phenomena, in this way, whether it be relating to powers possessed by the individual or expressed through

him by the spirits controlling. Reports made by these societies of their in restigations will attract much attention; and already a new magazine has appeared in Chicago, entitled Mind in Nature, which will bring forward such subjects. As a philosophy, both the facts and the teachings of our mediums lead us to a truer and higher conception of spiritual things than the old literal one of the churches, though at the same time it enables us to see the real, hidden, spiritual truth which has been covered up so long. because viewed from a material standpoint and because of the want of the living words and phenomena of to-day.

As a religon—a life embodying "Love to-ward God and man"—we have, as a whole, not made very great progress. Noble examples we have of self-sacrifice (the one great condition for spiritual growth) all through our land and movement, where men and women leave home and friends for the cause they love, to battle in its interest for the ele vation of humanity; but, in a general way, men still act from the stand-point of self seeking phenomena and knowledge, without much thought as to others or their wefare. As this is so throughout the whole human family, it is but natural to find it also in Spiritualism. But as Spiritualists have received so much enlightenment from the other world, should they not in turn expect and desire to do much for those less fortunate than themselves—not merely in providing spiritual knowledge as freely as possible ("without money and without price" to those who are needy), but in all manner of practical humanitarian work as well?

The angels are bringing a knowledge of the higher life to us day by day; do you not see they want to bring the life itself to us as well to bring heaven on earth as well as beyond it? No better way can we bring out an appreciative interest in our cause, coupled with its facts, than by presenting to the world a body—a brotherhood—of men and women living the life taught them as the higher

one, by their angel guides or teachers. For five years I lived in the vicinity of the Shaker settlement at New Lebanon, N. Y., and saw much of the community life there. Here we have a body of men and women who received phenomenal manifestations before our own, believing they are set apart to establish the "kingdom of heaven on earth;" and, as the Bible teaches, in a literal way, there shall be no marrying or giving in marriage in heaven, they literally obey that idea and sacrifice all that makes home dear, so that the names of mother, of father, of child, are things forbidden. Order.cleanliness.honesty-the whole list of homely virtues—reign throughout Shakerdom; but they went one step too far in their idea of duty and sacrificed marriage entirely, instead of trying to set as good and pure an example in that as in all else they

In the much talked of adept of the East, in the land of Occultism, we have another class who deny self in every way, that the spiritual side of their nature may be unfolded, and they claim to possess powers which now we attribute almost entirely to spirits free from the body. With all we may say against the Mother Church, we must admit the prevalence of self-sacrifice, of self-humiliation. and of much that goes to chasten the spirit and bring out real virtue. Now seeing what others can do, in the mat-

ter of living up to the teachings they have received, can we not as individuals (and so as a body) make a strong effort for all that is good, true and beautiful—all the real good preached in the church and in Spiritualism In this way, little by little, a nucleus will be formed, which, continually drawing other to itself, will finally revolutionize the world Only by controlling the animal nature can we bring out the spiritual; only by a continual struggle for the mastery over self can we reach the true spiritual manhood and womanhood. W.J.C.

Brooklyn, N. Y.

Leaves From My Life.

To the Editor of the Religio-Philosophical Journal:

Facts in the life experience of each and every one of us relating to spiritual phenomena, if collected, would be overwhelming testimony to the truth of an intelligence beyond our own, that often shapes the destinies of our lives. I send you a few leaves from my own experience. In the latter part of the year 1850, my mother while alone in the evening was several times surprised by strange noises about the bed where my father slept, occurring always when he was absent. The sounds were similar to those a person makes in spasms. She was impressed at the time of some impending calamity, but kept her own counsel with fear and trembling. Time passed on, and the 25th of January, 1851, in the evening, my father had laid down on the bed for an hour's rest, as was custom-ary with him. The children were asleep or from home, mother being alone in her accustomed seat at the table, sewing, when that, to her, terrible but familiar sound broke the stillness. She rushed to the bed and found her fears fully realized. Father was in a terrible spasm, lasting but a few seconds. When told of the fact, he almost doubted the truth of his sickness. The spasms continued at intervals, and in forty-eight hours after he was taken, he died in his full senses, a believer in the world's salvation. A man of iron constitution his sudden death was unlooked for.

