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

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No. 6

Readers of the Journal are especially requested to seno 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.

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#### PHENOMENAL.

Telegraphic Communication Test-The Wonderful Slate-Pencil-Messages to the Living.

(Cleveland Free Press.)

For sometime past "spiritualistic" circles have been thrilled by discoveries made by J. H. Wade and his "telegraph medium." rosa descriptions of the developments have been remarkably interesting and a Press man had an opportunity to witness the proceedings last night at the residence of R.F. Paine. 59 Bond St. Five investigators, including the "medium," who professes to be as deeply ignorant as any one concerning the powers that control him, were present. One of the investigators was an ex-telegrapher and the medium" a man of 35 years, rather spare and of high nervous temperament, was well posted on telegraphy. There is no question about the honesty of the ex-telegrapher who interpreted the soundings of the instrument.

The means of "communication with the spiritual world" was an ordinary "key" and sounder," such as used in every telegraph office in the country, connected with an ordinary Leyden jar (battery) in a pail on the floor. The key was inclosed in a small box whose bottom and lid were of slate. Upon the top of the lever of the key was fastened a small curved spring which touched the slate when the lid was closed. No one could sound the "sounder" by pressing on the lid of the key box, except the "medium," and he could get a faint sound by merely holding his hands close to the box, without touching it. The spiritual theory of the operation is that the box forms a dark cabinet, as perfect as usually required by the "spirits." The slatelid is to a certain degree porous. The "mediumistic" powers of the "medium," who places his finger tips on the lid, supply the conditions whereby the spiritual forces can engage in the manual labor of a telegrapher. There is no doubt but that the "medium's" arm trembled and that the chords on the back of his hand worked in time with the soundings at the setting last night. There is a possibility that he had a hidden but perfectly natural control over the key, but ex-perienced telegraphers have failed to discover it upon the most thorough examination. Another argument against fraud on the part of the "medium," if such he may be styled, is the fact that for months he has spent his time, in the evenings, investigating without accepting the slightest remuneration. If he is a fraud he has risked detection and wasted much time in the pastime of cheating, and must have a queer taste for amusement. Press readers may explain the thing as best suits them, the results are here given. Scarcely had the "medium" placed his

fingers on the box, when the name "Father Bernard" was sounded. Then came a couplet in French, "La fleure sans beaute est une sans parfume." An investigator translated it and the spirit in the box said the transla-tion was correct. The "medium" protested that he didn't know the first thing about French, and his friends say it is the truth. Then came an announcement that "Charles Then came an announcement that "Charles Paine, a relative of the judge" was spiritually present. The judge could not remember such a relative. Then the judge was informed by spiritual telegram that Adele Paine, his wife, was not feeling well; that she had a sore threat; but that the spirit could not tell where she was. She is with Sec. C. Min's wine allowed. is accented and pronounced as "a" in "bay." The spirit telegrapher spelled it "Adale" of a personal nature, a long "communica-tion," concerning stocks and the wheat market, purporting to come from a recently de-ceased millionaire of Cleveland, in which the closing price of wheat yesterday was wrongly given. Then came a remarkable test and if the medium is a cheat he must be a good one. The sounder announced that the spirit

of "Henry Richardson, of Brooklyn, O., who died about three months ago, aged about 50 years, a master mason of Tokalon lodge," was present. There is a lodge of the Royal Arcanum named Tokalon but whether there is such in the order of Masons The Press knows not. Well, close on this announcement came a message which two masonic investigators present declared, with the greatest surprise, to be the "pass" of the second degree masons. That mystic word can never be given except under conditions which the "medium" would hardly dare to disrespect, be he ever so great a fraud. Then followed other masonic information until the "spiritual telegrapher" said the operator ("medium" was catching on and it wouldn't do to give anything more away. The "medium") solemnly protested that he was not a mason.

There were other "communications," but they were less interesting to the investigators, and "the spirits" whenever pinned down to an answer whose truth could be confronted with mundane facts seemed to manifest a disposition to straddle the question and, in this respect, the "scance" was somewhat unsatisfactory.

Two city officials and two reporters, seekers after truth, together with four ladies, three of whom were ardent Spiritualists, had a slate-writing scance last night with W. Harry Powell, a Philadelphia medium, at 40 Scovill Av. The other lady present was a prepossessing young lady who had never witnessed any manifestations and whose eyes filled with tears when later she received /a communication from her dead mother." Pdwell, the medium, is a tall young man with a long, flerce moustache. Were it not for a certain redness of his eyes he might truthfully be called handsome. He explained the ground work of the plan on which the spirits operated and details were afterward filled in by the lady of the house whose faith was beautiful Each one of the eight persons present addressed a question to some friend in the spirit-land, so-called. The name of the person who had passed over was first written then the question, then the name of the ques tioner, on a slip of paper. These were folded like homeopathic condition powders and placed together on a slate. One city official, accompanied by the medium, carried these pellets into a rear room. During all the manifestations both rooms were well lighted by gas. The preliminaries in the rear room were similar, and this was the reporter's experience. He sat down to a round center-table on which lay the pellets. After point-ing at one pellet with a pencil held in his right hand, he picked it up with his left and handed it to the medium who held it a second and said, "No." All were picked up in this way and a negative answer given each time. On going over the lot a second time an affirmative answer was given. The reporter clutched it firmly and returned with the medium to his place in the other room. The door between the two rooms was open, and as the medium leaned against it he said: "My little control, Minnie, tells me that the initials are E. H. W. Open your pellet and tell me if that is correct." The reporter found that two of the letters were right, the first one wrong, but he simply answered "wrong." 'We will hear further from that," said the medium as he went out with another person.
"Were none of the initials correct?" asked
the lady, a Spiritualist, who had written the address. The reporter explained that the first name was "Nellie," and the lady said the dead girl's name was Ellen, but she had been called "Nellie." The ladies regarded this as a remarkable test. After several trips to the rear room each person, save one city official, had a pellet, and the lady of the house had two. Then a circle was formed, ladies and gentlemen alternating. Five large slates were placed beside the medium's chair on one side and a large pitcher of water and a glass on the other. "I have been known," said he, "to drink two gallons of water dur-ing a seance." Last night he drank nearly a gallon. Each person was told to talk free-ly, the only injunction being to keep both "moccasins" on the floor. None of the party wore moccasins, but shoes seemed not to satisfy "Tecumseh," the spirit who seemed, with a squaw named "Minnie," to have control. Seen the medium worked himself into a trance. He grunted distressingly, and his eyes grow red and seemingly inflamed and set in a dead stare, the lids being swellen and partially closed. He then held up the index finger of his right hand, and each person examined it. The finger was slightly calloused but etherwise smooth, the nail cut canoused but otherwise smooth, the half cut-close. After pawing it through the air a few times a slate pencil point, or something sharp appeared on the end of the finger. It was sharp enough to cut-the floats when passed over a person's foreneed. Then the medium domanded Big write, and a slate was held unless him, two or three measure helding the

hand index finger the medium wrote two slates full of a communication dated "The several times and wanted to stick to it, but finally changed to "Adele." None of the lady's Cleveland friends know of the peculiar sound of the "e" in the pronunciation of her stage name. Then came some doggerel rhyme soon as he signed his name Tecumseh fled and the medium came out of his trance. mopped his perspiring forehead and drank a goblet of water. Another trance followed and the quiet young lady received a com-munication from her mother, the pencil being materialized on the end of the medium's finger, as before, and the perspiration, the grunts and the drinking of water followed. Finally the reporter got an answer to his dispatch to the bright hereafter. He had addressed it to "H. E. P.," asking a specific question and signing a nickname. There was nothing to indicate relationship in the query and nothing to indicate it in the answer which was really no answer at all. Here it is: "The bright summer-land. Dear, dear L—— Can you realize how happy I am to let you know that I am here with you yes

happy follow your impressions better than you do and it will be much benefit to you. EHP" There was no punctuation or capitalization beyond what is given. There were two remarkable points in the communicatwo remarkable points in the communica-tion. It started in a chirography that much resembled that of the alleged communicant when in the flesh, and was unintelligible to a person not familiar with it. It bothered "Tecumseh" so that he grunted loud and long and finally abandoned it returning to his own round hand. The initials signed were fac similes of the alleged spirit's. The advice given was characteristic also, but rather vague. The best test was received by one of the city officials who was told by "Tecumseh" to beware of an enemy who was instantly recognized by three persons present. The relations of the parties prevents a recital of details. This was given orally, by both "Tecumseh" and "Minnie." The state communications were all of a kind The slate communications were all of a kind. the answer began "My Dear Son" or "My Dear Daughter." Otherwise it was "My Dear Boy" which answered for father, brother, uncle or aunt. The so-called materializa tion of the slate pencil was simply marvel ous. Often as the medium was writing the pencil would give out and a few "passes through the air would apparently supply another. Occasionally he would drop an infinitesimal point into the hands of different persons. Again, he would drop four or five points on the slate and apparently merge them into one large ball, separating them again at will. All this with at least four pairs of skeptical eyes as close to the slate as possible. He would pause in the middle of a communication, rub his finger roughly over the coat sleeve of the person sitting next to him, carry his finger direct to the slate and write sentence after sentence. Occasionally

dark scances. Those are his best." Psychical Research.

the handwriting varied, and often the orthog-

raphy was bad. After each person had re-ceived an answer, "Tecumseh" wrote "pale

faces good night;" the slate-writing closed, and squaw "Minnie" began to hint on the

affection of the young lady for some unknown young man, which was greeted with remonstrance from the ladies. "Minnie" desisted and fled. The medium then collected a dol-

lar from each of the men present, and an-

nounced another scance later in the week

The ladies said: "You ought to see Harry's

To the Editor of the Religio-Philosophical Journal: Allow me to express my cordial approval of your efforts for the organization of a society for inquiring into the nature, limits and proper uses of psychical phenomena. The want of this knowledge is clearly manifest from the great variety and contrariety of views on the subject. That there is a fixed and permanent truth or principle underlying all appearance and phenomena, no thoughtful man can doubt. Is this underlying principle within the reach and compass of man's intellectual powers? The fact that this principle gives rise to, or causes every thought, impulse and act, is a sufficient answer. Are not these plain facts sufficient to require and justify the efforts you are making? I certainly think so, and that every one, who would make human life a grand success, ought to lend his assistance to these

While this is an age of intense and earnes discussion in all departments of being and life, such discussion, it seems to me, is directed far too much to the requirements and practical obligations resulting from certain assumed standards, or criteria of judgment and far too little to the correctness and sufficiency of such standards. Given a certain standard or measure of truth, and reason will differ but little as to what such standard requires. The proper field for the employ-ment of human reason and research, is to ascertain and defermine the criteria of truth. A child can walk in the right direction when the way is clearly pointed out. Hence the necessity of constantly questioning and investigating the criteria themselves, as this is the only true method of establishing correct conclusions as to what is truth, and the obligations it imposes.

The field of research cannot be too deep and broad. All motive attices in the department to be investigated. Reservicing prought

and purifies the motive. The purpose or motive of every act is the measure of its purity.
Enlarge the one and you enlarge the other.
Limitation never yet in all the progress of
the past has discovered or applied a single

The religious world, to day, presents to the impartial looker-on over four hundred different religions, and over one hundred different Christian sects. We are meekly told by the teachers of each of these sects, that only by faith in the doctrine taught by them can we be saved from sin. To embrace one kind, we must reject ninety-nine other kinds. Laying aside our reason and trusting alone to authority, we stand one chance in one hundred to be right, and ninety-nine chances to one to be wrong. Does the infinitely wise and good Being, the author of truth, present it to us with all this uncertainty? Among the one hundred sects there is but one dogma common to them all, and that is, that unless you profess faith in some one of them they will all consign you to eternal misery.

Why should not religious truth be as much,

and in the same sense, a subject of research, discovery and application, as any truth affecting mankind—asscientific, moral or legal truth? We classify truth under these and other heads. Legal science rests upon the unlimited principle, that there is, in the na-ture of things, an equity and justice applica-ble to every possible relation of persons and property. The search for and application of this principle, in every case that arises, is the business of the legal profession. The means of determination are human reason and logic. Subject to these is every decision made. The vital force of every decision, is the reason upon which it rests. When, through additional research and logic or otherwise, the reason changes, the law changes to correspond. Herein lies not only the possibility but the actual progress of legal sci-ence. And theological science would have made as great progress in the past, as has legal science, were it not for the belief and assumption of an infallible standard of rereason.

It is essential to inquire and to know whether there is an underlying fixed principle of truth, which makes requisite the formulas given by the Master, "Resist not evil,"
"Overcome evil with good," "Forgive as ye
would be forgiven." It is essential to learn and to know, whether there is a fixed underlying principle upon which rests the Master's injunction, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be meted to you again." important to inquire and to know, whether these things are true because Jesus said them, or whether he said them because they are true. The religious world has accepted them as true exclusively upon the former ground, and given to them merely a profession of faith, without that knowledge of their truth which comes alone from perception and understanding, and which alone secures implicit trust and intelligent obedience. Could a greater blessing be conferred upon the world than a discovery and demonstration that would prove the truth upon which they rest as clearly as that twice two makes four, and bring home to the heart and conscience a conviction so strong, that no one would soon-er refuse to be guided by it, than he would claim that twice two makes six, when esti mating his own gains? What the thinking world needs is an intelligent, perceived, conscious knowledge of the underlying ground and reason of facts, faith and duty. Suppose some wise man had enjoined upon us two thousand years ago, to build steamboats, telegraphs, railroads and telephones, how long would it have taken simple faith in these sayings, to have realized the practical benefits of these grand evidences of actual progress? While one class would be laboring to establish faith in these sayings, another would delve into the laws of nature and the invisible elements of being, and by the pro-per use of what was thus discovered, actually realize what would still, with the former class, rest in faith. It seems to me that a religion which rests alone upon faith in what has been heretofore said, however surrounded by assumed inspiration and infalli-bility, has about the same real foundation as that financial chimera, "flat money," so much talked about recently. It is good and efficient for the discharge of actual obligations, only when the basis of golden truth underlies it, and is known to exist.

That unknown space, region or sphere, between the natural and what is claimed as supernatural, must be explored and the two united by a chain every link of which must be an undisputed fact. Then will all that is natural be elevated and purified of its errors, and improper uses, and then will all that is unreal, imaginary and dogmatic, in the higher sphere, be eliminated, and the direct way from error to truth, from earth to heaven, be made so plain that the wayfaring man though a fool can see it, not with the eye of blind credulous faith, but with the eye of actual knowledge, and consequently need

J. L. BATCHELOR. Clarinda, Iowa.

Buechi, the Berne anatomist, has made a brain model of gigantic size for an American museum. It is about four feet in height by two and a half in width, and shows the trigate mechanism of the brain in detail. An other of the contract for laying 200 miles pine acress the desert to report the Est-ness stilless in the fineless will repeat in

For the Religio-Philosophical Journal, The Assyro-Babylonian Myths and the Mosaic Writings-The Maxims of Ptahhotep.

BY WM. EMMETTE COLEMAN.

It is very true, as Rev. Mr. Forbush says, that in my criticisms of Rev. Dr. Newman I might have gone further. There are many things I should have liked to have published in my articles in the San Francisco Post, but I had to cut my clothes according to the cloth in hand. In writing my first article I made it as brief as I could, so as to secure its publication. As it was I was affaid its length lication. As it was, I was afraid its length might cause it to be refused publication. My might cause it to be refused publication. My second article was much longer, and was entirely devoted to proofs of the truth of the first article. Being so very long, I deemed it better not to further lengthen it by the introduction of new matter. I had in mind, when writing them, both the Assyro-Babylonian myths of the creation, etc., and the "Maxims of Ptah-hotep;" but I did not specifically name them for the following reasons. Dr. Newman in his lecture referred to the Dr. Newman in his lecture referred to the Assyrian cuneiform tablets, excluding them from the purview of his lecture. Though treating of cosmogonic and mythologic subjects and though of a quasi-sacred character, it is not known that the Assyrian tablets constituted a part of a book analogous to our Bible or to the other recognized Bibles of the world. So far as known, the Assyrians had no sacred book, corresponding to the Vedas. Zendavesta, the Chinese Kings, etc. The myths and legends of Babylonia and Assyria no more constituted a Bible than the myths and legends of Greece, as found in Homer, Hesiod, etc., constituted them Bibles, or spe-cial holy books infallibly inspired in the sense in which the Bibles of the world are so regarded. In my criticisms, I thought it better to confine myself to the Bibles per se, and omit references to writings that were never canonized so to speak. An important reason for non-reference to the Assyrian legends was i see Mr. Fordusii voices a dodular er ror in stating that the Babylonian legends of the creation and the flood were translated from the Akkadian by Sargon's scholars 2,000 B. C. This is true, so far as the flood-legends are concerned; but the account of the creation in six days, parallel with the narrative in Genesis, which has been found on the Assyrian tablets, is quite a modern production drawn up, most probably, in the time of Assur-bani-pal in the seventh century B. C. It is not a translation of an ancient Akkadian narrative, as was erroneously supposed at first, and as the deluge-legends and those concerning the tower of Babel, very probably are. It is likely that the narrative of the six days' creation is based upon an ancient Akkadian legend, but, as yet the ancient original has not been found. See Sayce's edition of Smith's Chaldean Account of Genesis, 1880. Two other accounts of the creation, dating from much more ancient periods, have been found on the Assyrian tablets, but they both differ widely from that in Genesis I. Some of the more important portions of the cuneiform inscriptions, parallel with Genesis, being about 600 years younger than Moses, in their present form, reference thereto, in reply to

Dr. Newman, was not deemed desirable. We have no evidence that the "Maxims of Ptah-hotep" was ever regarded as sacred or was held in the same valuation in Egypt as the "Book of the Dead." The copy in our possession, forming part of the Papyrus de Prisse, now in the National Library of Paris, is the oldest manuscript in the world, having been found in the tomb of the writer, Ptahhoten, son of the Pharaoh Assa, of the 5th dynasty, who lived probably over 3,000 years B. C. Parts of the "Book of the Dead" are, however, older than this; for, as I stated in my reply to Dr. Newman, a portion of it is inscribed upon the cover of the mummy-case of Pharaoh Menkaura, of the 4th dynasty, now in the British Museum, and other portions are said to have been written during the 1st dynasty. The "Maxims" tnot being one of the Bibles of the world, and not being as old as parts of the "Book of the Dead," which is one of the world's sacred books, and the oldest of them all, I thought it best to omit reference to the "Maxims" and make special mention of the Book of the Dead. In the limited space at my command, it was deemed the part of wisdom to confine my remarks to the recognized Bibles of the world, as strictly germane to the subject discussed, ignoring all quasi-sacred books, or books posterior to the time of Moses. Although the "Maxims" is the oldest manuscript yet discovered in the world, I hardly think Mr. Forbush is warranted in calling it probably the oldest book in the world; as older writings than it have been discovered, including parts of the "Book of the Dead."

Presidio of San Francisco, Cal.

Bookmaking five hundred years ago was a costly business. The bill for designing and costly business. The bill for designing and writing a manuscript in 1402 has just come to light. The parchment, the writing, the miniatures, the silver nails gold-plated and enameled, ink figures, seventy smaller gold-plated silver nails, a gold-plated silver class, sky blue satin and binding together cost, according to present value, \$180, the miniatures alone costing \$50. The mieral is new no conger extant, but it is called miniatures alone costing \$50. An " Apparition" Formed in Full Yiew.

