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

VOL. XXXVIII.

CHICAGO, APRIL 18, 1885.

No. 8

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

CONTENTS.

TEST PAGE -Defending Spiritualism .- Mrs. Watson Answers Pixley's Attack Upon Her Faith. Signs of Immor-

SECOND PAGE.—The Difficulties in the Way of an Investigator. The Progress of Liberal Thought in New Have n Ct. Two to One Senator Stanford. What the Commun ity Gains by the Liquor Business. An Apparition.

THIRD PAGE.—Woman and the Household. Book Reviews. New Books Received. Magazines for April Received Late. Miscellancous Advertisements.

FOURTH PAGE.—The A. S. P. R. Appoints a Committee on Mediumistic Phenomena." "Light"-English Spiritunlism. One of Many .- Home Circles. A Medium Replies to the Argonaut Man. Complimentary. Mrs. Maud

ETETH PAGE. -- Who Shall Decide when Doctors Disagree? A Foolish Knave, or a Knavish Fool-Which? The Freedman. General Items. A New Doctor's Law Proposed in Michigan.—Watch and Write the Legislature, Miscel-Indeous Advertisements.

SIXTH PAGE .-- An Answer. "Christian Science." "The Missing Link." Haverbill and Vicinity-Anniversary Exercises. The 87th Anniversary in Lynn, Mass. Psychical Spiritualist Society. Anniversary Exercises in Milwaukee, Wisconsin. An Important Inquiry. "Impending Conflicts in America." A Remarkable Dream. Notes and Extracts on Miscellansous Subjects.

SEVENTH PAGE. Presidents' Warnings. The Power of Niagara Falls. Onset Bay, Mass. Miscellaneous Adver-

MGHTH PAGE.—Anniversary Exercises in San Francisc Hem and Natural Realism Re allanaous Advertise

DEFENDING SPIRITUALISM

Mrs. Watson Answers Pixley's Attack.

She Does not Expect to Convince Him of Hi Error, and says He Needs to be Born Again.

In the Metropolitan Temple, San Francisco, Cal., March 25th, Mrs. Elizabeth L. Watson, the eloquent lecturer, took the following extract from an article by Frank M. Pixley, published in The Argonaut, and then proceeded to answer it:

"All who believe in Spiritualism are fools. All who practice it are knaves. Any man or woman holding scarces, giving exhibitions of materializations, or performing tricks in secret places by use of cabinets, sliding panels, masks, and machinery, are vicious and morcenary rogues, playing upon the sus-ceptibilities of the innocent, the ignorant, the super-stitious, the sentimental and the inquisitive. Spiritstitious, the sentimental and the inquisitive. Spiritualism is the last refuge of persons who have cut loose from all religion, and think it necessary to hold on to some last rag of delusion as an apology for believing nothing. I admit that there are some very excellent, amiable, conscientious, good people who do sincerely and honestly believe there is something in Spiritualism. I respect these people—not because they are right, but because they think they are right. We know they are wrong, and that there is nothing, absolutely nothing, in the claim that any intelligent glimpse comes, or has ever come, or ever will come, from beyond the grave. To the living the come, from beyond the grave. To the living the dead are dead; they never communicate with this world after they have gone beyond it; beyond the tomb we do not speculate; the dark curtain that valis the beyond is never lifted; it has never been lifted; what in this world has never happened, never will happen. I do not attempt to penetrate the future. Not all the intelligence of all the ages has caught a ray of light from the soul set free from the clay; not the scintillation of an intelligent thought has even been reflected from the human mind freed from its imprisonment in the living body."

NRS. WATSON'S REPLY.

MRS. WATSON'S REPLY. After reading the above, Mrs. Watson said: LADIES AND GENTLEMEN: In attempting to answer Mr. Pixley, we do not expect to convince the gentleman of his error. Any man, who, in the nineteenth century has the hardiheed to make a written statement of this character, and to assert that he knows that there is nothing in a doctrine which has taken such hold upon the almost universal heart of humanity, can scarcely be convinced by anything one might say. Any man who will assume to know more about a subject of this character than the combined intelligence of the ages will hardly be brought to see the light in this generation—he will have to be born again. There is a large class of people who again. There is a large class of people who take the written expression of one man, who happens to be the editor of a journal, as the opinion of the majority of the respectable people in the community, and it becomes to them almost authority. I have no doubt that hundreds have read the two articles that have appeared in The Argonaut and assented to every word, simply because it was in print and indersed by the editor of an American icournal. I have no doubt that very many, the Mr. Pixley, have passed independ upon the principle contained in the system, or really knowing anything about it. Mr. Pixley has done anything. He has least the name

tens of thousands of intelligent, as well as conscientions, good people who have accepted the facts of Spiritualism, and who have not broken away from the last form of religion; but who, on the contrary have flung the last rag of superstition to the winds, and no longer believe in the supernatural or the miraculous. So great an authority as Alfred R Wallace, who shares with Darwin the theory of "Natural Selection," says of Spiritualism:
"It affords the only foundation of a true philosophy; it has abolished the term supernat-ural and miraculous." Mr. Pixley, if he knows anything about the subject of which he has been writing, knows that he has perpetrated a libel on some of the most brilliant names and characters, and most noble men and women that ever lived in any age of the and women that ever lived in any age of the world. [Applause.] When William Ellery Channing said, "You need not doubt that the angel world is near us, and that the departed return to earth and interest themselves in the affairs of men," did he by this assertion place himself in the category of knaves or tools? I would like to sak when Longfellow fools? I would like to ask, when Longfellow declares that the forms of the dear departed came through the open door, if he be-comes a fool or a knave? I would like to ask with the names before us that are enrolled high upon the scroll of fame—such as Wallace, Crookes, Zöllner, Hare and many of the doctors of divinity, if such a man as Mr. Pixley can afford to set these men down as either fools or knaves, and expect to be regarded as an honest or intelligent man? [Loud applause.] We fully sympathize with Mr. Pixley's abhorrence of frauds and charlatans. We abhor frauds and charlatans of every description, and do not think that a human soul can be assigned to a lower depth than the one that lends itself to deceiving mourning hearts. Mothers seeking in the spiritual scance consolations for the loss of their little ones, to be practiced upon by these men, who are truly called knaves; by these women who are truly of an unclean sisterhood, who ply this nefarious business for gain-who can be more abhorrent! We ticularly deception practiced in the sacred name of religion, whether it be Roman Cath-olic, Protestant, Buddhist or Mohammedan, and there have been all manner of frauds and deceptions practiced in the name of all these religions. But still the foundation principles underlying the spiritual nature of man, and the great system of nature, stand unshaken and secure in the midst of all evil practices.

NATURE GOES CALMLY ON.

Mr. Pixley's abhorrence of the superstition of Spiritualism can no more affect the pure principles of our philosophy than a man howlng against the solar system. . We may stand here deriding the system of nature, and disoute the great principles and immutable laws y which nature is governed, by which through her vast series of occult processes she evolves form after form of beauty and excellence, but nature will move calmly on; our breath of hate, our protestations against this system, have no effect. Neither can the ignorance of any man, nor his denunciation and attempt to willfully mislead, alter or interfere with the grand principles underlying the system of Spiritualism. We admit that there are men and women practicing under the name of Spiritualism their evil designs against—not merely the credulous, but the heart-hungry, the bereaved and mourning masses who are seeking some little ray of light from the great beyond, which, Mr. Pix-ley declares, is vailed forever from our sight. We admit that there are perpetrated under the name of Spiritualism things that shame humanity, and which, to our finite under-standing, sink the doers of them almost below the plane of the human; and we grieve over it. But Mr. Pixley ought to know that the majority of us do not indorse these performances in dark rooms, and we have not become spiritualists from phenomena occurring in cabinets with doubtful doors; that the majority of us have not been converted to this faith by any of these tricks which he denounces, but, on the contrary, by evidence which will stand the test of broad daylight and the most searching mental scrutiny. Thomas Went-worth Higginson declares: " If the evidences of these phenomena which I have witnessed are not true, then is there no such thing as evidence, and the whole fabric of natural science may be an imposture." It is not by the performances in a darkened room, or phenomena produced in a cabinet, which has so illumined the mind of man on the subject of immortality, but it has been a combination of phenomena, evidences and tests from time immemorial, increasing, intensifying, up to the present hour. The testimony in reference to these evidences is so voluminous that merely to attempt to call the names of eminent scientific and scholarly minds who have within the last quarter of a century attached themselves to Spiritualism and declared their adherence to its great principles and their acceptance of its facts, would consume the acceptance of its facts, would consume the brief hour allotted to us this evening. By simply informing yourselves on the subject, you will discover—as Theodore Parker said—that no system of religion has the same evidence for its wondern as Spiritualism, and that, Discoud of breaking away from all forms of religion. It is the very anchor of all. No talligion was accepted to this world, or over accepted to the same of the same the same of