My mother died in the year 1871, and some months before, when she and her eldest daughter were alone, there came loud raps at the front door. My sister stepped to the door, near which she was standing, but could see no one, and a person could not possibly get out of sight. Mother said: "I knew you would see no one." This warning came several times in the early summe, and in February our mother went home with the angels. My own wife died 1906, and weeks before

her death she dreamed several times that she was dead and described minutely the coffin and the part of the room in which it stood, and the undertaker, whom she had never seen; also the position of hearse, even the bearers, with many other circumstances connected with her death and funeral, all of which came to pass as she saw it in her dreams.

Years afterwards a medium who lived five hundred miles from me, described my dead wife, with many other facts connected with my past life from my autograph.

There died in this vicinity a few months ago, a young lady in her seventeenth year, after a long illness. She was the only idolized daughter of fond parents, who could give her all the advantages that make life lesirable.

When first taken sick she said her earthly pilgrimage was done, and she must leave them, as the spirits called her. In her last hours she said to father and mother: "Look! there is grandpa with angels, and they are so beautiful. Do you not see them?" (Her grandfather died a few months ago.) At an-other time she said to them: "There is uncle Lorin (a young man who died about one year ago) and such bright ones with him. Do you not see them? They are in the room, so bright, so shining, and look so happy." Thus passed over the river in the morn of life one whose parents are strictly orthodox,

leaving a testimony not found in forms or D. W. HARD.

River Styx, Ohio.

The Michigan State Association.

To the Editor of the Religio Philosophical Journal: The State Association of Spiritualists and Liberalists concluded its nineteenth annual meeting at this place yesterday. All things considered, it was one of the most successful ever held. At the closing exercises last evening an audience of fully five hundred was present. The exercises throughout were marked by harmony, earnestness and determination. The speakers from the State were J. H. Burnham and Mrs. L. A. Pearsall, while M. Babcock, as a citizen of St. Johns, was cordially received and attentively listened to by his fellow townsmen and those from other parts of the State. The addresses were all of the high order characteristic of the speakers. W. A. Mansfield, the slate writing medium, was present, and gave good satisfaction by his tests. Mr. Ganney, editor of the New Era, the new spiritual and liberal paper at Grand Rapids, together with the Misses Shaw and others, rendered excellent music. The friends in St. Johns, entertained with a most cordial hospitality, and nothing was wanting to round out the general satisfaction of the occasion. The expenses were all liberally met, and the Association has no financial obligations hanging over it. The following officers were elected: President, J. H. Burnham of Saginaw: Secretary, Mrs. M. Babcock, St. Johns; Treasurer, Mrs. M. A. Jewett, Lyons; Director, Mrs. Ida A. McLin, Battle Creek; S. L. Shaw, of Saranac, was chosen director to fill the vacancy caused by the advancement of Mr. Burnham to the presidency.
MRS. M. BABCOCK.

St. Johns, Mich., May 4th, 1885.

A Disturbance and What Followed. (From the Leeds Mercury.)

A respectable family residing at Myrtlehill, Caermarthen, were seated in the parlor, recently, when they were suddenly alarmed by a tremendous noise, as though a coachand-four were running down stairs. In great trepidation they ran out to ascertain the cause, but were unable to discover anything. In a few minutes their son was brought to them lifeless, having accidentally fallen overboard the vessel on which he was engaged as a mate, and been drowned. I do not pretend to offer any explanation of occur-rences such as these, but the truth of this one is vouched for.

The examination of Mr. and Mrs. Miller, the two spiritualistic mediums, was concluded in St. Louis. May 6th, and the defendants were held for the grand jury in the sum of \$1,000 each. The court held that the prosecuting witnesses and others had parted with their money upon faith in the statements made by the defendants. The court did not believe that something could be created out of nothing and would have to follow the beaten path of fact as developed by scientists and others who held that the witnesses of the asserted phenomena were victims of delusion, illusion, and morbid faculties. The medium was caught outside the cabinet in a fraudulent representation when it was supposed she was in the cabinet. The evidence regarding the phase of Spiritualism called "personation" could not be admitted, as it was the mere conclusions of witnesses. He would hold the defendants under the action relating to trick and confidence games. A bond was furnished.—Ex.



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