John S. Farmer has an interesting article in Light of London, Feb, 28th, giving a deinited account of a full-form materialization in the presence of the medium. W. Eglinton. and under such conditions, he thinks, as would preclude all possibility of fraud. When the form that appeared walked to the spot at which Mr. Farmer was sitting, and stood before him, he was able distinctly to note every feature. Though the light was technically "low," he asserts that it was sufficient for the clear and accurate observation of what occurred. The following is an extract from the account given:

Coming from the inner room, apparently in a state of deep trance, Mr. Eglinton paced and down the space formed by the circle. He was restlessly spasmodic in his movements, and his hands, at times, convulsively clutched different parts of the upper portion of his body. Twice he paused, and, approaching Mr. Younger and Mr. Taylor, made passes over them. This parade lasted upwards of five minutes, during the last three of which s brilliant light—in size like a half-crown piece—was observed by me, at first on his right side only, but just previous to the next stage of the process, on his left side also, finally fluttering all over his breast. Upon the last turn these disappeared, and upon Mr. Eglinton taking up his position at the point indicated in the diagram at B they were not to be seen. All this time the breathers ing of the psychic had been increasingly labored and deep, accompanied at times with

Now, standing at B, half-sideways towards me, I saw him (Mr. Eglinton), by a quick movement of the fingers, gently draw, apparently from under his morning-coat, the top button of which was fastened, a dingy white looking substance, if I may so describe what I have never handled, and of the texture and make of which I have no knowledge. The movement of the fingers was such as to draw it at right angles from him, allowing it to fall and hang by its own weight down his left side. As it emerged from under his coat and fell, it gradually increased in volume until it reached the ground, covering Mr. Eglinton's left leg from the knee down-wards, the connecting link between this por-tion and his side being preserved the whole time. The mass of white material on the ground increased in breadth, and now commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath the mass of material, and concealed from eight by it. The dimensions of the mass would be about two feet in height and, say, about three feet in length and breadth; but I was not favorably placed to observe the last two dimensions. Looking at the facts in the light of the result. I should say the upward pulsatory and the lateral swaying movements were caused by the action of the head of the "form" striking against the material resting on the floor. The height increased to three feet, and, shortly afterwards, the "form" quickly and quietly grew to its full height, carrying the above-mentioned dingy white material with This, by a quick movement of the hand, Mr. Eglinton drew off the head of the "form," the stuff itself falling back over the shoulders and forming part of the dress of our visitor, it being in some way firmly fixed to the rest of his apparel. All this time the link (of the same white appearance as already described) was maintained between the growing "form" and Mr. Eglinton, who had remained in sight of all of us during the whole operation. The connecting link was either now completely severed, or became so attenuated as to be invisible, and the "form," with a majesty and dignity one can ill de scribe, advanced to Mr. Everitt (No. 4). shook hands with him, and passed round the circle, treating nearly every one in the same man-ner. From my position I had an opportunity for prolonged and careful scrutiny. Upon his shaking hands with me, I, somewhat loth to loose my grasp, greeted him in this way three times. Passing on to Mr. and Mrs. Pearce (Nos. 12 and 13) and Mrs. Rogers (No. 14), he crossed the room to where Mr. Rogers (No. 2) was sitting, shook hands with him and those sitting on either side, and then, stepping out into the room, neared the curtains of the bath-room door, re-approached the medium, who was now partially supported from falling by Mr. Rogers, and, taking the psychic firmly by the shoulders, dragged him into the cabinet.

This is an accurate account of what I observed of the actual formation and disappearance of the figure. I will now deal with other points of interest.

CHARACTERISTICS OF THE FIGURE. Age.—The "form" was that of a man of middle age. Judging by usual methods, I should put his age as fifty, more or less. It is obviously impossible, however, to state this with any degree of accuracy, and I only mention it to show that its appearance was entirely different from that of Mr. Eglinton, who will attain his twenty-eighth year in

July next. 2. Heigh Height.—The figure was certainly taller than Mr. Eglinton—upon actual measurement four inches. I decided this by noting the stature by means of objects on the walls and afterwards comparing the height of the medium in the same manner. Another means of testing this fact was afforded on two occasions, when the "form" and the psychic were standing side by side, both being firmly planted on the ground. The estimate obtained in this way tallied with that obtained in the other way.
3. Face.—The features were regular, full,

and animated. I distinctly saw the forehead. eyes, nose, and ears; the mouth was hidden by a full growth of dark hair on the upper and lower lips and chin. The beard, also dark, but tinged with grey, was long and sowing, divided in the centre, and fell upon the chest. The eyes were deeply set, and the forehead high. The hair on the head, though dark in color, did not appear to me so dark as that of the beard.

4. Figure.—This was massively built, and appeared solid and substantial. When passing round the circle the tread, though unheard, was distinctly felt. The shoulders were broad and the head was well set back pon them. The feet I saw were naked, but had no opportunity for further observation. The hand to the touch was warm, soft, and fe-like, and although as broad as that of fr. Egilaton was longer, and its grip was m and hearty.

5. Clothing.—The "form" was apparelled a white, flowing robe, fastened round the what by a girdie. It hung in folds upon the time of the figure. That portion hanging as a hood from the shoulders, and which the shoulders which the "form" as made, was darker in color and more substall to the sight than the rest of the gar-

Though it did not speak, it clearly understood and responded to every request made to it. Gratification was indubitably expressed the face at the success of the experiment. A careful solicitude was apparent on account of the medium. Twice when the latter was staggering to the ground, the "form" turned away from the circle towards him and grasped the white connecting link between them, which again became visible towards the close of the experiment. After the "form" had had a separate existence for some minutes, the medium, still in an unconscious state, again drew forth the white material above mentioned from his side and under his cost. and stretched it out towards the "form," which eagerly grasped it.

Another noteworthy feature is the distance the "form" receded from the medium. The farthest point reached was ten feet, as represented by the dotted line in diagram from B to C. The distance from bath-room door to B was six feet. It must, however, be borne in mind that the dotted lines from B to C do not represent the track taken by the form; it approached within six inches of nearly everyone in the circle.

When the medium had returned to the bathroom, water was asked for by means of rappings, and upon my entering the room with a glass of water, and while fumbling in the dark to reach Mr. Eglinton's mouth, I felt a "form" by my side, and my arm was gently guided.

Miss H. Withall, one of the circle, says:
"It is difficult at such times, when every nerve and every feeling is at the extremest tension, to say how time passes, but I should imagine that the "form" was present with us from five to eight minutes. When the last shake of the hands was given, Mr. Eglinton as by a strong attractive force seemed drawn to the "form," and the two closely together walked towards the small adjoining room, separated only by a curtain from the room in which we sat. There they stood for a moment, the "form" protecting Mr. Eglinton with tender care, passing behind the curtain, and vanishing from our sight"

Mr. F. M. Taylor says that it was noticed by several present, as Mr. Eglinton moved to and fro, that a very cold wind accompanied him, so much so as to be uncomfortable and

chilling.

The chief points of this memorable sitting as given by Mr. Taylor are:

The apprher of eve-witnesses present

1st. The number of eye-witnesses present -fourteen adults.

2nd. The amount of light under which it took place—enough at any part of the circle to see the time by a watch, at least. 3rd. The medium's whole body being in

full view the whole of the time the figure was forming.
4th. The gradual formation of the mate

rial and figure. 5th. The total distinction and dissimilarity of person and personal appearance of the form" and the medium when both were under the closest observation at the same time. 6th. The life and animation of the "form" the marked decision of all its movements. 7th. The solidity of its substance and the

trength it possessed. 8th. During the swaying movement, both the hands of the medium were in full view, and did not approach at any time the sway-

9th. The "substantial" formation was gradual and even.

ing mass.

10th. The features became visible very

suddenly.

11th. The figure, when fully formed, was within a few (six or seven) inches of the medium—between him and one of the sitters all round them by those sitting in circle.

12th. The curtains across the opening to the inner room never moved in the slightest from the time of Mr. Eglinton leaving it to his being taken in again by the "form.

13th. The "form" grew up at first in front, a little to left of medium, and was nearer the circle by a few inches than the medium. When the "form" separated itself from the medium, it was still farther in the circlenot four feet from those on each side.

14th. The medium, when the spirit approached him (after shaking hands with us) seemed completely under his power; the medium's body, however, lost its perpendicular, and was failing from the spirit "form" towards the circle, when the "form" seized Mr. Eglinton and drew him behind the cur-

15th. The hands and arms were as solid and human, and firmly attached to the body, as a strong man's of his build would be; this I proved by the forcible manner in which I shook his right hand.

In conclusion, it may be stated that throughout these sittings both Mr. Eglinton and his guides have done all that lay in their power to afford us a proof positive of these astounding phenomena.

> For the Religio Philosophical Journal. The Civilization that Has Been.

> > BY ALEXANDER WILDER.

The Religio-Philosophical Journal of the 7th of March, contains a paper, A Critic Criticised, which I am compelled to say, hardly falls within the compass of a criticism. It is so occupied with the writer's own inferings in regard to what was implied by a sentence in my former communication, as to leave little scope for a rejoinder. The attempt to bring me into a controversy with science and scientific discovery, so-called, is hardly brave, and I must quietly decline it. There is too much of the ecclesiastical assumption in the claims made, and far too much of opinion and conjecture, to warrant any lover of philosophic verity in the attempt to build any superstructure upon such a foundation. Mr. Dawbarn has himself declared its weakness and insufficiency, in his remark: "Science has found law everywhere, and not a vestige of miracle." This is an assertion that so far as the main proposition is involved, cannot be proved; and the minor one fully confirms this. Law belongs to the world of causes; science, so-called, relates solely to phenomena, and deals with no real cause, save by inference or conjecture, which every new discovery more or less modifies. All real causation belongs to the category of life, and law itself is but the outgoing into energy of a supreme will. This is the department of mirscle-that which is to be admired. Science. as the word is commonly used, has no eye to see, no ear to hear, no faculty to understand that which transcends effects and phenomena; it cannot cognize a God.

In regard to how man came into existence in this world, I venture no opinion; but I will say that no "attested discovery of science has ever been made that shows that he began his career in savagory. That is an inference colely, and we need not take any trouble with inferences. We have no evidence that one type was ever evolved from another; and to require us to assept any hypothesis like a new need norse erassing to into the horse that we know it estates another; and to require us to assept my hypothesis like a new need norse erassing to into the horse that we know it estates another; and to

as plansible that creation was a descending from highest to lowest, as the reverse. All matter is the outcome of life.

Civilization means etymologically the mode of living together in society. This is a moral rather than physical achievement. Genuine mental growth and development, which constitute the grand manhood, must be in the upward, spiritual direction, rather than sideways. The people enjoying the happiest social condition and having the truest spiritual development is the most enlightened and civilized, even without an aqueduct, tunnel, steamboat, railroad or telephone. All the boasted civilization of modern periods, has not abolished any barbarism on the earth. It is mechanical and not moral or spiritual in tendency. War, murderous competition, savage cruelties, corrupt government and jurisprudence, the subjecting and imbruting of the poor and weak, characterize the history of every modern nation.

It is not fair reasoning to depreciate a culture and mental development that is not according to a set pattern. When Christians call other peoples infidel, and Mussulmans return the epithet, they exhibit a pitiful narrowness of conception. Every people has a genius of its own, and cannot reasonably demand others to conform to it. The civilizations of various regions have been diversified accordingly, as individuals differ from each other. It would be utter arrogance, however, to rate them at a lower value, because they are not identical with ours. Every one has its peculiar merit, as well as its weak point, and so may be praised or sneered at, as one happens to be in the mood. I must be permitted to give my suffrage in favor of the form that most favors spirituality in those living under it.

The ancients, as we usually but somewhat absurdly denominate them, certainly possessed arts and attainments on the material plane, which differed from ours in many respects, but were by no means inferior. The learning of Babylon and the skill of Egypt would be our admiration, if we but possess them. Astronomy, mathematical science, and architecture were cultivated so that we could without detriment, bow our heads reverently and consent to be taught. India abounded with art and architecture; and her textile fabrics have never been equalled by any modern European manufacturer. Aqueducts on a large scale were numerous in Southern Asia. The innumerable grotto-temples, and public works, the catabothra, the cloaca of Rome, the pyramids, labyrinths, and other structures of Egypt are pretty good evidence of their attainment, in those respects. Microscopes and telescopes, too, for aught we know were common among the learned class in ancient Assyria. A steel surpassing any now made was used in Hindustan, and the Egypt ians had a copper which was made as hard

Mankind have never advanced in straight lines, but like nature, move onward in cir-Various regions have taken their turn in rising and falling. There has been pre-eminence in China, India, Assyria, Egypt Asia Minor; and there was once an Island empire in the Pacific, which has left remains

of its greatness. The irruption of less civilized invaders has often swept out and even obliterated the vestiges of superior civilization. The Tartars planted barbarism in many countries. The Turks like locusts swooped down upon and annihilated all culture and enlightenment in Asia Minor, Syria, Idumea, the Perea, and valley of the Euphrates, once the glory of the scendants of the Phænicians and ancient Egyptians are equally obscure. The fifteen nations of Asia Minor are lost. Albanians and Epirotes are the principal modern Greeks The Dravida civilization of India was crushed by the Aryan invaders; and China has suffered repeatedly at the hands of Tartars, pirates and England. It is an old fashion to ravage a country, crush the energy of its people, destroy the evidences of its greatness, and then assert that every thing was inferior. It would be nearer the truth to class the conquerors as the lower race. Savages and children are most conspicuously destructive.

In conclusion I avow my faith in the personal God. As I understand the term, we have but the alternative of a personal God or none. It is impossible to be an atheist and at the same time a moral or rational being Will and Intelligence appear to me to consti tute personality and identity; and I cognize these as one in the Being that gives to the universe its law, and that continually sustains it by inflowing energy. I ask not where this cognition leads; enough that it is true.

Liberalism in Boston.

No. 2.

To the Editor of the Religio-Philosophical Journal: This city is noted not only for the number of Spiritualists, but for the wide range between the extremes of high and low, in an intellectual comparison. As the general intellectual condition of Boston is held to be a little higher than that of other cities, it may be safely assumed that the majority of Spiritualists here are fully up to the mental standard of their brethren elsewhere; but it must be admitted that there is also a class, small though it may be, whose intellectual and moral condition is no credit to the cause they represent. While we find the philosophic thinker who has soared above the materialism of the subject into the purer and clearer atmosphere of moral and scientific truth, we also find the person whose gross and animal organism precludes all perception of spiritual things not presented through the avenue of the physical senses; who finds his highest inspiration in the sound of a rap or the levitation of a table; who catches the celestial fire best when presented in the form of floating lights; whose only conception of angelic presence is based upon the materializations of the seauce room. This is the man who dwells in the realm of matter; for whom all truth must be incarnated in material form, before he can grasp its meaning. For such the name Spiritualist is a misnomer, if taken in its literal sense. But these represent a period of growth in the human intellect, and if Spiritualism enables them to more quickly arrive at a knowledge of spiritual things they should be more commiserated than condemned, and all possible effort made to open their latent spiritual sight.

In a city where believers are so numerous and of such varied intellectual attainments, it is natural to expect that mediums for all phases of phenomena would be found in large numbers. It is also matural to expect that the inherent love of the human mind for the marvellous, and the general willingness to pay freely for its gratification, should tempt some of nimble fingers and weak morals to seek in the practice of bagus mediumship that pecuniary support which the medicarity of their balents or hear thanking the necessary of their balents or hear thanking the necessary in atternation it accounts the second of their balents of heart thanking the second of their balents of heart thanking the second of their balents of heart thanking the second of their second of th

tice of this celestial jugglery, or how many find it convenient to supplement natural gifts with bogus manifestations for the sake of gain, it would be difficult to state without an extended investigation; but the number of both is evidently larger than is demanded by the highest welfare of the cause.

Of course this is deplored by the better class of Spiritualists who look forward to a time when the movement may be freed from all such cause for reproach in the eyes of intelligent people. Defects are inevitable in the early stages of all reformatory move-ments; but in the furnace of time the dross is slowly separated from the gold.

Of the various regular meetings in this city several are in a flourishing condition and others are doing special work in a quiet way. The Horticultural hall meetings are well sustained, and have been favored with good lectures by such speakers as Mrs. Lillie and J. Frank Baxter. The Berkeley Hall congregation is prosperous, and holds its own under the ministrations of W. J. Colville. The erection of the new spiritual temple on the Back Bay has given considerable stimulus to the cause generally, and the society for whose use it is intended is increasing in numbers. holding regular Sunday afternoon meetings in Berkeley hall. George Chainey has con cluded his lectureship at Chickering hall earlier than was intended, the plenitude of spiritual nutriment at other meetings preventing him from receiving the support he desired. Besides the societies mentioned there are various Sunday meetings about the city for the study of phenomena. where me-diums give their services to meet the demand for evidence of a future life and the presence of spirit friends.

The young people are provided for by two prosperous Lyceums, one at Wells Memorial and the other at Paine Hall.

Taking a general view of the work being done, the outlook of Spiritualism in Boston appears hopeful; and one must remember that the influence of Spiritualism is not confined to its organized bodies, but permeates all phases of religious thought, modifying and moulding the views even of those who would indignantly repudiate any sympathy

with the movement. In a succeeding article the writer will present a few items in regard to the condition of the agnostic and materialistic wing of liberalism in Boston.

Christian Communists (Vulgarly Called Shakers).

DEAR AND RESPECTED FRIENDS,—I have been impressed for a considerable time that I should address you upon a subject of most vital importance to you, as Spiritualists—to us as a people, and to the human family at large. You cannot be ignorant of the fact that the various phases and features of the so-called spiritual phenomena had their beginning and origin among us as a people, and yet you date the commencement with the Foxes at Hydesville, N. Y., which is not the true facts in the case. Our instruments and mediums prophesied and declared again and again, that the work would cease with us, and that it would soon break forth in the outside world, and in accordance to which. it started at the above named place. If you need correct information touching the matter in hand. I would refer you to our books, in which are recorded all that I have here stated; and for you to date the Anniversary valley of the Euphrates, once the giory of the earth. Even the identity of many peoples seems to have perished. The Ethiopians or Hamitic nations, once led the world; and now edition of the work, and are our children, and should so represent yourselves to the of the New Dispensation, as you call it, at world of mankind. Until this is done, you will fail to fulfill the true object and design of your mission as given from the Spiritworld, to prepare souls for the kingdom of heaven on earth, in which is embraced the Evangel, life and teachings of the Great founder of practical Christianity. Jesus. our Elder Brother, also constituting a true brotherhood of interests, both temporally and spiritually, with a strictly pure and virgin life, with all its self-denial, self-sacrifice and self-abnegation. From our stand-point, we find you still occupying the selfish Adamic plane, with all the so-called Christian churches of the day, who openly violate in their lives all the conditions of discipleship to the one they profess to follow. The time has now come, dear brethren, when their mask of hypocrisy and deceit will be removed with all their inconsistency, and they will stand in their true colors before an astonished world. Our friends, the Spiritualists, have had far greater and superior light, hence their obligations and responsibility are proportionally increased for them to assume their true attitude and position in the line of reform and progress with us, with all the attendant sacrifices on their part; if they, as pioneers and leaders fail to heed the present call, as I have endeavored to present it in love and unbounded sympathy, the same will

go forth throughout all their ranks. Think not that I am an enthusiast and a religious monomaniac; not so. The fo egoing sentiments are not mine alone, but those of the whole body of people, of which I have been a member nearly forty years, and know to all intents and purposes, whereof I write. The case of A. J. Davis is only a sample of hundreds and thousands, that will soon follow his steps, by rejecting the light that will seen burst upon you. Had he obeyed his light and call as touching the cause we have espoused, years ago, he would now have been a redeemed and happy man.

The question of organization has been more or less agitated among Spiritualists for years; the elements of discord have evidently forbidden it. Let me assure them in all kindness, that it will never be accomplished, having no authority from the spirit spheres for such a measure. A communication similar to this will be forwarded to all the editors of the spiritual papers, so called, throughout the country. Should they not deem it worthy their notice and attention, we shall select other channels through which the foregoing can be brought before the public; the issues dependent upon it call for immediate action.

We are the only people on the globe that do practically demonstrate by a daily life, before all men, the heaven-born principles embodied in the beautiful Evangel of Jesus, having done so for one hundred years, yet the Spiritualists never allude to us in their writings no more than if we did not exist and justice had departed from the earth. Oh! consistency, thou art a jewel! With assur ances of esteem and respect, I remain, very truly, your friend. CHARLES CLAPP. Warren Co., Ohio, March 16th, 1885.

Horsford's Acid Phosphate.

ADVANTAGEOUS IN DYSPEPSIA. Dr. G. V. Dorser, Piqua, Ohio, says: "I have used it in dyspepsia with very marked benefit. If there is deliciously of acid in the stomach, and the stomach residence in the market space in a settingly Mind-Reading and Beyond.\*

Great eagerness and interest have been expressed, in our own city, and outside its limits, since the announcement was made, some time since, of the forth-coming of Mr. Wil-liam A. Hovey's new book on the subject of "Mind-Reading and Beyond." Our anticipa-tions have been fully realized on perusing the attractive little volume, the interest of which does not flag from the beginning to the end. One cannot read it without being led to seriously think and ponder on the subjects of which it treats, or, if entirely inexperienced inthem, to think of them in a reasoning and unprejudiced manner. Much of the book consists of a compilation of the proceedings of the "Society for Psychical Research" in London, which will not fail to prove both interesting and instructive. Many cases are given in proof of the phenomena of thoughttransference, which, it is said, depends prima facia, on the establishment of a certain relation between the nervous systems of two persons; and it is known that this peculiar function of the brain is easily disturbed by mental anxiety or discomfort of any kind. Therehas been a marked change in the state of scientific opinion throughout the world on the subject of a possibility of transmitting a single mental concept, except through the ordinary channels of sensation. It has heretofore been hostile, not only to any belief in any other method of transmitting thought, but has been hostile even to any inquiry upon the matter. Dr. W. B. Carpenter and some others believe the so-called thought-reading to be "communications made by unconscious muscular action on the part of one person, and automatically interpreted by the other." President and Mrs. Sidgwick, who have together made many experiments, explain them by the hypothesis of unconscious perception of unconscious muscular indications. Another class of thinkers solve the problem by saying, "It is the action of brain-waves."
Mr. Hovey declines to relegate mind-reading or any phenomena to the fanciful category of the supernatural, believing that man being a part of nature, cannot go beyond nature; and everything that occurs is of necessity a natural occurrence, subject to a natural law. We are equipped with perceptive and reasoning faculties; the former to determine what phenomena do occur, and the latter with which to deduce from study and investigation, the conditions under which they occur and the laws which govern their occurrence.