the human race, doubtless has arisen from fancied apparitions of the dead. In other words, that men in every age have fancied they have seen their dead; that their dead appeared to them in attenuated forms of life with their identity preserved. Tracing this idea out, shall we not find that the rise and growth of all religions, that the seed from which sprang forth the theological speculations, and from which men have derived their chief inspiration and encouragement in their contemplation of this great subject of immortality, has been this vision and communication with spiritual intelligences? and that to strip from the human mind to-day this testimony would blot out the last vestige of a reasonable hope in an endless existence hereafter? Mr. Pixley calls the Spiritualists a "curious people." Rather is that man curious and strange, who, in the presence of this vast volume of human testimony can positively declare that he knows that to the living the dead are dead; that no webicare here living the dead are dead; that no whisper has ever come out of this great unseen; that not a breath of intelligence has ever been known to pass this chasm which lies between the living and the dead; that no scintillation of intelligence has been recognized coming from a quarter independent of the form of clay. The Psychological Organization of London, in their researches have made wonderful experiments, and it has been established beyond a possibility of doubt that one mind may influence another mind in the body by mere will power; that one man by power of will may cause another to act and speak his thought independent of any palpable or apparent physical communication between the mind of the operator and the sensitive. Now this proves a mental law, of which Mr. Pixley and his school must be in total ignorance—namely, that intelligence may project itself as an identity beyond the limitations of the physical senses, which es-tablishes the law of communicating thought, independent of organization. Again, the wisest philosophers of all times have perceived a connection existing between the that no breath of intelligence has ever kissed the cheek of mortality from the other side of life, makes Socrates and Plato either fools or knaves. Socrates distinctly stated that he was subject to the intelligent control of disembodied spirits. In his recitations of Homer's poems, declares that the secret of his enthusiasm lies in the fact that he is un-der the influence of Homer himself. When we examine the history of the Christian church, we find it is based upon the one fact of the spiritual apparition of Jesus of Nazareth, after his crucifixion. It was a vision of the dead Jesus that converted the disputatious and persecuting Saul into the loving, inspired and benevolent Apostle Paul. When he was brought before the Roman judges, he spoke with enthusiasm, and said, "I know of what I speak; I have heard and I have seen, and I know that, though a man die, he shall live again." It was the resurrection, or, in other words, the materialized spiritual presence of the Christ that established the fact of immortality. Christ looked forward to it. He told his disciples that though he should depart from them, he would return again. The only hint of his belief in immortality is this promise to his faithful disciples to return to them, and that if he lived they should

live also. THE PAULINE PHILOSOPHY.

This is the heart of the Pauline philosophy.

the secret of all the inspiration of the early

Christians. To which class named by Mr Pixley did Jesus of Nazareth belong? Surely, he not only believed in Spiritualism, but he practiced it as well. He was a medium, and if he did not practice his mediumship for money, he was well fed by the Marthas, and they made their houses fit places to receive him. Jesus is said to have talked with Moses and Elias on Mount Olivet. Mr. Pixley is not a Christian; evidently, he is not even a Jew. [Applause.] He is one of those persons who has not only let go of all forms of religion, but has let go of the last rag of superstition as well—he has not even clung to that. [Applause.] Jesus communed with Moses and Elias, who had long been dead. Does it not fill one with away and tendar interest to it not fill one with awe and tender interest to reflect upon the nature of that communion? Christ, with his spiritual insight, foresaw that the Jews would not permit him to continue his ministry. He was too radical; he was a regular renegade. To-day he would not be tolerated by Mr. Pixley inside the corporation of San Francisco. He practiced Spiritualism; he healed the sick by the laying on of hands; he opened the eyes of the blind; and so full of virtue was his life that the very hem of his garments ran full of the bealing baim. An eminent writer says: "The Spiritualism of Jesus differs not from the Spiritualism of modern times. I see nothing in the character and life of Christ which should set him apart from humanity." As a man he was a splendid example, a noble hero, one whom we are willing to fall down hero, one whom we are willing to fall down and worship. Although from the stand-point of Mr. Pixley his death was ignominious and his life was a fallure, from the stand-point of the nineteenth century in its spiritual illumination, from the stand-point of the loving hearted, he is the very sunbodiment of door love, and its apparent fallure was the only true suscent that is worthy our energy and unmission. He lived true to the principal annualities. He lived true to the principal annualities.

and I see no difference between the healing of the sick in the first and the last century; in either case it is relieving our fellow beings from suffering. It is a noble and tender act, worthy of a God. There was no word that he uttered, and no act of his life that would render him a stranger in the ranks of true Spiritualism. Should he come again in person to the earth to-day it is with Spiritu-alists alone he would find sympathy, a hearty welcome and real affinity. Mr. Pixley, after all he has said, admits that it is a beautiful superstition. Spiritualism can no more be called a revival of ancient superstition than your present system of astronomy can be called a revival of astrology. Astronomy is the perfection of a system which embodied many errors and speculations that left us greatly in the dark in regard to the heavenly bodies, but by intellectual development and increase of facilities for observation we have added so much to our astronomical knowledge that we feel certain about a few things; and yet, if we are true scientists, we will say with Arago, "That is a rash man, who, outside of pure mathematics, pronounces the word impossible." We know that all the sciences are in process of development, or, in other words, cognition on the part of man. This difference between astrology and astronomy holds good between Spiritualism and ancient superstitions. What is religion, but our most elevated thought in relation to God, and our duty to our fellow-men? What is there in Spiritualism that should estrange man's heart from virtuous principles, paralyzes his moral nature, and leaves him a beg-gar in this mortal existence? On the contrary, when a man gets a true glimpse of this beyond, or feels the faintest breath from that ethereal realm of spiritual intelligences, his whole nature is thrilled and his eyes are opened to the wonderful possibilities yet be fore him as a human soul. What is there in the idea that our dead are living, that they see us in all our acts, that our human thresholds may be crossed by their impalpable feet, that our lowly lives may be brooded by stant should deter man from the performance of his duty, and fall to inspire him with a desire to live a nobler life? What is there in this doctrine that should leave a smirch upon the garments of the soul, or a paralyzing touch upon the faculties of the mind? I answer that Spiritualism is the blossom of all the sciences; and we find that such is the conclusion of the intellectual giants who have been brave enough, in the face of the jeers of the world, to grapple with and demonstrate the fact that man is immortal. In this lies the secret of all noble action. after all this research, it should prove a fallacy and a delusion, then is all other research vain, all other knowledge ignorance, and all hope dead in the human heart. For if love is given only that we shall know its pain; if our hope of heaven shall never flower and bear its golden sheaf of grain, then God, from his impenetrable mystery, mocks his puny creatures here, and life is but a withered leaf drifting in the bitter wind of fate. pierced by the sharp arrows of an evil chance, the end of which is to be devoutly yearned for in the hearts of all. Mr. Pixley, you admit that, when Spiritualism is released from any evil practices connected with it, it is a beautiful superstition, full of tenderness, and touches us inly with a heavenly inspiration You admit too much, if you expect to sustain your position. The only thing desirable in any form of religion is so much of it as is true, beautiful and will live forever. The fine chemistry of Spiritualism in the crucible and retort of the laboratory of the human

