

HARMONIAL PHILOSOPHY

# RELIGIOUS PHILOSOPHICAL JOURNAL

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

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

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

**CONTENTS.**

- FIRST PAGE.—Morality and Individual Responsibility of Mediums. Psychical Science.
- SECOND PAGE.—Spirit Phenomena. "Hazy Impressions of a Metaphysical Puzzle." Set this Old World Right. The Convolutions of Science.
- THIRD PAGE.—Woman and the Household. Magazines for March not before Mentioned. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—A University Professor on Psychical Research. The Seibert Commission—Unauthorized Reports. Telepathic Toys. Psychical Research Societies. The Cabinet Caper. General Items.
- FIFTH PAGE.—The Grand Pacific Turkish Bath. Grand Opera Festival. Wisconsin Medical Law Tinkering. Miscellaneous Advertisements.
- SIXTH PAGE.—The Voice of the People. A Colorado Funeral. Spiritualism. Tests of Spirit Presence. The Labor Problem. "Able and Fearless." Dr. Thomas—His Sermon on the Growth of the Spiritual Idea. A New Departure. Woke Up the Wrong Parrot. A Touching Incident. Faces that Seemed to Change—A Dead Woman's Features Shining Out Through those of a Dying Child. Mrs. E. L. Watson and her Work in San Francisco. Married. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—"Twas Violets—A Woful Prophet." Miscellaneous Advertisements.
- EIGHTH PAGE.—Letter from England. Sensible Advice to Bostonians. Lulu Hurst and Muscular Force. Arrogant M. D.'s and Gen. Grant. How Doctors Disagree. General News. Miscellaneous Advertisements.

**Morality and Individual Responsibility of Mediums.**

An Inspirational Lecture Given in Metropolitan Temple, San Francisco, Cal., by Mrs. E. L. Watson.

[Reported for the Religio-Philosophical Journal by Frank G. Peckham.]

In the growth of a system so great as that of Spiritualism, involving, as it does, man's psychological nature, metaphysics, the higher branches of physical science—indeed, all those subtle relationships existing in the physical and spiritual universe, it is to be expected that more or less of error, vain speculations and false reasoning will mar its beauty; and that there will be a wide difference of honest opinion upon a subject which is still enshrouded in so much mystery; the facts which are suggestive of so much that is to follow, and the range of whose philosophy is from man to man; from man to the Infinite Spirit, in whose nature is contained all life.

In the discussion of the subject of the morality and individual responsibility of mediums, we shall endeavor to give voice to the truths which we deem of the greatest importance to Spiritualists at the present time. We shall assume that our hearers to night are ready to admit the fact of mediumship, or that medial relations may be sustained between man and spiritual intelligences by a realm beyond the ken of our ordinary senses; and that you are all more or less acquainted with the subject of modern Spiritualism.

Let us hope that you will listen patiently to the expression of honest opinions, even though they may widely differ from your own. Although we are often forced to admit that bigotry and intolerance are not confined to Christian sects, but that to dispute a Spiritualist's pet theory is quite as disastrous in its personal results as to break away from an orthodox creed! We can have no interest in denouncing any phase of mediumship. It could be of no possible advantage to us to prove that mediumship is a dangerous gift, or that unscrupulous persons may do imitate spirit manifestations, and that, therefore, mediums must be treated with suspicion and critically dealt with under all circumstances. On the contrary we should only place obstacles in our own path. But as Spiritualists, mediums or spirits seeking communion with those in the form, it behooves us to study the laws of mediumship and, if possible, draw the line between the false and the true in our philosophy. We speak in the interest of all mediums (our own included), and claim it our duty to maintain them in purity and power. First, we would disabuse your minds of the idea that spirits have anything to gain in the perpetration of infamous tricks, inducing indulgences of the passions, and in leading mediums astray from the path of virtue, truth and right. Divest yourselves of the idea that a spirit can enjoy sensuous sensations through human mediums, and that mediums must necessarily be the helpless tools of whatever spirit chooses to use them.

Consider, since the spirit, through the change called death, is eliminated from the animal organism (every function of which is divine in its legitimate use, sin being a disregard of its original design), in which evolutionary process it finds itself in possession of a new body adapted to its changed environment, it can by no possibility again possess itself of an organization, the laws and conditions of which it has outgrown. The specific purpose for which animal desire was created being confined to the earth-life, it ceases to exist at the dissolution of the ani-

mal body. The psychological subject under control of the human will in the form, is a fair example of spirit mediumship. The analogy is perfect, and the mental phenomena are manifestations of the same laws. Now all mesmerists will tell you, that while they may induce their subjects to partake of food, and by dwelling in thought upon any peculiar flavor, can cause the subject to believe himself to be in actual enjoyment of his appetite, the operator can by no possibility share the illusion. He may, by summoning to mind a vivid picture of a storm at sea, or of falling snow-flakes, or other objects, by force of will, project them into the consciousness of his subject so as to make them appear present realities; but, of course, the illusion is confined to the subject or medium. He may produce pleasurable sensations on the part of the subject, without the application of any tangible, palpable means, by simple force of will, but under no circumstances can the operator enjoy the subject's physical sensations. This is precisely the relation sustained by a controlling spirit to the medium. Therefore, for mediums to claim any immunity before the law of common justice for their animalism, on the ground of "obsession," "evil spirits," etc., is a gross absurdity.

Now the question arises, how far may it be possible for mediums to protect themselves from malevolent influences? This is a question of the greatest importance to every person possessing the slightest susceptibility to spirit presence. If what is maintained by some able writers on this subject is true, that if we draw any line, or put up any barrier against evil spirits, we run the risk of closing the door against all, and that mediums cannot render themselves positive to the bad and negative to the good, then mediumship is a dangerous gift, and quite as likely to be a curse as a blessing; and instead of advising you to form home-circles for its cultivation, we should exhort you to take a positive stand against it. But since "like attracts like," and since in human society we have the right and privilege of choosing our company; since the general habit and tendency of the mind determines the sphere to which we belong and to which we naturally gravitate, may we not logically infer that mediums enjoy similar rights and privileges in their relations to disembodied spirits? If we are of a low, grovelling nature, our companions will be of that character. The saying, "Birds of a feather flock together," is as true of spirits as of men. Now, how far are mediums to be held responsible for their acts while under spirit influence? We answer, since "evil spirits" cannot come into the medium's sphere except when appropriate conditions are furnished, the medium must be held responsible for the moral character of acts and communications proceeding therefrom. [Applause.] Anything short of that would throw the door to evil indulgences wide open, and put specious pleadings into the mouth of every mountebank claiming the gift of mediumship. The life, character, aspirations and general tendency of mediums determine the nature of the influences by which they shall be surrounded; therefore, I repeat, they are responsible for furnishing conditions which render it possible for malevolent spirits to perpetuate their wickedness in this world. [Applause.] If this is not a rational view of the subject; if our position is not tenable; if pure men and women, in spite of their desire for the good, may, through their susceptibility to spiritual influences, become the playthings of spirits less pure than themselves, then I say unto you mediumship must be considered a curse and the fewer mediums we have the better. [Applause.]

But on the contrary I affirm that mediums may repel evil influences from the Spirit-world even more readily than those of a mundane nature, for the reason that there is no fleshly bond between spirits and mortals. A virtuous will and pure desires impose an impregnable barrier between mediums and evil spirits, and draws around them angelic hosts as a shining guard of protecting power forever.

Now, let us examine another branch of the subject. While we gladly admit the genuineness of all phases of phenomenal Spiritualism, we must also sorrowfully admit that there are innumerable counterfeits. There are persons who claim the ability to summon at will materialized spirits of as much a head, spirits so perfectly embodied that a Professor of Anatomy could not tell the difference between spirit and mortal; and when one of these materialized forms is seized and turns out to be the medium or some other living body, over-zealous Spiritualists who ought to know better, denounce the investigator as a "persecutor" and declare the poor medium "the half-and-half apparition," to have been in a state of "transfiguration," a word that has been a greater comfort to shameful cheats than any other in the spiritualistic vocabulary. Now I affirm that where every evidence goes to prove that there has been a cold-blooded preparation for these exhibitions, it should, in every instance be set down as fraudulent from beginning to end. [Applause.]

Some argue that mediums may be unconsciously entranced and compelled to play the part of a spirit, or dematerialized (clothes and all) for the spirit's benefit, and when "conditions" are disturbed by the sudden introduction of more light than they are accustomed to, or the seizure of the form, the spirit good-naturedly vacates the premises and the medium's body is restored to its normal state! Any one who can credit such a statement can easily swallow Jonah's whale, and should not cavil at any Biblical story as a literal fact.

(Laughter and applause.) Spiritualists are responsible to a great extent for the successful practice of these frauds, the defense of which is a disgrace to Spiritualism, for they should insist on such test conditions as would prevent them.

If an honest man, when unconsciously entranced becomes a knave, let him strive to outgrow his mediumship, the sooner the better for himself and the rest of humanity. [Applause.] Again, it is claimed by many that sciences for materialization and physical manifestations in general are under the control of spirits of a low order of intellectual and moral development. (A significant fact to be admitted in many instances.) The idea that a spirit ignorant, "near the earth plane," is better qualified to conduct such a delicate chemical experiment as the production of an ethereal body, the *fac simile* of a living person, than a spirit of high intelligence, is ridiculous.

The fact is, the spiritual apparatus for such manifestations must be very nicely adjusted—the state of the atmosphere, the electric and magnetic conditions of the medium's body—must be of the highest importance, and sometimes, beyond the spirit's control; therefore, it is not to be supposed that "materialized spirits" can be produced whenever it suits the convenience of mediums or ordinary mortals.

Again, you ask, How can we discriminate between the false and the true? We answer, That every communication claiming to be of a test character should bear evidences of personal identity. Every physical manifestation should be produced under such conditions as would preclude the possibility of deception; every form-materialization must from necessity, if proper care be taken on the part of the investigator, bear unmistakable evidence of its genuineness. The honesty of spirit or medium should not be taken into account; and all true mediums, instead of objecting to being placed under test conditions, will court them, well aware that every such demonstration of the facts of every such case is sure to increase their fame. How dear to the angel world must the true, pure medium be! A blessed bond of union between the seen and unseen! Do you think that the spirit realm is more lawless than your own? that it is more powerful than good, and that the instruments upon which we so largely depend for proofs of our immortal identity; our watchful care, our beloved ones on earth and the eternity of love, are ever left at the mercy of disembodied devils?

Mediumship should be considered a sacred and precious bond, bringing us into rapport with higher intelligences and demonstrating great and universal truths. Spiritualism is of little account unless it will bear the test of common sense; its alleged facts the closest investigation; and unless it presents at least as high a moral standard as the world has ever seen. Its facts once thoroughly established, and its truths embodied in human society, it will become a lever for the uplifting of all the world; a demonstration of the divinity in man—a shield against temptations—not a snare to unwary feet leading to lowest hell; a spiritual illumination, not a conflagration of credulous minds; a "Pearl of great price" in exchange for which we give our ignorance and doubts; an inspiration to pure acts; and a blessed assurance of endless progress and the perpetuity of all sweet affections.

Arise, oh, Soul, and gird thy armor on!  
The time for idle loitering is past;  
Old error hath too many victories won,  
Unfurl thy banner to the rising sun,  
And wake the world with Truth's clear trumpet blast!

Once more the heavenly gates are outward swung,  
And shining hosts their powers with man unite  
To heal the hearts by mighty sorrows wrung;  
Again life's blessed songs of hope are sung,  
As we behold the triumph of the Right.

And yet the coming of the Dawn is slow;  
The mountains are fustled with holy flame;  
Spectral shadows stalk in the vales below,  
And men, more eager to believe than know,  
Cling to idols unchanged in all but name!

The Spirit's light is not for forging chains,  
But rather that all things beauteous may grow  
And clothe life's uplands and its desert plains—  
To cleanse the Earth from hateful crimson stains  
And hasten Error's final overthrow.

For the Religio-Philosophical Journal,  
Psychic Science.

Again I clip from *Science* (No. 109, March 6, 1885) an article upon the "Georgia wonder-girl." I wish to place in the strongest contrast before the readers of the JOURNAL the difference between the right way and the wrong way of conducting psychic research, and of reporting experiments in psychic science. Professor Newcomb, a mathematician, crassly ignorant of the first principles of psychics, experiments with Miss Hurst, and succeeds only in demonstrating his incompetence to handle the phenomena; for with the credulousness which characterizes the tyro, and the fatuousness which should not characterize a scientist of any school, he falls into a peculiar blunder in attempting to explain what he saw. The case is almost too funny to be treated seriously, yet it assumes a somewhat grave aspect when we reflect that Newcomb's name carries weight in some circles, notably in the circle of scientists who have just formed a Society for Psychical Research, and chosen him as their president.

Note now the difference between his article and Dr. Shufeldt's. Both Shufeldt and Newcomb witnessed the same things—in fact, on at least one occasion they were together when Miss Hurst exhibited her powers in

Washington, and I have reason to suspect that Dr. Shufeldt got Professor Newcomb there "on purpose," as the boys say, to see what would happen. Dr. Shufeldt is an army surgeon, a naturalist of repute, and one of the most promising of the younger biologists of this country, whose many scientific papers in various departments of natural history, especially ornithology and comparative anatomy, have won him well-deserved recognition; and I am pleased to observe that in this, his first contribution, I think, to psychic science, he has shown an intelligent appreciation of the facts, given a candid description of them, and, with the proper caution of the true scientist, has contented himself with this. If I am not mistaken, Dr. Shufeldt knows perfectly well that the effects he witnessed were due to what Professor Crookes calls "psychic force," this being exerted by means of currents of what Professor Crookes calls "biogen." Dr. Shufeldt, as an anatomist and physiologist, knows that the results could not be produced by muscular exertion. The present writer knows that the effects could not be produced by any means recognized as existent by the orthodox school of science of the day. Professor Newcomb knowing nothing of the real facts in the case, and having nothing to fall back upon, either in his own experience or in the canons of his so-called science, conjures up "forty pounds of muscle" to account for the facts; exorcises the "ghosts" and "spirits" (which by the way were not there to be laid) with a wave of the wand of a scientific Magus; and with a flourish of his pen likewise dismisses forever from his scientific presence all those who know that chairs, tables and pianos sometimes dance about without human agency.

The situation is comical enough. Comment is almost superfluous, except to work the humor of the occasion up to a natural pitch. Newcomb's "forty pounds of muscle" seems likely to become a sort of a psychic "Joe Miller" only to be matched by that other little joke of his, when he asked seriously in the columns of *Science*, "Can ghosts be investigated?" The humor of the thing is exquisite. It is only equalled, so far as I remember, by that "joke in sober earnest" entitled "English as she is spoke." Some readers of the JOURNAL will remember the episode which occurred when, to Professor Newcomb's query, "Can ghosts be investigated?" one of his scientific conferees promptly said "Yes," which reply so frightened the editor of *Science*, in which the Newcombian conundrum had been propounded, that nothing could induce him to publish the "yes" in his journal. Professor Crookes then printed his reply in the *Nation* and elsewhere. The situation in the editorial sanctum of *Science*, and on the editorial staff of that same periodical, was irresistibly ludicrous. It was as if some children in the nursery had been telling ghost stories late at night, and "making believe" ghost till they had got themselves in such a state that when the nurse came along and said, "Boo! Ghosts!" they scuttled into bed and hid under the bed-clothes in an agony of scientific terror.

But enough of my rallery. I did not mean, when I began, to write a satire. But if Professor Newcomb will do himself such injustice, and such injury as he seems bent on inflicting upon himself and his scientific associates, he can expect little mercy from the well informed students of psychic science. Let him be warned in time. Dr. Shufeldt's rebuke is timely and well-deserved; it is all the more weighty from the modesty and moderation with which it is administered. But not all the world will be as lenient with Professor Newcomb as this young naturalist. The present writer has not worn gloves for some years in cases of this kind, and it is too late for him to ever resume them. With him it is "the truth against the world." He knows that the truth in psychic science is not to be shown by any scientists, or by any other persons who share Professor Newcomb's peculiar notions of the nature and purposes and methods of psychic research. He knows, nevertheless, that they are shared by most of the "scientists" who compose the American Society for Psychic Research; and it is against their vicious methods, and aimless purposes, and idle formulae of what they misconceive psychic science to be, that he directs his pen. If they are sincerely ignorant and honestly mistaken, they need instruction and shall have it. If they are insincere, and only make "psychic research" a blind pretext to discredit psychic phenomena they need castigation and will doubtless get it. And any one of their number who presumes to publish demonstrably false theories in psychics, can hardly hope to escape rebuke and refutation. Too many intelligent people already know too much about psychic phenomena to be put off with any false assumption of groundless "scientific authority." In old times, when people believed in "ghosts," and were afraid of them, they went to the priests to have them exorcised and laid. Now, when thousands of people believe in "ghosts," and are not afraid of them, they come to science to have them explained. And when the "scientists," with matchless effrontery, conceived in ignorance and nursed on vanity, say, "Pooh, you're cranks!" thoughtful and sensible people, who know what they know, begin to doubt that these scientists are so very wise and knowing after all; they will no more bow to their "authority" than they will to the "authority" of ecclesiastical dogmatism; and pretty soon they will ask, "Who are the 'cranks' now?"