To the suggestion of charlatans in the practice of some of the unexplained sciences and to the question, "Why are deception and fraud seemingly necessary concomitants in many cases." Mr. Hovey wisely answers: When honest and capable men abstain from politics, because they believe politics to be corrupt, and fear to be defiled, they help to make politics more corrupt by abandoning the management of politics to corrupt men. When the public puts a certain class of phenomena under the ban, and says to all, "Touch them at your peril," it naturally follows that for a long time many men, competent to investigate them, fear to do so, and leave them chiefly in the hands of persons uninstructed. or unscrupulous, or both. Hence it is that before any new truth in nature reaches the point where it receives honest investigation. it is largely left to the tender mercies of charlatane. This does not alter nor affect the real truth in any way, nor are the charlatans solely or even chiefly to be blamed. The fault rests largely with those who found it more convenient to ridicule and deny than to study and investigate. Their dishonesty is as great their light, far more culpable. The public is naturally conservative and skeptical. It is better that it is so. But it is better, not to deny or ridicule simply because one does not understand. The present state of scientific opinion on the given subjects shows more moral courage and a greater fidelity to the uses and good to be derived from scientific

Mr. Hovey relates in a particularly interesting way some of his own experiences in mind-reading, and proves, besides, that he has not limited his personal investigations, or study, to that science alone. He has looked higher—"beyond," in fact—to the subject of psychology and of spirit communion, concerning which, it is hoped he will have much more to say in another volume. In these sciences there is nothing to be shunned, nothing to be feared. They are, on the contrary, most important, valuable, attractive and interesting to investigate. To say that they do not admit of investigation is absurd.

\* Mind-Reading and Beyond, by W. A. Horey. For sale by Religio-Philosophical Publishing House, Chicago. Price \$1.25.

" After Thy Death."

A valued friend sends the following verses, nd writes:
"Many years ago I cut from a newspaper and writes:

some verses anonymously published, whose beauty of thought and diction struck me as rare. If you will reprint them, some one may give me the authorship. To a confirmed Spiritualist they are not, perhaps, so touching as to one who is accustomed to look forward to death as the sundering of all connection with this life. At any rate, to me, as such they have lost some of the deep pathos they conveyed with their first reading. But for mere beauty of diction, I think you will agree with me that they are worth reprinting.

AFTER THY DEATH.

Still shall the sun lead in the flowery Spring To the glad music of the rippling streams, and the long forest corridors shall ring With the bird's welcome for his cheering beams

But not for thee.

Still crowned with roses shall the Summer

Drop flowery fragrance on the balmy air; and on the hilleide with eve's latest ray The pensive locusts fold their leaves in

prayer, But not for thee.

Still, like a bride with golden crown arrayed. Rocked on the wave, the fragrant lily bloom. And myriad blossoms in the forest glade Enchant the senses with a rich perfume, But not for thee.

Still shall the Antumn livery all the trees And crush the purple clusters of the vines; And Winter, with rude fingers, sweeps the kevs

Of the grand organ of the sounding pines, But not for thee.

What are earth's beauties when we tread the shore

Where clash the dark and sullen waves of When the weak frame sinks down to rise no

All earth can give—a short, quick, gasping breech?

BY HESTER M. POOLE. [28 Greenwich Avenue, New York City.]

# THE LADY PHYSICIAN.

Oh, who is this, who casts her rose of youth Beneath the feet of pain, nor fancyeth The lily of her la lybood, in sooth, Too white to bloom beneath the couch of death?

It is the woman healer here who stands With tender touch upon the cruel kuife; With thought-engraven brows and skillful hands And yearning heart to save the house of life.

Bless ber, O women, for it was your call, It was the myriad cry of your distress, That urged her outward from the cloistered hall To make the burden of your anguish less.

Shiue on her, stars, while forth she goes alone Beneath the night, by angel pity led, And shed such lustre as your rays have thrown On bridal-steps that chime with lovers' tread.

Her pathway scent. O flowers that deck the field, As from her hurrying feet the dews are driven, With no less fragrance than your clusters yield By dimpled hands to happy mothers given.

And ye, O men, who watch her tollsomedays With doubtful lip in half derision curled, Scant not her meed of courtesies and praise, The bloom and starlight of the Spirit-world; For with a sense of loss too fine to own,

The nestward longing of the carrier dove, She turneth from her first entitled throne And all the walks that women love. The gracious ministers of little deeds

And service for the few, by love made sweet— From these she turneth unto wider needs, And pours her ointment on the stranger's feet.

Perchance, amid the clash of busy days, She may lay by a trick or two of charms, May miss of those caressing, dainty ways That women learn from bables in their arms. But even while the battle scars her face, And makes her voice stern in the combat rude,

She but refines her best peculiar grace,
And proves her self-forgetful womanhood.

— Katharine Lee Bates.

#### A TRUE BALANCE.

In this column, I have always strenuously enforced the necessity of having a sound mind in a sound body. One is so intimately connected with, and dependent upon, the other, that the need of physical culture and hygiene on the part of women especially, would seem to be self-evident. For they are more sensitive than men; they live a more indoor and artificial life, and they are the fountains of immortal existence.

Yet, on the whole, those who call themselves Spiritualists are fully as careless, not to say reckless, regarding those bodily habits which directly influence the spirit, as any other class of people. They sin against light and knowledge. In their homes, I see poor ventilation, improper and stimulating food, eaten at unsuitable hours, irregular times for meals and sleep, in fact all sorts of bad habits. In some cases it seems as if they were obtuse to physical conditions just in proportion as they are sensitive to spiritual

It seems a tendency in people in our pres ent grade of development, to carry to excess whatever greatly interests them. They lack balance and symmetry. Moderation is an unknown term. Doubtless, a cause is carried further toward its popularization by zeal but frequently at the expense of the zealots. They are destroyed or consumed by their unhealthy fervor. They do not attempt to look all around and over a subject. They are hever judicial. You can not take their cool, be at work like their brothers, and like them unviased judgment, for t tisans. They overweight the matter they attempt to consider, and injure it, in the long

Such are they who sacrifice body to spirit. They do not fully recognize the relations of Here to Hereafter, of Cause to Effect. They have not weighed the value of physical, mental and moral discipline—of that robust sanity which places these states of existence in proper relations with one another, and teaches us we have something to do in order to secure physical salvation and spiritual unfolding. Any thing which promotes the well-being of the body in which the immortal spirit begins its wonderful career, is of primal value. The woman physician, then, is to be hailed as one of the most important of all factors of true progress.

#### A GOOD POINT.

Dr. Oliver Wendell Holmes, the brilliant author and poet, writes thus: "I have often wished that disease could be hunted by its professional antagonists in couples—a doctor and a doctor's quick-witted wife, making a joint visit and attacking the patient's malady with their united capacities. For I am quite sure there is a natural clairvoyance in a woman which would make her as much the superior of a man in some particulars of diagnosis as she certainly is in distinguishing color. Many a suicide would have been prevented, if the doctor's wife had visited the victim the day before it happened. She would have seen in the merchant's face his impending bankruptcy, while her stupid husband was prescribing for his dyspepsia, and in dorsing his note; she would recognize the love-lorn maiden by an ill-adjusted ribbon, a line in the features, a droop in the attitude, a tone in the voice, which mean nothing to him, and so the brook must be dragged tomorrow. The dual arrangement of which I have spoken is, I suppose, impracticable, but a woman's advice, I suspect, often determines her husband's prescription. Instead of a curtain lecture, he gets a clinical lecture, on some case which her keen eyes see into as much better than his, as they would through the eye of a small-sized needle. She will find the right end of a case to get hold of, and take the snarls as she would out of a skein of thread or a ball of worsted, which he would have reduced to a hopeless tangle."

#### ANOTHER.

In a recent address in Chicago, Miss Frances E. Willard said: "In the light of ten years' work as a teacher of total abstinence from alcoholic poison, I solemnly aver that had I the power, our system of education should be so changed that the course of study of every pupil, from the kindergarten toddler to the high-school graduate, should be grounded where God grounds our very being—on nat-ural law. They should know the laws of health first of all, since their physical being is the firm base of the whole pyramid of character. The blessed word 'health' once literally meant 'holiness,' and that means simply 'wholeness.' The alcohol and nicotine poisons, leagued with bad food, unnatural dress, bad ventilation and ill-proportioned exercise are the demons that hold the sacred hygiene, that we may tithe the mint and cummin of grammatical punctilio and mathematical accomplishment. Even when we study the natural sciences we soar amid the stars and hammer the rocks or dissect flowers. but place the study of our own more splendid organism at the foot of the list instead of building the whole edifice of education upon this solid rock, against which the gates of hell shall not prevail. Our obliquity of vision at this point will be the amazement of wiser and happier generations. In the school of the future carefully trained hygienists will be steadily at work studying the hibits of the children and teaching them, on scientific grounds, how they may form those upon which physical sanity is conditioned. Clothing that imposes a ligature upon any organ or member of the body will not be tolerated; the eating of highly seasoned food will be condemned, and the physical sin of using stimulants and narcotics denounced with all the emphasis of a 'Thus saith the Lord.'"

A ROPEFUL VIEW. A fashionable woman writes in this way to

the Commercial Advertiser: "I know personally any number of little girls, say under tweive years of age, who are as fully up in rowing, swimming, riding and tennis as are their brothers of the same age. And the effect of this training is marked in the girls just now arriving at womanhood, who represent the first generation brought up under the new dispensation. When I was a young lady, attention to her social duties was considered the only work of which a girl was capable, and she passed her time when not so employed in rest for recuperative purposes. The modern girl, however, seems able to dissipate and work too, and you find the most fashionable of the sex most active in the supervision of the Young Women's Home, the St. Barnabas Society, and all the chari-ties which cluster around the churches; and I know of quite a number of society young women who are affiliated with the State Board of Charities, and who make investigations and get up statistics with the utmost

Upon which the Sun comments in this

manner: "The fine and strong physical proportions and abounding health of these young women are certainly very remarkable. They seem to be of a stature superior to that of our girls of a past generation, and they move with a freedom which indicates physical vigor, and show that they have been accustomed to athletic exercise. Their disposition to seek recuperation after social toil in new activities and varied occupations affords promise, too, that they will keep their health

of body and mind....
"Their sympathies become quickened, and their range of knowledge and observation is extended beyond the narrow circle in which their vanity is flattered and their weaknesses encouraged. With larger and more varied interests, their minds are broader and brighter, and they learn to look on life as the serious thing it is. They have the capacity for work, and they ought to put it to use in some other direction than that of mere selfish gratification.

"We are glad, therefore, to see the interest girls are taking in those benevolent societies, and that it has become fashionable to feel it "Besides, during the season of Lent, especially, many of them are engaged in profitable study, and in attending lectures, like those of Mr. John Fisk, for instance, and in different ways they are showing that their active spirits chafe in mere indolence. They are want also to get physical exercise and the mental refreshment which comes from varied employments.

With girls so vigorous and sensible, so beautiful and so strong, we must have here a splendid race in the future. We envy the growth of the next century."

#### Magazines for April not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. ADpleton & Co., New York.) In the Character and Discipline of Political Economy, with which this number of "The Popular Science Monthly" opens, Professor Laurence Laughlin, of Harvard University, exhibits the study named as a valuable educational factor. In a first paper on The Nervous System and Consciousness, Professor W. R. Benedict, with the aid of illustrations, describes the structure of the nervous system. Mr. George Iles, in A Chapter in Fire Insurance, sketches a scientific scheme of insurance. Dr. Franz Boas, a German Arctic explorer, furnishes an interesting sketch of life on Cumberland Sound. The Count Goblet d'Alviella, of the University of Brussels, discusses The Religious Value of the Unknowable. Judge Gorham D. Williams, suggests, in the matter of Liquor Legislation, a new departure, by which society can take better care of itself. Other articles, are those of Dr. von Pettenkofer, on the modes of propagation of cholera; of Mr. Fernald, on Aristotle as a Zoölogist; of Mr. Allen Pringle, on Apiculture: of Charles Morris, on the Structure and Division of the Organic Cell; of Mr. Edis, on the Internal Arrangement of Town-Houses; and Mattieu Williams's Chemistry of Cookery paper on The Wear and Tear of the

WIDE AWAKE. (D. Lothrop & Co., Boston.) The frontispiece of this number is suggestive of Spring, greeen grass and apple-blossoms; it accompanies The Season that is Coming, a pretty poem by Mrs. Butts. A beautiful Easter poem by Sarah Prescott Kellogg is finely illustrated. The short stories are by the best and most popular writers and will be found interesting. Mrs. Catherwood has a long illustrated article The Gypsies, and she des cribes, in an entertaining manner a visit to an Ohio Clan. Yan Phan Lee, in his series When I was a Boy in China, gives a chapter on Girls of my Acquaintance. The continued stories are good. In the Chautauqua Readings we have the history of the famous Cradle Tomb. Edward Everett Hale writes about Bayard, Mrs. Whitman of Wood Engraving and Mrs. Fremont of Mrs. Madison, wife of President Madison, and Mrs. Alexander Hamilton. The other poems, pictures, papers and jingles are too numerous to men-

Cassell's Family Magazine. (Cassell & Co., New York.) Two good serials are being published in this magazine. Besides these, by way of fiction, are How She Saved Him; Frank de Vaud and An Old Maid's Friends. Articles of a more practical nature tell us How American Bread is Made; of The Road to the Giant's Causeway; of the special features of Shareholder's Meetings; of Wild Birds in London; and of Work in the Garden. The Fashion Department is filled with "What to exercise are the demons that note the sacred citadel. Yet we call ourselves a science-loving people, and think we care to know God's reason why! His laws written in our members' we pass lightly over, that we may learn hard's formula for parsing a verb or construing a foreign quotation. We pass over these weignifiest matters of the changiloss laws of acounts of the latest inventions.

THE NORTH AMERICAN REVIEW. (New York.) Old England has also been passing through a serious agricultural crisis. What brought on the crisis, what were its effects, and what remedies have been proposed, are very ably and clearly discussed in an article by William E. Bear, editor of the Mark Lane Express. In the North American Ravious for press, in the North American Review for April. Charles Dudley Warner presents an interesting Study of Prison Management; Robert Buchanan, discusses Free Thought in America; T. V. Powderly, The Army of the Discontented; and Prof. Hunt, How to Reform English Spelling; The other articles are: The Law's Delay, by Chief-Justice Thomas F. Hargis, and Characteristics of Persian Poetry, by A. R. Spofford. What will probably attract immediate attention in this number is the new department of Comments, consisting of brief criticisms of articles that have appeared in the Review. Murat Halstead's political article in the March number is here discussed by three writers—a Democrat, a straight Republican, and an Independent Republican. Richard H. Stoddard comments on Max Muller,s Buddhist Charity, and other corresdents offer a single thought where an extended article would not, perhaps, find room.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The April number of this sterling monthly is a remarkably good one. Serials by Craddock, Mrs. Oliphant, and Miss Jewett progress admirably, and Dr. Holmes adds a peem called The Old Song to his installment of The New Portfolio. The papers on Madame Mohl are continued, and an essay on Time in Shakespeare's Plays, by Henry A. Clapp, forms a pendant to a former article on Time in Shakespeare's Comedies. A paper entitled George Frederick Handel: 1685-1885, by John S. Dwight; Political Economy and the Civil War, a study by J. Laurence Laugh lin; a story called Fate Dominant, by F. R. Stockton; An Unclassified Philosopher, a sketch; and a paper on the sparrow, by Olive Thorne Miller, are the other attractions of the number. The poetry comprises gems from popular writers. There are reviews of recent poetry by Browning, Tennyson, and Swin-burne, and of Gosse's edition of Gray's Works, together with the usual Contributors' Club and Books of the Month.

THE CENTURY MAGAZINE. (The Century Publishing Co., New York.) The opening page reveals Ponte Vecchio, Florence, engraved by R. C. Collins, after the etching by Joseph Pennell. A Florentine Mosaic, by W. D. Howells, still retains its interest as does also The Bostonians and The Rise of Silas Lapham. Some of the best articles are Phases of State Legislation; From Puget Sound to the Upper Columbia; The Meditations of Mr. Archie Kittrell; The Colonists at Home; New Orleans before the Capture and the Opening of the Lower Mississippi. The Poems are, Love's Change, by Anne R. Aldrich; In April, by Helen Jackson; and, In Winter, by Louise Chandler Moulton. Topics of the Time include Practical Politics; "Not the American Way" and the Attempt to save Niagara, In Open Letters we find, The "Solid South" and "The School of Dishonesty," and Bric-a-Brac contains enough material to make one laugh and feel good paterial. feel good natured.

#### BOOK REVIEWS.

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

THE FIRST STANDARD-PHONOGRAPHIC Reader. New and Revised Edition—stereographed in the Corresponding Style, with interpaged key; and with notes. By Andrew G. Graham. New York: Published by the author, 744 Broadway, 1885.

This work is admirably arranged, and is, no doubt, the best one extant for those to study who wish to become proficient in short-hand writing. After being thoroughly mastered, in connection with other elementary works by the same author, the student is then prepared to study and thoroughly comprehend bis reporting system, which is simple, easily mastered, and probably better adapted for miscellaneous purposes than that presented by any other author. Mr. Graham's system is the only one employed in

#### New Books Received.

INSOMNIA; and Other Disorders of Sleep. By Henry M. Lyman, A. M., M. D. Chicago: W. T. Keener. Price, \$1.50.

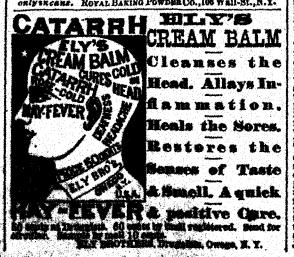
ROMER, King of Norway and other Dramas. By Adair Welcker. Sacramento: Lewis & Johnson.

HUMAN INTERCOURSE. By Philip Gilbert Hamerton. Boston: Roberts Brothers. Chicago: Jansen, McClurg & Co.

THE SUBLIME AND BEAUTIFUL. By Edmund Burke. New York: John B. Alden. Price, 50 cents. FLATLAND: A Romance of Many Dimensions. By A Square. Boston: Roberts Brothers. Chicago: Jansen, McClurg & Co.



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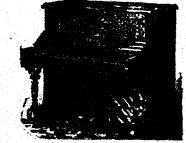
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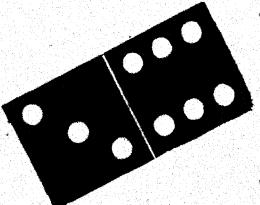
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be re

turned, 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, April 4, 1885.

#### The Religion of the Body.

Our readers are intelligent enough to know to feel that they have much to learn; they realize that it is highest enjoyment to extend the boundaries of their knowledge, and not. only enjoyment, but duty closely allied to beauty, to act up to what light they have. as the best way to get more. "Do the works and ye shall know of the doctrine, whether it be true or not," is inspired and inspiring philosophy-phileo-sophia, to love wisdom, as the Greek roots of the word signify; and to love a thing we must feel attracted to it, and then test it by trial, and so learn if it be indeed wisdom and worthy of lasting love. Our readers fortunately understand also that we claim no infallible authority, or exemption from human error, but they honor us with a generous confidence in thinking that we aim to do the best possible for the common good, our word to them is some suggestions touching the daily conduct of physical life, closely allied as it is with spiritual life. The old Romans had a good motto: "Mens sana in corpora sana"...a sound mind in a sound body. It might be enlarged so as to read, in our vernacular: A sound and pure mind and soul in a sound and pure body.