This animal, which Mr. Pixley says is being ridden by so many people, is a system of philosophy and religion combined, based on demonstrable facts—the operation of natural law. Wherever a life has been touched by the magic of the truth of Spiritualism, that life has been ennobled! No one can believe that angel eyes are upon him, and not try to regulate his life by a higher standard. They who know that life is endless, and that love and its ministrations are to be perpetuated forevermore, must feel the impulses of their better nature stirring within them. Mr. Pixley says: "What in this world has never happened, never will happen." Suppose he had lived a hundred years ago and made this outrageous statement; it had never happened, then, that a continent like that of America had been spanned by the nerve wires of the electric telegraph; it had never happened then that the globe had been circled by a tongue of flame, discoursing love into the ears of most distant nations. "What in this world has never happened, never will happen." As though the planet was not ripening from day to day; as though with each hour there was not an unfolding of that which hitherto was somewhat of a mystery; as though from moment to moment the heart beats of the Infinite did not strike with more certain beat the brain of man. Because mil-lions of years ago men did not walk this earth, our Pixley—had he lived then among the apec and chimpansees—would have said:
"Man never can walk in this world." [Applants.] Say, Mr. Pixley, we have never religibled all the possibilities of any portlant.

mind tests the worthiness of each religious claim, discarding that which is hideous and

false, and gathering to itself, by the law of

PHILOSOPHY AND RELIGION COMBINED.

true affinity, all that is beautiful and good.

say they never shall be. But God from the infinite heights of time declares that every day he creates a new heaven and a new earth: that every day some new thought unfolds its wings, breaks from the chrysalis of man's ignorance and flies a winged blossom in the air of spiritual life. Every day some stone is rolled away from the sepulchre, where has been deposited from the morning of creation the blessed truth; and at the head and feet of truth there sits the Angel of Patience, and man's reason thrusting its force against this stone rolls it away, and lo, the truth appears!

O hearts that never cease to yearn,
O brimming tears that ne'er are dried,
The dead, though they depart, return,
As though they had not died.

The living are the only dead,
The dead live never more to die,
And often when we mourn them fled, They never were so nigh.

Signs of Immortality.

Tree palms waved on either side of the chancel in All Soul's Protestant Episcopal Church yesterday, with lilies, geraniums, chrysanthemums, white daisles, and spirea grouped at the foot of the palms; an azalea grouped at the foot of the paims; an azaica shook out its white blooms within reach of the Rev. R. Heber Newton's sermon desk, and the stone baptismal font was crowned with great clusters of geraniums. "Life after Death" was the Rev. Mr. Newton's subject.

"Relow all the charlatanry of Spiritualism there remains a residuum of phenomena which cannot be pooh-poohed away. Scientific men have investigated these marvels and come to the conclusion that they are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favoring conditions anticipate a spiritual body. There is a force in us which cannot turn into clod and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earths and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and higher form remains for them.

"Not far from us to-day the greatest soldier of our land suffers, while a nation watches by his side in sympathy. We knew him, strong and brave, in the days when he led huge armies to victory. We see him stronger and braver far in these terrible days through which he waits, heroically calm, the coming of the King of Terrors. Should the end come. and the message of sorrow go forth through the land what could we reasonably say had happened? There would be no need for us to follow the story of the physical changes which death would work. We know that story, alas, too painfully well. But would these changes describe the whole transform-ation of forces which ensued at the touch of Death? Would the masterful powers which made him what he has been have no other use in the economy of nature than the fertilization of the earth for richer wheat or ranker weeds? Would the generous heart, the loyal friendship, the clear judgment, the strong will, the high sense of duty correlate into a little heat and electricity? Should we not be forced to think that the mind which had always maintained such a mystic relation to that body, the mind which never could be identified with that body, the mind to unfold which all the forces of that body had strained, as the plant strains unto its flower, that this mind had passed out from that body, as the seed falls off from the tree,

to begin a new cycle of life?
"What has been meant by the tradition of Christ's resurrection was essentially the belief that he had appeared from the Spiritworld to certain disciples. The stories which have been handed down concerning these manifestations have heretofore simply per-plexed good people who have ventured to reason upon the matter by the apparent contradiction to all that we had known of the limitations of bodily existence. And now behold these same phenomena reapparent before our own eyes as the natural forms of action of rare organizations even in the Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and natural and rational faith in immortality."—New York Sun.

There is said to be more crime in Rome and vicinity than in any other region of the globe having the same population.

Dr. Hyades, who lately returned to France from Terra del Fuego, says the Fuegians are the lowest human beings in the scale of existence. Their language contains no word for any number above those; they are mable to distinguish one color from another; they have no retiring and me Constant time and they possess meither obline any survey. These

Difficulties in the Way of an Investirater.

During the year and a half that I have been cometant reader of your JOURNAL, I have on no number which seemed to me so filled with strong and brilliant writing as the one dated March 21st, and I would particularly refer to your editorial entitled "The Cabinet and the discourse on "Responsibility of Mediums," by Mrs. Watson. I only think you are not even yet severe enough upon these masqueraders who have stolen the name of "Spiritualism" to cloak their clumsy per-

Surely we who have been fortunate enough have received convincing proof of the truth of Spiritualism, can have no object in decrying any phase of true mediumship; but the "materialization," as practiced in most of the scances given in this city and Brooklyn to-day, furnishes the skeptics and enemies of the cause their best ground for ridicule and contempt. I have talked with many persons of far more than ordinary intelligence in all other matters, whose sole idea of Spiritualism was (to use their own words), "Geo. Washington or Shakespeare in mosquito-netting and masks appearing at the cabinet to bless the circle;" and many who would be intelli-gent investigators and powerful advocates of the cause, if once convinced, are discouraged

and disgusted by "the cabinet caper." My own experience with Carrie Sawyer, of whom you speak, and with a Mrs. Cadwell in Brooklyn, has been such as to render it difficult to allude to either without waxing violent. The fear that they might have imagined that I was for a moment deluded by their palpable and really vulgar fraud, has always rankled in my mind. Still, perhaps, the ex-planations given by the Banner of Light whenever a fraud is exposed, and the excuses offered me by Spiritualists when I spoke of what I had seen at materializing scances, are more disheartening and incomprehensible than the performances, themselves. I am told that when I saw and unmistakably recognized the medium in a white dress coming from the cabinet with a mask on her face, and calling herself "Adelaide Neilson," that it was not fraud, but "personation;" that when a spirit is held by one person while another turns up the light and discovers the spirit to be the medium partially disrobed, that it is truly the work of the spirits, who can and do accomplish all that without the medium's knowledge. I ask, has that assertion ever been tested or proved? I maintain that at one of the scances I have mentioned, I was called to the "cabinet" by a "spirit," who raised her arms over my head in order to materialize gauze, and thus exposed large black patches under the arms on the white satin dress (evidently made by the black Jersey worn over it by the medium before the sesince commenced); that I saw and felt white kid gloves on the hand and arm of "Lucille Western:" that every figure which emerged from the cabinet was in every way like the medium; that every spirit had on the same open-worked stockings I had noticed on the medium before the scance began; and that every one had a malformation of the right foot, vulgarly known as a bunion. I am told that the "conditions were not good."

To Mrs. Sawyer's, I unfortunately persuaded my husband to accompany me, hoping from the reports of her seances in your Eastern contemporary, that something which would impress a total unbeliever, would be any details of the uninteresting affair, but suffice it to say that we sat patiently, passively and respectfully through the performance, and the only remark voucheafed by the hoped-for convert was: "If I have to wade through such mire as that to reach Spiritualism, I shall never get there."

My only object in writing this letter is to try and illustrate what a stumbling block this very prevalent fraud is to the growth and advancement of the true natural Spiritualism. Materialization may be a fact, and may be in the future proved and established as such—then shall I rise up its most humble and thankful believer, and then shall I rejoice that I have done my little share in the herculean task of exposing and ending the demoralizing "shows" given under that name, demoralizing because they work upon that superstition latent in all human nature and so pervert the mind of those who are Believers," that they call truth a lie and falsehood truth.

New York City, March 26, 1885.

A Carpenter to a Clergyman.