In all seriousness I will conclude with a word to any member of the regular orthodox schools of rational, agnostic, materialistic

scientists whose eye may chance to see these lines. You have been caught napping. While you dozed and spun the cobwebs of your materialistic science, swift-footed truth has passed you by. Awake! arise! shake off your apathy, your ignorance, your vanity, or your vaunted authority is gone. The main body of facts and phenomena claimed to be true by the enlightened and progressive Spiritualists of America are substantially correct and true. It is they, not you, who have discovered these facts, and courageously asserted and reiterated their truth; it is you who have derided and scorned and insulted, till the clamor of common sense, and the irresistible power of public intelligence, has forced these things upon your grudging attention. People still look to you to explain their facts, and to reduce the chaos of spiritualistic phenomena to a cosmos of psychic science. If you do not do this, or if you cannot do this, the will of the intelligence of the people will make you a hopeless, helpless clique of cranks of self-constituted authority which is no authority. Have a care, then, gentlemen, how you conduct your psychic research; or your Newcombs in America, like your Lankesters in England, will prove that it is you who are the "cranks." F. T. S.

**THE GEORGIA WONDER-GIRL, AND HER LESSONS.**

I read with no little interest the article with this title which appeared in this journal on Feb. 6. I was privileged to make a private examination of Miss Lulu Hurst, the person referred to in the article, on several occasions, in the presence of her parents, and usually of her business-manager. On one occasion I was permitted to make a careful examination of the subject's physical development, and take notes upon her normal temperature, heart-beat, and respiration. I found her to be a healthy, intelligent country-girl, plump rather than muscular, presenting nothing very unusual in her constitution; and I certainly did not note the fact that I might be shaking hands with "a giant." The muscles of her arm and fore-arm were not unusually developed; nor did they stand out prominently, as they do in muscular subjects of either sex. She is above the average stature for women, but does not strike one as being exceedingly active in movement or overpowered in frame; as to the former, rather the reverse, I think. Of the experiment with the staff, I shall simply state that in my case, on two occasions, the staff gyrated rapidly about its long axis, obliging me to quit my hold. This was observed by other persons present during the experiment. In the test with the hat, Miss Lulu stands before you with her arms extended horizontally, palms up, with the little fingers and sides touching each other. On the surface thus presented we place our hat, with the outer aspect of the crown resting on the two palms. The experimenter is then invited to lift the hat off. When I tried this experiment, the hat was only removed after considerable force was exerted, and the crown was cracked with a cracking noise, as if charged with electricity. That Professor Newcomb's explanation would not account for the result here, I would say that I felt in such a position that my eyes were but a short distance away; and my line of vision was in the same plane with the opposed palmar surfaces and the crown of the hat. This latter was of very light Manila straw, with the outer periphery of the crown rounded. Now, as the form of this surface was a broad ellipse, with a major axis of perhaps seven inches, and a minor axis of six, quite smooth, it would be simply an impossible feat for Miss Lulu to seize it when the distance between the inner margins of the opposite thumb eminences in a right line is less than six inches.

Permit me now to present a test which Professor Newcomb did not witness. It consisted in standing upright, with one foot in advance of the other to act as a brace, and holding in the hands with a firm grasp an ordinary chair. This is to be done by seating it at the rear upright, about where the back joins the bottom; the former being toward you, and parallel with your anterior chest-wall, against which you place your elbows at a convenient distance apart. This position evidently leaves a space between your chest and the back of the chair, equal in length to your fore-arms, which are extended horizontally. Miss Lulu now takes a position beside you, and holding her body back, simply places the palmar surface of her hand on the back of the chair on the side towards your body. After a few moments she seems to make the effort to detach her hand from the chair, which latter you are privileged to push forward. The force at work, however, is too strong for you, and both yourself and the chair are carried backwards, without her hand having changed its position. The chair being a cane-backed one, it is evident that she could in no way gain a hold upon it, and the back of her hand never could come in contact with your chest, as the spanning of such a distance would at once be detected.

Professor Newcomb's conclusions, after having witnessed the test of lifting a chair with some one sitting in it, are to me far from satisfactory. I saw the girl lean over an ordinary chair, with a man weighing over two hundred pounds sitting in it, and placing the palmar surfaces of her hands on the outer sides of the rear uprights near their middles, and without any contraction of the muscles of the arm or fore-arm, or increase of pulse (remained at 80) or respiratory effort, or change of countenance due to exertion, so far lifts that chair and its heavy contents from the floor as to compel the latter to get out of it; and this without fracturing any of the bones of her upper extremities, or the sides of the chest. The simplest comparison will prove that the lateral pressure required must be enormous in order to get a hold, and prevent such a weight absolutely slipping between her hands when the upward force comes to be exerted.

— R. V. SHUFELDT, U. S. A.  
Fort Wingate, New Mexico, Feb. 19.

The Brazilian law of 1871 provides that all children born to slave mothers cannot obtain their freedom until they are twenty-one years old, and must serve their mother's owner until that time. A traveler says there "never was a nation on the globe in which slaves were treated with more diabolical cruelty than they are to-day in the coffee-producing provinces of Brazil. The punishments practiced are simply barbarous." There are still 1,300,000 slaves in the empire.

A San Francisco church advertisement for a minister who can preach two sermons, Saturday original, every Sabbath—one in the morning for saints, and the other in the evening for sinners.

For the Religio-Philosophical Journal. Spirit Phenomena.

BY GEO. F. A. ILLIDGE.

Love which proclaims the human, bids thee know, A truth more lofty in its lowliest form— Than shallow glory taught to human power— "What's Human Is Immortal!"

Probably no medium since the advent of modern Spiritualism has obtained a greater reputation, with, perhaps, the exception of D. D. Home, than Henry Slade. That he is a psychic any one who has had experience can perceive as soon as brought in contact with him, and that previous to witnessing any of the remarkable phenomena occurring in his presence. The apparent abnormal temperature of his hands, together with other peculiarities are, as a rule, marked signs of mediumship.

Despite the puerile attempts of the adversaries of Spiritualism to dub him a fraud, he continues to convince many of the genuineness of his strange powers and the continuity of life beyond the grave. No greater proof of this need be adduced than the marked success attending his sojourn in Chicago in December last. On the afternoon of the 24th, of that month, happening to be in Chicago, I called at the Langham Hotel, and had a very satisfactory sitting with him. Taking our seats at an old fashioned dining table, Mr. Slade, looking at me, said: "The spirits tell me you get phenomena yourself, and if you sit regularly, they will soon make a good medium of you." Have the spirits anything to write? I asked. Three raps, loud and emphatic, were heard on the table. Then Mr. S. took up a slate and pencil, and through his hand was written a communication containing instructions in regard to sitting for development. After that, by his request, I took two clean slates, put a small bit of pencil between, and handed them to the medium, who rested them on my left shoulder, his left hand meanwhile clasped with mine on the table. Almost immediately the familiar scratching of the pencil was heard, upon the cessation of which the accustomed signal of three raps was given to open the slates, between which I found the following communication: "My friend: This is a truth worthy of man's investigation, as it brings to the mind comfort that money can't buy. It gives the truth of man's life eternal and it gives hope and comfort to the weary. I am

WM. JACKSON."

Who Wm. Jackson I do not know, but that the message is pertinent, logical and of supermundane origin I do know. After its receipt, together with two or three other communications under strict test conditions, I took one of Mr. Slade's slates thoroughly cleaned it and wrote: "If my father (writing his name) is present I would be pleased to hear from him." I then laid the slate on the table, writing downward, having taken great care that Mr. S. should be ignorant of what I had written; in fact, he never once intimated by word or look that he wanted to know what I had at any time written, but when asked during the sance, if it was not essential for him to know the nature of the questions asked, said no; if he did the spirits would not answer. Placing my right elbow on the slate, I took up two small hinged slates, which I had taken with me and carefully guarded during the whole sance, and placing a small piece of pencil between them handed them to the medium, who was seated at the head of the table to my left, saying at the same time: I would, if possible, like to obtain a communication on one or both of the inner surfaces. He immediately placed them on my left shoulder, his left hand as before linked to mine on the table. Hardly had they touched my shoulder when writing was heard, the result of which was the following communication (which was a direct answer to my request on the slate then resting under my right elbow):

"MY DEAR SON:—Your dear guide is now by you and she will vouch for you if you give your time to her. Oh! my dear son, never doubt my presence, I am often by you. I am your affectionate father

The full initials of my father were appended and the correct name of a deceased one mentioned in the communication, for obvious reasons I leave them out. Loud rappings and other phenomena often described in the JOURNAL, and which it would be superfluous to enumerate, occurred.

I left the presence of this gifted medium with the unalterable conviction that I had been communing with the denizens of another world. In the first place I was a stranger to Slade, and carefully guarded during the whole sance against imposition, having been fairly posted by John W. Truesdell, of Syracuse, in regard to "tricky" mediums, and the methods employed by them. In the next place, Mr. Slade's assertion that I was the recipient of phenomena was correct; as for the past four years, I have had a strange and puzzling experience in this direction, although I do not follow it up or make any effort to develop the mediumship of which it is claimed I am possessed, not only by Slade, but every medium with whom I have had any sittings. And again, the question written on one slate and answered on the inner surface of one of the two hinged slates, under absolute proof conditions, together with the correct initials of my father, is beyond doubt a proof of some intelligence foreign to the medium. Whether or not it was the spirit of my father that communicated I cannot say, for he died when I was but a boy, and I have no way of identifying his chirography, but I have no doubt of the presence of his spirit at the time. Three or four days after the sance, I happened in Syracuse, and during a conversation with Mr. Truesdell described to him the conditions under which I procured the writing, at the same time offering him one hundred dollars on the spot, if under similar conditions he would take the same slates, or two others which I would procure, and obtain, if only a scratch; but my good friend with his accustomed suavity said, "It can't be done, it can't be done." He, however, admitted that the writing did not seem to resemble that of Slade. Mr. Truesdell, however, although, apparently opposed thereto, is doing more good for the spiritual movement than is generally supposed. Although not claiming to be a medium, but rather pretending to show up mediumship, he does not deny, or at least never has to me, the existence of genuine phenomena. He simply remains neutral on this point, claiming if there are it has never been his good fortune to find them out. Perhaps I can more clearly elucidate his views on this matter by taking the liberty of quoting from a letter I have this instant received from him:

"You (referring to myself) do me a great wrong when you intimate so strongly that I 'want to prove all phenomena tricky.' This is not the case. I only desire to prove all trappings just what it is. If there is any phenomena which is produced by spirits of the dead, I want to know it, and when such is proven to me, I shall be with you heart and hand. I'll be a stronger Spiritualist than you are. All I desire to expose is the fraudulence. I have never declared that there is no

genuine, but I do say that I do not believe now that there is, for I have had no evidence to establish the fact. I do not think that spirits of the dead live and communicate with the living, but am willing and anxious to change my opinion with proper evidence to the contrary."

Of course, it must be conceded, he does not look for the "proper evidence," if he does, it must be in the wrong direction or with so strong a prejudice as to completely ignore every demonstration. Of one thing he can be certain, at any rate and that is: A mouse cannot pull a train of cars, and the efforts of no individual can demolish a truth. Spirit communion is an established fact, as fully established as is possible to establish any scientific truth, and while my esteemed friend cannot prove to the contrary he can and does materially help the cause by showing up the various impositions practiced in its name, thereby putting honest investigators on their guard and bringing "conviction home" to them when under satisfactory test conditions they receive evidence of a distinct and supermundane intelligence. That Mr. Truesdell can, under conditions of his own, obtain independent writing by trickery, I am aware, and that he cannot obtain it under conditions similar to those which numbers of others, as well as myself, have obtained it through various mediums, I am also fully aware; but this last fact he will not admit on the ground that he has never succeeded under like conditions. But even though he can successfully imitate certain phases of the phenomena, that is no proof that the phenomena do not exist. "Because," to quote from a writer on the subject, "a thing can be imitated, it would be absurd to conclude that the thing does not exist. Has there not been found, in these latter days, the way to imitate the lucidity of the somnambulist, so as to produce a perfect illusion? And because jugglery has been exhibited at all the fairs, must we conclude that there are no real somnambulists? Because some merchants sell adulterated wine, is that a reason there should be no pure wine? It is the same with direct writing; besides, the precautions to insure its reality are very simple and easy, and thanks to these precautions, it can no longer be the object of doubt."

New Haven, Ct.

For the Religio-Philosophical Journal. "Hazy Impressions of a Metaphysical Puzzle."

If the expositors of theosophy desire to establish their views among thinking men in our modern and Western world, their first work must be to write intelligibly. Very definite should be their conceptions and very exact their use of language.

An article "On the Higher Aspects of Theosophical Studies" appears in our London contemporary, Light of Feb. 7th, which most readers will give up before finishing it as too deep for them. Whether there is any real depth in it, every one who will patiently study it must be permitted to decide for himself. But it certainly needs to be translated into a much clearer style of English before even its most acute readers can determine whether it contains anything more than what it calls "hazy impressions of a metaphysical puzzle."

Its obscurity begins with its very first propositions: "Goodness has only relation to happiness; morality has no absolute worth." "Has relation" is a very indefinite phrase; the reader is obliged to pause and substitute some more accurate thought before he can go on with any confidence that he knows just what the writer means. It may presently occur to him that "Goodness has only relation to happiness," probably means that goodness is to be valued or cultivated only because it produces happiness; which is, indeed, very much the doctrine of our Western nineteenth century utilitarianism. But when it is added "Morality has no absolute worth," the startled reader might well ask for an explanation. After a while he may— to save the writer's appearance of sanity—bethink himself that this must be meant; that morality is not in itself, or as apart from being, conducive to happiness, an end; which is also a fair statement of some of "our Western nineteenth century utilitarianism." But so soon as I have extricated, as I suppose, the real meaning of these orphic sayings—whose truth will not by any means, be on all hands conceded—I am told by the writer, that he "states these propositions baldly," "without the light thrown on them by a metaphysical psychology." What this light would show us, how it would qualify our view, I have no hint. But in the next sentence we have instead more darkness poured upon us: "To this latter refers the prime condition of attainment—knowledge." What is meant by "this latter?" According to the syntax it ought to be "metaphysical psychology." To this then it is that "knowledge—the prime condition of attainment"—refers. How refers? This, like "has relation," and "relative" and "relativity" is a favorite expression with dim thinkers and vague writers, and leaves us quite uncertain just what is intended to be said. Now, if the writer meant that the knowledge of "metaphysical psychology"—whatever that may be, in distinction from a psychology, that is not metaphysical is the prime condition of attaining happiness, why could he not simply say this? Would it seem too "baldly stated"? Too open to question in this bare form? Or, not apparently profound enough and obscure enough for a theosophical teacher?

The article goes on to give us a great piece of information, viz.—that "The great mistake we make is in thinking of our limited personal self as an entity, essentially and radically distinct from all other such selves, whereas it is in truth only a state of consciousness, and the ultimate basis of consciousness is universal."

Indeed! This, translated into plain English, means that A makes a "great mistake" in thinking that he is "not B nor C, nor some other of the rest of mankind; that as entities or beings, they are to be distinguished. He is not in truth a being, but a state of a common consciousness." The ultimate basis of consciousness is universal." Does this mean that all beings have a common consciousness? If so, it is untruth. Consciousness alone can give evidence "on this point. And nothing can be more certain than that every man's consciousness pronounces himself a being distinct from his neighbor. But if something else is meant, pray, what? And what idea is to be attached to the phrase, "ultimate basis of consciousness" as distinct from "consciousness itself?"