For that sound and pure body, a good inheritance is a great help, and that goes back to ancestry and heredity and invests parental responsibility with high sanctity. But it is with bodily health as it is with any patrimony; the heir may increase it to his own joy and that of others, or squander it by blind folly or in base misuse, as he is wise or otherwise. How are we using our bodily heritage? Does health wax or wane with us? Duty to the soul is well, but so is duty to the body. The first is impossible without the last. Did Simon Stylites, who stood on a pillar some forty feet high in the desert for a score of years, gain any spiritual wealth by such absurd bodily exposure?

Did the old dirty monks, scourging themselves into semi-insanity, help themselves. or others, thereby? Let all manner of Simons come down from their pillars, all manner of dirty men wash up and live clean, hoe corn or do something useful, and give a little thought to their bodies. Let the eternal life give new grace and grander meaning to each day here and now. To neglect bodily health and ignore good habits, while wrapt in ecstasy over visions of the seventh heaven, is as though one kept fixed eyes on a distant mountain top he was bound to reach, and so stumbled over unseen stones, and fell into yawning chasms at his feet. The mountain top never would be reached, but a poor battered dead body would be found lying among the ragged rocks at its foot.

Dropping all comparisons and figures, let us to the plain daily matter. Good readers, one and all, and especially those who have family responsibilities, do you study dietetic laws? Do you learn what is healthy for the children, as you do what is best for your horses and cattle? Do you keep your daily food in pure air, or where it absorbs the missms of some bad cellar or the pent air of bedroom or kitchen? Do you think how the invisible poisons are the most insidious and deadly, and your food may be fatally tainted from want of being kept where oxygen abounds? Always have plenty of pure air in the pantry, and be sure no other gets there.

We don't like fussiness, or pinning down all dets of people to bran bread or any thing a, but we do want knowledge of good foods and of steam and wholesome cockery.

We heard once of a good woman, a sensible

not have variety of well yet table, and would constitutelly change to still kinds. She said: "Husband and I like variety, but not all piled on at once; something good to-day and something else to-morrew. It saves trouble and is better for us and the ehildren."

A good farmer has his stables well ventilated. He knows that cows and horses must have pure air. Does he know his children need it a great deal more, as the human body is more sensitive than that of the beast?

Does he keep all foul accumulations or bad odors far from his house, and especially keep his cellar clean and sweet, with all decayed vegetables removed? Even a library of the best spiritual books is no antidote for the poison of rotten cabbage in a cellar beneath! Sitting in a scance, will not clean the tobacco cancer, and like foulness that comes from the use of the weed, out of the system! The alcohol poison-a worse devil than the raging Satan of old theology-will work ruin, even to a reader of the RELIGIO-PHILOSOPHICAL JOURNAL! though no man can be an interested and continuous reader of the paper who is a slave to rum.

Every Spiritualist surely should have in mind the lofty ideal of self-poise and self-control-the supremacy of the soul over the senses, and bodily health and purity. Desire to be healthy and clean, to live a well-ordered and chaste life, must lead to a study of the laws of bodily health and to obedience of those laws.

Theodore Parker, in one of his admirable prayers, spoke of infants as "bringing the fragrance of heaven in their baby breath." What a world of beauty this would be if that bodily purity of the sweet babe could make manhood and womanhood, even to old age, as sweet.

All this is what Parker called: "The Religion of the Body"—and a good religion it is, worthy of all acceptation and daily practice.

Of this religion a great revival should sweep over the land. Old-fashioned revivals are on the wane; let this new-fashioned that they are not perfect; they know enough | awakening to the need of good heredity, and clean and healthy bodies take their place. We once heard of a pious man groaning with dyspepsia from whom a friend learned that his loving but ignorant daughter had brought him a piece of rich mince pie at bed time each night for years. His friend said to the poor man: "If you had studied physiology more and theology in creeds less you would be healthier now," and he thoughtfully answered, "I think it may be."

It is not ignoring spiritual culture, but giving bodily culture and daily habits their due place that we want.

The healthy and clean man has a clean atmosphere which is no barrier but an attraction to the best spiritual influences. If such influences reach, as they sometimes do, the man with his body defiled by passion and apa confidence so much prized that we shall petite and degraded by bad habits, it is with try to keep it by an honest course. Just now | difficulty, and the peril is that lower influences prevail, in accord with the law "like comes to like."

> Give us a great revival of this Religion of the Body.

#### Facts for Thinkers.

E. S. Edwards, La Grange, Ind., tells how his father, Obadiah Edwards, on the Rutland and Bennington Railroad in Vermont, took his trunk to the Rutland depot, had it checked and was about to buy his ticket, but felt that he could not. He had the check taken off the trunk and went back to the town, contrary to all outward plans and reasons, but in obedience to a feeling he could not resist. In a short time he heard on the street that the train for which he was about to buy a ticket had after passing Rutland, ran off the track four miles beyond and twenty persons were killed.

Mr. Edwards also tells of a daughter of Samuel Eddy, of Michigan City, Ind., then eight or nine years old, who saw in a dream or vision at night, a steamer with the name Alpena on its side, sinking in deep, wide water, with its passengers frightened and drowning. At that same hour, as the next day's news told, that ill-fated steamer sank

as the child saw it in her vision.

A sensation was lately created in the Catholic churches, at Elmira, N. Y., by the sermons of the several priests. The Ancient Order of Hibernians gave a ball St. Patrick's night, contrary to the wishes of the clergy. It was attended by many of the younger church members, not with standing the Lenten restrictions imposed by their religion. Last Sunday sermons were preached in the three large churches denouncing the Aucient Order and severely consuring all who attended the ball. The utterances were quite bitter, and occasion was taken to denounce dancing in general. Father Bloomer said he regarded round dancing an invention of hell. The Ancient Order of Hibernians was organized in Elmira about ten years ago. The efforts to reconcile the order to the church have been fruitless, and the sermons lately preached widen the breach between them. Let the work of disintegration go on; good will result therefrom.

The thirty-seventh anniversary celebration of modern Spiritualism at Milwaukee. Wis., closed last Sunday. The morning session was addressed by Prof. William Lockwood of Ripon and in the afternoon Mrs. De Wolfe of Chicago was the chief speaker. In the evening Prof. Lockwood, Mrs. Spencer of Milwaukee, and others spoke. Arrangements are being made to hold the next annual meeting housekeeper, whose husband wholly of the State Spiritualist Association in Milwith her ways. She had a fair but wanker during the coming season.

ged pittul,—yet laterhabite dance but so cheard acres be amusing -is the incredulity of some very wise men touching the facts of Spiritualism, and their lack of all mental or spiritual comprehension of their significance. Sometimes it is a self-sufficient scientist, vainly assuming that because he is a fair judge of some things to which he has given long and careful investigation, he is therefore the best possible judge of other things which he has examined little or not at all. Such is Herbert Spencer's attitude on this matter, and The Popular Science Monthly treads in his footprints in the same blind way. Sometimes it is an orthodox doctor of divinity-a modern Pharisee whose white cravat is his new style of phylacterie; or perhaps a "liberal Christian" college professor, of large study in Greek and the like, of real worth and meric in some good ways, but with a sort of spiritual strabismus that makes him see only deformed gnomes where tall angels stand.

Of this last class is Professor F. D. Hedge, judged by his talk on "Ghost Seeing" once upon a time before the Concord School of Philosophy.

As reported by the friendly Boston Advertiser he granted ghost seeing as a fact about which there is no dispute, discussed dreams, presentiments, etc., and then said: "Modern sorcery, misnamed Spiritualism, claims to have opened the gates of the unseen world. Science has examined its pretensions and pronounced them groundless. No proof has been given of communication with departed worthies......It is an insult to the blessed memories of the just to think that they can be employed in table-tipping and the like."

With what supreme audacity he rules out Wallace, Crookes, Fichte, Zoellner, Boutlerof, Hare, Mapes, and others eminent in science, who became Spiritualists after careful investigation! What cool insult is cast on the intelligence of men like William Lloyd Garrison and almost his neighbor in Boston, Epes Sargent.

A few extracts from the learned folly of old-time scientists and pious teachers may give instructive ground of comparison between them and their modern successors. In a letter to his friend Kepler, Galileo wrote:

O my beloved Kepler! How I wish we could have one good laugh together. Here, at Padua, is the principal Professor of Philosophy, whom I have re-peatedly and urgently asked to look at the moon and planets through my ideasons. planets through my telescope, which he pertina-ciously refuses to do! Why, my dear Kepler, are you not here? What shouts of laughter we should have at all this solemn folly.

In Martin Luther's "Table Talk" is found the following:

People gave ear to an upstart astrologer, who strove to show that the earth revolves, not the heavens or firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the very best This fool wishes to reverse the whole science of astronomy, but sacred Scriptures tell us that Joshua commanded the sun and moon to stand still, and not Professor Hedge speaks of "Modern sor-

cery nicknamed Spiritualism," and thus shows either his own ignorance or impudence He must be versed in dictionaries. Webster defines "Sorcery, Magic: enchantment, witcheraft, divination by the assistance or supposed assistance of evil spirits, or the power of commanding evil spirits," and no part of this definition applies to modern Spiritualism. No Spiritualist claims any power to command spirits, evil or good, and none of us believe in witchcraft, or divination, or any other supernatural or miraculous matter. The universal teaching and belief of Spiritualism is that sometimes spirits from the life beyond manifest themselves to their kindred spirits on earth, but always in accord with natural law. We cannot command them but can only help to make the way easy for them to come, if they can and wish to do

The reverend's contempt in this silly fling about "modern sorcery is pitiable." Does this educated gentleman suppose that the noble philanthropist, Garrison, devoted many of his precious hours during the twenty years of his investigation of Spiritualism to "divination by the assistance, or supposed assistance of evil apirits"? Does he suppose that Epes Sargent, a man certainly his equal if not his superior in ability and scholarly attainments spent a no small portion of a long and busy life in fostering "modern sorcery' by contributions to current periodicals and the publication of books devoted to the support and exposition of Spiritualism? If he does our columns are open for him to say so. We have simply used Prof. Hedge to represent a class, with which he is, unfortunately for himself, somewhat identified. We have no wish to be unjust, or to detract from his real worth, or to be unduly personal, but we stand for what is a sacred and noble truth to us, and owe that truth and its honest advocates a duty that demands plain speech. No eminence of position, or of scholarship or of personal piety, gives any person a license, either to speak with authority on a matter of which he knows but little, or to assume an air of contempt and arrogance toward the opinions and experiences of others,—especially when those others are his peers.

The Peoples Society of Spiritualists at Martine's Hall, Ada Street, near Madison, will celebrate the thirty-seventh anniversary of the advent of modern Spiritualism, next Sunday, services commencing at 12:30 P. M., and continuing until 6 P. M. There will be a conference and mediums' meeting, and speaking by Dr. E. L. Lyon, Dr. M. A. Fullerton, Dr. Adam Miller, Mrs. S. F. DeWolf, and others. Mediums will give tests. Miss Northrup will give some instrumental music under spirit control. There will also be music by the choir.

The new Marghings Belling has been fac-enring March for the Society in New Se which Mrs. Brighem presides—Mrs. Brigham in the meantime lecturing at Norwich, Ct., on Sundays, and traveling from place to place during week days, dispensing the grand truths of Spiritualism. At the close of Mrs. Britten's lecture Sunday evening, March 22nd-the subject being "The Meaning of the Freedom of Worship Bill" now before the Legislature of New York, Mrs. Mary Newton introduced the following resolutions, prefacing them with these remarks:

Dear friends, this evening closes the present engagement with our gifted speaker. Mrs. Britten. She is soon to leave the city, and return to her native land. Friends there are anxiously awaiting her arrival, and are withholding the dedication of two new halls until she shall be there to take part in the exercises. It seems but fitting ere she leaves us, that we give expression to our appreciation of her untiring efforts in the cause so dear to us, and, therefore, we present for your adoption the following resolutions:

WHEREAS, Mrs. Emma Hardinge-Britten being about to leave America and return to her home across the sea, therefore,-

Resolved, That we, the members and friends of the First Society of Spiritualists of New York, express to her our appreciation of her untiring efforts for the promulgation of the glorious truths of Spiritualism. For over a quarter of a century she has labored with voice and pen in its defense, and not only in nearly every city from the Atlantic to the Pacific slope has her voice been heard, but the inhabitants of the Isles of the sea have welcomed her to their shores and reluctantly spoken the parting words.

Resolved, That we extend to her and her faithful, loyal husband, Dr. Wm. Britten, our sincere wishes for a safe and speedy journey, and though the waters of the broad Atlantic may seem to divide us, it will be so only in seeming. In spirit we shall not be separated: and may the time not be long ere we shall again have the pleasure of extending to them a cordial welcome. May the bright angels of peace and prosperity watch over, guard and safely keep them until the shores of that "other country" heave in sight and they shall hear it said, "Well done, thou good and faithful servants.'

The resolutions were adopted unanimous ly and with hearty applause.

#### Medical Restriction.

In this number of the JOURNAL are two contributions, one by Judge Holbrook of Chicago and another by Dr. E. W. King of California, bearing upon the discussion of the laws regulating medical practice and the treatment of the matter by some Spiritualists. We commend both contributions to the thoughtful, unbiased attention of all interested readers. Both contain sound advice, which had best be considered.

#### GENERAL ITEMS.

Letters await Mrs. Maud E. Lord at the **FOURNAL** office.

Dr. D. P. Kayner has located at 96 West Madison street, where he will practice as a clairvoyant physician and healer.

Mr. M. Larkin of Oskaloosa, Iowa, who been East for nine months in an unsuccessful search for health, passed through Chicago last week on his way home.

Mr. G. W. Kirk of Toledo, Ohio, has kindly remembered the poor fund, and in renewing his subscription to the Journal, sends 50

The unknown New York friend who, through

Mr. J. H. McVicker, contributed twenty dollars to send the Journal to those unable to pay for it, has our thanks and those of the recipients of his kindness. Palm Sunday was impressively observed in

the New Jersey Penitentiary last Sunday, when Bishop O'Farrell administered the rite of confirmation to a class of eighty-four con-Dr. Rauch, Secretary of the State Board of

Health, while admitting that the cholera will probably pay this country a visit this summer, states that the work of preparing for the scourge has already been begun.

Mr. Joseph Critchfield and daughter, Miss Effie, of Columbus, Ind., called at the Jour-NAL office the past week. Miss Effie was en route to Europe, where she goes to perfect her musical education.

An exchange says that the wife and daugh ters of Bob Ingersoll dress plainly and comb their hair naturally, and 'are described as looking for all the world as if they had stepped down and out from some of the canvases in a gallery of beauty.

In his sermon last Sunday Dr. Thomas vigorously defended the active participation of the pulpit in political movements, illustrating his position by saying that the prophets of old were eminently practical men who took an active interest in public affairs.

A Chattanooga minister has dropped the roller skaters, and is now holding the progressive euchre players by the nape of the neck over the bottomless pit. It is high time something was done to purify this besotted world.

Charles Dawbarn spoke recently for "The Church," Brooklyn, during Mrs. Britten's temporary illness; also, for the First Society at Conservatory Hall, Newark, N. J., and Arcanum Hall, New York. He is engaged to lecture at the Lake Pleasant and Niantic camp meetings.

Number 11, Vol. 1, of the Record and Appeal of the Illinois Industrial School for Girls published at Evanston, is received. This monthly is published by the committee in the interest of homeless and destitute girls, and is a most worthy object. It gives an insight into the workings of the society and the good being done. Subscriptions are called for, and as the monthly is only 50 cents per year, in advance, we trust many will subscribe.

menta. The latest information is that his condition is more favorable. We hope to be able to chronicle his complete restoration.

The second second

Amos A. Laurence of Boston has become convinced that his city is a Sodom and Gomorroh, and is making preparations to remove his family. It is not the immorality but the agnosticism of the place which, in his op inion, threatens it.

We regret to announce that Dr. J. R. Buchanan's latest work, Therapeutic Sarcornomy, is out of print, and none in market. We cannot fill orders. We can, however, fill orders for the Therapeutic Chart \$1.00, and Manual of Sarcognomy, price 25 cents; both of these lately from the press.

Some weeks ago a citizen of Van Burenville. N. Y., lost a gold watch while hauling logs along the roads. The other day he recovered it, he says, through information given him by a clairvoyant who apprized him of its exact location, notwithstanding snow covered the ground at the time.

The celebration of the thirty-seventh anniversary of modern Spiritualism was held by the Chicago Universal Radical Progressive Spiritualistic Society at No. 213 West Madison Street last Sunday. Dr. Camp, Mrs. Town, Mrs. Reese, Mrs. Alexander, E. B. Shultz, and others, participated in the exercises.

Mr. E. Terry of New York City, in writing to this office says: "I have received a letter from Mrs. Martin, North Oxford, Mass., with an answer to sealed letter and four questions answered. I know the letter with the questions was not tampered with. I can recommend Mrs. Martin as the very best medium I ever knew for answering sealed letters."

Mr. T. T. Morgan and Miss Maud Benschoten were united in the bonds of marriage on the evening of March 18th, by Hudson Tuttle. Mr. Morgan is a young man of promise, and Miss Benschoten belongs to one of the oldest and most respectable families of the town where she resides. May prosperity and happiness attend them.

Judge and Mrs. A. H. Dailey, who have been spending some weeks in Georgia and other Southern States, were at latest advices expected home in Brooklyn in time to participate in the anniversary exercises. A letter from the Judge dated at Marietta, Georgia, the 23rd ult., stated that the party would leave for New Orleans the next day.

Under date of the 26th ult. a Boston correspondent writes: "Mrs. Maud E. Lord will hold services Sunday afternoon next, the 29th, at Parker Memorial Hall, in commemoration of her twenty-third year of public mediumship; also to celebrate the 37th anniversary of modern Spiritualism, assisted by W. J. Colville, and Prof. King, organist, and Miss Eloise Fuller, soloist."

Dr. J. H. Roberts writes from Liberia to the Boston Medical and Surgical Journal. that he is convinced that the medicinal herbs grown in certain climates are especially adapted to the cure of diseases which prevail in them, though they may be useless elsewhere. He finds the plants of Liberia much more successful in African fever than the best of drugs prepared in more highly civilized countries.

The life of Dr. Goerson, the Philadelphia murderer, has been most romantic. Before his arrest. Dr. Goerson was of intemperate habits, which, of course, he was not permitted to indulge during his years in prison, so that he was able to exercise the brilliant intellect with which nature endowed him. In addition to being one of the most exemplary prisoners in Moyamensing, he composed the words and music of several sacred songs, and also wrote a medical work, said by those who have had the privilege of reading it to be very valuable.

"Experience" writes to the Chicago Tribune as follows with reference to the cholera: "I have seen cholera in its varied forms, and have been with the sick and dying. There is nothing easier controlled. It don't come unwarned: the premonitory symptom is a relax of the bowels. This is easily stopped and the patient need fear no more. The cholera is not coming to Chicago this year. There is not one solitary reason for thinking so. It never appears here till the second year after raging in Europe. The winters preceding the cholera in Chicago have been open, damp. muggy and foggy, and the cholera has never failed to be an epidemic in New Orleans the winter previous to its appearance here."

There is absolutely "no end" to the list of remarkable cures. No sooner does the excitement caused by one wonderful statement subside, than another rises in an unexpected quarter. The last comes from the Rev. Father Maurice J. Dorney of the Catholic Church of St. Gabriel, located near the Stock Yards, Chicago, and it has created something of a sensation. Not only has he become convinced that miracles are wrought daily by the assistance of the Virgin Mary, but he has, he asserts, in his own family a living illustration. His sister Johanna, he says, has been afflicted with a chronic trouble. Tielding to her requests he took her abroad and visited the celebrated waters of Lourdes. He arrived there August 2nd, and began a novens, or nine days' prayer. On the ninth day the young woman visited the baths, and just as Father Dorney had finished saying mass, she came toward him perfectly cured, whereas formerly she had been unable to walk or bend over. Johanna is now the heroine of the parish. Every one knew of her condition when she went away, and the whole parish is edified by what they deem the kind intervention of the Blessed Virgin on behalf of the child

this tour the Quartet has engaged Mr. Leopold Lichtenberg, the great violin virtuoso, whose appearance here several years ago with Theodore Thomas and Miss Emma Thursby will, no doubt, be remembered. This con-

cert will be one of the most enjoyable entertainments of the Course.