It the Editor of the Religio-Philosophical Journal:

DEAR SIR:-The following letter was written to a Baptist clergyman after reading a work entitled "The Problem of Human Life Here and Hereafter," by Wilford Hall of Philadelphia, which was sent me by the clergyman, and is estensibly an atttack on evolution, and, as I claim, a most unjust attempt to plagiarize the teachings and doctrines Spiritualists have taught for many years, at the same time claiming them to be original:

DEAR FRIEND:—In conformity to my promise I now write you, after reading the first chapter of the book. I shall not attempt to review it all, but only to give a few of my impressions. The theories of the theologian and the metaphysician have done more to mystify than to unveil the truth. To me it appears that evolution, in its proper sense, does not militate against a future life, but, on the contrary is one of the best arguments yet discovered towards establishing its truth, allowing that the great law of progress is working out its beneficent ends. . I don't understand that evolution either proposes or undertakes the overthrow of religion, and I have not the least doubt that its advocates are as honest as the religionist. I do not accept the prevailing idea that no class of our people are looking for truth, except these who belong to some church and subscribe to some creed. Evolution does make some of the creeds appear extremely ridiculous, but there is not the least occasion for any alarm on that account.

I am surprised that a man of such extensive knowledge and research as Mr. Hall should intimate that he has given us any new arguments in support of a future life. His arguments are good, but to us they are not act. They have all been given to the world by the Spiritualists more than twenty years by the Spiritualists more than twenty years age, and have been sustained by most positive estimates of spirit presence. The book I result as very able and one that will do good, while will be of more use to the materialist and satisfactions than to others, because it furthers, beca

something of the problem. I apprehend that one of the greatest reasons for the prevailing skepticism is because our religious tenchers have given the masses disquisitions on faith instead of law and light regarding the spiritual body. Now faith is well enough, but faith without knowledge or works is dead. In other masses a faith that is not supported by other words a faith that is not supported by the well established laws of God has never been of any utility or assistance to mankind. The investigating spirit so manifest among all classes at this day cannot be satisfied with anything short of proofs that are as demonstrable and irrevocable as the law of mathematics. The theology of the present day, as given us by its orthodox teachers, has no necessary connection whatever with natural law or religion. Were Jesus on earth he would repudiate the whole thing.

Evolution, in the sense that all things are

progressing and constantly perfecting them-selves is about the truth, but an evolution theory that holds to the transmutation of species must, to say the least, be received with grave doubt. Evolution, religion or science that does not take into account the dual structure of mankind and all animate nature will undoubtedly have to give way to better forms of thought; to some system that will come nearer the analogies nature so abundantly affords. Spirit is most probably matter in a higher or more attenuated form. the one positive, the other negative; this is what spirits have long been laboring to teach the world, and Mr. Hail only repeate the same views and calls them "substantialism." Outward, or objective existence, is only one side of life, while the real life is internal and cannot be seen objectively. Matter and spirit are essentially one; their differences are more in degree, matter being the objective and visible vehicle in which the spirit moves and manifests itself to our physical senses. In looking out upon nature, it appears that everything of which we can have any conception is subject to and undergoing this law of change. To assume that this change is not evolutionary, does not comport with reason or the well-established laws of science, as the law of progress will scarcely be disputed by any one at the present time, and progress is only a more simple name for evolution. It appears then that you have, in part at least, reconstructed your theology. This is well, as a mind that never changes, makes no growth, and the pursuit and discovery and applications of the transfer of the state of tion of truth, brings its own great reward. Standing as does every human soul facing the great mystery of life and death, we too have the right to make our guess. It matters little if our ideals of Deity do not exactly agree if the great principles of love and justice are enthroned in the human heart. Slowly but surely the truth is coming to possess the minds of all those who desire to honestly dis-J. B. STOCKHAM. cover it. Jackson, Mich., March 22nd, 1885.

For the Religio-Philosophical Journal. The Progress of Liberal Thought in New Haven, Ct.

BY GEO. F. A. ILLIDGE.

I like a church, I like a cowl, I love a prophet of the soul.

And on my heart monastic aisles
Fall like sweet strains or pensive smiles. Yet not for all his faith can see Would I that cowled churchman be

"How deep does your consecrated ground go?" asked the dying Moliere of the monk.
"Oh, eight feet," replied the shaven-pated
soul-saver. "Dig my grave ten feet deep and so overcome the difficulty," said the witty comedian and author.

Times have greatly changed since the death of Mollere; liberal thought and its legitimate outcome have done much for the emancipation of the human race. In his day the laws which governed rogues and vagabonds and condemned idle loiterers to the stocks and whipping post, were supposed to be especially adapted to the mimic heroes of the stage; the actor was looked upon as a "ne'er do well" in life, and when death rang down the curtain his poor body was refused Christian burial. Now, however, the sphere of the actor has so enlarged that he is considered a legitimate part of the machinery of education and refinement, and his profession today is as respectable and as honorable as the lawyer's or the divine's: Just so with the progress of liberal thought in the New England States. Time was when in this conservative city of New Haven it was a mis demeanor, punishable by fine or imprisonment, for an affectionate husband to kies a loving wife on the "Lord's day." In fact the old "blue" law still exists and may be enforced at any time, and doubtlessly would be were it not for the slow but sure growth of liberalism. The church to-day cannot be as aggreesive as in the past for it lacks the prestige. The inroad of Spiritualism and other forms of free thought has greatly diminished its influence, and though from more than one pulpit in this city, the seat of Yale, one of the largest and oldest universities in the United States, the tortures of a hell are still preached, and the sermons so well primed with sulphur and brimstone that one almost imagines he smells their fumes, still the people are not in dread, and take matters as composedly after as before a sermon-a sure sign that the people of to-day who attend New Haven churches are not as susceptible to "old theology" as their forefathers, and furthermore that "old theology is dying, a hard death 'tis true, but neverthe

less dying. It cannot be denied that the growth and expression of free thought has not been as rapid here as in many other New England cities and towns. This is owing to what ! may term the ultra-conservative element of the place, superinduced, no doubt, by the fact of its being a university city. There is, however, a larger number of liberally disposed individuals resident here, than is generally supposed, but a fear of social or cierical ostracism keeps them from being outspoken and consequently from banding together and having meetings of their own. Those who do not stay at home patronize the church, not from any love of its tenets, but because it is fashionable to do so; or from force of habit, business policy or other motives, thus sacrificing principle on the altar of fashion,

and I may add cowardice. A few years ago a large and flourishing so ciety existed here known as the "Free Lecture Association," composed of Spiritualists and Association, composed or opiniousless and other Free Thinkers. But the experiment of co-operation, so offers made, between Spiritualists and materialists failed, and after three or four years of good work its doors were closed outling to interpol dissessions.

receively organized enterior. A small de-bating confider masts erery Sanday in a hall kired for the purpose and discusses Spiritual-ism and correlative subjects, but, for reasons unnecessary to mention, has not received the support necessary for its formation into a lecture association. There is, however, a movement nader way which, if successful, will be far more beneficial to the cause of Spiritualism and liberty of thought in New Haven than any previous one. It is that of establishing an independent society to be presided over by Rev. M. H. Houghton, D. D., late paster of the Church of the Messiah of this city.

Dr. Houghton is an orator of no mean pre tensions. For years he has openly avowed his belief in spirit communion and has from time to time delivered able discourses on the subject from his pulpit. His church, although Universalist, is and has been to some extent patronized by Spiritualists and Liberalists. The conservative or Unitarian element did not approve of his outspoken sentiments and as a consequence the customary church wrangling ensued. To settle the matter, Dr. H. tendered his reeignation and has since been preaching to full houses in the Union Armory. He is now more outspoken than ever and makes many home thrusts at stale theology, the garden of Eden and similar old women's tales recorded in the Bible. It is to be hoped that he will be liberally supported and money will at once be forthcoming to aid him in sustaining a cause, the object of which is the liberation of humanity from the fetters of superstition and the false teachings of a false

As a whole the outlook in the city of Elms is auspicious. Spiritualism is gradually permeating the churches and making its presence felt. Many of the Yale professors, I am informed, are secretly interested in its phenomena, but dare not openly avow their be-lief in its existence. Many prominent busi-ness men are also either Spiritualists or lean ness men are also either Spiritualists of lean in that direction, awaiting only the right moment for jumping the fence, on the top of which they now stand. Col. Ingersoil generally draws large audiences and Anthony Higgins, who has now dropped out of sight, used to be a special favorite, as he is unquestionative. bly a brilliant orator. There is plenty of material here for forming not only an independent liberal church, but a well-equipped Spiritualist Association. The great failing of New Haven Spiritualists' and liberals, however, as with those of many other places, is segregation instead of aggregation, and in order to successfully bring them together, in the concrete as it were, a great deal of energy will have to be diffused among them and much hard work accomplished. New Haven, Ct.