And so every man is—what? Our author answers, "a state of consciousness." Not a being in a state of consciousness. But is a state of consciousness? What nonsense and confusion have we here!

But the jargon goes on. The next sentence reads thus: "It does not follow from this that individuality is coincident with that particular state of external consciousness which is all we know of it at present, and which in this paper is called the personality."

On the contrary the personality is only a state of the individual self." The writer had but just stated in the preceding sentence that "the individual self is in truth only a state of consciousness," and now he informs us "the personality is only a state of the individual self." Where are we then now? A's personality is a state of himself; and himself is only a state of consciousness; ergo, his personality is a state of a state of consciousness! What miserable fooling is this in the name of metaphysics!

And in this connection, let us ask, pray, what is "external consciousness?" The term consciousness is abundantly misused by many writers, not so wretchedly confusing and confused as this one. Properly it means the knowledge the mind has of its own operations, and secondarily (but popularly rather than philosophically) any immediate or direct knowledge of anything. But often it is loosely used, and most improperly, to cover the entire scope of one's knowledge, or even opinions; as when one talks of his "Christian consciousness," of a "historic consciousness of an age," a "philosophic consciousness," or "the consciousness of the nineteenth century," and so on. This is an unpardonable laxity in any writer on mental science, and we think we might reasonably add, on any subject whatever. So, with some just idea of what consciousness is, let it again be asked, what in the world is an "external consciousness?"

So far, if A has crept cautiously through this tangled wilderness, we should be glad to have him tell us what he has learned about himself.

Then follows another beautifully vague, if not unmeaning or self-contradictory, sentence: "This individuality we may provisionally call the human entity, remembering, however, that it is itself only a larger and deeper state of universal consciousness." Provisionally? Well, brave writer of dark sayings, do you mean by this, "truly" or "untruly," temporarily or permanently; partially or wholly; or what do you mean? "Provisionally" means with a proviso or condition. Apparently then the sentence means simply this: that we may call "this individuality" "the human entity," if we will only remember that it is not so, but "only a larger and deeper state of universal consciousness."

Only the first paragraph or about one tenth, of this long, confused and elaborately obscure article has so far been considered. It would be tedious, even to readers of more than the average thoughtfulness and determination to master what they read, to go on with it. It is indeed the chief consolation one has when he comes across such a bit of fine writing as this, that few will try to go beyond the first paragraph. Yet I would advise the more patient of the JOURNAL readers, who may be readers of Light to grope their way through the remaining fog and shadows, if they have not already done so, and then write out for themselves, if not for the public, in the most distinct language they can command, what they have learned.

Unquestionably, great numbers of very intelligent people in this country and Europe, and especially those having some knowledge of Spiritualism, are eager to learn all that may be known of the East Indian Occultism and Theosophy. Some recent publications on it profess to give much new light, as those of Mr. Sinnet, which are very skillfully and attractively written, and have been widely read. But not with unqualified satisfaction are most of them studied. Easily because of an assumption of superior wisdom in them which appears much like arrogance; partly because some of the best attested truths of Spiritualism are disparaged or denied. But chiefly because the style in which they are written is so vexatiously and unnecessarily obscure. This, as well as other faults, must be corrected, if the philosophy is to make any real progress among us. The mere appearance of profundity will not hold out long. Nor will "oriental habits of thought" prove a sufficient shield for nonsense. The mind of the Western world will demand definite conceptions in perspicuous English; and, failing to find it, will turn away from the most elaborate work with indifference or contempt. JOSEPH D. HULL, 3 Copeland Pl., Boston.

For the Religio-Philosophical Journal. Set this Old World Right.

BY THOS. HARDING.

If any thing is destined to right this old world and make men and men what they ought to be, it is true Spiritualism; indeed, I may strike out the adjective, for there can be no untrue Spiritualism—Spiritualism is always true; that which is not true is not Spiritualism. Long ago, when I need to hold forth for the "conversion of sinners," there was one lady who shall be nameless, who seemed so dull that she could never perceive a meaning to a Scripture passage, but the most simple and literal. I often tried to explain the spiritual and hidden bearings of some verses, and thus "enlighten the poor benighted heathen" (?) but she never could be taught to comprehend me until one day she became suddenly ultra vivified, and quoted even the most difficult passages, and elucidated them in a manner so apropos and extraordinary, that I and many others concluded that the "Holy Spirit" was accomplishing a wonderful work through her. For a time she was the lighthouse of the protracted meeting; but she fell from grace—upward; she has long been a medium, and those enlightenments are frequent; even the table will walk about the house for her when she is in "condition"; so I suppose she is getting "righted." This is a small sample of the effect of illuminating power, which we hope will increase and intensify until it rights the world.

But Alexander Wilder's article in the Christmas number of the RELIGIO-PHILOSOPHICAL JOURNAL has suggested to my mind that there is a sort of mental Freemasonry amongst all those who have had a direct spiritual experience; the simplest hint dropped by one of them often reveals a whole field of thought and fact to the others, and they seem to understand each other in the dark as well as in the light. When I read one or two short sentences in his article, I seemed like one looking at an entire landscape through a key hole. For instance, referring to the inner voice, he says: "I notice that much argumentation smothers it." How well we understand that! As the Bible says: "If any man will do his will he shall know of the doctrine." Again Wilder says: "It gives the clearness of conviction...." Many things which are forbidden by custom it declares lawful" and, in the conclusion he says: "The more absolute a truth is, the more impossible it becomes to prove it." This is sound spiritual logic, but sounds strange to outward ears. When the world is righted, mortals will drink in inspiration from its source, and not do what is now being done commonly; that is, get each of their little pitchers filled from the larger pitcher of some one else who got his filled from another. In that day women

and men will go to the fountain of truth and draw for themselves the living water; they will directly perceive and partake of the nectar which gladdens the soul; they will then eat of that true "bread from heaven" which satisfied the hunger of aspiration, and, being spiritually enlightened, they will be as Gods knowing good from evil. But while we continue to be mere babes in truth, we must depend upon another to feed us with suitable milk adapted to our infantile, spiritual constitution. And by we will lay aside the playthings of our childhood, which pleased our fancy and awakened our emotions in our infant years, and the outward and visible representations of spiritual facts, which challenged the attention of ignorance, will be discarded as matters, which belonged to a past age of skepticism or inexperience and our descendants, as men and women fast approaching spiritual maturity, will grasp the real problems of life, and drink from the fountain of eternal truth within them.

Ennui will be unknown when this old world is righted. The smallest pebble on the sea shore, and every mote in the sunbeam will then possess an interest for the spiritually enlightened. No one will be lonely while he has his soul for company; deep in its unfathomable mines he will dig and dive to bring up to the light the priceless jewels embedded in its depths. The spiritual philosopher is ever

"Loneliest when least alone."

for he can find within his own being such companionship as even Gods might covet. On those mornings of the future a guest will not come down to breakfast with blood-shot eyes and a woe-begone expression: "Oh! I spent a wretched night—never slept a wink," and seeming utterly befogged and befogged. The foreshadows of a world righted are upon us even now, and many of us can declare that our waking night hours are amongst our happiest, for then the darkness and silence seem to bring us closer to our ideals. The heart is then lifted up in gratitude and love, and we experience that sublime sense of oneness with the universe, The All, until in the fullness of our bursting aspirations we exclaim: "Oh! thank God—thank God for every thing." The ludicrous in our characters also asserts itself at such times, and our midnight laughter tells of the intensity of our enjoyments.

Many a sublime poem has had its birth at midnight; many a philosopher has solved the problem of a life while others slept; many a glorious future has been mapped out in the solitude of night, and many a time, we have seen the air of our chambers filled with lights which no mortal hand had kindled—the white, the blue, the red, as though invisible companions desired to make their presence known and share our wakeful moments with the well-known "We are here." In that coming day, spiritual thought and inspiration will be better comprehended and more highly prized than now, and ere our children's children retire to rest they will place writing materials within reach, and many a sublime influx will be appropriated before it could be shut out by the partition walls of dream-land; then, when daylight returns they will decipher the imperfect lines and exclaim: "Eureka!" I have found it!

When Spiritualism sets the world right, shame will die; sincerity will take the place of hypocrisy, and humbug will yield to truth; because all will know and be known "on earth as they are in heaven." At present many of our ordinary manners and customs are deceptive and would be regarded as contemptible but for our familiarity with them.

Our foes address us, "My dear air," And sign themselves, "Your brother," Or, friend-like shake us with one hand, And stab us with the other.

If the last line is not actually a fact, it is figuratively true; but when the spiritual and truthful methods and manners which the JOURNAL labors to establish, are triumphant, such polite moonshine will be non est, and honesty of purpose and expression will prevail in a world righted.

St. Paul tells us not to think of ourselves "too highly," but to think "soberly"—good spiritual and common sense advice; but it will not be needed until that day of spiritual things has come. Just now almost every one entertains a high opinion of himself, and that with which he is associated. The Catholic priests tell us that theirs is the "Church of God," which is tantamount to saying that all others are churches of the devil. Even the modest Shakers coolly inform us that they are the "master" builders—leaving the inference, of course, that all the rest of us are the poor devils of journeymen. Da locum melioribus. (Give place to your betters.)

With a view to set the world right we must insist on the doctrine of the absolute oneness of the universe—The All; that law, which holds the planets and suns in their courses, holds us in ours; as they have their revolutions, so we have ours; so that, with the spiritually minded there can be no condemnation to punishment. The crawling worm and the God-like man are equally amenable to order.

The most sublime and far-reaching thought is that of the unity of the universe, visible and invisible, and next is that other great truth, that "sin" suffering, melancholy, sickness, pain, decay, weariness, yes—the physical world itself, are all subjective and transitory; that they are unreal and unbinding, and that the only objective reality is the immortal spirit; and farther that "will" is the controlling power and, even here and now is potent to overcome. What a glorious destiny is in store for the world! and what a glorious work is that in which the JOURNAL is engaged! How high the inspiration to such work! Under the light of that sun who dares to condemn his fellow to punishment or to entertain malice and thus condemn himself to the punishment he solicits for another! If any one doubts the immediate connection between forgiveness, charity and personal humility, and the condition of happiness and peace of soul, I challenge him to put it to the test and be convinced.

Many, many more things need to be righted in this world of mankind, and my belief is that Spiritualism, which is the coming together of earth and heaven, will ultimately right them all. Sturgis, Mich.

The Consolations of Science.

BY O. CLUTE.

This volume is one of the accumulating indications that science is not always to remain materialistic alone. Science ought to ask always, what is the fact, what is the cause of the fact, what is the consequence of the fact? In emancipating itself from the control of superstition science found it easiest to turn mainly to the facts of matter. It

dealt almost entirely with the facts of matter,—the condition, the forces, the motion, the laws of matter. Working in this line its achievements have been most wonderful. Today it commands the respect and the support of those who, when it was an infant, would gladly have throttled it in its cradle.

Elated by their signal triumphs in the realm of matter, not a few scientists have been disposed to say that matter was all; that life, thought, will and love consisted solely of atoms of matter with certain collocations and motions; that the inventor's thought, the orator's eloquence, the poet's rhythmic numbers, the musician's waves of melody, the devotee's aspiration had no factors whatever save a whirl of atoms; and that when the atoms, from some mechanical cause, shall take on different modes or rates of motion, the conscious life and thought must forever cease. Scientists have pressed these views forward with such ability and enthusiasm that the religious world has become alarmed. All the foundations on which religion has been accustomed to build are overthrown by the scientific sappers and miners. Many believers in religion, in terror lest their faith could not stand scientific investigation, have endeavored to draw a line to separate science from religion. They have declared that science could deal only with matter; that religion, including God and immortality, was beyond its scope. Unable to cope with their vigorous antagonists, they have thought to keep life in their old systems by prevailing on science to let them alone.

But there is a better way. When one is stumbling in the obscure dawn, he will get relief, not by retreating into the darkness, but by going forward into the light. More light is the remedy for all the troubles which darkness brings. More science is the remedy for the evils which a partial and imperfect science has brought. The facts have not all been considered. When science, rising above the boyish elation to which its infant triumphs have led, condescends to study all the facts, it will be found that the evidences as to the Over Soul, and as to an immortal life in man, are as overwhelming as the proofs for the Copernican system of astronomy.

Life in plant and in animal is as much a fact as the great globe itself. The human will is as much a part of the universe as the solar system. The thrill of love with which the mother caresses the babe within her arms is at least as significant as that force of gravity that binds into one the whole realm of matter. The prayer of the worshiper is a phenomenon as worthy to be studied as those straggling beams of light that come to us from the Dog Star. Give us the facts! Study the facts! It has unwisely been assumed that study of facts was sure death to poetry and religion, to belief in God and immortality. Nay, it is not so! These largest and sweetest thoughts to which the soul has come have the strongest foundation in that universe of facts of which the soul is a part.

Mr. Straub, in the "Consolations of Science," endeavors to bring clearly to view the strong proofs of a life after the death of the body, and of the desirable character of that life. It is an interesting and timely book. Dr. Thomas gives in a few pages a most attractive introduction, showing how all the great questions of religion rise above the narrow distinctions of the sects and centre around the two important points, God and immortality; and that science having done so much for the good of man, in other fields of investigation, is now prepared to deal with these two themes. He thinks that the appearance of Mr. Straub's book is most opportune. After noting that many are fearing that science is working the destruction of faith, he says: "At such a time this patient thinker and scholar comes along to tell us of 'The Consolations of Science'; that real science is not the enemy of real Christian faith, but the friend, and is opening wider the doors that lead into the Holy of Holies, to Spirit and to God; that there is an unseen universe lying over against and within that which is visible and apparent to the senses."

In beginning his work, Mr. Straub indicates his purpose to show that a careful study of facts and a rational inference from facts prove clearly that life continues after the decay of the body. He affirms that never was there more conceded ground from science to immortality than now. Every law in physical nature, relating thereto, that has been unraveled, is found to be a clue leading beyond the threshold of the spiritual, and the time may well be considered as quite near at hand, when the theses of established science, by the conceded rules of knowledge, will be so fully and plainly carried out as that the immortal land will be as confidently regarded as is a neighboring continent by the one not having personally resided thereon. The event of this realization is justly to be regarded as the main great crisis in the mundane history of the race; not because it will be the period of the greatest material maturity, but because of its elevating motives to life—the occasion when the social body of life will be put in the most direct pursuit of its highest ends—to make this world and all worlds the very best for all.

The author then goes on to show that history proves that knowledge of a future life is of great value to man; that it is very important at this time that such knowledge shall be wide-spread; that it is important to cultivate discernment of subtle facts; that science has in our time a tendency to recognize a spiritual universe; that such a spiritual universe may be all about us and everywhere in space noticed by us; that plant life is of a different kind from the mineral; that animal life is different from and superior to plant life; there is a realm of mind superior to mere sensuous animal life; there is a moral state of nobler degree than mental life; there is a religious state which is higher than the moral. Then the author considers modern material objections to immortality and shows their inadequacy, and finally comes to the evidence in favor of immortality as derived from the phenomena of nature, including among those phenomena the facts of proven intercourse with a spiritual life.

The author has a clear grasp of his subject. His argument is connected and forcible. His book will well pay for careful reading. He says in his preface that "on the literature I bestowed less thought than on the subject-matter." He here probably uses the word "literature" in the sense of style. It is a misfortune that his book, so excellent in many of its features, is not so clear and attractive in style as it ought to be.

Iowa City, Iowa.

At Central City, Colo., the Congregational Church has been rented for a roller skating rink.

Hersford's Acid Phosphate. INCOMPARABLE IN SICK HEADACHE. Dr. FRED. HORNER, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

Woman and the Household.

BY HESTER M. POOLE. (28 Greenwich Avenue, New York City.)

LIFT A LITTLE.

Lift a little! Lift a little! Neighbor, lend a helping hand To that heavy-laden brother.

We have frequently had notices of the Moral Education Society in these columns. Started by Mrs. Lucinda B. Chandler, several years ago, it has many branches in various cities.

The Alpha of Washington, D. C., under the management of Caroline B. Winslow, M. D., (an able physician with a large practice) is the organ of this society.

The object of the Moral Education Society is to develop higher standards of parental and social obligations, to prepare better material for society through a better educated parenthood, and as a first step toward changing habits, to change the thought of community on vital points.

"The temperance question, the divorce question (or marriage reform), the treatment of unmanageable boys, the elimination of a criminal class, and of prostitution, male and female, the relation of the labor problem to future generations, each and all require the application of principles advocated by moral educational societies.