Mr. J. F. Williams, who for thirty years has been engaged as engineer in the commerce of the great lakes, departed this life on the 16th of March in the 58th year of his age, at his home, Axtel, Ohio. He had been a citizen of Vermillion township for 52 years, and was widely and favorably known for his integrity and trustworthiness of character. He married Miss Sylvia Humphrey 31 years ago, and they have had five children. Twenty years ago diphtheria robbed them of one, and six years ago, of three in one week, leaving them only a daughter. The experiences of that terrible week opened the gateway, and showed them the reality of the Great Beyond. Two of the youngest had past away, and the eldest daughter, 24 years of age, lay on the couch of death. Then her clairvoyant vision revealed the presence of the departed; they brought messages of love and identified themselves. The weeping parents were convinced and submitted to their great loss with subdued and chastened grief. Under the sustaining influence of this staff, Mr. Williams shrank not from the approach of death, but was sure of a better and higher life.

Mr. Hudson Tuttle addressed the large audience which assembled in the Axtel Methodist Church where the services were held, in response to the last request of deceased. Mr. Williams was an ardent Spiritualist and stanch advocate of the Journal.

General News.

The Oxford crew won the university race on the Thames by three lengths, the time being twenty-one minutes and thirty-six seconds. Hanlan was defeated by Beach on the Paramatta river in Australia, but only by a foot. Judge Dickey has lately sold his home-stead on the bluff at Ottawa, Illinois, where he settled forty-six years ago, retaining the family burial-ground, containing the remains of General W. H. L. Wallace. General Middieton and seven hundred men are on the march from Qu'appelle to the scene of the Riel insurrection. The Canadian government has ordered the immediate dispatch of eight hundred militia from Ontario and Quebec by the Lake Superior route. Piapot and three other Indian chiefs are holding a council of war. Captain Moore died from wound received in the engagement of Thursday, and there are rumors that Major Crozier was killed. A prize-fight in a barn at Reheboth, Massachusetts, one day lately, between Ashton and Dolan, of Providence, increased in horrors so rapidly that the spectators stopped it, for fear of fatal results. The treasury de-partment has ordered a survey of the lot in to be erected, and work will be commenced at an early date. The municipality of Paris has voted \$100,000 for the relief of wounded French soldiers in Tonquin. Louis Bachus, of Chicago, was lately sentenced to four years in the Joliet penitentiary for the shooting of Theodore Lay, who had ruined his daughter. Judge Gary stated that the crime was clearly murder, and that the prisoner might consider himself fortunate in escaping the gallows. Governor Oglesby will be petitioned to pardon the offender, on letters from General Badger and other citizens of New Orleans. Captain Couch has again postponed the time for the invasion of Oklahoma with his force of five hundred men. J. B. Baird, who is soon to be appointed chief of the dead-letter office, is a son-in-law of Senator Colquitt, of Georgia. A medical institute at Flint, Michigan, was burned lately, causing a loss of \$20,000. Thirteen patients were with difficulty rescued from the flames. A cablegram from London says parliament believes that peace will continue between England and Russia, while the court is certain that war is at hand. An explosion in a coal mine at McAlister, Indian Territory, caused the death of ten men. Thomas Crawford, city the death of ten men. Thomas Crawford, city treasurer of Oswego, New York, has absconded, leaving a deficit of \$26,000, which he lost in speculation. The court-house at St. Joseph, Missouri, was burned with the court records and law library. W. B. McMett, chief of the fire department, received fatal injuries. The buildings cost \$250,000. F. S. Winston, president of the Mutual Life Insurance company, of New York died in Florids on Friday. of New York, died in Florida on Friday.

A Southern newspaper proprietor recently sent up a large ballon as an advertisement. An Indiana farmer is said to have applied for a divorce two hours after he was married. At the crazy quilt show in Boston is exhibited a fire screen containing 35,000 heads. There are 250 disabled ex-Confederate soldiers living in the poor houses of North Carolina. Thirty thousand writers are employed on the 1,500 daily newspapers published in the United States. Nine Australian telegraph operators are said to have become lunatics from overwork during the past thirteen months. A novel Viennese invention is a "talking piano," which gives the vowels very distinctly and the consonants fairly. An unusual sight on the river at Newburg, N. Y., recently was that of a schooner under full sail coming up the Hudson. Nine golden weddings have been celebrated in Castleton, Vt., in the last ten ways and all but one of the in the last ten years, and all but one of the individuals are now living. Boston, the "city of culture," is said to contain onethird as many drinking places as London, which has more than ten times the population. A book is said to be in process of publication entitled "The First Families of the United States," wealth being the determining consideration. Mrs. Taylor, of North Editional Objections of the Parameter of North Parameters of the process of the proc Fairfield, Ohio, whose husband was recently killed by a horse, made a rope of her night dress and hanged herself. Floating sawmills are common on the lower Mississippi. They pick up the drifting logs, turn them into lumber and sell the product to the planters along

The LeGrand Rink, corner N. Clark and Elm breets, the largest and best in the West, presents an mount list of attractions for the mouth of April, a clarant feriumning School in connection with a flink well is open May 18th.

An Expensive Delay, Is failing to provide the proper means to expel from the system those disease germs which cause scrofula, indigestion, debility, rheumatism and sick headache. The only reliable means is Dr. Harter's Iron Tonic.

The Cost of Ignorance. Absence of knowledge of the fact that physical and mental weakness, indigestion, impure blood, and sick headache can be averted by Dr. Harter's Iron Tonic, costs millions of money annually for uncertain and unreliable decoctions.

A Lady's Unfortunate Experience, Was that of one of our acquaintance who suffered from scrofula, a yellow complexion, and distress of the stomach, for years before using Dr. Harter's Iron Tonic, which finally cured her.

#### Comfort & Luxury.

Not for man this time, but for cattle. "The merciful man is merciful to his beast." The merciful man is the one that uses Smith's Patent Self-Adjusting Swing Stanchion. It has taken the first prize at seven State Fairs. If we were "a beast," we would want one of these Stanchions every time. Send to the Wilder Mig. Co., Monroe, Mich., for circular.

[From Dr. Robert 1-amilton, proprietor of the well known "Medical Institute" of Saratoga Springs.]
Messers, Farwell & Rhines, Watertown, N. Y.—Gentlemen: I procured some of your "Gluten Flour" and used it in our Medical Institute, and am fully satisfied that it is the best and healthiest food for invalids and children of a nervous temperament that I have had. I have for thirty years been testing the coarser products of grain in my practice, and I think this "Gluten Flour" is the best that I have tried. Our patients like it, and I shall use it freely. Every family ought to have it. Yours truly, R. HAMILTON, M. D.

Send to Farwell & Rhines, proprietors, Watertown, N. Y., for circulars.

DAYTON, IOWA, March 9th, 1885. Dr. Peiro, Chicago. Dear Sir:—Please send me another treatment of your oxygen. It has fully re-lieved me of my Bronchial affection, and my health in general has been greatly improved, so that I feel like a new man. The fact is, your oxygen is a vitalizer, the equal of which I have never seen. I can recommend it to all sufferers from throat or lung af-

fections, and to all that suffer from general debility.

Yours respectfully, Rev. S. L. STAEBLER.
Enclose stamp addressed to Dr. Peiro, 85 Madison Street, for book 120 pages, four colored plates and

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

#### Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to eneral reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

The mind depends for its health very largely on bodily conditions. The gloomy fears, the despond-ing views, the weariness of soul that many complain of, would often disappear were the blood made pure and healthy before reaching the delicate vessels of the brain. Ayer's Sarsaparilla purifies and vitalizes the blood; and thus conduces to health of body and

### NO POISON IN THE PASTRY



Vaulla, Lemon, Orange, etc., flavor Cakes, Creama, Puddings, &c., as delicately and nat-urally as the fruit from which they are made.

FOR STRENGTH AND TRUE FRUIT FLAVOR THEY STAND ALONE. PREPARED BY THE

Price Baking Powder Co., Chicago, III. MAKERS OF St. Louis, Mo. Dr. Price's Cream Baking Powder

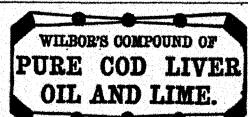
Dr. Price's Lupulin Yeast Gems. Best Dry Hop Yeast.

FOR SALE BY GROCERS. WE MAKE BUT ONE QUALITY.



raised by this yeast is light, white and wholesome like our grandmother's delicious bread. CROCERS SELL THEM.

Price Baking Powder Co., Man'f'rs of Dr. Price's Special Flavoring Extracts, St. Louis, Mo. Chicago. III.



To Compumptives.—Many have been happy to give their testimony in favor of the use of "Wilter's Pure Cod-Liver Oil and Lima." Reportence has proved it to be a valuable remely for Compunction, Astuma Dipatch on a all diseases of the Tuyest and Lungs. Manufactured only by A. B. Wilson, Onessis, Boston, Sold by all drugglets.

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White and Cream Oriental Cloth,

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Many Other Novelties!

Mrs. H. N. Read.

Tranco Medium and Medical Clairvoyant of New York City, is now located at

10 1-2 Artesian Ave., Chicago. Take Lake or Randolph Street cars.

## ARLOW'S INDICO BLUE,

Its merits as a WASH BLUE have been furly tested and endorsed by thousands of house keepers. Your gracer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St., Phil., Pa.

WANTED—LADY AGEN 18 FOR "QUEEN PROTECTOR" dats stocking and skirt supporters, shoulder braces, bustles, bosom forms, dress shields. safety belts, sleeve protectors, etc.; cotirely new devices, unprecedented profits; we have 500 agents making \$100 monthly. Address with stamp, E. H. CAMPBELL & CO., 9 So. May st., Chicago.

#### LOVERS OF MUSIC

by sending \$2 to the NATIONAL PUBLISHING CO., 20 EX. CHANGE PLACE, NEW YORK, will receive a superb and handsomely bound Music Follo, containing 250 full quarte size pages of Choice Instrumental and Operatic Music, Songs, Dances, &c., and will also receive each month, by mail, for one year, copies of all the Elegant, New and Popular Sheet Music as published by them.

For Dyspepsia, Diabetes, Nervous Debility and Christians and Christian Six ibs, free to physicians and chergymen who will pay transportation. Send for Circular, Farwell & Ridnes Sole Proprietors, Watertown, N.Y.

Food New Waste, He

FREE from BRAN or STARCH

# BREAD & GEM FLOUR. FLOUR.

MONEY LOANED. I can invest for Eastern Capitalists on improved real estate in McLean and surrounding coun-

McLean and surrounding counties, Dakota, on first mortgage property worth three times the amount loaned, interest payable semi-annually at First National Bank, New York City. First-class reference given. Correspondence solicited. VCTORIA, lots for sale at a bargain in THIS new and rapidly growing town. Plenty of Coal within half a mile. This is a splendid opportunity for investors to realize a large profit speedily.

ors to realize a large profit speedily.

A. J. HINNS, Sapt. Public Instruction.

Victoria, Coal Harbor, McLean Co., D. T. TO MEDIUMS

### INDEPENDENT SLATE-WRITING.

"The Seybert Commission for Investigating Modern Spirit-ualism" of the University of Pennsylvania, hereby requests All Mediums for Independent State-Writing, and no others at present, who are willing to submit their manifestations to the examination of this Commission, to communicate with the undersigned stating terms, etc.

HORACE HOWARD FURNESS. Acting Chairman. Philadelphia, Pa.

## THE BRIE!

#### SMOKE-CURED SEED CORN.

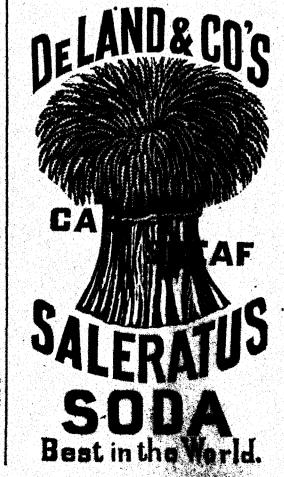
I offer the product of my 12th years' selection, having for my object a large yellow dent, with deep kernel, golden color, productive, with a short strong, suckerless stalk, low growing ear, and above all earliness in ripening.

Last year it ripened theroughly by September 20th, and has been carefully cured by heat and smoke in a house especially built for the purpose.

That all may see before purchasing, I will send a section of ear, on receipt of 10 cents, which may be deducted from any order afterwards sent. This corn I have named the Elrice from the lake near which it is grown.

Carefully Selected, Tipped, \$1 for 56 lbs. Sacks 25 cents Extra.

HUDSON TUTTLE, Berlin Heights, O.



# Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

ELECTRIC CORSETS.

Magnetic appli-

orsets are made enutiful English

teen. All our Cors are corded, dou't stitched, and ha

Newark, N. Y., June 1.

Dr. Scott's Electric Corsets have entirely cured me of headache and female troubles of eighteen years' standing.

Brooklin, Me., June 2s.

Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are the best Corsets have entirely cured me. They are the best Corsets have entirely cured me. They are the best Corsets have entirely cured me. They are the best Corsets have entirely cured me. They are the presented.

Newark, N. Y., June 1.

I found Dr. Scott's Electric Corsets possessed miractious power in stimulating and invigorating my entereded body, and the Hair Brush had a magic effect on my scalp.

Mrs. L. C. Spencer.

Sand Brack, Mich., September 3.

I cheerfully tender you my heartfalt gratitude for what your Electric Corsets have done forme. I have suffered work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished.

Mrs. J. B. Basson.

HOLLIS CENTRE, ME. August 29.
August 29.
I suffered severely from
ek trouble for years, and
and no relief tilf I wore Dr.
out's Electric Corsets. They
red me, and I would not be
thout them.
Mrs. H. D. Benson. Dr. Scott's Genuine

PEGRIA, ILLS.
I suffered from kidney, live
und nervous troubles fo
welve years. Dr. Scott'
Electric Belt entirely cure
us uttant all ether remedie ice after all other remedie ad failed. His Electric Har-rush has cured my neural a. C. W. Hernish.

MEMPRIS, TENN., November 28,
Dr. Scott's Electric Corset
hove given much relief,
suffered four years with
breast trouble without find
ing any henefit from othe
remedies, They are invaiu
able. Mrs. Jas. Campelle.

Henderson, Tex.,
August 17.
I fell my friends gold would
lot induce me to part with
ay Electric Corset and Hair
frush unless I could obtain thers. Irs. S. P. Flanagan, Wife of Webster Flanagan, Real Estate Operator.

stitched, and hav tipped steels and loc clasps, combined wit our patent solid back spinal steels, through ed. For weak backs which the eyelets are riveted. For weak backs spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corset have no equal. A heautiful silvered compass with which to test their electro-magnetic power accompanies each Carset. OUR ELECTRIC INSOLES, price 50 cents per pair, should be
worn together with our Corsets; astonishing results
follow. Most of the above remarks apply equally to
our Electric Edits for ladies and gentlemen. Price
\$3.09. (In ordering by mail, add 20 cents for postage.)
State size of waist and mention this paper. Make all
remittances payable to GEO. A. SCOTT, 842
Broadway, N. Y. Dr. Scott's Electric Hair
Brushes, \$1.00, 1.50, 2.00, 2.50, 3.00.

Here is my experience in wearing Dr. Scott's Electric.

Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no theilef till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains.

With much gratitude,

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude.

(Either Sex) Wanted for Dr. Scott's heautiful Electric Corsets.

Niles, Mich., January 5, 1885, Dr. Scott's Electric Corset

have cured me of acute dys pepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headenth.

Intense nervous debility has been my trouble for years. I bysicions and their medicines did not help me

I finally derived great relie from Dr. Scott's Electric Belt

Betorr, Wis., November 7. Dr. Scott - Your Electric

Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am great-by encouraged

ly encouraged. M. E. Pennegek.

MERIDIAN, MISS. June 24. Dr. Scott—Your Electric

Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from in-ligestion, has been greatly lenglitted by wearing them,

BALTIMORE, MD.,

headache every time.

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It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up by a projection on each bracket.

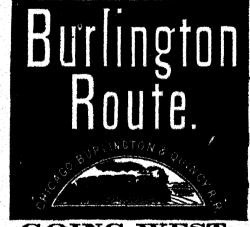
This little treasure will fold the shams against the head-borrd at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four to five months without creasing, being folded on a wooden red instead of a wire as the common holder folds them, which always rusts and spoils the sham. Price Only \$1.00.

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HOLLOW GLOBE.

which has been before the public since that time, and of which this work is a sort of sequel. It is not pretended that this volume will solve the great problem of living conscious existence. It may be properly considered a search after founda-

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Incide gently away on the alt—

It is implicit, ment's sirving was over,

And uplify I elepsed down the stair;

When, close in a helf-likene's corffer,

Hampithe tall pulpti's call way came down,

Astern cronched a tender, was insiden

Ultip hair like a shadowy crosse.

Onlie paraled was I by the vision, But g-utly to wake her I spoke, When, at the first word the sweet dames With one little gasp straight awoke.

"What brought you here, fair little angel?"

She answered with voice like a bell;

"I tam toe I've a sick mamma, And I want 'oo to please pray her well!"

"Who told you?" began I; she stopped me; "Nobody told me at all; And papa can't see, tos he's cryin'; And 'aides sir, I ien't so small; I've been here before with my mamma-We tummed when you ringed the big bell And every time I've heard you prayin'

Together we knelt on the stairway As humbly I asked the Great Power To give back her health to her mother, And banish bereavement's dark hour. I finished the simple petition, And paused for a moment-and then A sweet little voice at my elbow

For lots o' sick folks to dit well!"

Lisped softly a gentle "Amen." Hand in hand we turned our steps homeward The little maid's tongue knew no rest; She prattled and mimicked and caroled— The shadow was gone from her breast; And lo! when we reached the fair dwelling— The nest of my golden haired walf— We found that the dearly-loved mother

Was past the dread crisis; was safe.

They listened, amazed at my story, And wept o'er their darling's strange quest, While the arms of the pale, loving mother Drew the brave little head to her breast With eyes that were brimming and grateful They thanked me again and again; Yet I know in my heart that the blessing Was won by that gentle "Amen."

#### A Piessant Spirit Recognition.

To the Editor of the Religio-Philosophical Journal: It is surprising that with all its drawbacks (principally through vile fraudulent manifestations) how extensively the desire to know the fundamental truths of Spiritualian is spreading throughout the thinking world. While quibbless are exhausting themselves in matters of doubt, let me state an interesting event which occurred to myself.

In the summer of the year 1857, a passenger on a ferry-boat plying between this city and New York, in the rush to get ashore, was crushed to death between the ferry-bridge and the boat. He was recognized only as a stranger, and was accompanied only by a little boy. It was indeed a painful sight as his remains lay stretched lifeless on the floor of the ferry-house. The little fellow's feelings were evidently too overwhelmed for his utterance or out-ward expression as he gazed mutely around the crowded room, and auon at the remains of his father; nor did he shed a tear. On examination of his pockets by the Coroner, a crushed daguerreotype of himself and of some young woman was found on his person, and his name to be that of John Conor. He was a stranger in Williamsburgh. Being, with some of my sympathetic friends, intimate with the trustees of the ferry, we found little difficulty with their ald in procuring for his remains a suita-

ble funeral casket. Time passed, and I soon ceased to think of the distressing occurrence; but how my feelings were aroused one evening at a private scance, about six months after, at my own house, to receive the fol-lowing unexpected communication:

"Dear friend, I feel sincerely thankful for your and your friends, kind attention to my unfortunate and your friends' kind attention to my unfortunate | and cries of terror were so realistic that if he was remains. My poor children have now lost their only | feigning, his place is on the boards among the tra-

By the time I could rally from my surprise to interrogate the spirit, it seemed to have left.

About three months subsequent to this scance l chanced to call upon my old friend, John B. Cauklin (medium) at his scance room, New York City. I was always welcome at his table, and by invitation I took a seat. The name of J. Conor was "tipped" out. Thinking it was John Conner, an old familiar acquaintance of the past, the responses to my ques-tious were very unsatisfactory and perplexing. Mr. Cauklin being also a readily controlled writing me-dium, seized a pencil, and in large letters, dashed off the name "John Co or." "Yes, yes, I remarked, I understand; but I am puzzled about your respon-We don't seem to understand each other.'

Here there was a pause, when the movements of the table gave the following:

"Dear brother, the writer, John Conor, is not the John Conner you think he is. This man was the unfortunate man that was killed at the ferry bridge.

Your brother, John Bruce."
That spirits do carry with them into the spirit domain much of their dominant earthly feelings; vicious or virtuous, maliguant or trifling, admits of no doubt in the minds of all spiritual investigators: but the acknowledgment of a simple act of humanity, coming from a stranger, was as remarkable as was unexpected.

Williamsburg, L. I. D. BRUCE.