Two to One.

Dr. Kayner's Reply to Judge Holbrook and E. W. King.

To the Editor of the Religio Philosophical Journal:

It does seem that I am doomed to be misunderstood by others, or else I must misunderstand myself. First our good friend and brother, Judge Holbrook, thinks the Board of Health nearly all right. Now I will not join issue nor object to a Board of Health so or-ganized that it does not oppress the people, who have rights as well as doctors of medicine: but I do object to all class legislation and to the law which is so unconstitutional as to create that Board of Health with extrajudicial powers and not hold it amenable to any judicial tribunal for overt acts. All such acts of legislative bodies are subversive of the principles of a republican form of government; or a government of the people by the people. And while I would like to have all our Mediums, Clairvoyants and Healers educated, yet I have often seen cures, yes, real, genuine cures, effected by unlettered mediums, when controlled by a physician in spirit life, when the science of the educated physician still in the form had entirely failed Should human law be permitted to forbid the exercise of the Divine Law? The Board of Health assumes to have the right to exercise the power to do so, and to this assumption of

power I object. With reference to my article in the Jour-NAL of March 28th, I do not believe the Judge has closely scanned the proposed law. It is drawn with great care to cover the feline claws with the velvet, till it gets the opportunity to act, and it is this covert feature which makes it the more dangerous. It first provides for the commitment of the person complained of as insane by the two physicians, who are to be appointed in each county, but admits an appeal to be taken for trial by jury as at present, if the friends request This is the claw in the velvet. Who are to be the chief witnesses? Notably, the two physicians appointed as experts by the gov ernor. In other words, judges who have already tried the criminal and condemned him. Surely the Hon. Judge will not tell us there is any analogy in law for this—that the judges of the circuit court can prosecute an appeal from them before the Appellate judges? But suppose it is a case trumped up by "the friends" (?) of the accused to dispose of him, or to get control of his property, who will take out an appeal? And suppose, still again the person accused is not able to fee a lawyer and get an appeal, what does that provision amount to? and further, the jury would be taught to look upon the expert testimony as

Again, it will create some 300 more places to be filled by political favorites of the governor's party, to fasten hundreds of thou-sands of dollars more burdens yearly upon the already overburdened tax payers, and will open up channels for bribery and corruption to oppress those whom interested parties would imprison and rob. If to petition against the erection of such a monster of injustice in our state is "effervescence," then, "most noble judge," I do overflow with remonstrance. Second, in the " Earnest Plea" of Bro. King

"in behalf of the Regulars" he also seems to misunderstand me, or I failed to make clear the idea that it is the assumption of all knowledge—the claim to the possession of an infallible science—the inconsistent bigotry which opposes all progress, and the frequent terrible results of kebping in that rut, which I condemn in clear cut-phrase of unmistaka-ble language. Our friend calls it "virulent," but can he show a single statement there made which is not true? It is true I append made which is not true? It is true I appears
"an M. D. behind my name," but I have as
honestly earned the fight to wear it as any
"Regular" in the land, and, therefore, I do
not get excited at all by the "red hardanna."
It is in the interest of I pumeral humandly I
write, and not for any lavored class.

And now let us have that our good brother.
King has not seen at either true. By those
will pushe of which he works. That is any

as the paper did containing Mr. King's article, will show:

"Please accept my thanks for the disinterested as well as vigorous manner in which you contend against the aggressions of the medical societies in Illinois."

Let me here assure our brother that honor able physicians, prominent lecturers in "Reg-ular" medical colleges and some of the ab-lest writers of medical treatises, have questioned whether physicians, in the use of drugs, have not killed more than they have

The control of a large share of the practice of medicine by the "Regulars" has not been obtained so much through the curative action of the drugs employed by them, as through the palliative influence of narcotics administered to stupefy the faculties of the brain and benumb the sense of suffering, and through other means. Their real or supposed through other means. Their real or supposed skill in surgery has tended largely to give them influence. Long series of years of organized effort, keeping a compact organiza-tion, has had much to do with it, and their influence in securing special legislation in their favor has tended to crush out all opposition.

In conclusion, my brother, looking adown the vista of coming ages, I perceive that the day is fast approaching when death-dealing drugs shall give place to the intelligent application of Psychic Force, and Allopathy will become a thing of the past, and then there will be nothing of it left for one to oppose and another defend; for mind is destined to control matter when light from the realing to control matter when light from the realms of spirit shall fully illuminate the Soul of

96 W. Madison St., Chicago, III.

Senator Stanford.

Sensational Stories Corrected—A Great Grief and a Great Intention.

Senator Leland Stanford, of California, has by his presence here and attention to the public duties in the senate quietly put down certain rumors which had been circulated through the press by ill-wishers, that the loss of his son had in a measure unsettled his mind. No one who sees him, or speaks with him or with Mrs. Stanford, will have a doubt that both bear a very grievous blow with fortitude and self-possession, and that neither of them is so engrossed by a great grief as to justify the ill-natured and injurious reports which have been circulated about

Speaking of some of these reports. Senator Stanford said to your correspondent:

"The appearance of such reports does, I confess, annoy me. It is not true that we have obtruded our grief, great as it is, upon any one. The body of our poor dead boy was never exposed to any gaze whatever. The coffin was not opened, not once, from the time it was first closed after his death. It had necessarily to remain in Paris for several days, and was then, by the kindness of the clergymen of the American Church, allowed to rest in the mortuary room of the church with several others. When we arrived in New York, again, by the kind offices of Bishop Potter, it was allowed to rest, in an unoccupied room in Grace Church. From there we went not to San Francisco, but, avoiding that city, direct to my own farm in the San Jose valley. There the men employed on the farm, all of whom had known our boy and, I believe, loved him, for he was a kindly and social youth, met us at the station; they bore had caused to be erected for its reception—a plain brick structure which cost, I think, less than \$1,200, and which is without ornament or attempt at decoration. Neither there nor elsewhere was the casket ever opened. "A good deal has been said of Dr. Newman's

connection with all this. We made the acquaintance of Dr. Newman in New York, brough mutual friends. He had the good taste, when he visited us, not to allude to our grief and loss, but to talk to Mrs. Stanford of other matters—foreign places which we all had seen and the general experiences of travel. This kindly and tactful course did win my heart to him, and we saw much of him in New York at our own desire. He did not go to California with us, and was in the northwest filling a series of lecture engagements when we left New York. I had advised him to try to get engagements also to lecture in California, because I believed that climate would be beneficial to his health. I was pleased when he succeeded in this, and pleased when I met him in San Francisco. We were grateful to him for his offer to preach a funeral discourse upon our poor, dead boy, nor did Bishop Kipp see any impropriety in opening the Episcopal Church to him for that purpose. But it is false that I ever paid Dr. Newman \$10,000 or any sum for that. He has never received any money from me, and I remain his grateful debtor to-day for many kindly services and for true and tactful sym-

"One thing more I will say to you. Mrs Stanford and I have determined to devote a large part of our estate to public and, I hope, beneficent purposes. We want to do this while we are alive—to administer upon our own estate. I do not care to talk to you of the details of our design. They are getting worked out slowly and are not ready to be spoken of. But I wish to say this: I have seen a number of large estates intended for public and beneficent use wasted by litigation and, in effect, divided among contending lawyers. When I see these false reports industriously circulated about our 'monomania, our devotion to 'Spiritualism,'etc., I seem to see the train-laying and way preparing for unscrupulous men to dispute, after my death my competency to do that for the people of California and for the youth of that state which I want to do. I see the possibility of another great estate going, not where its owners wish it to go—to public and good uses—but to some lawyers. I am made uneasy lest a purpose which lies near my heart and my wife's may be defeated by greedy and unscrupulous men. You can see that this is not pleasant to either of us. That is the chief reason why I now speak to you in contradiction of false reports."