"We, therefore, officers and members of the Moral Education Society of Chicago, appeal to all conscientious people to assist us in reaching the public, by contributing to the fund for publishing leaflets, through which we wish to present in terse and forcible form the ideas and principles calculated to elevate and improve society by beginning at the foundation."

The appeal closes with the address of the Secretary and the President, Mrs. Chandler. The latter, at 49 Aberdeen street, Chicago, will be glad to receive contributions, or assist in forming new branches of this society.

Among the officers are: Professor David Swing, Rev. H. W. Thomas, Dr. Lella G. Bedell, Dr. Sarah A. Mendell, Judge Henry Booth, Rabbi E. G. Hirsch, etc.

"Turning to the leaflets, issued by the parent association, we find such truths as are golden, universal and all-important. Out of the riches spread out before us, we can only take a few nuggets, as the following:

"Nine years ago some local organizations were established in eastern cities termed Moral Education Societies. The purpose of these was to elevate the standard of life in marriage, in inculcating the idea that marriage, to produce the wisest results of love and parenthood, should hold in its relations the elements of self-control, and consecration to highest uses; that mothers might find aid in presenting delicate subjects properly to sons and daughters. A tendency to disruption of the marriage tie is increasing rather than abating, with the progress of civilization. There is a radical cause beside the common infirmities of humanity. Our social disorders are constitutional, and the remedies must be constitutional also. Marriage, governed by the law of the spirit, which is life, combined with the security to woman of an equal opportunity and just reward in all fields of industry, is the only possible solution of social evils. These reforms alone can abolish unchastity in marriage, houses of prostitution, frequent divorce, the production of moral imbeciles, and all forms of social disorder."

"The foul blot of polygamy is but an uncleaned form of the same rule of the flesh over the spirit, which is the cause of social disorders in monogamous society. The teachings which may help to quicken the spiritual quality of love, and ideas of self-control, are demanded." Following this are the names of some of the foremost women of our age.

Those who are aware of the strength of that broad torrent of sensual corruption whose filthy stream flows through our land; of the diseases which fatter quacks and knives under the guise of physicians, know that these notes of warning sound none too soon or too loudly. Fair, fresh, beautiful young women are brought from the country as victims. These, with the congenitally depraved, the poor or the weak of large towns and cities, float down this filthy current till they are cast, fetid and dying, upon its banks, to still further pollute the air. It is time this matter was thoroughly sifted, and the caustic be applied to the sources of evil. But to return to the

LEAFLETS—"IT IS NOT ALL OF LIFE TO LIVE." "The want of method in the past, concerning a diffusion of popular knowledge upon subjects bearing upon the relations of life most vitally affecting both physical and moral health and purity, has exposed society in general to disorders, perilous not only to the present, but coming generations, and through the most sacred relations of marriage and parenthood."

"The purpose of Moral Education Societies is to win the attention and co-operation of all right-minded people to the agitation and education demanded, but heretofore neglected or furnished in a fragmentary manner."

"Whatever is indispensable to harmony and happiness and the laws of health in marriage, every youth and maiden has a right to understand."

"Whatever can improve the condition of parenthood, society is morally responsible to make known to the inexperienced."

"Of all the subjects of human failure in the past, the child who has been usually an experiment of ignorance has been most wronged."

"Society is slowly growing toward a perception of justice and moral requirement in regard to the equal standard of purity and rectitude for men and women. To promote an elevating tendency by showing that the grosser forms of physical enjoyment, intemperance, and excesses of all kinds, bring more pain and suffering than pleasure and happiness, is a work of moral education."

"The fountain of life ought to be the fountain of health and happiness, and a mutual understanding and harmony of views on the part of men and women on entering the marriage relation is essential and indispensable to a wise, healthful and elevating parenthood."

"Absolute frankness and honesty of thought, feeling and purpose is necessary between husbands and wives, in order that children shall be capable of honesty and integrity."

"The world needs honesty and courage in individuals more than genius and intellectual superiority."

"If Christian people would have the prayer for God's kingdom to come on earth, fulfilled, the very foundation of society must be laid in equity and righteousness."

"The divine power works inwardly through human loves, and can only manifest what those loves comprehend."

"If the laws of equity and mutual helpfulness shall govern society, if honor, honesty and integrity come to be established, if physical and moral purity are made to abound, then in marriage and parenthood, in the nursery and methods of education, the moral law must prevail, and temperance, and continence must bring the appetites of the flesh under the control of the spirit, which is life."

ANOTHER LEAFLET. "The Lord cannot be everywhere, so he made mothers."—A Jewish Rabbi.

"Man was made in the image of God. This certifies that the Divine perfection is enfolded in human nature as the rose is enfolded in the bud."

"Each new life is a Divine opportunity, and only the ignorance, folly and transgression of man hinders the perfection of God's image in humanity."

"Human parenthood is the only agency whereby the Creator can work out the wonderful problem of completion and perfection. Parenthood is the supremest opportunity of glorifying the Creator."

"Inheritance, is the greatest blessing or the greatest ban of human life."

"To be well born is to inherit harmony, that is, health of soul and body."

"Important as the postnatal office of motherhood is to the welfare of the race, the prenatal office as creative agency is vastly more so."

"A harmonious humanity will be created first, through obedience to the laws of life and health by both parents, and second, through the incarnation of principles and virtues which are perceived and loved by mothers."

"Intellectual attainment becomes a destructive force, where moral harmony is lacking."

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The March number in point of vigor, freshness and variety of treatment, will be received with marked favor.

The opening paper is by Principal Sir William Dawson, The Relations of the Natural to the Spiritual. Prof. George F. Fisher of Yale College, presents an admirable and instructive paper, The Modern Sermon. Dr. Palmer of New Orleans, in a brief article, sets forth the characteristics of the late Dr. Stuart Robinson as a Preacher. Prof. Riddle of Hartford, Conn., adds a paper to the Symposium on Romans. Dr. Ludlow's article, The Poetical Imagery of the Book of Revelation, will be read and studied by Biblical students. The Sermons in the number are by representative and distinguished preachers, and the miscellaneous and editorial sections contain valuable contributions.

THE ECCLECTIC. (E. R. Pelton, New York.) This issue presents an interesting array of articles, adapted to suit a variety of tastes. From Siberia to Switzerland, by William Weistal, sketches the adventures of an escape from Siberia. Principal Tulloch's study of the Spiritual Influence of Coleridge is a very suggestive paper, and Max Muller on the Savage will be found both instructive and entertaining. Other contributions of special interest are: The Picture; Della Crusca and Anna Matilda; Charles Dickens at Home, by his eldest daughter; Prince Bismarck's Character; Notes on Persian Art; How Insects Breathe, and Go to the Ant, the latter a striking popular science paper; also the usual Literary Notes, Foreign Literary Notes and Miscellany.

THE QUIVER. (Cassell & Co., New York.) The March number of this magazine is equal to, if not superior to, its predecessors. The frontispiece is touching and tells a tale. The Lord Bishop of Rochester tells of the Church work in South London; Restful Talks in the Rush of Life, by Rev. W. M. Stratham; Some Singular Steeples; Sunday Thoughts in Venice; The Growth of the New Testament; The Marks of the Lord Jesus; Popular American Preachers, make an interesting number with music and poetry to lend variety.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The opening article of this issue, Four Characters Familiar—Wm. Cowper, Hannah More, Albert Barnes and John Wilson, will be read with great interest, as will the entire contents; the following are some of the articles: The Social Faculties; The Faculty of General Observation; A Critical Note on J. S. Mill's "Essay on Nature"; A Glimpse of Scotland; Not a Disposition; Notes in Science; Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Many instructive articles under the following heads will be found in this number: General Articles; Answers to Questions; Topics of the Month and Studies in Hygiene for Women.

CHAUTAQUA YOUNG FOLKS' JOURNAL. (D. Lathrop & Co., Boston.) A monthly devoted to reading clubs, schools and homes, and containing much matter of interest.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) This number contains the usual amount of good reading matter, with illustrations and Fashion Plates.

BABYLAND. (D. Lathrop & Co., Boston.) A monthly for the youngest readers, with pretty illustrations and short stories.

THE SEASON. (The International News Co., New York.) An illustrated fashion magazine for the ladies, containing many new and elegant designs.

New Books Received. CUSTOM AND MYTH. By Andrew Lang, M. A. Late Fellow of Merton College, Oxford. New York: Harper & Brothers.

GARLAND OF THOUGHT. By Anna M. Ford. Philadelphia: William Flint. Price \$1.00. Sold only by subscription.

MIND-READING AND BEYOND. By William A. Hovey. Boston: Lee & Shepard.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH. Circular No. 4. Issued by the Committee on Thought-Transference.

"SLAUGHTER THE INNOCENTS" and the Irish Crime in America. By Charles O. Donovan, A. M. McPherson, Kansas: "The Thinker."

THE RISE OF INTELLECTUAL LIBERTY FROM Thales to Copernicus. By Frederick May Holland. New York: Henry Holt & Co. Price \$3.50.

THE MISSING LINK IN MODERN SPIRITUALISM. By A. Leah Underhill, of the Fox family. New York: Thomas B. Knox & Co. Chicago: Brentano Bros. Price \$2.

ALLISTO, A Romance. By John Emerich, New York: John D. Williams.

EVOLUTION AND CHRISTIANITY, or an Answer to the Development of Modern Times. By Benj. F. Tefft, D. D., LL. D. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price \$1.50.

MAN: HIS ORIGIN, NATURE AND DESTINY. By E. L. Dohoney, St. Louis, Mo.; John Burns Publishing Co.

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

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

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

CHICAGO, ILL., Saturday, March 21, 1885.

A University Professor on Psychical Research.

Prof. George S. Fullerton of the University of Pennsylvania and, we believe, a member of the Seybert Commission, lately delivered at Cambridge, under the auspices of the Harvard Philosophical Club, a lecture upon the subject of psychical research. The gist of the lecture was given in the Boston Herald. From this we gather that the speaker aims to be fair in his investigations, but is skeptical to a degree liable to affect his efficiency as an investigator. Undue skepticism, like credulity, may so blind and bias one as to render him incompetent to reach the truth. Skepticism may be as potent a generator of "expectant attention," and as active in its emotional influence as the most unquestioning credulity. We do not affirm that Prof. Fullerton's skepticism carries him to the point of incompetency as an investigator; we rather incline to the opinion that it does not, but for want of full information we cannot make up our judgment.

The speaker arranged his lecture under five heads, and is reported as closing as follows:

The fifth and last division is that of "Spiritualism," which may itself be subdivided. We are all acquainted with wonders claimed by Spiritualists—that of playing instruments and moving tables without muscular force, or of a pencil's writing without being guided. It is claimed that ghosts can be photographed standing behind mediums. Many people not Spiritualists are believers in some parts of Spiritualism. Spiritualists claim that they can telegraph between this world and the next. The speaker wished it understood that he did not speak jokingly of these matters, for he considered them serious, though he would not commit himself to either side. He said that there are two great divisions of people on the ghost question, the one which dogmatically asserts it to be false, the other which equally dogmatically claims it to be true in all its phases. There is between these a small class which looks at the question from a fairer stand-point, prejudiced on neither side, and willing to give the matter a fair consideration. Twenty million people believe in it; nearly all the rest of the world looks at it in the same light as "Arabian Nights" stories. To be sure a man ought not to be expected to give unnatural things as fair a consideration as the natural phenomena.

There are a number of dangers to be avoided in investigating these things. The first is, not to be misled. Whenever a marvellous thing happens extraordinary is natural. Who ever tells a dream as if occurred? Credulous people—and credulity runs in families—are the most easily misled and the first to accept Spiritualism. Another danger lies in ignorance.

In the course of the lecture Professor Fullerton related a number of interesting cases, giving in many instances the results of his experiences. He says it is possible that the way mediums tell a person's history is by the process of thought-transference, for every person who is thus told of these things goes to the medium thinking of those same points about which the medium talks. In regard to the sounds, the rapping and talking, he says they may be due to disease. When a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind, or ear, or some strong emotion may be the cause of a large number of spiritual phenomena.

Every true Spiritualist is constantly pointing out to fresh and inexperienced investigators the dangers enumerated by Prof. Fullerton.

That mediums—all mediums are sensitive—may "tell a person's history by the process of thought-transference" and that this is often done is undoubtedly true. But this process is, as a rule, used unconsciously by the mediumistic sensitive, who fully believes the knowledge comes to him, or her, through a controlling spirit. Prof. Fullerton displays his lack of information and is altogether too sweeping in his statement, however, when he says, "For every person who is thus told of these things goes to the medium thinking of those same points about which the medium talks." If he is correctly reported his language shows that he has departed from the scientific method in this instance and simply given his own inference, which is the inference of one ignorant of what he assumes to talk about. We can give him facts in our own experience with mediums, where things were told of which neither the medium nor sitter had ever before heard or known of, and of predictions whose germs even had never found lodgment in our mind and which

months and years after were literally fulfilled. Our experience, which will stand the most critical analysis, is similar to that of thousands of investigators.

In dealing with Spiritualism it is not improbable that Prof. Fullerton is handicapped by a belief that his previous studies render him fully competent for the work, without preliminary practical knowledge of the complex phenomena in their manifestation. If he is free from this drawback, then he certainly has the advantage of very many of his scientific brethren. We gladly admit that the better equipped the seeker is when he begins to work the psychical mine, especially when he reaches the spirit level, the more readily will he become proficient, and the greater will be the value of his findings; but until he has, metaphorically speaking, learned to handle the shovel and the pick with dexterity, he will never uncover much metal. Neither can he ever learn how to make a true assay of this psychical ore without having seen it "in place" and thoroughly familiarized himself by personal observation with its entire environment.

If Prof. Fullerton will modify his closing sentence and make it read something like this: "Disease of mind, or ear, or some strong emotion is the probable cause of belief in a large number of alleged spirit phenomena," we will agree with him. But further years of experience will teach Mr. Fullerton if he does not already know it, that it is in many cases a very delicate and often difficult undertaking, one requiring the greatest patience and keenest discrimination, to differentiate the experiences of a real medium from the delusions of a mind affected by disease.

The JOURNAL welcomes all of whatever shade of belief to the investigation and discussion of psychical phenomena. The introduction of every great revolutionary truth into the world has been necessarily attended with developments aggressive and antagonistic. The large majority of men are apathetic unless aroused by the controversial spirit which enlists their sympathies upon one side or another. Truth on certain subjects says John Stuart Mill "is militant and can only establish itself by means of conflict." Especially is this the case in Spiritualism, where there is so much that is marvellous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to fantasies and illusions, and to beguile into paths of error the over sanguine and the unwary. If we, as Spiritualists, strive for progress we must court antagonistic criticism and give skepticism free voice. Indeed it would be difficult to overestimate the importance of a sincere and judicious skepticism, and of a scientifically critical spirit, in eliciting discussion, eliminating errors and arousing Spiritualists to a realization of the magnitude of the stupendous truth of which they are the depositories. The JOURNAL is, therefore, glad to chronicle the increasing interest in psychical phenomena as evinced by the demand for a lecture by the Harvard Club, by the formation of the American Society for Psychical Research, by the daily inquiries from clergymen, college professors and the public at large, as well as by the bitter and bigoted attacks of the Talmages and Cooks, and the supercilious and presumptuous mouthings of scientists devoid of the true scientific spirit. Such a fermentation must eventually clarify the subject.

The Seybert Commission—Unauthorized Reports.

Several correspondents have complained that the JOURNAL has not published the results of the engagements of Henry Slade, Margaret Fox and other mediums, with the Seybert Commission. These correspondents refer to accounts in the Philadelphia Press and in several Spiritualist papers, and kindly but sorrowfully intimate that the JOURNAL is being "scopped."

In reply to these friends and in the way of general explanation, we think we can give good reasons for our silence. We have seen all that has appeared in Philadelphia papers and elsewhere, but having been long since distinctly told by a member of the Seybert Commission that no credence should be placed in any statement that did not bear the signatures of the Commission, we have refrained from all comment. The propriety of our reticence has been confirmed by the added assertion of the Commission that they would publish no results whatever of their investigations until the final close of their labors.