### The Education and Employment of Women.

To the Editor of the Religio-Philosophical Journal: In your issue of February 21st is a communication from W. Whitworth, which contains topics for serious consideration. I feel that I must say a word in behalf of my slaters. "There are, it is said, forty thousand women in collegiate and scientific schools in the United States. To what purpose will this enormous amount of female scientific attainments be purpose." put?" The question is asked, "Is science of such productive capacity that so large a number of women can be usefully or profitably employed?" Mr. W. seems to want women tender, mild and domesticated; but it strikes me that they are forced out of the path, where there is softness and sweetness of soul, and compelled to work, many times for pitiful wages. Society demands that they must wear clothes of some kind; they must eat, and have places to sleer. Now, while this condition exists, they can neither cling nor neetle, unless there is something to cling to or a wing to nestle under, and so long as men abandon women (who have nothing to cling to or nestle under) to their own resources, they have no business to dictate to them the occupation in which they shall earn a livelihood. Now, sir, I make these propositions, and I think I can maintain

1. The higher education—the collegiate education if you please—is just as desirable and essential to women as men.

2. Society and home need educated women, just as much as they need educated men.

Whatever encouragement, preparation or education man requires to enable him to perform his life work more faithfully and successfully, woman

if work more faithfully and successfully, woman requires also, and is entitled to the same.

Is her mission a contracted one? Has she no worthy or important work? Man may have a harder task to perform and a rougher road to travel, but he has no loftier or more influential mission than woman. The restriction he would place around woman, let him first try himself. A man might correct his wife by giving her a gentle whipping when necessary, perhaps, opening and closing with devotional exercises; but if women are to be the maker of their children's character, the refining influence of home, the superior force, I say educate them. For the make of the children and future generations shall we not most heartly encourage and support stary aftert and every institution, the object of missing to be a level and educate the daughters, wives, and medicals of our hand?

Thereas, Ohio.

Thus, O. E. Character, M. D.

E Paper and Some R sais Beleft the Chicago Medi-

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ence given to the pi and isome programments given to me paenomena continued palied measuration caused the subject to be brought up in the Chicago Medical Society; at the Grund Facific Motel. Dr. Charles Gilbert Davis read a paper on "Measuration," and in answer to the question, "What is hypnotism?" said: "At one time the popular tide of belief in its reality run high, and again it was swept away by akepticism; but, now, after having been tested in the crucible, hypnotism has been found worthy the attention of the medical profession. Hypnotism in many respecta resembles somnambulism. I have observed that a somnambulist has usually yielded most readily to an effort to produce the hypnotic condition. In both effort to produce the hypnotic condition. In both conditions, hypnotism and somnambulism, the individual performs what may be termed unconscious cerebration. There is, in a degree, a temporary suspension of the controlling inhibiting power of the cortex. As it is almost impossible to conceive of any organ of the body without an increased supply of blood, it is easy to believe that the vasa-motor condition plays an important part."

The doctor next considered the question, "How can hypnotism be produced?" All persons were not equally liable to the hypnotic condition. By the prolonged stimulation of the sensory ganglion it was supposed that some portion of the cerebral hemissupposed that some portion of the cerebral hemis. pheres became exhausted, possibly ansemic. With a sensitive subject, a prolonged stimulation of any sensory nerve in close proximity to the brain, together with a concentration of the mind on one idea, was usually sufficient to bring about the con-dition in a few minutes. Hypnotism was a fact, an unusual physiological condition brought on by a perverted action of certain parts of the encephalic centres. So powerful a method of influencing the nervous system should be utilized for remedying

German physicians have done more, perhaps, than all others in establishing hypnotism as a therepeutic remedy. A number of cases of spasmodic trouble and hysterical mania were relieved by Dr. Berger of Jena, by putting the patients into a hypnotic sleep. Other German physicians also reported similar cases. The statement has been made, said Dr. Davis, "that only individuals possessing diseased nerrous systems were capable of entering the hypnotic state. This I do not believe. I am, however, inclined to the opinion that every living being is, to a certain extent, capable of being hypnotized, there being, of course, a wide difference as to susceptibility." A large number of experiments tried on soldiers and sallors by M. Brimond, had proved positively that the phenomena of lethargy, englatency, and samnambullars may be particular in catalepsy, and somnambulism may be periodical in healthy, non-hysterical people. By the prolonged stimulation of some sensory nerve a condition similar to hypnotism can be produced on the lower animals. Dr. Davis concluded: "By means of the sphygmograph, the myograph, and the pneumograph, hypnotism is proved. It stands out as a scientific fact, and is full of rich resources through which we may study more closely the psychology and physiology of the human brain. Every year finds the scientific world in possession of new facts illustrating the wonderful influence which the mind has over the body."

Following the reading of the paper Dr. Davis introduced three subjects, illustrating the cataleptic, somnambulistic, and lethargic condition of bypnotism. In each case the pulse was found to be greatly accelerated a very short time after the patient had entered the trance state. The cataleptic subject's limbs were perfectly rigid, remaining wherever they were placed. They could be moved very little and invariably recoiled to the original position when the force of the operator was exroled. It was thought that there was a material difference between the subject in hand and other "cataleptics," but the lateness of the hour prevented any extended experiments. The three subjects while under the strange influence obeyed every command of the doctor. One imagined himself to be an organ-grinder, while another little fellow played monkey and gathered the pennies. The third stalked around the room and invited every one to go down stairs and take a drink; money was no object to him, as his name was Vanderbilt. One of the three was told to open his eyes and look at the ghost of George Washington, and the expression gedians. He cowered and quaked in a corner in a most pitiful way.

#### The Results of Investigation.

To the Editor of the Heligio-Philosophical Journal:

I am a stranger to you and your journal, a verita-ble tyro in Spiritualism, and yet I am so impressed with my little experience, that I must perforce teli it. A few evenings ago at a friend's house, I for the first time in my life formed one of a circle around a table. Questions and answers as are usual in such circles constituted the order of exercises. On another evening a trance medium spoke under various con-trols, and yet another evening table manifestations and a description from a medium (a girl of 16) of the unecen world. In all of these sittings it was said that I would be a medium able to write, see and hear. Last night I formed one of a circle of four only. The medium as above mentioned, was under control, saw and gave a description of the unseen world. She saw my wife with others "carrying something, longer than broad, a pure white." Unable to give further description, I suggested that it might be a tablet communication for me. After a little time, she (the medium) said it was a letter; she saw the writing and would read it. Here it is:

"DEAR HUSBAND,-It has been years since last we met, but I have been with you often although invis-ible to you. Things were very strange to me when I first came over, but now I have learned better. I would not give all the world for what I have here. It is not wrong for you to do what you are now doing, for did not the Divine Savior do the same. It is a gift from our heavenly Father to enable the spirit to communicate with the friends who are left, for all things are possible with the Father. I am waiting for you here, where we will have a home for evermore. It will not be very long. Tell my son to do as you are doing. It is not wrong. You will see me before long, but will see some one else first. I am with you most of the time, and will help you all have an account my love.

I can. Accept my love, MARY"
I will just remark that I have been trying to investigate, and that is probably what she refers to when she says. "It is not wrong for you to do what you are doing." I have made too little progress in iny investigations to express any belief or opinion.

#### A Haunted House.

A remarkable case was heard in Dublin on Saturday. A. Waldron, a solicitor's clerk, sued his next door neighbor, who is a mate in the merchant ser-vice, named Kiernan, to recover £500 damages for injuries done to his house by, as he alleged, the de-fendant and his family. Kiernan denied the charges, and asserted that Waldron's house was haunted, and that the acts complained of were done by spirits or some person in plaintiff's place. Evidence for the plaintiff was to the effect that every night from Angust, 1884, to January, 1885, his hall door was continually being knocked at and his windows broken by stones which came from the direction of the defendant's yard. Mrs. Waldron swore that one night she saw one of the panes of glass in the window cut through with a diamond: a white hand was inserted through the hole so made in the glass. She caught up a billhook and aimed a blow at the hand, cutting one of the fingers completely off. The hand was then withdrawn; but, on examining the place, who could find neither the finger nor any hand was then withdrawn; but, on examining the place, she could find neither the finger nor any traces of blood. On another occasion the servant, hearing mysterious knowings, fell down with fright, upsetting a pail of water over herself. Mr. Waldron armed himself with a rifle and revolver, and brought a detective into the house, while several policement watched outside. They, however, could find nothing. Kierman's family, on being taxed with causing the noises, denied such was the case, and suggested it was the work of ghosts, and advised the Waldrons to send far a housen Catholic denginant to rid the house of its meaning occupants. A police constable sweet flut one evening he may Waldron's servent kick the door with her needs should be inner the inner the major manually commences. This of section Moreis with the latter manually commences. This of section for the latter herein with the latter manually commences. This of section for the latter manually commences. The content of the latter manually commences. The content of the latter manually commences. The section of the Doors latter and the latter manually commences. The content of the latter manually commences and the latter manually commences. The content of the latter manually commences are latter to the latter manually commences.

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A voltage of personal in the Twenty-fifth ward. Participated for the personal in the Twenty-fifth ward. Participated for the properties to the disembedded spirit of minutes for the input always in the apparation does not keep regular hours, but has been seen at various times of the hight always in the same apot, near the enter of the iron tridge across Second street, above the Fennaylvania Railroad, but is oftenest seen at miduight. The night watchman at Potter's oil-cloth works, which is very near the bridge, says that there can be no doubt that some strange or supernatural thing has lately been in the habit of appearing at the bridge, and he has frestrange or supernatural thing has lately been in the habit of appearing at the bridge, and he has frequently seen it. On one occasion he attempted to approach the object, which, he says, looks like a cloud of steam in the shape of an immense man, but when he had got within thirty feet of it the ghost disappeared. This has happened often. Sometimes there are, he says, rumbling noises hear when the short amazars which cannot be the care for the ghost appears, which cannot be the cars, for none have been seen passing at the time. When accounts of this mysterious visitor first be-

came current they were laughed at and ridiculed, but within the past week so many people declare that they have seen the ghost that something like a panic exists in the neighborhood, and few of the people about will go near or pass over the bridge at night for any consideration. The idea generally prevailed for some time that the ghost was the trick of practical jokers, and systematic efforts were made to capture it, all of which have failed. The station agent at North Penn Junction, which is near the bridge, says that the ghost has almost put a stop to night travel over the bridge, and that sometimes the apparition, like a white-robed woman, can be seen through the darkness from the station platform. Several children have been frightened out of their wits upon meeting this specter on the bridge, and the other night a daughter of John Keys was so frightened by it that she was nearly thrown into speams, and when she was taken home a doctor had

to be sent for. The ghoet's authenticity does not rest upon the authority of two or three, but dozens have seen it, all of whom describe it as transparent like a fleecy summer cloud, appearing to rise through the floor of the iron bridge and disappear in a twinkling when approached. John Fisher, a resident of the heighborhood, seen that on Monday leaf as he was neighborhood, says that on Monday last as he was coming home from a meeting at Franklin Castle he heard a terrible noise beneath the bridge as he stepped upon it, and looking ahead, was horrified to behold a large, white object flying from the bridge to the track below, when it disappeared.

#### Col. Olcott Defines His Views.

The following letter has been sent to the Pioneer: To the Editor of the Pioneer.—Pray excuse my troubling you about a matter, small in itself but potential for mischief. Your Rangoon correspondent reporting my lecture at the Shway Daighon Pagoda, on the 27th ult., made me say that, after deep re-search I had been "convinced that Buddhism was the only true religion, and had accordingly embraced it." He was misinformed. I certainly said I was a it." He was misinformed. I certainly said I was a Buddhist, and have made no secret of the fact since became such in America, in the year 1875; but Buddhism, however misconceived, is a philosophy and no creed, as I have often attempted to show, among other places in the Appendix to my "Buddhist catechism," of which I beg to send you a copy herewith. Nor do I maintain, or believe that the teaching of Gautama Buddha esoterically considered (and I am concerned mainly with that) is essentially different from the esoteric basis of the other ancien world faiths. Not only Hindulsm, but also Zoroas-trianism, Judalsm, Christianity, etc., etc., with their various surface aspects, are woven upon the same identical golden woof. So, although for convenience I may be classed as a Buddhist, yet it would be equally true to say that I find alike in all religions the same divine, absolute truth, when I penetrate the hard and tough envelopes by which sectaries have enwrapped or awathed it. In one word, I am a Theosophist, and to the full extent permitted by my natural imperfections, a respecter and admirer of every man, of whatsoever faith, who accepts it and follows its best teachings in sincerity. If I do my duty by the Buddhists, I none the less try to help others as much as I can, to discover, value and practice the highest moralities embodied in their sacred H. S. OLCOTT.

Adyar, Madras, India, Feb. 7, 1885.
P. S. The above mistake having had wide curency, I hope that it may be now corrected.

### Slate-Writing.

To the Editor of the Religio Philosophical Journal.

I saw in the JOURNAL of February 21st a communication from H. B. H., wherein he asserts that all slate-writing is the result of fraud, and consequently is no test of spirit phenomenon. In contradiction to that statement I will cite one case that took place, and will give the names of the parties concerned. G. W. Carter and wife, J. W. Williams and wife, and Mr. Ashmore and wife formed a circle for the purpose of obtaining the rape. When they finally succeeded, the question was asked if the controlling influence could write its name on a slate. An answer was given in the affirmative. They were then directed to place a slate on the table, put a small bit of pencil on it, and then spread a cloth over it. In a few minutes they heard writing on the slate. At the time the room was well lighted, and all their hands were on the table. When they procured the slate that were the pence of the slate they are the pencer. uncovered the slate, there was the name of some one written thereon whom they all knew, and who had passed to spirit-life. Now, how was this accomplished, if not through spirit influence? I am personally acquainted with all of the above named parties; they stand as high in point of veracity as any other people in the country. If Mr. H. will present any better hypothesis, for the production of this phenomenon, above alluded to, I would like to have him do so; but until he does, I shall believe that the same was produced by spirits. Those gentlemen and ladies were investigating for their own satisfac-tion, and it is not reasonable to suppose that they would commit any fraud on themselves. W. B. MASSEY.

Hypnotism in Disease.

J. M. in the New York Sun says:
"In hypnotic subjects almost any object may be employed to bring about the phenomenon. During lecture on this subject by Dr. W. A. Hammond I was asked to hypnotize a person, using two glass drops taken from a chandelier, they being held a short distance in front of the eyes and between them. An immediate result was obtained, although personally I had never attempted an experiment of the kind before. Possibly any other object, held in a similar position, would have had the same effect In fact, some persons are so sensitive that no object or instrument is required to bring them under control. The probability is, therefore, that the hypnoscope has no physical property, and that its action is merely psychical; in other words, that the influence is purely imaginary. The attention of the subject is directed and concentrated, when, by an involuntary impulse, the necessary nervous condition is produced and the usual results follow.

"In conclusion, I may state that a physician of this city is now regularly performing painless operations on patients under the influence of hypnotism, without ansesthetics. This fact indicates that caution should be employed by those who for pastime desire to exhibit this extraordinary control over the will represent these? will power of others,"

#### Communications Through a Stand.

To the Editor of the Religio-Philosop

Ten or twelve persons on one occasion met at the residence of Dr. Goodrich. A heavy stand being in the room, Mr. Cleminson put his hands thereon, and the room, Mr. Cleminson put his hands thereon, and after about three minutes, it commenced to exhibit indications that an invisible power had hold of it, and it started towards a gentleman in the room, moving with some force against him, and tipped up into his lap while questions were asked and answered. Soon it left the individual and went across the room to others, and in the meantime, questions were asked and answered by a tipping up on two legs, and striking upon the fisor; one tip meant no; two thes, uncertain; three thes or raps, yes. Sometimes it would rock vicional during faits time. Mrs. Dr. Goodrich, a good distributed, these their areas recognized by their friends. The described was acceptantly mobile spans a described with a gentlemant mobile to the search of the described with a gentlemant mobile to the search of the described with a gentlemant mobile to the search of the described with a gentlemant mobile to the search of the described with a gentlemant with the search of th

AT THE REAL PROPERTY.

Marrie Predict.

A paper has been discled in the interest of the sect and it is being discounted broadcast over the Northwest. Further appears to be the publisher, and effects to send in people who are willing to distribute them as many optics of the paper as they can use to advantage. The creed of the new religion is set forth in the paper as follows:

1. We believe there in an intelligent overruling power. 2. We believe there is a future in life for everybody. 3. We believe our happiness in our future life will depend on the state of our conscience, and will be inversely proportionate to the amount of wrong we commit here. 4. We can determine what is wrong only by the exercise of our

termine what is wrong only by the exercise of our remon. 5. It is wrong to murder. 6. It is wrong to deceive. 7. It is wrong to conceal crime. 8. It is wrong to injure our health. 9. It is wrong to manifest ingratitude. 10. It is wrong to tempt anybody to do wrong. 11. It is wrong to give anything needless discomfort. 12. It is wrong to injure or jeopardize anybody's welfare. 13. It is wrong to obtain anybody aproperty without giving a satisfactory compensation.

The founder of the Deistairian religion deems it advisable to enrich the language with a few new words, a glossary of which he publishes in his paper. A few of these will serve as samples of all. For instance: "Dotem," to preach, to lecture; "lokan," sermon, lecture; "Pote," God; "stian," a church building; "valoon," money paid to a dezee by a polimon. This gibberish is freely used in the explanatory articles which the paper contains:
Under the heading "Faith and Practice," occur the
following paragraphs:

We never baptize.

We never ask blessing or pronounce the benedictions We never pray, because Pote knows as much about our needs and merits as we do. We never observe Lent, Easter Sunday, Thanks-

giving-day, or Christmas. We never "lay" corner-stones, "dedicate" buildings, or "blees" anything.
We treat everybody according to his merits as a

neighbor, without regard to his religion, politics, nationality or wealth.

We rest Sunday for the benefit of our health. Hell. Satan, Santa Claus and witches, exist only in

the imagination. And so-called divine revelation has been a cruel

imposition, and been productive of crime and The Bible is a worthless compilation of fictionated

Moses, Jesus, Mohammed, Joseph Smith and Charles J. Guiteau were only men, and were not inspired.

#### The Balance Sheet.

To the Editor of the Religio-Philosophical Journal: I am now verging on my three score and ten years in mundant life, and soon I will have to step out of my earthly casket and be transferred to another condition of existence where all that pertains to this rudimental life will no longer serve me, and there each one will have to stand on h.s individual merits or demerits, and one's whole life actions will go to make up his status. In view of this fact, I have for some time been taking an account of stock (so to speak) to see what my losses and gains have been, and after many sad and serious reviews, meditations and remorse for my wrong-doing and many neglected opportunities for accomplishing more good, and failing to conquer the evil in my nature and living a more noble and purer life; and, after casting-up the balance sheet, I find that I am almost, if not entirely, bankrupt; that is, the debtor sheet seems to foot up a larger amount than the credit sheet, and as we have no bankrupt act to release or exonorate the reckless or imprudent from the results of their actions nor scape-goats to carry our sins, in the esti-mation of our philosophy it makes my situation appear gloomy; but I would scorn the idea of asking any special favors in my case, nor will I call on Jesus or any other person to atone for my wrong-doing, or puch myself forward in advance of my fitness or qualifications. I am satisfied with the laws of nature. The only fault I find is with myself, in not living more in harmony with nature's laws, or not living a life that might have brought better results and greater happiness and obviated a great deal of my present remorse. My only consolation now is that I may still be able to conquer the evil in my nature and rise up to a purer and nobler life; at least I intend to try and do so, and fight it out on that line if a thousand years are required. This may be said by those who are in the same or a similar boat, and if so we can sympathize with each other, and may be companions on our journey to a higher plane of life. Schuylkill, Pa.

#### D. MADDEN. A Spirit Message.

To the Editor of the Religio Philosophical Journal: There lived in this place at one time a gentleman There lived in this place at one time a gentleman by the name of O. H. Richmond; he now lives in Grand Rapids, Mich. He is a celebrated checker player. There also lived here a medium, James Plank. He is often controlled to write and give tests. Mr. Richmond was a subscriber for a magazine published in Worcester, Mass., and often sent problems of his own production to be inserted. One night Mr. Plank was awakened about midnight, and was controlled. He wrote a long message to Mr. Richmond, and stated that he had been to Worcester. Mass., and while there looked over the shoulder of the editor of the magazine, and saw one of Mr. Richmond's problems, giving the number, page, etc., and even told what the editor said about it. He mentioned a number of things unknown to Richmond's page, etc., and even told what the editor said about it. mond and himself. Mr. Richmond received the message and made this remark: "I guess the old man has got in altogether too deep water this time." The message was written about three weeks before the magazine was received; but when it came, he compared it with the message and it was word for word as he had written it. Now, if any of the opponents of Spiritualism, can explain this in any other way than the result of spirit communion or clairvoyance, I will be glad to have them do it. W. W. KEITH. Pierson.