The plain truth about Mr. and Mrs. Stanford is that they bear what would be to any father and mother a crushing grief with remarkable fortitude and self-possession. Sen-ator Stanford attends to his duties in the senate and to his private affairs like any clear-headed and experienced business man. Mrs. Stanford, who is a kind-hearted woman, listens somewhat more freely to the appeals of beggars of various sorts and conditions than she ought to, for her own peace of mind; but that has long been her habit, and she has any changed it. Both are cheerful, reticent of their grief, and they find conduct and supplements of mind in the registration of that appears in mind in the registration of that appears it with their are retired, in these appears of their grief, that they are retired, in the same are retired. clear-headed and experienced business man

ing themselves over to undue grief or to self-ish absorption in their loss. They are both in excellent health, and will live, it is to be-hoped, long enough to see their beneficent plans carried into full effect.—Waskington Cor. New York Herald.

What the Community Gains by the Liquor Business.

Let us pursue this further by means of a couple of supposed instances, such as occur every day. John Smith has been, during the week, a capable and industrious workman. carning full wages every day. Saturday night he gets his pay and goes to the stores, where he falls in with boon companions and spends his week's wages at the grog-shop, standing treat and drinking himself until his money is gone. Late at night he is put out into the street drunk, the liquor-seller having got his money and being ready to close the shop. Result the first: The liquor-seller has received, say, twelve dollars, of which at least three quarters, or nine dollars, is profit. Result the second: Smith is arrested and put into the lock-up for the remainder of the night; in the morning he is brought before a magistrate and fined one dollar and costs amounting to at least five dollars, and usually more, for want of which he goes to jail for ten days. Result the third: Smith's family applies to the overseers of the poor for assistance, and they, being unable to refuse, are likely to expend five or six dollars. Total resuits, leaving out the moral deterioration of Smith and his family, nine dollars profit to the ilquor-seller, costs of prosecution paid by the county, Smith and his family supported at the expense of the town and county for ten days, and Smith's productive labor for ten

days lost to the community.

At the least calculation, in order that the liquor-seller may make his profit, the community has lost much more than an equal amount. In this instance I have supposed the liquor-buyer to spend a full week's wages, but the contrast is still greater if we suppose. as is more frequently the case, that the buyer has only money sufficient to buy liquor enough to cause his intoxication; that he is arrested and committed to jail for non-payment of fine and costs. The county then has the costs to pay, and the liquor-seller's profit is only a year small person to the average is only a very small percentage of the expense he has caused the community. Let us attack his profit, wherever his trade is injurious to the public, and we shall be in a fair way to drive him out of the business altogether, or to oblige him to exercise such care in his management as to deprive it of its harm.—From "Liquor Legislation," by Gorham D. Wil-Liams, in Popular Science Monthly for April.

An Apparition.

[The Weatherford (Tex.) Times.]

During the night of March 6th, Sheriff Baylor, and Deputy Dennis W. Peal, went to the upper portion of the county on important business. When some ten miles north, on the Poolville road, riding leisurely along through the timber, between ten and eleven o'clock, a horse and rider appeared on the right of the sheriff, who was riding on the east side of the road. Sheriff Baylor spoke to the stranger who seemed to be a middle aged man riding a fifteen hands high bay horse, but no response. Supposing him to be dear he spoke again, in a louder tone, but no sound escaped his lips. On they rode and both officers endeavoring to engage the stranger's attention. About a mile from where the party was first observed, the strange object pressed the officers from the main highway to a side road leading north-west, which they followed half a mile. all the time trying to engage him in conversation.

Failing to elicit even an audible recognition, they retraced their steps to the main traveled road, and the strange horse and rider turned back, and kept himself on the officer's right, as before. Still they tried to get him to say "how'do" or "go to thunder," or some where else, but all to no purpose. Sheriff Baylor was completely nonpluseed, and officer Peal gave up in despair. This continued from half to three quarters of an hour, and for a distance of probably three miles. Finaly they came to a point on the roadside where three trees are located in a triangular form. The sheriff said to his deputy, "Well, Dennis, here I am for the night. I intend to sit here until daylight but what I will find out what this fellow means." Dismounting, Sheriff Baylor and Officer Peal, each sat leaning against a tree, and immediately the strange man was on the ground and sat beside the third tree. In this manner the three appeared for some minutes, when Peal remarked, Sheriff, if I was a believer in ghosts, would think we had one here, sure enough Sheriff Baylor laughed and responded, "That's so' Dennis; it looks as if we had a real ghost, certain," Still the man and horse was visible, and the sheriff struck at him with his pistol. The blow was precisely as if he had struck the pistol in the air. There was no resistance, whatever, notwithstanding the man was plainly discernible. Then both struck in the same manner, and with the same effect. The parties sat a while longer. and the object disappeared from view, and was seen no more. These gentlemen pursued their business purpose without any further vicions. What it was they leave others to conjecture, but that it had all the appearance of a dark bay horse, and a middle sized man, they positively asserts

There are three zones, three climates, within the limits of Venezuela, from cold too intense to be endured by man to the greatest degree of heat of the earth's surface. The alphine zone lies to the west among the snow-clad summits of the Andes, where are plains swept by blasts which chill the blood. The next zone is from 5,000 to 8,000 feet above the sea, covered with forests of timber and nutritious grasses. The third zone is the tropical, where fruits of all sorts are produced in the greatest abundance. The Venezuelans claim that theirs is the only land where coffee and corn, sugar and apples, bananas and wheat grow in the same soil.

The twenty-five Germans who were engaged at Berlin by Li-Fong-Pao have all had to take Chinese names upon entering the service of the Celestial Empire. One of them, who was formerly captain of a corvette, is now called Wang-Li-Triang, which when turned into English, means Mr. High Wall. Another German officer is now named Lin-Pao, or Mr. Six Cannons.

Ok. Os. Al and Po are the four Postoffices in the United States whose names contain only

Hornford's Acid Photobet

Woman and the Household.

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

ONLY WAITING.

Only waiting till the shadows Are a little longer grown, Only waiting till the glimmer Of the last day's beam is flown; Till the night of earth is faded From the heart once full of day, Till the dawn of Heaven is breaking Through the twilight soft and gray.

Only waiting till the reapers Have the last sheaf gathered home, For the summer-time hath faded And the autumn winds have come. Quickly reapers! gather quickly
The last ripe hours of my heart
For the bloom of life is withered And I hasten to depart.

Only waiting till the shadows Are a little longer grown, Only waiting till the glimmer Of the last day's beam is flown; When from out the folded darkness Holy, deathless stars shall rise. By whose light my soul will gladly Wing her passage to the skies.

-Frances Laughton Mace. WOMAN AND THE PRESS.

Mrs. Emma Hardinge Britten has been the editor of the *Tid-Bits*, a bright little weekly paper published by Lovell & Co. of New York, ever since it was started. It goes without saying that the work is ably done. Mrs. Britten returns to Ficeland for a vicilities. ten returns to England for a visit in a very few weeks. Miss Mamie Newton, youngest daughter of Henry J. Newton of New York, lately won a prize for the best short story written for Tid-Bits.

The New Era of Chicago, is the name of a handsome little monthly magazine, edited by Mrs. Elizabeth Boynton Harbert of Evanston, formerly of the staff of the Inter-Ocean. It looks prosperous and is likely to thrive. The contents are varied, brief and timely.

The Woman's Magazine, edited by Mrs. Esther T. Housh, and published by Frank E. Housh, Brattleboro, Vt., is full of good, well-digested matter. It is as hardy, wholesome and fresh as the air of the Green Mountains under the shadow of which it is issued. It has a choice list of contributors, among them scientists and women physicians.

A host of women have been in New Orleans during the winter, engaged in writing about the exposition. Catharine Cole of the Pica-yune, continues her excellent articles in that paper, and Lillian Whiting of the Boston Traveller, gives long weekly letters to two other papers beside the Traveller. Miss Maud Howe, youngest daughter of the President of the Woman's Department, Julia Ward Howe, has charge of the Literary Department of the

Miss Julia Pease, a Vassar graduate, and daughter of the late Ex-Governor Pease, has charge of 6,000 acres of land in Texas. She lives in the family mansion at Austin, with her mother, and in addition to her other du-ties, superintends the education of the three children of her deceased sister.

Mrs. M. J. Martin has been postmistress at Burlington, Vt., for the past sixteen years. She has sent to the department at Washington the second best reports of postoffices ever received, being almost perfect in accuracy and penmanship. The reports were so good that the official at first doubted they were made by a lady.