The wisdom of the Commission's course is commendable, and should be respected by all sincere and sensible Spiritualists; for what weight with thoughtful men would the verdict have, of a Commission which should proclaim even its slightest bias before it had witnessed and patiently investigated all the manifold phenomena of the almost infinite variety of spirit manifestations. In the presence of this mighty question, which involves the dearest faith of millions, how can such a Commission dare to assume that its very last sentence may not modify its view of every preceding sentence. With no honest jury on earth can the verdict be made up until the evidence is all in. All who are strong in the faith, and assured of the final victory of truth, can afford to wait for such a verdict, which, whether it affirm or deny, will be regarded by all true Spiritualists, more as an historical incident than as of living, vital importance.

Great eagerness was manifested in court last week in this city, by several parties for the privilege of adopting little Frederika Lenze. She is said to be very pretty, and is represented as being an excellent clairvoyant.

Telepathic Toys.

The committee on thought-transference of the American Society for Psychical Research, has issued a circular requesting the co-operation of all persons interested in investigating the subject; that is, in ascertaining whether a vivid impression or a distinct idea in one mind can be communicated to another mind without the intervening help of the recognized organs of sensation. It is the intention of the committee to make experiments upon persons supposed to have a faculty of thought-transference. The committee also desires to collect statistics as to experiments of uniform character, but made by a large number of observers, similar to those made by Charles Richet, and described in Science (vol. v. p. 132). Precise directions for making such series of experiments are appended to this circular. In entering on this inquiry, the committee wish to be understood as expressing no opinion, on one side or the other, in regard to the reality of the supposed thought-transference. They simply seek to institute a thorough and entirely unbiased investigation of the class of phenomena known under the name of "mind-reading," in the hope of taking at least a distinct step towards the true explanation of those phenomena, whatever that explanation may be. All inquiries and communications should be addressed to the secretary, Mr. R. D. C. Hodges, 19 Brattle Street, Cambridge, Mass.

The English Society for Psychical Research, having, after long and patient investigation, scientifically demonstrated the leading facts of "thought-transference," or "mind-reading," and thus put telepathy, as it is now called, upon the footing of science; and an explanation of telepathy having been given by an American scientist, Professor Coes, now the American Society for Psychical Research has wisely and prudently resolved to confine its investigation for the present to telepathy; that is to say, they seem to have no confidence in the other society's results. Are "scientists," then, so shaky on their own ground, and so distrustful of one another, that they can accept nothing from one another as proven? Perhaps, however, the American Society has not recovered from the recent shock of the Newcombian conundrum, "Can ghosts be investigated?" and so valiantly ventures to explore a garret where the English have been before and assured them there are no ghosts there. But "seeing is believing," and if the scientists cannot believe each other without seeing, it is just as well for them to look at telepathy for themselves. It is well, also, in beginning the study of psychics, that they should start from the bottom rung of the ladder, study the horn-book, and so become familiar with the rudiments of the science they desire to master. To this end the American Society has issued a "circular," accompanied by blanks, on which those who wish to amuse themselves by guessing cards and dice, and seeing how often they guess right, may record their valuable results. There is even given a picture of a little instrument for throwing dice and registering the throw automatically. The parties to these transactions are the guessers and the guessees. After several thousands of cards are turned, and several thousand dice are thrown, the number of times that the guesser guesses right is contrasted in tabular form with the number of times that the guesser guesses wrong; and this depends, again, upon whether or not the guesser knows the card or the die which the guesser guesses; for if the guesser guesses right more times when the guesser knows the card, than the guesser guesses right when the guesser does not know what card or die the guesser guesses, then the argument is, there is some chance for "telepathy."

Well,—that is one way to go about it; better than no way, at all events. It reminds us a little of the old nursery rhyme about Peter Piper, who picked a peck of pickled peppers. But we enter no protest and make no complaint. That may be the scientific way of going about it, and if so, we are content. Children often learn the alphabet by a set of blocks with the letters painted on them; and when they have outgrown such toys, they have learned their A, B, C's, and are ready for the spelling-book and the primer. Success to the "scientific demonstration of telepathy in America."

Psychical Research Societies.

The wide and earnest interest in psychical research, which has followed its presentation in our columns, promises rich results, in a clearer idea of the spirit in man and also of the relations and intercourse between people in this life on earth and those in the life beyond. These two indeed are intimately related and interwoven, so that neither can be wisely investigated and understood by itself. The psychological student who ignores the facts of spirit presence and power can make no satisfactory progress; and the student of these facts who spends all his time in their examination, and ignores the psychologic faculties and influences of man on earth will be a mere wonder-seeker, growing childish instead of manly or womanly.

The co-ordinate investigation of man's psychic powers, as related to his fellow man on earth, and of the same psychic powers of man in the life beyond, finer and more developed than here, and manifest to us in spirit presence and influence of varied kinds, is what we need to make our research anything but fragmentary and unsatisfactory.

Of course a Psychical Research Society should take up different branches of its great subject in their order, and have its committees, each to follow up a specialty and report their progress at stated times. Mesmerism, magnetic healing, mind-reading, etc., could thus have careful study, and the varied facts of spirit presence find their place, and that a leading one, among the rest. Reports on these topics could be compared, their interdependence recognized, their relations adjusted, and some harmonious wholeness reached.

The grand result would be, in our opinion, a rational psychology such as the world has never yet reached, but greatly needs, and which will include the infinite relations of man to nature, to man here, to man in the Spirit-world, and to the Central Mind. This is our firm belief and conviction, yet that belief we hold open to such change as more light may possibly bring.

Fair and large-minded men and women, of different beliefs, perhaps, but of one single aim for truth, should make up a Psychical Research Society, and persons expert and experienced in the matters to be examined should, if possible, take leading part in such investigations. This is plain common sense, such as we see exercised in other things. If, for instance, theories and facts, old or new, of chemistry or geology were to be investigated we should put the leading part into the hands of the best chemist or geologist and look to him for guidance in our methods. He, in his place, should be always ready to explain those methods, to modify them reasonably, yet not to change them so radically as to destroy all hope of success. We should not put a geologist, ignorant of chemistry, at the head of a chemical investigation, and if a geologist demanded geologic methods of the chemist, all would see his unreasonable folly. Nor should belief in a matter under examination be held a disqualification in a leading investigator, but rather the contrary.

The persons most competent to examine any of these subjects are those whose convictions of their truth, based on investigation and matured by study and thought, make their views the clearest and their methods the best, and yet who are sincerely seeking truth, with whatever result to their present conclusions.

Especially is this true of psychic research, and in that research, Spiritualism cannot be ignored or disrespectfully treated. Men and women, who are Spiritualists of experience and capacity and character—lovers of truth and ready to follow where it leads—should be put in place to assist and suggest the methods of investigation of this great question, just as a chemist who believed in chemistry would be put in like place in a laboratory. In this way and in this spirit all will be satisfied, mutual respect and courtesy will prevail, and the result will be fraught with stupendous value.

The Cabinet Caper.

The old story over again. Conditions: Dark room full of people who have paid \$1.50 each and are full of expectancy, cabinet dimly seen through the gloom, female medium within cabinet, sickly light which only helps to mislead vision and complete weird effect, bad ventilation, perspiration, Sweet By and By supplemented with other noises to drown cabinet sounds. Results: Form dressed in male attire walks out of cabinet and beckons to one expectant, another expectant volunteers the statement that the form is the deceased brother of the other, form approaches the brother, brother enters cabinet's waist with both arms and holds on tight, gas is lighted by a third party, who then rushes into cabinet where he finds disguises, draperies, masks, etc., husband of medium rushes to her rescue and is promptly sat upon by his patrons, hybrid ghost gives vent to unearthly shrieks, "Oh, this is too bad," "What will happen next?" cries. Further light shows that the ghost is Mrs. N. D. Miller, the medium, dressed in a neat suit of men's clothing, with her face well chalked.

This episode occurred in St. Louis one evening a couple of weeks since, Mr. and Mrs. Miller having not long before reached that city from Denver. The paraphernalia found on the occasion is said to have been of a heterogeneous and complex character. Disguises for the characters of children, old women, men and Indians were found and confiscated. Prof. Johnson and Madden and Mr. McBride, the leading actors in the exposure are said to be Spiritualists. It should be noted in this connection, that almost without exception, successful exposures are only made by Spiritualists.

This is readily understood when it is remembered that Spiritualists with experience in the observation of genuine phenomena, are better able to distinguish them from the fraudulent and are more expert in their methods of detection. Mrs. Miller has been most completely exposed at different times in the past, but this has not seriously interfered with her business. On one occasion, several years ago, when the Millers were in Memphis, Tenn., a form appeared dressed in Confederate gray and claimed to be the son of a confiding old gentleman who had come from Missouri to hold intercourse with his dear one if possible. The morning after the séance, Mrs. Miller's father accidentally stumbled upon the identical suit of gray worn by the supposititious spirit the night before. Further particulars of the fraudulent practices of this couple are on file in the JOURNAL office, but it is useless to reproduce them here. A prominent gentleman who has had the Millers in his own house and been a witness of the manifestations in Mrs. Miller's presence for years, is firmly convinced that she is a medium for form materialization, but he has repeatedly told us that "Red-face"—her alleged spirit control—is the biggest liar he ever knew. But enough of this.

It is not surprising that people like the Millers, low, venal, with no moral sense, should persist in playing upon the credulity of the public. Superstition and emotion have been the handmaids of designing priests, preachers and prestidigitators for thousands of years. The astonishing, perplexing and most sorrowful feature of such cases as the Millers is, that moral, upright people of good sense in worldly matters will continue to not only tolerate these vampires, but condone their offenses and practically encourage repetition of them by continued patronage. It is not strange that such creatures as the Millers, Carrie Sawye and dozens of others persist in their diabolical deception, when they find a ready market for it; but it is passing strange that good people will continue to give credence to them and

side with them. And do this, while acknowledging the vile character and fraudulent practices of their proteges, on the ground that as mediums, they are not responsible beings.

Spiritualists are in danger of becoming so inured to fraud and imposition as to look upon it as a necessary part of Spiritualism, and to take it as something inevitable and not to be remedied. Is it to be wondered at in view of the daily exposures of mediums well-vouched for by Spiritualists, that critical people and scientific men have difficulty in bringing themselves to a fair, unbiased investigation of the phenomena? Does not the course of a large body—though not a majority—of Spiritualists furnish plausible grounds to scientific men in assuming that it is a waste of time to study the subject? Happily Spiritualists are slowly but surely growing more critical and cautious, and the severe lessons of these constantly recurring exposures are bearing good results. The rigid scientific methods and firm but fair and judicious policy of the JOURNAL are gradually being acknowledged as the only safe and sure basis on which to build.

GENERAL ITEMS.

G. H. Brooks is now lecturing at Cleveland, Ohio.

There are over thirty Mormon churches in Colorado; in Idaho there are over sixty; in Arizona about seventy.

The body of Newberry C. Hills, formerly a merchant in Chicago, was lately cremated at Lancaster, Pennsylvania.

Dr. H. P. Fairfield is now located in Rockland, Me., where he will lecture, and also practice healing the sick.

Warren Sumner Barlow has a new work nearly ready for the public—"Immortality Inherent in Nature."

Miss Lottie Fowler, now in London, is located at 51 Netherwood Road, West Kensington Park, near Uxbridge Road Station.

Mrs. Maud E. Lord passed through the city last week on her way to visit her mother at Quincy, Ill. She has promised to stop here on her return for a few days.

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock p. m., next Sunday.

There is considerable talk in Cincinnati of running Dr. N. B. Wolfe for Mayor. The Doctor would make an excellent Mayor, for he would persistently refuse to be influenced by the "bummer" element, which enters so largely into the politics of large cities.

"War has been declared against the devil." The preceding sanguinary notice has been suspended from a door-front on State street north of Twelfth, and has caused a great deal of comment. Gray-haired men stopped and perused the document. The army of fifteen persons propose and hope to subdue the enemy by prayer.

The earnest, practical Christian has appeared in Hartford, Conn.—a novel place for such a production, for that is where all the insurance companies come from. This good man is one whose wife lately abandoned him to join the Salvation Army, and he is working for a divorce, hesitating not a moment about sacrificing her permanently in the cause.

Mrs. Breed, of California, a medium of many years' standing and who spent some time in Chicago several years ago, has passed to spirit life. A mutual friend, mentioning her transition, says: "A volume could be filled with accounts of the remarkable manifestations and tests of spirit presence witnessed through the mediumship of Mrs. Breed."

"We have a copy of Dr. Danielson's 'Counselor,' with recipes, a practical and trusty guide for the family and a suggestive hand-book for the physician. It retails for \$1.50, but we offer it for \$1.00, postpaid. We also have a copy of 'Our New Cook Book and Household Receipts,' by S. Annie Frost. This is an excellent work which we offer for 75 cents postpaid.

We wish that Mrs. Watson's lecture, published on the first page, could be read by every Spiritualist and investigator in the world. As a medium and inspirational speaker, Mrs. Watson has long been acknowledged as among the very best and without a superior, hence the sentiments expressed in her lecture should have special weight with those who invest spirit teachings with a value beyond those of mortals. The doctrines of the lecture are identical with those of the JOURNAL.

The news that the Pope had by a special dispensation sanctioned the mixed marriage of the Hebrew Baron Poppo with the Catholic Countess Castrone, has been made public. It is stated that such a dispensation was never before granted. An authority on the marriage law, the late Cardinal Kutchker, is quoted as saying in his work on the subject, that never had the Pope sanctioned the union of Hebrew and Catholic. All circles of society in Vienna comment with surprise on what may be termed a tremendous sensation.

The officers of the California Spiritualists' State Camp Meeting Association announce that their next camp meeting will be held at San Jose (about fifty miles south of San Francisco), commencing the last Wednesday in May. Public mediums or speakers who contemplate going to California this spring are requested to address the Secretary, with the view of participating in the exercises. All Eastern Spiritualists who may be visiting the coast at the time of the camp meeting, are cordially invited to attend. H. C. Wilson of San Francisco, is President, and G. H. Hawes, 1211 Bush street, San Francisco, Secretary.



Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

The Voice of the People.

BY JAMES G. CLARK.

Swing inward, O gates of the future, Swing outward ye doors of the past, For the soul of the people is moving, And rising from slumber at last;

And woe to the rule that has plundered, And trod down the wounded and slain, While the wars of the Old Time have thundered, And men poured their life-blood in vain;

The day of its triumph is ending, Its doom, The sword of its strength is descending, To sleep in dishonor and gloom.

Tho' the tall trees are crowned on the highlands, With the first gold of rainbow and sun, While far in the distance the wind is sighing, And the stars are twinkling down run,

They must fall, and the workman shall burn them, Where the lands and the waters meet, And the steeds of the New Time shall spurn them, With the soles of their swift-flying feet.

Swing inward, O gates, till the morning Shall paint the brown mountains in gold, Till the life and the love of the New Time Shall conquer the hate of the Old.

Let the face and the hand of the Master No longer be hidden from view, Nor the lands be prepared for the many, Be trampled and robbed by the few.

The soil tells the same fruitful story, The seasons their bounties display, And the flowers lift their faces in glory To catch the warm kisses of day;

While our fellows are treated as cattle, That are muzzled when treading the corn, And millions sink down in their battle, With a sigh for the day they were born.

Must the sea plead in vain that the river May return to its mother for rest, And the Earth beg the rain clouds to give her, Of dew they have drawn from her breast?

Lo! the answer comes in the quick lightning glow, And from heights where the mad waters utter Their warning to dwellers below.

And woe to the robbers who gather, In fields where they never have sown, Who have stolen the jewels from labor, And builded to Mammon a throne;

For the snow-kings sleep by the fountains, Shall wail in the summer's hot breath, And deemed in his rage from the mountains, Bearing terror, destruction and death.

And the thrones of their god shall be crumbled, And the sceptre be swept from his hand, And the heart of the haughty be humbled, And a servant be chief in the land.

And the Truth and the Power united Shall rise from the graves of the True, And the wrongs of the Old Time be righted, In the might and the light of the New.

For the Lord of the harvest hath said— Whose lips never uttered a lie, And his prophets and poets have read it, In symbols of Earth and of sky,

That to him who has revealed in plunder, Till the angel of conscience is dumb, The shock of the earthquake and thunder, And tempest and torrent shall come.

Swing inward, O gates of the future, Swing outward ye doors of the past, A giant is waking from slumber, And rending his fetters at last.

From the dust, where his proud tyrants found him, Unhumbled and scorned by the slain, He shall rise with the sunlight around him, And rule in the realm he has made.

—The Woman's Tribune.