#### Lincoln Facing a Mob.

"It was during the canvass of 1810 that Lincoln protected Edward D. Baker from a mob which threatened to drag him off the stand. Baker was speaking in a large room, rented and used for the court sessions, and Lincoln's office was in an apart ment over the court room, and communicating with it by a trap door. Lincoln was in his office listening to Baker through the open trap door, when Baker, becoming excited, abused the Democrats, many of whom were present. A cry was raised, 'Pull him off the stand?' The instant Lincoln heard the cry, knowing a general fight was imminent, his athletic form was seen descending from above through the form was seen descending from above through the opening of the trap door, and springing to the side of Baker, and waving his hand for silence, he said with dignity: 'Gentlemen, let us not disgrace the age an i country in which we live. This is a land where freedom of speech is guaranteed. Baker has a right to speak, and a right to be permitted to do so. I am here to protect him, and no man shall take him from this stand if I can prevent it.' Quiet was restored, and Baker finished his appeach, without was restored, and Baker finished his speech without further interruption."—From Arnold's new "Life of Abraham Lincoln," published by Jansen, McClurq, & Co., Chicago.

#### A Curious Phenomenou.

To the Editor of the Religio-Philosophical Journa To the Editor of the Religio-Philosophical Journal:

On one occasion in 1885, as I returned from the house of a friend and neighbor, about 11 o'clock in the night, my attention was arrested by a luminous globe about the size of the full moon. It was nearly two miles from where I then was, and about forty feet high. It followed the edge of the timber, which there made a curve of about a quarter of a mile in a distance of a mile and three-fourths, and there disappeared. I mistrusted my vision, and stood still, and in order to follow its course with my even I had and in order to follow its course with my eyes, I had and in order to follow its course with my eyes, I had to turn nearly half around. Wondering at this singular occurrence, I started up again, but had not taken two steps, when I saw it reappearing at the same spot wings it had disappeared, following the same course, and wantened where it first come without making any noise or diminishing in size. It was not and of those flicturing lights called synds factual; those keep close to the ground and can not be compared with such a luminous globe life that. It was not it works, the motion of passages are very different. It was not it wonten.

Mater and Extracts on Mis-Subjects.

Green peec sell for \$1 a peck at Jacksonville, Fig. There are 200,000,000 Mohammedans in the world. The bee, it is said, can draw twenty times its own

weight Miss Julia Pesse, a Vassar graduate, cultivates 5,000 acres of land in Texas.

The University of Madras has graduated 899 perons, none of whom are Christ The young ladies of the Ontario Ladies' College have organized two base ball clubs.

Pennsylvania stands first in the production of powder, and New York and Ohio come next.

The King of Slam, although not yet thirty years of age, has 1,000 wives and 263 children. In Persia no son ever sits in the presence of his

father until ordered to do so. Among the stock owned by a Chester, N. J., man. a a freak of nature in the form of an eight-legged

Swell New York girls frequently go to church carrying flowers arranged in square masses to resemble oraver books

In some of the English country houses now people draw lots to determine beside whom they shall sit at dinner.

Steam is often used to extinguish fire in Germany for the reason that it causes much less damage than water. The only international etreet car line in the world

s the one connecting Paso del Norte. Mexico. with El Paso, Tex.

Tobacco was first smoked, then snuffed, and lastly chewed. Pipes came first, then cigars, in 1815, and finally cigarettee. Mrs. J. C. Ayer, of New York, has rented the villa at Newport built by Charlotte Cushman, who hoped

to end her days there. A New York man advertises troches for dogs, which are guaranteed to make the breath of poodles

and pups as sweet as Desdemona's. It is said that no one can live comfortably in Washington and keep house and maintain any sortof social footing upon less than \$5,000.

There are said to be only five cities in the United States with a population exceeding 10,000 that are not in debt. San Jose, Cal., is one of them. The grand balls given by the President of the French Republic cost from \$15,000 to \$20,000 each

and are sometimes attended by 8,000 guests. The gypey violinist and composer, Racz Pali, who

died recently, had four wives and thirty-four children. Nearly 10,000 people attended his funeral. A South American traveler speaks of localities where the natives seem to place no value on sandalwood trees, that would in the United States be worth \$5,000.

Of the French Senators elected on the 25th of January ten are Protestants, which is three times as many in proportion to the population as the Catholics have.

The fourth century of the birth of Bugenhagen, the associate of Luther, will be celebrated on the 25th of next June. A statue of him is to be erected at Wittenberg. There are 60,000 more females than males in the

city of Berlin. This fact is all the more remarkable as there is a garrison of soldiers in the city which numbers 19,000 men. Descronto, Can., is said to be lighted with gas made

from sawdust, a ton of which yields 10,000 feet of gas, at a net cost, after deducting the value of by products, of \$1.66 per 1,000 feet. A company is laying a cable containing 250 telephone wires in a pipe along Spring street, New York. The overhead wires in that city, if in a straight

line, would extend from San Francisco to London. The steamer Beaver, which was launched 1835, and was the first steam vessel ever in the Pacific was pronounced perfectly sound by the inspector at Vic-

toria, British Columbia, Tuesday, Feb. 24. In Leicestershire, England, there reside upward of 4,000 heads of families who are threatened with prosecution on account of their conscientious refusal to allow their children to be vaccinated.

After a riot which arose out of religious disputes at Winnebah, on the west coast of Africa, it was found that three natives had been killed and cut to

pieces, their remains being prepared for cooking in a gigantic pie. At Parkersburg, W. Va., lives a young lady who was engaged to marry Private Henry, shot by order of Lieutenant Greeley. She has letters from Henry which the War Department would like to have but

cannot get. The medical fraternity in England is recruited almost exclusively from the middle classes of society, the idea still prevailing that but three professions are open to the scions of the nobility—the army, the

church and the law. The case is related by A. Hughes-Bennett of an epileptic, now thirty years of age, who has taken more than eighty pounds of bromide of potassium during the past five years without experiencing any un-

pleasant symptoms. There is an old, blind negro named Dave Murray living in Lincoln County, Georgia, who gains a livelihood by making baskets. He can go into the woods and by the sheer sense of touch tell a white oak tree from any other kind.

At Chesire, Conn., there is an apple tree, supposed to be the largest in New England, which bere one year 100 bushels of fruit upon five of its branches. It has eight branches, five of them bearing one year and the other three the year following.

There is a constant stream of invalids to the Arkansas Hot Springs, and, while many get no relief and die, it is asserted that during the past ten years upwards of 25,000 people have been cured of diseases there after having been given up by their doctors.

The librarian of the British Museum was recently surprised by a visitor inquiring if there were any extant autographs of the Savior. Another asked for books on the subject of sorcery, and wished to know if there was any man in the room who could raise Beelzebub for him.

Orange raising in Calfornia has not been successful this year, prices having fallen as low as 35 cents a box in some instances. The fruit is not so large as usual, but excellent in flavor, and though now ripe, will be better if left on the trees till May. The emons are large and fine.

A Michigan man claims to have been miraculously cured of rheumatism which had made him belpless for many months. His bired man was carrying a hive of bees through his room and dropped it. The patient is now an active member of society, and says he is "thankful to an inscrutable providence."

The dismantling of the old Hollis Street Church The dismanting of the old Holls Street Church in Boston, to make way for a theatre, does not convert all the material to ungodly uses. The inscription slab and a memorial window will be given to the Bostonian Society. The wooden tablets of the Lord's Prayer and Scriptural quotations go to a church at Atlanta, Ga., and a bust of Starr King and a Thaxter baptismal font to the new Hollis Street Church.

"Jugged (stewed) hare" has for some months been prominent on the bills of fare of English restaurants, and those who have freely partaken of it in such resorts do not feel so much regret that hare will soon be out of season when they read that in Ann Listle's house at Gateshead were found the skins of forty cats, and that Ann had sold them as "Scotch hares," and says, "they taste very like rabbit,"

A St. Louis bachelor sat down to a table in his room to write a letter, when an immense black spider advanced toward him upon the table. He took a straw from a broom and drew it gently over the spider's back and legs for ten minutes, when it went away. The next evening the spider reappeared and went through the same antics with the broom straw, to his evident pleasure. This was kept up all the winter, the big spider coming out regularly every night for a frolic with the broom straw.

A dog belonging to a Wanaqua, N. J., lad had for a long time been in the habit of picking up his breakfast and running away with it instead of esting it. The boy followed him on Friday, and the dog led him a roundahout trip, evidently to the out his pursuet. Finally the dog lay and waited for the boy to go home. The boy started struptly as if is go home. The dog then rath very fast and discuspenced in a covert, where investigation revealed a decrepit and americal old dog, who was enjoying determing the investigation.

#### Sectarianism.

To the Editor of the Religio-Philosophical Journal: It seems to me that a thorough perusal of one copy of the BELIGIO-PHILOSOPHICAL JOURNAL is a sufficient recommend for it; and it is, if sectarian-

ism has not previously moved in and taken possession of the eastle of the mind—
And stands at the door with solemn expression, To bar every thought with a shade of progression, And is willing to grope forever in night, Never knowing the difference 'twixt darkness and

Strange that people can harp so long on one string, And talk of salvation and that sort of thing; And that Jesus's blood was made to flow And that Jesus's blood was made to now Over eighteen hundred years ago, That wicked man might be forgiven, And gain a passportinto heaven. Well, if that is true, I fail to see What it has to do with you and me. Humanity's tide, with its endiess flow, Has swept past the churches long years ago, And it sang as it massed. "Stay there if you no And it sang as it passed, "Stay there if you please, I shall flow till I reach the great throbbing seas, Where millions of sails on the blue waves shine, And the purple air pulsates with music divine."
And it made a grand curve, like a bird of flight,
And the poor little churches were soon lost to

MRS. A. E. STANLEY.

#### Death of "Jack," the Salem Police Dog.

"Jack," the dog of the Salem (Mass.) police, is dead at the age of thirteen. All his life he has been a "roundsman," having began his police service as the dog of Sergeant Murray of the Thirteenth Pre-cluct, Philadelphia police. He was brought from Philadelphia to Salem eight or nine years ago, by Philadelphia to Salem eight or nine years ago, by Officer Shortell, of the Salem force, whose constant companion he has since been, patroling his beat regularly with his master. He was a dog of singular intelligence and his head was peculiarly massive and striking, the blood of the mastiff and of the St. Bernard breeds flowing in his velus. He became exceedingly clever in assisting his master with prisoners above the stream of the strike when the latter were in the stream of the stream o ers, showing great segacity when the latter were in-clined to be troublesome, in running between their legs and upsetting them, and always standing guard until the irons were adjusted. Though presenting a stern and savage front the dog was never known to bite a person. On one occasion he prevented an unseen assault upon his master by selzing the assallant by his hair and holding him until he was secured. The man bore no marks of the dog's teeth. At another time when a tramp in the station sprang at officer Shortell from behind, "Jack" captured the man and held him fast. The dog had saved two persons from drowning in the past eight years. At Union Bridge a child was drowning and the men present did not readily grasp the situation, but the dog did, and springing into the swift current he brought the little one out in safety. At another time he saved the life of a boy who had fallen into the Smith millpoud. No prisoner ever attempted to escape when "Jack" was told to watch him.—New York Tribune.

Mesers, S. C. Griggs & Co. announce the fourth volume in their series of "German Philosophical Classics for English Readers and Students," to appear early in April. This volume will be a critical exposition of "Hegel's Aesthetics," by Prof. J. S. Kedney, S. T. D., of the Seabury Divinity School, and will contain in addition to Hegel's thought, many valuable suggestions and remarks upon its applications and limitations,—the author, Dr. Kedney, having made a specialty of this branch of philosophic

A critical analysis of the great work which has formed the basis of modern art criticism will be ap-preciated by all lovers of art as well as students of philosophy. It is the design of the present volume to give a presentation of the "Aesthetics," that shall prove alike suggestive to the scholar and interesting

to the general reader.
"Grigge' German Philosophical Classics," which is under the editorial supervision of Prof. Geo. S. Morris, Ph. D., consists now of "Kant's Critique of Pure Reason," by Prof. Morris, "Schelling's Transcendental Idealism," by Dr. Watson, of Queen's University, "Fichte's Science of Knowledge," by Dr. Everett, of Harvard, and the volume announced

#### "Blood Will Tell."

Yes, the old adage is right, but if the liver is dis-ordered and the blood becomes thereby corrupted, the bad "blood will tell" in diseases of the skin and throat, in tumors and ulcers, and in tubercles in the lungs (first stages of consumption) even although the subject be descended in a straight line from Richard Cœur de Lion, or the noblest Roman of them all. For setting the liver in order no other medicine in the world equals Dr. Pierce's "Golden Medical Discovery." Try it, and your "blood will tell" the story of its wonderful efficacy.

"Kindly Light," a dainty volume of selections for every day in the year, edited by two young fadies who hide behind their initials, F. T. and E. R. C., is ready for immediate publication by Cassell & Company. The book has a most genial introduction from the pen of the Rev. Dr. Howard Crosby, who gives it his heartlest commendation.

#### Three Reasons

Why every one needs, and should take Hood's Sarsaparilla in the spring:—

1st: Because the system is now in its greatest

Hood's Sarsaparilla gives strength.

Because the blood is sluggish and impure. Hood's Sarsaparilla purifies.

3d: Because, from the above facts, Hood's Sarsaparilia will do a greater amount of good now than at any other time. Take it now.

A walking stick concealing a matchbox and a cigarette holder is a late English device.

I found it a sure cure. I have been troubled with catarrhal deafness for seven or eight years with a roaring noise in my head. I bought medi-cine in 13 states but nothing helped me till I pro-cured a bottle of Ely's Cream Balm. In four days I could hear as well as ever. I am cured of the Catarrh as well. I consider Ely's Cream Balm the best medicine ever made.—Garrett Widrick, Hastings, N. Y.

The number of farmers in State legislatures is reported to be decreasing each year.

You can't beat Dr. Plerce's Compound Extract of Smart-Weed, composed of best French Brandy, Smart-Weed, Jamaica Ginger and Camphor Water, as a remedy for colic or cramps in the stomach, diarrhees, dysontery or bloody-flux, cholera morbus, or to break up colds, fevers and inflammatory attacks. Also, an unexcelled liniment for man or

In Helena, M. T., there is a calf only ten months old that weighs 950 pounds.

Lydia E. Pinkham's Vegetable Compound is to be had at the nearest drug store for a dollar. It is not claimed that this remedy will cure every disease un-der the sun, but that it does all that it claims to do, thousands of good women know and declare.

A goose egg weighing ten ounces is on exhibition at Vallejo, Cal.

For the speedy relief of disease or the preservation of health, the Rest Cure Sanitarium at Bloomsburgh, Ps., is unsurpassed in its scientific means of cure, the real home comforts it affords, and the beauty of its surroundings. It gives special rates to dergymen and to others whose condition renders a considerable considerable of the second s able stay necessary.

A paraphlet has lately been published in London advocating the fining of people who have more than three children.

Perfection is attained in Dr. Sage's Catarrh Reme-Bradstreet's says good times are coming, but slow-

# BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, are honorable, when they are associated newer produced a new growth, as soft, "One bottle of Hall's Hair Renewer re-brown, and thick, as in youth. stored my hair to its youthful color." brown, and thick, as in youth.

if your hair is falling out, if it is weak with advanced age, but to be prematurely and thin, or if you have become bald, gray is unpleasant, to say the least. If your hair may be restored to its original you cannot renew your youth, you may, at healthful condition and color by the use least, attain the appearance of it, by the of Hall's Hair Renewer. This efficient use of Hall's Hair Renewer. Randolch remedy combines the most desirable qual- W. Farley, Nashua, N. H., quite a young ities of the best preparations for the man, whose hair had become gray, like hair, without the use of any objection- that of a very aged person, applied Hall's able ingredient. Mrs. Hunsberry, 344 Hair Renewer, and now his locks are a Franklin aver, Brooklyn, N. Y., after a beautiful brown, as in youth. He says: severe attack of erysipelas in the head, lost "The effects, in my case, from the use of her hair so rapidly that she soon became Hall's Hair Renewer are truly marvelous." quite bald. One bottle of Hall's Hair Re. Mrs. E. Elliott, Glenville, W. Va., says:

# VECETABLE Hair Renewer

is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthful action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment. I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success,"

The beauty and vigor of the hair is easily | J. B. Duncan, Laredo, Texas, writes: maintained by the use of Hali's Hair Re- "For a number of years my hair had been newer. Mrs. Susan II. Scott, Stoddard, growing thinner, until at last I became N. H., writes: "The Renewer will cer- quité bald. The use of two bottles of tainly restore gray hair to its original Hall's Vegetable Sicilian Hair Renewer color. I have used it ten years, and it has has restored to my head a fine, healthy given perfect satisfaction. It keeps my growth of hair." H. Errickson, 4 Chesthair in splendid condition." Mrs. E. M. aut st., Charlestown, Mass., writes: Rittenhouse, Humboldt, Kansas, writes: "When I commenced the use of Hall's "I have used Hall's Hair Renewer for Hair Renewer, the top of my head was years. It keeps the scalp clean and perfectly bare. I am now using my fourth healthy, the hair dark and glossy, and pro- bottle, and my head is covered with a nico duces a new and vigorous growth."

growth of new hair."

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PREPARED BY R. P. HALL & CO., Nashua, N. H., U. S. A. For Sale by all Druggists.

LADIES DO YOUR OWN STAMPing with our Artistic Patterns, for
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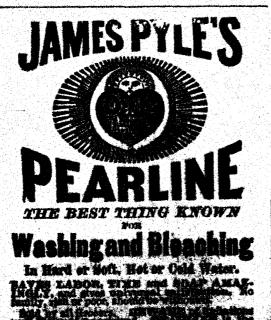
#### For Good Purposes Only.

Mrs. A. M. Dauphin or 1939 Ridge Ave., Philadelphia, is well known to the ladies of that city from the great good she nound. She writes Mrs. Pinkham of a recent interesting case. "A young married lady came to me suffering with a severe case of Prolapsus and Ulceration. She commenced taking the Compound and in two mouths was fully restored. In proof of this she soon found herself in an interesting condition. Influenced by foolish friends she attempted to evade the responsibilities of maternity. After ten or twelve days she came to me again and she was indeed in a most alarm. ing state and suffered terribly. I gave her a tablespoonful of the compound every hour for eight hours until she fell asleep, she awoke much relieved and evidently better. She continued taking the Compound, and in due season she became the mother of a fine healthy boy. But for the timely use of the medicine she believes her life would have been lost."

### For Weak Women.

MRS. LYDIA E. PINKHAM: "About the first of September 1881, my wife was taken with uterine hemorrhage. The best styptics the physicians could prescribe did not check it and she got more and more enfeebled. She was troubled with Prolapsus Uterl, Leucorrhea, numbness of the limbs, sickness of the stomach and loss of appetite. I purchased a trial bottle of your Vegetable Compound. She said she could discover a salutary effect from the first dose. Now she is comparatively free from the Prolapsus, Stomach's sickness, &c. The hemorfhage is very much better and is less at the regular periods. Her appetite is restored, and her general health and strength are much improved. We feel that we have been wonderfully benefitted and our hearts are drawn out in gratitude for the same and in sympathy for other sufferers, for whose sakes we allow our names to be used." C. W. Eafon, Thurston, N. Y.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lonn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pilis or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Lady sending stamp. Letters confidentially answered.



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# And Instructor in the Art of Painting in Oil in its various departments, Ross II Metorack Bleck, Chicago, III. Aspecial course can be arranged for, by those who wish to become trachers. Enclose stamp for informa-tion regarding theirion, questions relating to art study and the realing of Paintings for copying.

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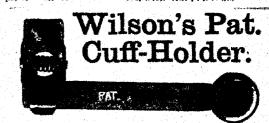
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### THE DOCTORS' LAWS.

BY HON. R. S. HOLBROOK.

Although there is much that is right in the public sentiment of the Spiritualiste as to the statutes, present and prospective, regulating the practice of medicine, it seems to me as well that there is a considerable that is wrong. I have thought so all along as to he expressed opposition to them, and I have smiled at the apparent alarms; but I have not taken occasion to express my thoughts except in conversation. However with your leave I will give some of them to the reading public, through your valuable paper, that I may aid in removing what is wrong, or I deem to be wrong.