The City of New Orleans has an Exchange for Woman's Work, following the lead of Northern towns. At these exchanges the contributor pays a small yearly subscription and has ten per cent, of the selling price of each article reserved by the managers, in order to pay the running expenses of the exchange.

The Woman's Journal describes Miss Kate Gleason of Rochester, N.Y., as studying practical mechanics in Cornell University, and as the only lady student in that department. She has already had one year's experience in the office of her father's extensive machine shops, and is now preparing to become a thorough draftsman and scientific machinist, with the intention of taking charge of the designing and drafting department of her father's

Prudence Crandall Nichols, who will be remembered by old anti-slavery parties, is still living in Kansas, at the age of eightyone, but was vigorous enough to make a temperance speech on the fourth of July last, in the grove at Elk Falls. Over fifty years ago, a teacher in Connecticut, Miss Crandall allowed colored children in her day-school in Canterbury, Conn. This began a storm of opposition which ended in a riot, when her life was threatened by the mob. She was twice tried for the crime of teaching colored children to read, but through technicalities the charge failed to be pressed. The school had to close. A painted portrait of Miss Crandall. representing her as small, pretty and deli-cate, was presented to Cornell University when women were admitted to its course of study, and now hangs on its walls. One who visited her not long ago, says: "Not an old but heroic woman, hers is one of the spirits that keep their youth."

CONCERNING A SOCIETY.

The mid-year conference of the Association for the Advancement of Women, took place in Syracuse late in March. Its next public meeting will be held in Des Moines, Iowa, in October next, by invitation from women of that city. These are some of the topics for papers and discussions:

"Is the law of Progress one of Harmony

or Discord?' "Industries of Women as illustrated in the Exposition."

"The Religion of the Future." "Comparative effects of Professional and

Social life upon Woman. The ministry of Labor."

"Justice and not Charity, the need of the day."
A talk to girls," "Legislation prescribing

the hours of labor for women." "The advantage of the spoken over the written word"—"The need of adjustment

between business and social life"-"Politi-

cal Keonomy" (its application to women).

"The need of improvement in dwellings of moderate cost"—"Organized work, as illustrated by the W. C. T. U."-" The need of women in Insane Asylums, and the value of the work already done by them"-"Intelli-

gence and morality more necessary than leg-islation to the welfare of a country."

A GOOD EXAMPLE.

The women living on and near a certain short street on the east side of New York, mort street on the cast sade of New 107K, have handed themselves together in an incorporation called "The Ladies' Health Protective Association." They have secured the removal of several nulsances in their vicinity, insteading shaughter houses and dumping manufactures. These places gave on the officer and were the sources of much dis-

Under the brave and able management of Mrs. Matilda F. Wendt (weil known as a woman of courage and shility, and a leading suffragist), they have personally examined these nuisances, and have appeared before the grand jury. On their testimony, a num-her of man at the head of these disease broadber of men at the head of these disease-breed-ing places have been indicted, and are on bail, awaiting trial.

A few nights ago a mass meeting was held in Steinway Hali, by this health association, in order to publicly discuss a bill which its members have introduced in the legislature, members have introduced in the legislature, providing for the abolition of slaughter-houses within city limits. The large audience was addressed by several judges, clergymen, etc., and just praise was awarded to the association for its energy and success. Among other good things, Judge Davis said: "I should be glad if our laws were wise enough to admit women into the control of enough to admit women into the control of many of the great moral questions that are' arising. If there were intelligent women upon the city's health board, the advantage would be quickly apparent."

The members of the association are now in Albany, trying to secure the passage of a law which will strike at the bad sanitation which has poisoned thousands of homes and caused much sickness and death. Yet they cannot vote for it, as they would like.

When we compare this movement with that of the other body of remonstrants,—against suffrage,—the difference needs no comment. Those aristocratic and wealthy women, virtually ask that their fellow-sisters shall not have the opportunity to protect themselves

or their lives and homes.

In this connection it may be said that Mrs. Plunkett's "Women, Plumbers and Doctors," is conceded to be one of the most practical treatises on those subjects which have ever been published.

BOOK REVIEWS.

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

AN APPEAL TO CESAR. By Albion W. Tcurgée, author of "A Fool's Errand," "Bricks Without Straw." New York: Fords, Howard & Hulbert. 1884. Price, \$1.25.

Judge Tourgee has a mind that seems to grasp intuitively those abstruse questions that deeply con-cern every American citizen, and his statements in this work are so lucid, comprehensive and startling that they cannot fail to make a deep impression in the South as well as the North. He assumes in his Preface, occupying only part of a page, that "An upas-tree had taken deep root in the virgin soil of the New World. A free people backed it down with the sword. It cost more than a million lives and five billions of dollars to accomplish the task. The roots were left to gather strength for other harmful growth. The nation was so elated with its achievement that it forgot all about the source from which the evil sprang. Already the new growth has borne fruit of Violence and Misrule. Can we afford to allow the roots to remain? How much can we afford to pay to have them digged up? How

can this best be accomplished?"

The upas-tree to which the Judge so vigorously refers, and the existence of which he so deeply deplores, was cut down when slavery, with its manifold evils, was abolished; but its pestiferous roots still remain, and it is to their baneful influence he directs his analytical mind, endeavoring to find a remedy therefor, and thereby avert a future calamity to this Notice. to this Nation. In presenting his thoughts on this question to the world, in compliance with a promise made to President Garfield, he renders invaluable assistance to those heretofore groping in darkness with reference to the exact status of the population in the old slave holding States, illustrating the rela-tion of the whites to the blacks, and the relation of both to those foreigners who have sought the South for a home. In the sixteen States—Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisana, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia—there are 12,460,247 whites; 6,039,657—colored but only 649 988 foreigners white in the colored, but only 612,988 foreigners. While in the North there are 6,037,155 foreigners. In this connec-

tion the Judge says:

"It will be seen that hardly one-tenth of the foreign-born population of the country is to be found at the South, which has more than one-third of the white population and something more than nine-tenths of the colored population. These figures will no doubt satisfy every one that foreign immigration is not likely to constitute any very important element of Southern life for a considerable time at

The author then goes on to demonstrate why foreigners seek a settlement in the Northern or Western States, and why the South must as a natural consequence stand still so far as substantial, enlightened progress is concerned, or even deteriorate, perhaps, setting forth that "the reason for all this is not far to seek. The South boasts, not without reason, of the hospitality of her people. The stranger within her gates, even in her humblest homes, is royally entertained. Kindness toward a guest, unwearying ministration to his pleasure and comfort, is instinctive with her people. At the same time the South is a shocking bad step-mother. Her people know nothing about the series of making those ple know nothing about the art of making those who come to abide with them feel at home. The immigrant, seeking to establish his household gods in any one of the Southern States, is received with effusive hospitality. So long as he remains a guest, nothing could exceed the kindness with which he is treated. Hardly, however, has he become attached to the soil when a strange suspicion, almost animosity, manifests itself with a peculiar fear that he may find something which he shall not approve. With the utmost kindness and hospitality the people are yet self-conscious, devoted to their own ideals, and jealous to the utmost degree of all those who differ with them in thought, in sentiment, or in method."

The arthoral limit that there is very little evening.

The anthor claims that there is very little opening for immigration to the South. Although there are vast uncultivated areas, farmers who went there from the North have rarely succeeded, because they had no knowledge or experience of the conditions essential to succeedful farming in the region to which they went. Of mere hand laborers the South has enough and to spare, the compensation being from six to eight dollars per month with rations composed of three pounds of bacon, a peck of meal and perhaps a pound of coffee—a compensation for services which no Northern laborer would accept. The negroes, too, are shown to be progressive in mind and

spirit:
"Place him beelde his congener on the African coast to-day, and we see the difference which three const to-day, and we see the difference which three centuries of exposure to our civilization and a breath of freedom have made. Already the blacks have taken the first and hardest steps in the upward course. They have gathered wealth with wonderful assignity and under unheard-of difficulties. The fact that the estimated value of their holdings in the State of Georgia is six millions of dollars, when twenty years ago they had not as many cents, is of itself enough to astound the universe. As a rule they are frugal livers and steady workers."

Not only does the author present in vivid but plain language the numerous obstacles in the way of the advance of the south—negroes as well as whites—but he shows how they can be removed and impending danger to that section of the country be averted. The book throughout exhibits a master mind, and it can not fail to have a beneficial effect on the nation.