A Colorado Funeral. A Denver subscriber, C. W. Smart, writes in regard to the difficulty the wife of Abelson Bailey, who passed away from Malia, a suburb of Leadville, a few months ago—had in finding a Spiritualist, or any person of fair mind enough to justly appreciate her husband, to speak at his funeral. Mr. Smart is inspired to write "for the purpose of strengthening the article in the JOURNAL of February 7th, by J. G. Jackson, entitled 'Marriage and Funerals.' After much fruitless effort Mrs. Bailey found a merchant, 'a good man not orthodox or a Spiritualist,' who prepared some remarks in a few hours time and gave them at the funeral. They are kind and appreciative, and the family were grateful to him, yet they could not give them the heart-felt satisfaction that the words of a Spiritualist would have given. Mr. Smart sends a report of them, as the best that one of such views could say, and hopes that, in the line of J. G. Jackson's suggestions, there may always be competent Spiritualists found to officiate on such occasions. We extract from the report of the address as follows:

Dear friends, we are assembled to pay our due respect to the remains of a true, upright and noble man. The loved and loving father and husband passed away when life's sun almost touched the crimson horizon, sixty-four years and one day old. Being weary, he laid down by the roadside, and using life's burden for a pillow, he fell into that dreamless sleep that kisses down the eyelids forever; and after all his trials and sorrows, after all earth's shallow joys and seeming happiness, after all his conquered storms, just at the brightest hour of all his life.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal.

In the midst of the varied interests awakened in the public mind and measurably, perhaps, amongst scientific seekers in the lines of psychical research, and amongst Spiritualists proper, is the cause of organization, how comes on the practical observation and realization of those "readings of the veil" and direct communication of human thought and feeling from the departed, so interesting and important to the true Spiritualist?

After all this continued and doubtless needful discussion, pro and con, of the reality of spiritual phenomena, nothing comes so refreshing and instructive to our human feelings, as self-evident and undoubted communications with friends in the future life. In this view we are induced to attempt a relation of some communications of a private character, quite recently received, and by us, in the light of long experience, pronounced entirely genuine.

You are aware, I think that my wife is mediumistic in her constitution, and that, in a private way, she has occasionally, for many years (less of late than formerly) submitted to impersonal impulses from spiritual sources. She has, however, always, in a manner, held back from allowing her mental system to be controlled, through fear of her own ideas becoming mixed up with the impressions from the next sphere of life.

Through her, however, in this cautious mental condition, have, from time to time, been forced, as it were, communications, that have been matters of intense realization of the great cardinal fact on which is built our philosophy, instinct with the personalities of the departed, and so pertinent and convincing, that all the cavilling of the skeptics and all the unbelief of the pseudo-scientists have been as nothing in the minds of those who witnessed them.

It is the many communications of this character, scattered broadcast over the world, that form a basis of belief, which, in spite of all the frauds and falsehoods so lamentably prevailing, we trust can never be overturned.

It is only as an instance of such manifestations and not from any thing so specially remarkable therein contained, that I venture to trespass somewhat upon the privacy of private life, trusting, however, that the substitution of unreal names may remove that objection.

My wife had an elder sister of mature years, who departed this life in December last, she was one of the best religious professors I had ever known, and a teacher for many years, somewhat austere in character, of very considerable intellect and strong will. She was, while on this side, so opposed to our spiritual views that she would never consent to discourse concerning them, and there was so little sympathy between her and us that it amounted almost to estrangement, though she occasionally visited and sojourned at our house.

Under these circumstances, and from the fact that we very seldom of late have held sittings, we did not feel like seeking communion with her since her departure, leaving her to select her own time and place, and almost indulging the feeling that her coming would not be agreeable. But last Sunday evening, as my wife was conversing with a young woman who had helped to nurse her, several minutes before her death, there came a strong rap on the parlor mantle, as indicative of some invisible presence.

When I came in, some time after, my wife told me of it and said, "Perhaps we had better have a sitting, for I feel some one around here." She was very soon influenced to speak, professedly from the sister alone mentioned (being conscious all the while as she always is, of the presence of the senses seemed forced irresistibly from her with that earnestness of realization that no one can describe, and were of the following purport:

"Mary, I have found in the short time that I have been in this state of existence, much to learn already, and I have also found that you were not far wrong," "I did as well as I knew when I was with you," "I was misled," "Things are different with me now" (often earnestly repeated), "Oh! that I had been more enlightened when amongst you," "It is a sad thing to be in darkness," "Now light is opening upon me here," "Released from that shell that so long encumbered me, I can now grow," "Then, with increasing earnestness: "Oh! that I had lived differently—Oh! that I had lived differently," (many times repeated); "Oh! that I had been different, when with you," "I no regret it! I no regret it!" (repeated again and again); "How much I was in the wrong!" "We are all poor, weak mortals when in the flesh; but regrets will follow even though, through ignorance we err, when clogged with mortality."

She then (through the medium) seized me forcibly by the arm, saying, "Oh! William, I so much regret that I despised the claims that I could make amends for my short-comings!" "But I am able with you now in spirit—the best that I am able," "My labors in religious matters were then all for naught," "I must go on now, and progress as best I can," "I stand near you now and am glad that I can come in spirit. Do all that you can to advance the truth, for assuredly you are right in your opinions."

There was considerable added touching still more intimately upon family affairs; but, Mr. Editor, there are enough of what, to us, was a very genuine manifestation. "OLD SUBSCRIBER."

The Labor Problem.

To the Editor of the Religio-Philosophical Journal.

I noticed an article by Hudson Tuttle on "The Great Social Problem" in your issue of the 21st ult. As he is usually sound on subjects that he investigates, I presume he is in the statements he makes with reference to labor and capital. There are some points of his article I would like the authorities on which he bases his statements. He says: "In Ohio, the increase of wealth from the labor of its people is about three per cent. The rate of interest is eight per cent. on money, and ten per cent. on bonds." (I suppose interest). Does Mr. Tuttle mean that the laborer is three per cent. better off at the end of each year than at the beginning? If so, I think he is at least two per cent. too high. According to my observation, having employed or superintended laborers for fifty years, I think that not over one in ten accumulates any thing. The price has little to do with net earnings. As a rule, those having the largest wages have least at the end of the year. If Mr. Tuttle means that interest and rent net eight per cent., after deducting taxes, repairs and losses, his estimate is more than double that shown by government statistics as shown by census reports.

I have always noticed that the best paid laborers are the ones that always lead strikes. Witnesses and fence-expounders, railroad operators, etc. If I recollect correctly, Mr. Tuttle asserted at a meeting last summer, that owing to improved machinery, poor laborers are now enabled to, and do, live better than the kings and nobles did five or six hundred years ago. Certain it is that before the invention of sewing machines, one dollar and fifty cents was high wages for a sewing girl or a wife's work, twelve hours a day, with board. They were much more readily obtained than the same are now, at one dollar per day, and this will apply to nearly or quite all occupations. Wages have steadily increased as machinery has been introduced. Horses are worth more now than before railroads superseded stage coaches, and the necessities of life of most kinds are cheaper than before the general use of machinery.

It seems to me that in solving the labor question we must take men as they are, not as they should be. At least nine-tenths of the daily laborers will be no more at the end of the year to show for their labor at five dollars a day than at one dollar. The five dollar men would do all the striking. The difficulty is not that the laborers do not receive fair wages, but that the great mass of them do not make proper use of what they earn. So long as they spend all they earn they will accumulate nothing.

Kelly's Island, Ohio. A. KELLY.

"Able and Fearless."

THE RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago, is, perhaps, one of the most able and fearless exponents of the philosophy of the various religions of the world, of any in the country. While it is mainly devoted to the spiritual theory of religion, it is also to be just, even while exposing the fallacies of infidelity and the dogmas of creeds and fanaticalisms. John C. Bundy, the editor, is a thoroughly educated man, a close logical reasoner, accepts nothing as truth which does not bear the test of truth when subjected to the logic of the balance and the scales. It adds, gathering and gathering only such as will serve to make the world better by being practiced.—Forest River Journal, Minn., Dec. 10th.

MR. KELLY PARROT writes: What would home be deprived of the influence of the JOURNAL?

DR. THOMAS.

His Sermon on the Growth of the Spiritual Idea.

Hoolley's Theatre was crowded from pit to dome Sunday morning, March 8th, when the Rev. Dr. Thomas stepped up to the small reading-desk on the stage which serves him for a pulpit, and read from I. Corinthians 13-14: "Eye hath not seen, nor ear heard, neither has entered into the heart of man the things which God hath prepared for them that love him." The speaker said that religion was a growth. It was a great subject, moving along and developing with the other great subjects of the world. It was a subject which needed and demanded attention. It was before us and we should attempt to solve its problems as we studied out the great laws of nature, the problems of science, the wonders of astronomy, or any other great and constantly developing subject. All great truths were on a large scale. Nature was large; the universe was large; the age was large, and religion was one of its largest subjects.

What would Socrates have said," demanded the speaker, "if he had been told that palace would float across the ocean and be whirled with lightning speed from one side of a great continent to the other? What would he have thought if somebody had said: 'You can talk with Xantippe over a wire from Athens to Corinth?'"

"The world has moved forward," he continued. "We are living in an age of electric machines, of steam, of telephones, and all sorts of wonderful inventions. Religion had to grow with the growth of our other knowledge. At first it had to be addressed to the eye and ear of the people. They could not comprehend its spiritual significance. The idea of God in his purity, his holiness, as a spiritual being, did not exist. These things were represented by symbols and the people began to worship the symbol for the idea. It represented the golden calf. They forgot the system of ideas lying beyond and thought that the visible and tangible God was in the Holy of Holies secure from vulgar gaze in the inner recesses of the temple."

After alluding to the sacrifice of animals as practiced by the Jews Dr. Thomas spoke of the growth of the idealism as another example of substituting the real for the ideal. They had attempted to make the idea visible to the bodily senses. He said the idea of actually eating of the body and drinking of the blood of Christ was a revolting one. He spoke of the song and of the popular idea of being "washed in the blood of the Lamb," and said the actual sprinkling of every person in the congregation with the blood of Jesus Christ at that moment would not cleanse any one of sin, but would only cover the ribs with purpled blood, and the truth taught by Christ was the saving power of a suffering love coming out to seek and save men. No outward bath of blood was needed. It was the inner influence of truth and righteousness that must attest the result. Religion had to wait for an inner change of heart. God dealt with man as a spirit. The flesh, and bones, and nerves were only an outer vestment, soon to be laid aside forever.

"The simple from a Divine standpoint—'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man,' what the future hath prepared for us."

A New Departure.

To the Editor of the Religio-Philosophical Journal.

S. D. Bowker, a former pastor of the Baptist church in this place, quite recently made his very welcome bow, as he entered the fold of Spiritualism. I am sorry to see an indication of an early departure: he writes recently to the JOURNAL and its readers, under the heading "Psychical Research" the following words:

"Most of the Bible descriptions of the return of the dead are quite independent of human mediumship. Please refer to the 'spirit man' with drawn sword relating the progress of Balaam, and the two 'angels' (men) who came along at the close of the day and salute Abraham while sitting in his tent-door. Also the return of his disciples to the 'met for prayer, and his overlooking the two heart-broken men on their way to Emmaus.'"

Brother Bowker assumes that Balaam, Abraham, and Sarah, the Apostles, and the two disciples were not mediums. If I show from the Bible that one of the above-named scriptural personages was a medium, is mediumship is now understood, it may justify the use of the term 'medium' in the medium, or at least argue that the others were not mediums."

As proof that Balaam was a medium I offer Numbers 24: 3, 4, as follows: "And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard of the voice of God, which saw the vision of the Almighty, falling into a trance but having his eyes open." Also he refers to his disciples as "met for prayer, and his overlooking the two heart-broken men on their way to Emmaus."

Brother Bowker is ready to depart because he cannot understand why aura cannot exist independent, as well as dependent. Says Brother B.: "I think that every intelligent Spiritualist will admit that some, at least, of the very highest evidences of spirit return, have been outside of the general mediumistic rule."

Are we able to say to what extent "mediumistic rule" is, and is not, a factor in all that occurs? To illustrate: A physician in the city of Cleveland has a daughter who is a medium. About a half mile from his residence was his office. Upon the door of said office was a slate as is usual. This daughter medium was sitting for writing, at home, at eleven o'clock, when her father received a greeting from his brother William, saying: "I will be with you at your office at 1 P. M. If you are not in, I will leave my name on your slate." The doctor having to visit a patient, and consequently detained until past the time mentioned, upon his return he looked at his slate, and upon the slate that was against the door, were these words: "I am here, William."

When we reflect upon such incidents in spiritualistic experiences, we may think "aura," "telepathic automata," and "biogen," but we cannot see that never discovered line (if there be such a line) beyond which we may say "mediumistic rule" is not.

Brother B. says that no one can deny that the "medium has not fully met the demands of the world. I will say that it is not the demands of the world. It is the demands of the people. To illustrate: When Brother B. was preaching, if one had said: "No one can deny that Christianity has not fully met the demands of the world," he might have replied: "It is not the fault of Christ, it is the everlasting wrong of the people."

Could such family of every church, town and city hold stated sessions for spiritual communication, and if the people would soon learn that "mediumistic rule" would be the "Jacob's ladder" or conductor, upon which we could come in support with the Divine. "How few are in the habit of observing the direction of Christ, the greatest of teachers, to enter into thy closet and shut thy door." I submit your question to the 70,000 ministers in this country who make long prayers and sermons every Sunday morning. JOSEPH BERRY, Geneva, Ohio.

Woke Up the Wrong Parrot.

General fact and funeral fancy are subjects profligate of good stories, but we have rarely met with a better one than the following, which is vouched for as a story of fact. At a suburban funeral not long ago, the clergyman was dilating upon the many virtues of the departed. As it happened, there was much justification for it, as the deceased was a man of large heart and many merits; yet the clergyman, probably feeling free to let his fervor of language play unrestrained, almost outside his theme. Not content with coaching his praise in simple and straightforward words he mounted to imagery and seemed to attribute angelic as well as human characteristics. When at the climax of his eloquence, his hearers charmed with the sweet incense, the spell was broken by a shrill voice, which cried out:

"Facta, facta, give us facts!"

The sensible comment came from a sage and venerable parrot which had been removed to an airy room, and then it was remembered that the deceased was a sturdy dealer for fifty and a habit of sharply rebuking "highfalutin."—Boston Evening Record.

A Touching Incident.

A pathetic scene occurred a few nights ago at a notorious up-town resort. It was a little girl pleading with her father: "Work come home now, father, please!" she said. Her voice was low and childish, and the sweet upturned face was pale and quivering with some hardy suppressed emotion—but the man toward whom the appeal and agony were directed took little notice of either.

"Why do you bother me?" he said, impatiently. "Go home. I'll come when I'm ready," and regarding with an effort his uncertain balance he left her. The girl looked after him wistfully, then, as his form was lost to her view in the crowded room, with a deep, despairing sigh she turned and left the place. Outside the electric lights streamed full upon her slender figure as she hesitated a moment before descending the step. One or two policemen loitering near eyed her curiously, and some men hurrying by cast a furtive, questioning glance, but no one molested or spoke to her, and slowly she went out from the glare and dazzle into the darker street beyond.

The night was cold and stormy. An icy sleet was falling, driven in every direction by the capricious and fitful wind gusts, and the few pedestrians who were abroad hurried on their way anxious to gain shelter. The girl alone appeared unconscious of the discomforts of the weather. The rain beat upon her, the fierce wind met her with a force against which she staggered, but she did not heed them. With doubtful purpose she walked slowly on, turning back once or twice to look again at the place where she had come, until, as the clock from a neighboring tower indicated, to her how late the hour was she stopped altogether.

"So late," she murmured. "Oh! I cannot go home without him," and now she turned swiftly and retraced her steps. She paused for a moment on the threshold; evidently she feared her own resolution. The doors yielded instantly to her touch, and once more she looked out the scene whose light and warmth and comfort were as little to her as the rain and wind outside. Her searching glance soon found out her father; for the moment he was standing alone, and his daughter felt that she had one more chance. Rapidly she gained his side.

"Father, dear father," she began, speaking low but passionately, "I cannot leave you here. I cannot put mamma without you; she has waited so many nights for your home-coming, and the hours are passing without you. O father," the child went on, gathering up all her energies, as she saw that her father was half heading her words, "break away from this wretched place, come back to your home, and mamma, and me; we love you so dearly we cannot live without you, and oh! it is all so different now from what it used to be." The childish voice was breaking, and a little time ago we were all so happy? Here a sob almost choked her. She slipped her clinging fingers into the unresisting hand of the man who staggered at her side. "Come back to us, father; come home with me now," and the tears, no longer within her power to restrain, coursed down her pale cheeks as she lifted her face to him, holding his gaze with her wistful, pleading eyes.