All our statutes should be framed with due regard to the demands of all-for the highest good of all the people. "The greatest good of the greatest number," is a favorite aphorism in law-making. The natural rights of minorities also should always be looked after. so that they shall suffer no detriment. Diverse interests should be harmonized, and the methods are much like the attuning a musical instrument of many strings.

There are various thoughts about the healing art-almost infinite-but the general precipitate makes the two schools of medicine—the allopathic and the homeopathicrather antagonistic to each other. Some new methods have grown up among the Spiritualists, somewhat antagonistic to both, as yet but little understood by any, and by the public scarcely at all, but are looked upon as grotesque, insipid, childish, harmless, and more to be laughed at, or feared, as a superstition, than to be dreaded as a competitor. If I were to estimate upon a guess (and a rough guess will do for illustration), I would call seven-tenths of the people allopathists, two-tenths homeopathists, and one-tenth Spiritualists that cared for the new methods.

Now the question is, shall there be any regulation by law, to the end that some criterion shall be established by which the fitness of any one who will practice medicine shall be the better known to those who have need of a physician? My answer is most certainly, and the best that can be devised; and I will give some brief reasons and illustrations. Look at the law profession as analogous to this. The State provides examiners of the candidates for the bar, and upon their certificate of the proper scholarly attain-ments, together with proof of good character, and of proper age, the oath of office, etc., they are admitted to practice. None others can practice, or attempt to practice, under a severe penalty; and upon proofs of malpractice they are disbarred. Now who arraigns the State for so doing? and is it not an advantage? The people are assured that whoever puts out his shingle, has at least certain qualifications of ability and responsibility, and the judges have the same assurance. Think of how it would be if they had not this assurance and took no pains to have it. For instance, if a stranger were upon the street and desired to find a lawyer, if he saw the sign of "Attorney at Law" he would at once have so much assurance of standing and qualification as the law of license provided. He is informed that he has a certain amount of education and fitness and is one that will be received at court, and can manage his case

In what sense does the medical profession differ from the law,—the propriety, necessity and advantages of such a safeguard? I will admit that the matter of law can be nomena of mesmerism attracted much atten-more easily managed than the matter of tion. We did not know then, as we know medicine—but no other difference that I can see. For instance, if a stranger is violently injured on the street, or is taken suddenly sick and desires a surgeon or a physician, he surely has so much advantage if he can call at once on one who is duly accredited, than if he had no criterion by which he could have any judgment as to any body. Nor need I say a stranger to illustrate, for almost any one unlearned is a stranger to the real merits of one in a learned profession. The meaning of "M. D." should be made known somehow—by some means. Or is it better that every one should be at liberty to set up as M. D. for himself with no criterion as to its real significance!

Is it not very clear with our apothecary shops, that no one should keep them and dispense the materia medica except the most skilful? I cannot fancy that I hear a nega-tive; and who shall select and determine who that shall be except a Board of Health, such as we have, or the equivalent of it, something with like powers? and how created except substantially as now provided? Perhaps some one says drugs are all poisons, and ought not to be sold, or used at all. In a governmental point of view, while laws are made for people as they are and while such a vast majority do believe in the materia medica, that is no answer at all. The more we believe they are poisons, the more we should insist on the most intelligent dispensation, that the evils may be as small as possible. Though a small minority may not visit such places, there should be sanitary laws for the many who do.

If the question then is asked, "Do you not find any fault in the law?" I will answer in the affirmative, Certainly I do. And it is in this, that it does not leave a reasonable liberty to the minority, to each individual. All rights should, in a government of the peo-ple by the people and for the people, be left to each individual so far as is consistent with the highest good of the whole. If a crazy person does not do any harm to himself, or to others, there is no demand for his pestriction. Let me add to this, though he might do some harm to himself, or to others, if yet his confinement would on the whole do the greater harm, he should not be confined. I would add to the law this proviso, that if any one will seek and take advice of another, knowing that such other is not a professional, and does not assume to be, then he is at liberty to do so; and if that other that gives advice does it honestly and not in willful, or criminal ignorance, he is at liberty to do so. One of the chief aims of the law is for the prevention of fraud, that when one demands learning and skill in his adviser, that he shall get it, that, when one essays to buy a certain article at the pharmacy shop, that he shall get the gen-uine article. The word "doctor" implies one that is learned himself and is able to teach, and dector of medicine implies (as they have a vast store-house of medica materia) one that is learned as to the qualities of those es, and how to use them for the restoraon to health. He who announces that he is h and causes people to trust him for that, single a fraud if he is not such, all of ich the statute designs to prevent. For my sympathize with the object of the last, and preparally with its details, except

ance. I have no idea of the existence of any malicious intent against our valuable liberties by the authors of our laws, or the medical profession: at least, not such as to justify such a magnificent array of hard names as is paraded before us. I do not think the regular professionals intend to interfere with the constitutional, natural rights of in-dividuals to enjoy their personal liberties, even if it be to make fools of themselves, provided there be no fraud, and it be not done in their names. If such were their intention it would be quite unavailing. No great harm has come yet, aithough there was a great scare at the first, and I can say too, I prophe-sied so. Yes, I told you so. I said to the mag-netic healers, "Don't style yourselves doctors of medicine, for if you do not use medicines and are not learned in their use, you have no right to adopt that style; so far that would

But our present learned M. D. (" in whom there is no guile") says, "let the petitions be drawn and circulated." Just so, if one effervesces and wants to do some public work; but petitions for what? Not for the abrogation or prevention of all law upon the subject matter. That would not be desirable, nor could it be effectuated, but only that the door be left more open to the exercise of individual rights, where no harm, or no harm worthy of notice, can come from such exercise. About the provisional "Commission of Lunacy" referred to, I do not know of its details, whether there be an attempt to place the liberty of the individual in the hands of two or more medical professionals, or the like; but I will warrant this, that as our constitution and general laws provide that such shall not be done, except upon trial by jury, I do not feel at all alarmed. At least I would still hope to survive; and that we may be happier and lead truer lives, I hope for and would recommend an amendment of our present law, so that it may the more exactly express and provide for the rights and liberties of the individual who is in the minority. Chicago March 28th.

#### An Earnest Plea in Behalf of the "Regulars.37

To the Editor of the Religio-Philosophical Journal:

Having been a constant reader of the Jour-NAL for years, and a great admirer of its manly course in the promulgation of advanced ideas and liberal truths, and having seen and appreciated the nice discrimination, tact and good solid sense exhibited in its management under many difficulties, I am not in a mood to find fault. Honest criticism, however, cannot injure an honest thinker. Spiritualism has much to fear from its friends. More injury has been done the cause by its friends or persons claiming to be its friends than from its enemies. Many of its earnest but misguided advocates have caused it to become a by-word and a seeming blot on our civilization. Much of this we have outlived. Because of its wonderful vitality and because its principles are in harmony with man's spiritual nature and the physical laws of the universe, its growth has seminating its beautiful truths makes for been rapid, and probably it will continue to grow until to doubt its truths will be to doubt the existence of a First Great Cause which makes for good.

In the early days of Spiritualism-yes, even before the tiny rap had started a vibration our cause before the people in such a manner which has increased in intensity and momen as to win the respect and good will of all tum until the whole civilized world has trembled in expectancy, the marvelous phenomena of mesmerism attracted much atten- cussion gives us a clearer insight into the now, that it was but the means by which man's immortality was to be demonstrated. Its action was so curious and novel that many thought that it had in it almost infinite pos-sibilities. Mesmer and his disciples thought they had found a panacea for all the ills of life. Many have accepted this idea, and yet others, while accepting this, claim wonderful healing powers through the assistance received from the Spirit-world. They claim that their mode of treating disease is the only safe way, which would be of little consequence if they had not attached themselves to Spiritualism, and through the columns of the spiritnalistic press soundly abused all who do not see through their eyes.

One sparrow does not make a summer, but the first advent of the bird in the spring is an indication that summer will soon be with us. The discovery of a new remedy which has a wide range of useful application, while it does not constitute a whole pharmacopœia in itself, indicates that we are approaching a more perfect system of medicine. Because we find much good in any one thing, we ought not to so obscure our vision as to prevent us from seeing good in other things. The man of one idea only is always narrow and disposed to be intolerant. It is the universal testimony of the medical profession that in treatment of disease, in its prevention, and in the discovery of new and valuable remedies, medicine is making more rapid advancement now than ever before. The use of remedies in the treatment of disease is both empirical and scientific. Empirical in so far as we know of their action simply from careful and long continued observation; scientific when we know what action they have on the tissues of the body and why they so act. But I do not wish to discuss systems of medicine or the comparative merit of the different schools. What I do wish to say is this: the medical profession (and I mean the so-called Allopathic school) has such a hold on the people that their influence is second to no other class. The question of whether they are worthy of such confidence does not affect the statement. Their associations among the people are close, confidential and intimate. They are cultured, educated and affable gen-

Dropping out of consideration the question of the intrinsic value of their services, is it desirable that we as Spiritualists should so conduct ourselves as to not only have their ill will, but their supreme contempt, and in many instances deservedly? They are in a situation to do Spiritualism great good or great harm. As a body there is no probability of our receiving any assistance from them in the near future, but by pursuing a manly course recruits can be had from their ranks which will act as an entering wedge. The leading members of the profession are men of great ability, cultured, and keenly alive to the welfare of their profession and of the people. They love the profession because they believe in its great capacity to do good. They, as a class are earnest, industrious and active students, and their heart is in their work. They believe in it shelp were as a work. They believe in it. Such men are a force which it would be well for Spiritualists to take cogniments of, and, if possible, nilities. There could be a natural blending of the further property to be a natural blending of the further property in the relief of both mental and ingressed instering. It mades in the result is a natural blending.

if not a diagrame to us. Is there any good reason for this? It is said that they have banded together to prevent any one from engaging in the practice of medicine who does not conform to their requirements. This may be true of many physicians, but it is not true of all. There is a respectable minority who do not approve of this course, but even in this they are not acting from merce-nary motives; they believe that the enact-ment of the so-called doctors' laws is for the protection of the people and not in the in-terest of the profession.

Let us admit for a moment that this is not true and that the record need no protection

true, and that the people need no protection, and that it is self-interest only which actuates them. What then? Why, oppose them, of course, but abuse, vile language, misrepresentation and vituperation are not the proper weapons. Allow me to call attention to an article in the JOURNAL of March 7th, 1885, under the head of Allopathy vs. Mediums, by a "heaven ordained and angel sided" gentleman with an M. D. behind his name as a representative specimen of this style of writing. The amount of virulence shown in that article is only measured by the capacity of our language and the ability of the writer. All this in the name of Spiritualism! As an earnest believer in the power of Spiritualism for good, I protest that such articles are doing our cause grievous harm, and that it is not Spiritualism in any sense. To a dignified and manly and earnest opposition to whatever may be thought to be detrimental to the inter-est of the people, there can be no objection, but abuse is no argument, and by its use the cause suffers.

In the early days of California, before her wonderful agricultural resources were even suspected, still less developed, her beautiful valleys were covered with clover, wild oats, and succulent nutritious grasses. Here roamed at will in almost absolute freedom large herds of wild Spanish cattle. These were herded by Mexicans, men who were almost as uncultured as their herds, raised almost in the saddle, expert in horsemanship and in the use of the lariat. These cattle when excited were ready to do almost any kind of violence: A red scarf-handkerchief or any article with gaudy colors made them par-ticularly hostile. They would bellow, paw up the dry earth, fill the air with dust, lash their sides with their long bushy tails, and fortunate was any individual, if within their reach, if he was well mounted or was in easy reach of a friendly tree. The mere mention of the name "regular" to this class of self-styled "heaven-ordained, angel-aided" M. D.'s, seems to produce much the same effect on them as the red bandana on the wild cattle, and the amount of dirt unearthed is

something wonderful. Spiritualism has great power and ability to enlighten the people. It tends to independent thinking and self reliance; it leads man up to a higher and purer life, and helps to free him from sensuality and passion, from superstition and priestcraft. It enables man to more clearly understand his present duty and his future destiny. This being true, as we believe, whatever assists in disgood; helps to make man realize "that to the good, to the perfect he is born, however low he now is in evil and weakness;" it develops his self-respect and places him squarely on the road to progress. Let us advocate our cause before the people in such a manner earnest thinkers. It is in the nature of things that men differ. This is well, because disnature of a subject. Sharp criticism through the press may clear away much rubbish, but let us beware of throwing mud, it does not E. W. KING. become us. Uklah, Cal.

#### Haverhill and Vicinity.

Joseph D. Stiles-H. P. Fairfield-Edgar W. Emerson-Hell Put Out.

I'o the Editor of the Religio-Philosophical Journal: Spiritualism is being inculcated as usual at Brittan Hall. this city. Since my last communication to the JOURNAL, the members of the Society and others have been entertained by Joseph D. Stiles, H. P. Fairfield and Edgar W. Emerson. The audiences seemed well pleased with the quality and quantity of food presented by them. In the exercise of mediumship by Mr. Stiles and Mr. Emerson, a large number of spirit names were reported and were very generally recognized.

Mr. Fairfield is a trance speaker, and his familiar control deals largely from a biblical stand-point, and in a phenomenal manner appears to read the Bible from the palm of

the medium's hand, in place of the book. Spiritualism is surely on the ascending spiritualism is surely on the ascending scale in this city, and were its adherents properly organized, as they will probably be in the near future, a work might be begun that would be worthy of the cause they now so feebly represent. The people are earnest in their search after the facts of immortality and nearly a charled be specific to a large ty, and no pains should be spared to place the purest of our phenomena within their reach. To me one of the most lamentable evils resulting from non-organization among Spiritualists, is the almost total neglect of proper instruction for the children in Progressive Lyceums. Our people allow the young and plastic minds of their children to be blasted by theological instructions in the evangelical Sunday schools. This is probably no worse here than in many other cities and towns in the United States. If for no other reason than the spiritual culture of the rising generation, one grand effort should be made for organization and co-operative work for the children. The minds of the young once attuned to, and in harmony with, the naturalness of life and the inexorable laws of nature as a guide to right action, and the clogy will find in them a breastwork of defense that its shot and shell of evangelical revivalism cannot penetrate, while they will be prepared to work out the problem's of life's battles on the plane of doing justly, be-

cause it is better to do right than wrong.

The Ladies' Spiritual Aid Society, connected with the Brittan Hall Society, has met with the loss of one of its earnest workers in the passing to spirit-life of Mrs. 8. Irene Sawyer, of this city, after an illness of both body and mind for nearly a year, and an earthly-pilgrimage of lifty-three years. The funeral rites were conducted at her late home on Tuesday the 7th inst., by Mrs. Sarah A. Byrnes, of Boston, assisted by Edgar W. Emerson, of Manchester, N. H.

PROGRESS IN CREEKS

Is it possible? Is it true? Well, judge for yourself. At the Center Congressional Church of this city. Heavy A. Harries, her

be a decided step forward n creedal prog-ress, and although the members still say they believe in the Hely Catholic Church, and the resurrection of the body, they are surely beginning to think. With that hot place gone, what next? I will tell you what next. They have had a "Dicken's Reception!" Do not be surprised. They want money to pay current expenses. Here is what the Dally Bulletin of March 7th, 1885, says:

"The Dickens party last evening at Centre Church, was a grand success. The proces-sion headed by David Copperfield consisted of over one hundred characters in costume."

It took an hour for the procession and introduction, and the whole scene was brilliant and attractive. It is all right in the light of the present day, but the Spiritualists will have to work to keep apace with theology, with hell put out! W. W. CURRIER. with hell put out! Haverhill, Mass., March. 1885.

> For the Religio-Philosophical Journal. Eternal Punishment.

BY HUDSON TUTTLE.

The horrible doctrine of eternal damnation has for years past been kept in the back-ground, although affirmed in the creeds of all evangelical churches. Jonathan Edwards carried it to its logical extreme, and his fol-lowers shouted its terrible denunciation in the cheerless churches of New England, frightening children, bringing sorrow to woman's heart, and pallor to the faces of strong men. While the creeds do not affirm less, having never reseinded a word or letter from their original statements, the culture of the age has made the doctrine abhorrent, and it has quietly been left to slumber in the theo-logical rubbish heap. No one can believe the repellant doctrine. If they did they would go mad. They may say they believe and think they believe, but it is evident that they are mistaken. The late advocacy by Dr. Shedd of this dogma in the North American, is like a sickly vapor from the theological marsh-lands of fifty years ago. His name or fame does not give consequence to the attempt, but the commanding position of the journal in which his essay appears gives it an importance it would not otherwise possess. It has a value to the observer of the times, as exhibiting in the numerous criticisms it has evoked, the thoughts of the times on this subject. Almost without exception they have been adverse, and if the Reverend Shedd reads them, he will regard the prospects for the reception of his dogmas

as anything but flattering.

He concludes that punishment must be endless because sin is endless, and in hell it will constantly increase; endless because sin is infinite, demonstrated such by the incarnation and atonement; because the wicked prefer hell to heaven; and most vicious people are opposed to the doctrine. The reader will readily perceive the fallacy of the reverend author's argument, and how completely his assertions are detached from his conclusions. He is not to be blamed for the weakness of his attempt, or the making of it, for he has been trained to accept the creed, and right or wrong, in season and out of season, to defend it. He evidently glories in the doctrine, and manifests a complacency, illy the size of a walnut.

belitting the contemplation of the endless

woe of countless millions.

The most significant sign of the times is

the faint praise and illy concealed impatience with which the cierical brotherhood receive Dr. Shedd's championship. Evidently he has overestimated the importance attached by his brethren to these old doctrines. Every-body, even the most sealous church member, is willing—yea, decirous—of allowing them to repose in silence, as fossils of a past age. Drayged into the light of the present they no longer awaken fear as of old, but dis-gust. Not only are "most vicious people op-posed to the doctrine," but all good people are, and if the "wicked prefer hell to heav-en," all really good people would find a his brethren to these old doctrines. Everyen," all really good people would find a heaven from which nine-tenths of mankind were excluded, a most undesirable place. The fantastic description of heaven is not the highest incitive for right doing, and hell is pictured in such terrible colors that it excites unbelief. The Rev. Shedd and his doctrines are anachronisms. The North American publishes his article not because of its merit or popularity, but as a curiosity of a past age of thought, happily never to return.

#### The Medium, Henry Slade.

To the Editor of the Religio Philosophical Journal:

With the exception of a few days since Dr. Slade returned from Philadelphia, my time has been occupied in looking after him, therefore I know but little of what is going on outside. His guides assure me he will pull through, and have frequently assured me that his mediumship will be improved instead of impaired. They also say that they are preparing to wage war on bogus materialization, affirming that the time has come to do so, and that they will assume the responsibility therefor. During his entire illness his mediumship has been an interesting feature. His physician at one time said some-thing to him in French, and Slade responded in that language; he also conversed in the same language with a lady. Last Monday he and I came up from Staten Island, where we had been staying some days. While there, when he could scarcely walk unassisted, he was entranced and gave a dramatic recita-tion, with great force, in a foreign language. He now gets up and dresses himself, though he sits up but little. That he is slowly improving there can be no doubt; at least so it appears to me. He gave a sitting yesterday with satisfactory results. No. 11 E. 13th St., New York. March 26.

Emma Johnson, a Kentucky colored woman who emigrated to Liberia, is now Prime Minister to King Opobo, of the Cameroons coun-

The Bible mentions 620 places in Palestine, West of Jordan, and 430 have been identified, 132 by the staff of the Palestine exploration fund.

Davenport will not allow sleigh bells to be used within her limits, and farmers living round-about talk of boycotting the town on that account.

In Thomas County, Georgia, a madstone was recently found, for which an offer of \$700 has been refused. It is egg-shaped and about

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This Soap is made from materials that are absolutely pure, possessing Ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows:

#### DIRECTIONS FOR USING.

Take one har, cut into thin shavings, boll in one gation of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover: let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly ringe. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

IT IS ENTIRELY UNNECESSARY TO BOIL THE CLOTHES WHEN USING

# MAGNETIC SOAP.

Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water.

### Rose Vine **Panel Picture**

Consumers will receive with each 12 bars of Magnetic Scap an elegant Panel Picture, size 14x84 inches, lithographed on cloth backed paper. in 14 different colors, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parior.

If YOUR GROOER does not keep the MAGNETIC SOAP, he can order it for you of the Manufact. MAGNETIC SOAP, were, or of ANY WHOLESALE GROOER in Wisconsin, Michigan, Indiana, Illinois Ohio, Western Pennsylvania, Western New York, Iowa, Minnesota, Dakota, Nebraska as or Missouri, and the Soap is rapidly being introduced in other sections Librations on this market for the past seven years with constantly increased the past seven years with the past seven years.