The man's features worked convulsively; he looked about him once half-desperately; then some better feeling swept over him, and, straightening himself up, he said brokenly, "I will go with you, Jennie," and, clasping close the hand of his little daughter, as if that frail guide were his chief support, the two went out from the light, and glare, and dazzle of the roller-skating rink forever.—New York Sun.

FACTS THAT SEEMED TO CHANGE.

A Dead Woman's Features Shining out Through those of a Dying Child.

"H. E.," a Newark lady, writes to The Sun as follows: "Many people are deceived by optical illusions. On a rainy morning I looked into my brother's room, and saw him standing at his dressing case. Then I remembered that I had heard him go down stairs, and I said to myself, 'This is an optical illusion.' Knowing that it was such, I looked at the figure until it slowly faded away. Let me add that I am in good bodily health, cheerful, and, I believe, sound in mind. A friend, who died lately, said in her last hours, when apparently the walls of her face were changing, and the next moment saw there, instead of the face of her dead brother. The two men were entirely unlike in appearance, one being light and having a blond beard, and the other very dark. Shortly afterward the lady saw on her husband's face the expression of another deceased friend, and a little later that of a third. Her morbid and over-wrought fancy conceived some one says. Could we not witness her death at the same time and in the same way? I ask this because three years ago this lady and her sister watched beside the dying child of the latter. The little girl's face suddenly changed. One of the ladies said that the other observed this, and said:

"Emily, who was it?" "Adelaide" was the answer. "It was Adelaide." "The two ladies have told me that they saw unmistakably the face of their dead cousin, a woman, shining out through the face of the dying child. I offer no explanation of these phenomena, and present them only because to me they seem very interesting."—New York Sun.

Mrs. E. L. Watson and Her Work in San Francisco.

To the Editor of the Religio-Philosophical Journal.

Four years ago last October, Mrs. Elizabeth Lowe Watson began her ministrations in San Francisco, and she has accomplished an incalculable amount of good here since then. Few speakers succeed in gaining such a strong and permanent hold upon the esteem and the affections of their people as Mrs. Watson has. She always commands the profound respect and admiration of her hearers. In her recent lecture on "Morality in Mediumship and Personal Responsibility," her delivery was so powerful that her hearers were affected to an unusual degree. At its conclusion, she was given a vote of thanks, a collection was taken up (on motion) to pay for the publication of the lecture in a daily paper, and one gentleman enthusiastically proposed to have it published in all the city papers, and offered to pay whatever the collection lacked of the necessary amount. I understand that a synopsis of this lecture is expected to appear in the JOURNAL.

Personally I am deeply indebted to Mrs. Watson for guiding me out of darkness and despondency into the cheerful sunlight of Spiritualism. I have often witnessed in others remarkable changes for the better effected by her wonderful eloquence. Soon she will visit her old friends in the East, but their welcome can not surpass that which she will receive on her return here, from the Californians whose profound regard she has won by her thorough sincerity and her enthusiastic devotion to the cause of human progress. JOHN R. CUMMINGS, San Francisco, Cal.

Married.

Since our last issue, Mr. Alfred Denton Oridge, associate editor of the Oregon Vidette, and Miss Eda D. Durfee of Portland, have been united by the bonds of wedlock. The pleasing event occurred at the residence of Rev. W. B. Harrington, on the 10th inst. The whole force of the Vidette, join in wishing Mr. and Mrs. Oridge many years of felicity in their matrimonial estate. We expect "Uncle Jeff Snow" will gain new experiences through this union, and that little "Ruth" will find many new questions to propound and puzzle her paternal ancestor with, now that Mr. Oridge is a Benedict.—The Vidette, Salem, Oregon.

N. C. Eastwell writes: I appreciate most emphatically the high-toned course the JOURNAL is pursuing.

Notes and Extracts on Miscellaneous Subjects.

There are 93,138 women nailmakers in England. Berlin has but one church to 50,000 of its inhabitants.

The British Museum is at last to be opened on Sundays. Henry Irving has become a convert to American mince pie.

Dr. Fordyce, the distinguished English surgeon, ate only one meal a day.

The most delicate watch wheels are now made of paper pulp in Germany.

Three lepers were recently captured within one week by the Coroner of San Francisco.

An American church costing \$250,000 has just been consecrated in Dresden, Germany.

Last season 120,000 bunches of onions were grown on one tract in Orange County, New York.

William Holman Hunt has finished his picture of the "Massacre of the Innocents," and he wants \$100,000 for it.

Pope Leo XIII. thinks the evils of the working classes arise chiefly from their abandonment of religious principles.

The Milwaukee exposition is not to be opened Sunday, the liberal League of that city has decided to start a labor exposition.

Oglethorpe, Ga., claims to be the only ideal town in the United States, for the simple reason that not a solitary young man in it chews tobacco.

Dr. Joshua Thorne has presented to a Kansas City Masonic Lodge the Masonic apron worn by George Washington, who was presented with it in 1794.

Mary is the most common of all names in England, there being 6,819 out of every 50,000 individuals answering to it. William comes next, with 5,690.

David Dudley Field thinks that when New York and Brooklyn are incorporated into one city they should drop the old names and become "Manhattan."

Among the extreme propensities by a Boston temperance society is that "the use of tobacco for the gratification of the appetite is a sin against God and humanity."

Mrs. Rachel Hayward, an English lady, has been elected an honorary professor at the Cincinnati Law School, and the innovation has been received with favor.

Yellow Hawk, formerly a Dakota Indian chief, but now pastor of a self-supporting Indian church, is making a good impression among church people in Danbury, Conn.

Carlyle took Emerson through the worst parts of London, from the gin mills to the House of Commons, making him all the while, "Do you believe in a devil now?"

The London Lancet expresses the belief that the teeth of man are being involved into brain matter, and that as he increases intellectually his masticators become unnecessary.

The supplying of sponges for the soft flesh of wounds and high-tipped New York has become quite a trade in itself. Cup-shaped sponges of fine texture sell for as high as \$15 to \$20.

Recent Scottish statistics show that, although a drinking place is not allowed to be kept open on Sunday in Scotland, the convictions for drunkenness on Sunday numbered 2,496 last year.

Many physicians of small practices in London keep chemist shops, and on certain hours each day see patients, prescribe, give advice and furnish medicine for the bagatelle of one shilling each patient.

It is claimed that there are three mountains of alum, and one of alum and sulphur mixed, in lower California. The amount of alum is estimated at 100,000,000 tons, and the sulphur at 1,000,000 tons.

Of the ruminant hoofed beasts all have horns and cloven feet, but the bovs are even the horns are even the horns are odd. In fact, in single or two placed one behind the other.

A New Haven man is giving his oldest boy sun baths in a conservatory erected upon the roof of his house instead of sending him to Florida, as the physicians advised. The boy is rapidly regaining his health.

Recent results on the limits of hearing were arrived at by using a powerful metal tin, actuated by steam. The vibrations reached 72,000 per minute, which proved to be the highest or rather faintest sound that could be heard.

In some of the rural churches in Holland it is customary to smoke during the service. A foreigner, who recently preached at a Dutch congregation, had among his audience the pastor of the church, who smoked his pipe like the rest.

An English medical paper says that "the care of babies has become quite a fashionable amusement among mothers," and attributes this growth of maternal solicitude to the innumerable "guides to nursing," published in England of late.

Among the passengers who sailed from New York for Cuba the other day, was Antonio Lutauer, who although only ten years old, is able to speak Spanish, French, and English. The lad was unaccompanied by either parent or guardian, and was on his way home from a visit to Barcelona.

Naval Cadet Tilton, late of the Naval Academy at Annapolis, and now in the Chinese service, commanded the only Chinese vessel that captured a French vessel in a late conflict. Captain Tilton was thereupon made a commander in the Chinese navy. Ex-navy Cadet Spalding and Tennant are going to China, also to enter the Chinese navy.

Henry Jones, a farmer residing near Waynesboro, Ga., suffered great inconvenience by the invasion of his pea fields by crows. Recently he packed some peas with dynamite and scattered them in the field. One of the birds which had taken the bait exploded as it rose in the air. Since then not a crow has been seen on the place.

The secretary of Mr. Spurgeon's Sunday-school recently made the following suggestion: "It would be a very good thing if the Scripture texts given to the infants were to be printed on lozenges instead of upon the little bits of pasteboard, as at present; for not only would the gifts be more highly valued, but it might be truly said: 'How sweet are thy words unto my taste!'"

The burial of a young lady who died of puerile mania recently was postponed by relatives of the deceased, who noticed that the coffin was warm at her, which suggested to them that she might be in a trance. After five days, however, all the prospects of restoration to life vanished, mortification set in, and the body was buried. Physicians, it is stated, could give no satisfactory reason for the warmth.

The San Francisco Board of Education, after a contest extending over several years, has decided that the position of any female school-teacher who marries should become vacant. Another rule adopted by the board abolishes corporal punishment in grammar and primary schools, except by the principal, and he is forbidden to chastise pupils on the same day that the offense is committed.

The Chinese take their history back to the time of Noah. The Empire has borne in its time many names, for it was a custom when a new dynasty ascended the throne to give another name to the empire, as Hai-que, Chum-que, Haa-que, etc., according to the name of the ruling monarch. The true name is said to be Chum-que. The center kingdom of the world." This term was by usage corrupted to Chin-que, and from this word the Portuguese gave it the name of China."

Recently, in many parts of France, says a writer, when a sale of land took place it was the custom to have twelve adult witnesses, accompanied by twelve little boys, and when the price of the land was paid, and its surrender took place, the ears of the boys were pulled and they were severely beaten, so that the pain thus inflicted should leave an impression upon their memory, and, if required afterward, they might bear witness to the sale. Later, when a criminal was being executed, parents whipped their children, so that they might take warning by the example and keep in the path of virtue.

Twas Violet-Time.

Twas violet-time when he and she Went roaming the meadows wide and free. A happy lad and lass were they— Their hearts, their hopes, their voices gay— She seventeen, he twenty-three.

A Woful Prophecy.

Prof. Grimm, in a pamphlet published in 1879 predicted seven years of disaster and famine, beginning with 1880 and ending with 1887, during which the world will be a hell of strife and carnage. He said: From 1880 to 1887 will be one universal carnival of death.

The Michigan Central is the only real Niagara Falls Route in the country—none genuine without it. It is the only railroad that gives a satisfactory view of the Falls.

If Your Lungs are Destroyed do not expect that Dr. Pierce's Golden Medical Discovery will make new ones for you. It can do much, but not impossibilities.

Nearly \$2,000,000 worth of printing ink is used in the United States every year.

Hard to Believe.

It is hard to believe that a man was cured of a kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door.

The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood.

Deserving of Confidence.

No article so richly deserves the entire confidence of the community as Brown's Bronchial Troches, the well-known remedy for coughs and throat troubles.

Canada's debt is growing at an alarming rate.

Canada's debt is growing at an alarming rate. It is now \$243,000,000, or more than \$54 a head.

Repeated requests have induced the proprietors of Lydia E. Pinkham's Vegetable Compound to send by mail to various lady correspondents, large mounted portraits of Mrs. Pinkham; and now many a household wall is adorned by the familiar, motherly face of the Massachusetts woman who has done so much for all women.

A German Inventor says he can make a good article of cloth from the fiber of the nettle.

I have suffered from Catarrh so much as to expect that I had to bring my head to quiet the pain. I was advised by Mr. Brown, of Ithaca, to try Ely's Cream Balm. When suffering with Catarrh or Cold in the head I have never found its equal.

Nevada has 40,000 inhabitants and two Senators and one Representative in Congress.

Quantity and Quality. In the Diamond Dyes more coloring is given than in any known dye and they give faster and more brilliant colors.

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I have used Ely's Cream Balm for dry Catarrh of the nose and my head is subject to come to me in a high altitude. It has proved a cure in my case.

Good Appetite

health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile.

Better

way to insure the proper action of all the apparatus necessary to health, than to add the stomach and liver by the occasional use of Ayer's Pills.

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Appetite

renders the partaking of needful bodily sustenance a matter of pleasure. Whenever the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills.

Health

is impaired a good cathartic medicine may aid you. Miss M. Boyle, Wilkesbarre, Pa., writes: "I use no other medicine than Ayer's Pills. They are all that any one needs."

Found in

the composition of Ayer's Pills. Dr. A. A. Hayes, State Assayer, Boston, Mass., certifies: "I have made a careful analysis of Ayer's Pills, with the formula of their preparation. They contain the active principles of well known drugs."

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Letter from England.

To the Editor of the Religio-Philosophical Journal: Having dealt in a previous communication you were good enough to insert, sir, with the condition of Spiritualism in our metropolis, let me redeem a promise then made to give you readers a bird's-eye view of Spiritualism in other parts of the United Kingdom. At the present time we have a number of more or less healthy and active local societies in nearly all our centres of commerce and industry, the three most noticeable being those at Blackburn, Liverpool, and Newcastle-upon-Tyne. In the first named there is just upon the point of completion a newly erected hall, capable of seating upwards of one thousand persons. It has been built through the enterprise of a local Spiritualist, and will be utilized for all progressive and reformatory purposes. By the time these lines reach you it will have been formally opened, and our work will then stand, in Blackburn, upon a plane higher than ever before. There are a number of good and earnest men in the town, and when our cause was almost a by-word and a reproach in Blackburn, the present writer has faced angry and excited audiences, and borne not a little insult for the truth's sake. Now more prosperous days have come. May they long continue.

In Liverpool the cause has always been kept well to the fore, and is now in a more flourishing condition than has been the case for many years. Here, too, a large hall is in process of erection, the funds being raised by local efforts. Upwards of \$10,000 are being expended, and in the result there will be a beautifully appointed hall, and a large dwelling house, which latter will be utilized as offices, library, Children's Lyceum, science rooms, etc. The inauguration is expected to be sometime in June, and quite a gathering of the old and true workers is being arranged for.

In Newcastle quite a revival of the old time prosperity to the society is being experienced, and many past burdens and difficulties being removed, there is every probability of a great and useful future for our cause in the great coalpools of the north.

In our midland counties, Birmingham, Walsall, Leicester, Nottingham, and Belper are the important centres, and in each there is important work being done. In Birmingham the brunt of the work has for many years been borne by Mr. and Mrs. Groom, whose self-denying labors are beyond praise. Mrs. Groom is a good trance speaker, and an excellent clairvoyant of the J. Frank Baxter class, and frequently gives some twenty-odd descriptions from the platform, which are all, as a rule, recognized. Mrs. Groom is in a position that enables her to do a large voluntary work, which is creditable alike to her heart and head.

In Walsall there is a fairly good society, and meetings and séances are maintained with satisfactory results. Commercial depression, however, tells rather heavily there, and consequently the present public work is under some restriction.

In Leicester, famous for its almost unanimous condemnation of the compulsory vaccination law, there is an old established society, which for many years has kept the cause before the public. The writer, some thirteen years ago, held the first public meeting there for lectures, as he has done in many of the now famous centres of English work, and since that time there has been a steady advance in the extent of the work. But here, again, the prevailing commercial depression somewhat cramps the work.

In Nottingham the work is neither so wide in extent nor useful to true Spiritualism, as in former years. Deaths and removals have taken away the older liberal workers, and their places are now filled, in part only, by a class of activity that can only be described as sectarian and Jesuan, and that, too, upon an almost fanatical plane, since liberal (or as designated) anti-christian speakers have been rigidly tabooed.

In Belper, things are very different—a broad catholicity of spirit and thought animates the Spiritualists of this pretty little township, and as they are provided with a meeting place by the generous liberality of Mr. W. P. Adhead, they manage to secure the best available talent for their platform, asking only truth and honesty. The brothers Adhead are, indeed, true types of the real Spiritualist. Just and honorable men, earnest and devoted to our truths, and with sympathetic feelings to the sick, the erring, and the distressed. I know personally of their kindness, and in many ways reason to esteem them as being Spiritualists in the truest sense. Would that we had more like them.

Manchester has several societies; but one really good one would do better work, and add more dignity to the cause. Here again a species of sectarianism obtains, the inevitable result being to retard our work. In Walton, Rochdale, Pendleton, Bury, Littleborough, Bacup and other places around Manchester, there are societies holding meetings, public and private, and each shedding light upon the problems of life, death and immortality.

Further north, in the county of Yorkshire, we have Leeds, Bradford, Halifax, Sowerby Bridge, Keighley, Bingley, Huddersfield, and one or two smaller places where good and excellent work is being done. A very useful organization, styled "The Yorkshire District Spiritualists Committee," exists in the county named, and by engaging a speaker to visit the towns embraced in the plan of operations minimizes the cost of the work, and utilizes the time and talents of the speaker to the utmost advantage for all concerned. As some of the societies are not able to secure the services of our best speakers, by themselves, the above committee by so doing, and sending such speakers to these weak societies, does good to them and the cause at the same time. But Yorkshire has always been a celebrated county in the history of our cause, and Keighley, Halifax and Sowerby Bridge are places that were celebrated twenty years or more ago, while Wakedfield, Gawthorpe and Ossett, though not so active now, as formerly, were one time centres of activity whose work has left an indelible impress upon the annals of British Spiritualism, by reason of the efforts made in regard to the establishment of children's progressive lyceums.

On our north-west coast the busy town and port of Barrow-in-Furness has done a large work, and has sustained an excellent society. At present, owing to "hard times," there is not so much public activity, but, privately, the friends are as active and devoted as ever.

Scotland is now exhibiting an amount of activity that bids fair to equal the best work done in other parts of our little island, for in her commercial capital, Glasgow, there is now a vigorous and numerous society in full activity. This very gratifying state of affairs has resulted from the fact that my much esteemed brother and co-worker, E. W. Wallis, was induced to take up his residence and assume the speakership in, and to, the above named city and society, since which a state of things has developed, hitherto un-

amplified for prosperity. The Sunday services are fully attended, the capacity of the hall being the only restriction upon the numbers; indeed many are refused admission for lack of room. The private receptions, circles, etc., by Bro. Wallis are crowded upon each occasion, and a unity, earnestness and sincerity of purposes knit all concerned into a truly fraternal union. Mr. Wallis's work has been a signal success, and he and his guides are alike to be congratulated thereon. As a man and a medium, he is all that can be desired.

In the far west of England we have societies in Plymouth and Exeter. In the former there is a numerous body of adherents, and regular meetings are held, addressed by trance and normal speakers. For some time Mr. R. S. Clarke was the regular speaker, but he has now accepted the pulpit of the Unitarian Church in the neighboring town of Devonport. I have a very warm personal regard for friend Clarke, and though he has been taken to task for "deserting" Spiritualism, I cannot join in condemning a man who goes where his conscience urges him, and to the work he feels himself called to engage in. I recently occupied his pulpit, and received a cordial invitation from the Trustees of the church to do so again on my first available opportunity. The Plymouth society is carrying on a good work, and is making an impression upon the spiritual density that prevails around it.

Exeter, an old cathedral and excessively conservative place, is heavily handicapped in its efforts by the above considerations; and by the additional fact that those hitherto attracted to our standard are more richly spiritually than otherwise. One good soul has borne nearly all the charges of the work, which has been no small tax upon him. Let us hope a better future will soon dawn. In Bath, and Bristol, our cause chiefly flourishes in private, but among a class that are cultured and thoughtful.

In the principality of Wales, Cardiff is at this time the only point where any real activity is disclosed, and for some years past there has not been much done of a public nature; yet in past times there was a large amount of effective work done. It was here that Messrs. Spriggs and Sadler were developed, and the services of these two most able mediums have become historical in their importance. Miss Samuels, a speaking medium of remarkable gifts, was also developed there, and what with public meetings and private circles, Cardiff has a record to be proud of.

Roughly then, sir, the foregoing presents a bird's-eye view of our cause here at this time, and your readers may justly ask what fair and sober-minded conclusion ought to be arrived at regarding the true status of our cause and work in Great Britain? In reply I must crave the patience of my questioners until a subsequent occasion when, instead of dealing with such an important matter at the far end of a letter, I can devote to it the amount of time and space so important a topic justly requires.

But, in closing, let me add a few words of a personal character, which, let me trust, may find a pleasant welcome from old-time friends on your side, sir, and not be without interest to others whom I may meet hereafter. For the past ten months my health has been subject to a series of failures that have, from their recurrence somewhat seriously affected it, and acting upon the advice of good and tried friends in, and out of the form, I am arranging to take an extended tour nearly round the world. I purpose, accompanied by my good wife and our only daughter, spending some two years or more, in the United States, which we shall reach this summer in time to visit Lake Pleasant, and after that I desire to obtain engagements at such places, and for such times as opportunity may afford. Probably my first year will be spent East, my second West, and my third on the Pacific Slope, whence we shall depart for Australia, New Zealand, the Cape, etc. I feel sure that the earnest championship of the facts and the principles of right, justice and truth that pertain to the philosophy of Spiritualism by my guides, will win for them in your great country that same esteem that has been theirs for the past sixteen years in all sections of our country here. I shall, in due course, hope to visit Chicago, and, let me trust, meet the editor of the JOURNAL, and many whose names are but at present known to me. Should this intimation inspire any one to write me, annexed is my permanent address. In the mean time I remain in fraternal bonds a fellow-worker for truth and right. J. J. MORSE.

16, Dunkeld St., West Derby Rd., Liverpool. Feb. 27, 1885.

Sensible Advice to Bostonians.

The Boston Herald, referring to Prof. William Everett's recent address delivered before the New York Free Trade Club, says: "Every true Massachusetts man has the making of a mugwump in him. He took in independence with his mother's milk and his father's admonitions. Whatever may be said of 'every true Massachusetts man,' it is certain that the majority of the people born and bred in this State are just like those of other States, governed in their beliefs and actions by tradition and custom. Every 'true' New York man or Iowa or Kansas man has as much independence probably as a 'true' Massachusetts man." We may here remark that, if leading Boston papers and speakers would discuss events and topics of national interest more from a national point of view, and not as though Massachusetts were the United States, and Boston the capital of the Union, they would show more breadth and liberality than they now evince, and their influence would serve to counteract the impression which has obtained in the Middle and Western States, that Boston is provincial, exclusive, and conceited,—an impression which is certainly not true in regard to the mass of the people of this city.—The Index, Boston.

Lulu Hurst and Muscular Force.

To the Editor of the Religio-Philosophical Journal: Prof. S. Newcomb thinks he proves that Miss Hurst achieves her feats by muscular force, because she pressed the scale beam up forty pounds in one of them. That at the best is a hasty inference, because the same effect would follow if it were any fluid or spiritualistic force other than her own operating in and through her. Is it the exertion of the gun which makes it recoil at the discharge of its explosive contents? It is not possible in accordance with the known laws of physics for any force to be projected without a base or background against which it reacts. Action and reaction are equal. Gas or water cannot escape from a pipe unless its retroactive and projective forces are equal. If a subtle unmuscular force of any kind, whatever, acting according to any known laws, voluntary or involuntary, is projected from Miss Hurst's body through her fingers or any other member, it must react according to its power, and will show its effects on the scale-beam. Newcomb's verdict is therefore not proven. W. M. L. GILL.

Arrogant M. D.'s and Gen. Grant.

To the Editor of the Religio-Philosophical Journal:

Gen. Grant is suffering from a cancer, and is very ill. Certain doctors of the old school are treating him. Ex-Senator Chaffee, an intimate friend, sends to North Adams, Mass., for W. E. Brown, a cancer specialist, who had cured the father of S. B. Elkins of a malignant cancer in the mouth. Fred Grant joined Senator Chaffee in asking Mr. Brown to come to New York and see his father, but they did not consult the high and mighty doctors who had him in charge.

Mr. Brown came, called on Fred Grant, and was given a letter of introduction to Dr. Douglass, who refused to have him see Gen. Grant, but wrote a note to Dr. Baker enclosing the family note to him.

Mr. Brown had a cool reception from Baker, who refused to allow any treatment of the sick and suffering patient, unless he could know what remedies were used. The specialist did not wish to make known his remedies, but said he would if he failed to cure, that he did not come as an intruder, but at the wish of the family. Dr. Baker finally agreed to leave a note at Gen. Grant's house by which Brown would be admitted to see him at half past two in the afternoon, but on calling at that hour, Fred Grant met him at the door and said no such note had been sent, but the doctors had been in council. A "regular" of course, has a right to break his promise to a "quack." On the 12th instant, Mr. Brown said that unless sent for he should leave for home the next day, and also said to the special correspondent of The Detroit Post:

"From what I am told by Gen. Grant's physicians I am positive the disease is curable. My father's case was a much worse one. He had a cancer in the roof of the mouth which had been operated upon time and time again, but finally yielded to twenty-one months' treatment. Every man's life, whether he is a beggar or a king, is worth fighting for. I am told that so far no remedy of any kind has been applied in Gen. Grant's case, the effort being only to make him comfortable and let him die as easily as possible. If he were a poor man they would go to work to cure him by some process or other. There is no reason why they should delay because the patient is Gen. Grant."

The doctors would not talk with the correspondents, save that one of them condescended to say that he thought they would not allow any outside interference in the case.

If the Grant family allow these doctors to rule, of course they will not, but the question is, whether, in such cases, the family have any rights which the doctors are bound to respect. In President Garfield's case the family were overruled and the poor man was tortured for months by stupid surgeons probing for a bullet that they did not come within a foot of. In this case Gen. Grant is pilled with cocaine to relieve pain, and a man who has cured a worse case of cancer is snubbed and insulted and the family are again over-ruled—the suffering patient in fearful agony meanwhile.

It is the old story of professional arrogance and assumption. The people must declare their independence of these overbearing and privileged characters, and the physician must win respect by his real merits and his just regard to the feelings and rights of others.

Doctors, animated by this same spirit of selfish arrogance, are besieging the legislatures of Michigan, Wisconsin, Massachusetts, and other States asking for a more stringent "bill to preserve the public health"—that is, to preserve their monopoly to cure or kill. The doctors, the interested parties, wanting all the fees, ask for such a bill; the request did not start from the people, and is not urged by them. GILES B. STEBBINS.

How Doctors Disagree.

The doctor who was sent for by Mr. Elkins in the belief that he could give valuable advice in regard to the treatment of Gen. Grant has returned to his home without being permitted to see the distinguished patient or offer any suggestions as to his cure. The physicians in charge of the case would have nothing to do with him. Yet, in the opinion of so intelligent a man as Mr. Elkins, this doctor is a specialist of remarkable skill and success in the treatment of cancers. Already some people express the belief that a grave mistake has been made in not permitting the specialist summoned by Mr. Elkins to take charge of Gen. Grant's case, while others applaud the determination of Dr. Douglass; not to permit the alleged expert from North Adams even to see the patient. It is always the case nowadays that the illness of a distinguished man is certain to cause disagreements between the doctors and a vast amount of controversy among people who cannot claim to know anything whatever about the matter.

Lord Beaconsfield's last illness was the occasion of a bitter conflict between physicians of opposing schools, and every Englishman felt called upon to take one side or the other, even though conscious in his own mind that he knew nothing about the matters in dispute. So during Garfield's illness there was a constant jangle between physicians of the same school as to the proper mode of treatment, and the matter was taken up and debated throughout the country as though it were a political issue, to be decided according to the opinion of the majority. Yet the people were hardly to be ridiculed for their conflicting opinions, since each view had some doctor to support it, and the physicians were as deeply involved in the controversy as the multitude. The customary difference of opinion is being rapidly developed in Gen. Grant's case. No sooner did the physicians announce that the cancer was the result of excess in smoking than similar cases were reported in all parts of the country. But now comes an English medical journal of the highest authority declaring that the trouble could not proceed from such a cause, and that the danger of a cancer resulting from excessive smoking is infinitesimal. Who shall decide when doctors disagree?

There may be such a thing as a science of medicine, but it is evident the people generally are not so convinced. Take two men of high intelligence and accustomed to forming reasonable and careful views on all subjects, and one will have firm faith in methods of cure that to the other seem arrant quackery. The fact is, that people generally employ doctors and take medicine entirely as a matter of trust and confidence, and if there is any science in the treatment they know nothing whatever about it. Nor is there any lack of evidence that with many doctors the practice itself is quite as much a matter of faith as of science. With most people medicine is purely a matter of faith, and hence the conflict of views whenever a case comes up that attracts general attention. And at such times the doctors often furnish evidence that they are not much wiser than the people.—Chicago Tribune.

Little girls in India wear gold rings in their noses.

A prize of \$200 has been offered for every comet discovered.

General News.

The federal court at Boston has decided the stockholders in the defunct Pacific National bank must pay the second assessment of 100 per cent. levied by Comptroller Knox. This makes a net loss of \$2,000,000 to the owners of the concern. The Czar has assured Emperor William that the peace of Europe has not been threatened by the Afghan question. John Lipp, assistant postmaster at Lincoln, Illinois, having been run down by detectives, confessed having rifled registered letters, and restored \$600 thus obtained. Richard Woodward, a London banker, is soon to marry Miss Kate Hastings, of New York, a daughter of the deceased journalist. England is collecting in the Thames an enormous fleet of transients, and temporary buildings have been added to the arsenal at Woolwich. John F. Whittaker, an old resident of St. Paul, killed himself, leaving a large family of children. A party of twenty-four Chinese have arrived at New York, bound to land on either coast, will not be allowed by the English War Office to build a military hospital at Fort Sald, the entrance of the Suez Canal. Dr. Friedrich Theodor Fritsch, the eminent physician, is dead. He was born at Aurich, Hanover, March 24, 1819. The reports of further encroachments by the Russians on the Afghan frontier are indignantly denied by St. Petersburg officials. The Parnellite members of the corporation of Dublin decided to oppose the adoption of any address to the Prince of Wales, though disclaiming any wish to show disrespect. The Grand Trunk Railroad near Stratford, Ont., is blocked by the wreck of a heavy freight train, caused by a broken rail. Eleven cars were derailed. No persons were injured. Zobeir Pasha, the noted Egyptian statesman and general, has been arrested and taken aboard the British man-of-war Iris, because he has been in continual correspondence with El Mehdi. He will be kept prisoner in Cyprus. The last section of Canadian voyagers sent to the relief of the British in Egypt is en route from Korti to Cairo, and will speedily sail for England. The government refuses to accede to their offer of continuous service for double pay. Mr. Davies caused a sensation in the Ottawa, Ont., Parliament by reading an old manifesto, signed by several men who are now members of the government, in which they favor the annexation of Canada to the United States. The determination of the people of San Salvador, Nicaragua and Costa Rica to resist incorporation into one republic under the domination of President Barrios, of Guatemala, continues steadfast, and the fall of Barrios is considered certain. The United States has 13,501,296 milk cows. Ireland is to have another electric railway extending from Bessbrook to Newry. A hay crop of two and a half tons to the acre will carry off 450 pounds of mineral matter. The Missouri Legislature has passed a law requiring the display of a placard on the plates on tables where imitation butter is used stating that oleomargarine, butterine, or suet, as the case may be, is furnished at those tables. The Legislature of Colorado is considering a bill which provides that all restaurants, hotels, and boarding-houses where these commodities are used there shall be displayed in the

icing-rooms a sign stating that the butter compound used here is butterine, oleomargarine, etc.

Mind in Nature. The first number of this new magazine is before us, and in all that goes to make a pleasing appearance it is a success. The publisher evidently has fine esthetic taste. It will be largely devoted to psychical questions. Mention of the contents of this number must be deferred another week.

Dr. J. K. Bailey spoke at Baltimore, Md., Sunday, March 1st. He spent a portion of "Inauguration Week," at Washington, D. C., and enjoyed a pleasant visit with the veteran lecturer, Thos. Gales Forster and his excellent companion. The Doctor informs us that he is domiciled at Scranton, Pa., where he may continue to be addressed, P. O. Box 123.

On Thursday evening, March 19th, Mr. William Jackson Armstrong, the well-known journalist, will lecture for the Star Course at Central Music Hall. Mr. Armstrong was for some time Inspector of United States Consulates in Europe, and has spent many years in travel. His position under our government gave him very favorable opportunities to study the habits and customs of all the great nations of the Continent. Many excellent articles from his pen have appeared in the leading periodicals. His subject will be "The Nihilists," and is the same lecture that he delivered in the National Capital at the earnest solicitation of one hundred members of the Senate and House of Representatives.

The British army now has a field kitchen which does its work while on the march.

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