INDIA AND CEYLON. By Ernest Heckel. Translated by Mrs. S. E. Boggs. Paper. Price 20 cents. New York: John W. Lovell Company.

New York: John W. Lovell Company.

Heckel, the disciple of Darwin, has achieved a fame as world-wide as that great master in the resim of Biology. With a mind trained for accurate investigations, he, in 1882, was able to realize the early dreams of his life and vialt the tropical world. He found the torrid zone where the conditions for the evolution of living beings were such as a naturalist would idelies, and to him the teeming land and sea afforded a world of wonders, filling his mind with estantic delight. His narrative of a six months' sejourn in Caylon, reads like a fairy tale. He transports the reader to the gem of the Indian link, and presents a series of huilibut photographic views in his simple yet masterly word-electrons. The freschaffing is administry performed.

THE OPEN DOOR. THE PORTRAIT. By the author of "A Little Pilgrim." Boston: Roberts

This is a small volume of two stories, further defined This is a small volume of two stories, further defined on the title-page as "Stories of the Seen and Unseen," and written by the author of "A Little Pilgrim, a work of the same character and purpose as Miss Phelpe's "Gates Ajar," which aroused wide interest at the time of its publication. "The Open Boor and The Portrait" deal with the same preternatural elements which seem to furnish the author with her ments which seem to furnish the author with her manufactural madical marking. The same respects they principal motive in writing. In some respects they afford better specimens of this kind of writing than Miss Phelpe's works do, being without her painful intensity of style and thought, yet written in a profoundly interesting manner which enchains the reader's attention from first to last.

THE WHAT-TO-DC CLUB. By Helen Campbell. Boston: Roberts Bros. Price, \$1.50.

The contents of this book were first published in The Continent, if we mistake not, one of the numer-ous worthy enterprises of modern journalism, destined to a discouraging failure. The What-To-Do Club is made up of a number of young ladies, or girls, as they call themselves, and the purport and nature of the organization is described in the title. The book is one of a growing class, intended to serve the needs and interests of our thoughtful wideawake girls, and to all such we commend its careful reading, and a diligent application of the good principles it teaches.

ON THE SUBLIME AND BEAUTIFUL. By Edmund Burke. New York: John B. Alden. Price, cloth bound, 50 cents.

This work has never before been presented to This work has never before been presented to American readers, at a popular price, and never any price in form so worthy of the author. It is a valuable work. Sir James Mackintosh says of it: "Burke was one of the first thinkers, as well as one of the greatest orators of his time. He is without parallel in any age or country, except, perhaps, Lord Bacon or Cicero; and his works contain an ampler store of political and moral wisdom than can be found in any other writer whatever." found in any other writer whatever."

DADDY DARWIN'S DOVECOPE. A country tale by Juliana Horatia Ewing. Boston: Roberts Bros. With illustrations by Randolph Caldecott. Price 35 cents.

An excellent story fitted for the entertainment and instruction of both old and young, and printed in a very neat and attractive style, the illustrator's part of the work being executed in as meritorious and pleas-ing a manner as the book makers. Mrs. Ewing's Popular Tales are bright and original, conveying a good moral, which makes them thoroughly health-ful reading for the class of readers they are intended

PAPA'S OWN GIRL. By Marie Howland. New York: John W. Lovell Company. Price 30 cents. A neatly told story in which the rights of woman are set forth. The socialistic methods are quite heterodox, and the results utopian.

New Books Received.

AN APPEAL TO CÆSAR. By Albion Tourgee.

New York: Fords, Howard & Hulbert, Price, \$1,25. BLACK AND WHITE: Land, Labor and Politics in the South. By T. Thomas Fortune. New York: Fords, Howard & Hurlbert. Price, \$1.00.

MADAM HOW AND LADY WHY, or First Lessons in Earth Lore for Children. By Charles Kingsley. New York: Macmillan & Co. Chicago: Jansen, McClurg & Co. Price, cloth, 50 cents.

Magazines for April Received Late.

THE ENGLISH ILLUSTRATED MAGAZINE. (MRCmillan & Co., New York.) The frontispiece of this number is The Baby's Lullaby, engraved by T. Kuesing, from the picture by L. Alma Tadema; The continued article from the welcome pen of Bret Harte, A Ship of '49 is good. Highways and Bye ways, with illustrations; Interviewed by an Emperor; The Syrens Three; A Family Affair; An Easter Holiday and Imitations of Roumanian Lays, make up

an interesting number. THE SIDEREAL MESSENGER. (W. W. Payne, linn.) Contents: Th Stability of Nebulous Planets and the consequences resulting from their mutual Relations: Changes observed in the Rings of Saturn: The new Star of 1572; Edward Israel; Tycho Brahe; Editorial Notes.

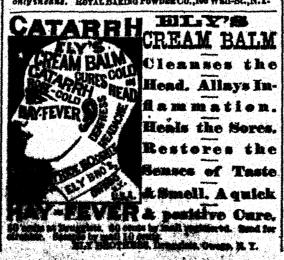
THE PANSY. (D. Lothrop & Co., Boston.) A monthly for the young readers, with pretty stories and illustrations.

THE LIBRARY MAGAZINE. (John B. Alden New York.) The following table of contents will be found good reading matter: A Red-Headed Family; Ophelia's Madness; Hadrian's Address to his Soul; The Inventor of the Steamboat; Vittorio Alfieri; The Elmira Reformatory; Dr. Schliemann's Discovery of Tiryns; Beetles as Puriflers; The Banana; Current Thought.

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



This powder never varies. A marvel of puriety, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only sneams. Royal Baring Powders Co., 106 Wall-St., N.T.



Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, entarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall, Hood's Sarsaparilla cured him.

Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. D. STANTON, Mr. Vernon, Ohio.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

MALARIA

CHILLS AND FEVER CURED

Quaker Chill-Cake!

It will quickly and absolutely cure Malaria and Chills and Fever. It is in the form of a cake,— to be eaten just as if it were a cake for refresh-

to be caten just as it it were a cake for reireshment.
Contains no quinine, arsenic or harmful drugs.
Not disagreeable, and perfectly safe.
No special requirements regarding diet or former treatment, and no inconvenience experienced while taking. Quaker Chill-Cake is a positive, radical, and permanent cure. Cures where all other remedies have failed. It is pronounced by those who have used it, the quickest and most efficacious remedy ever known.
The price of the Quaker Chill-Cake is one dollar, and will be sent by mail to any part of the U.S. on receipt of the money.
Further information, circular, and testimony free. Address,

GROFF & CO. 1522 Chestnut Street, Philadelphia, Pa.

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,



There is no dosing the stomach, no douching or sauffing, but, just as a smoky lamp will leave a deposit on a whitened wall, so the Pillow-Install, for eight hours at a time, apreads a powerful healing balm or salve on the lians of the diseased sir-surfaces, from the nostribt to the bottom of the lowest cure at the same time. Unlike any other freatment ever known heretofore, it cures cases apparently beyond the yale of hope. Mr. H. G. Tener, 50 Bryan Block, Chicago, Ill., says: "Isuffered lifteen years from a severe case of Catarhi; coughed incessantly day and uight. I bought a Pillow-Ishalers, and som in better health than I have been for years." Beyond the purch lister Composition of the processing the property of the purch lister as for severe transleting the process of the purch lister as for severe transleting the process of the purch lister as for severe transleting the process of the purch lister as for severe transleting the process of the purch lister as for severe transleting the process of the purch lister as for severe transleting the process of the purch lister as for severe transleting the purchase and severe transleting the purchase as for severe transleting the purchase as for severe transleting the process of the purchase as for severe transleting the process of the purchase as for severe transleting the purchase as for severe transleting the process of the purchase as for severe transleting the process of the purchase as for severe transleting the process of the purchase as for severe transleting the process of the purchase as for severe transleting the process of the process of the purchase as for severe transleting the process of the purchase as for severe transleting the process of the process of the purchase as for severe transleting the process of the process of the purchase as for severe transleting the process of the process of the process of the process of the purchase as for severe transleting the process of the and sore, and I am in better health than I have been by years.

Rev. A. N. Bankes. West Camp, Ulster Co. N. Y., writes:

"I have used the Pintow-Ismaths for severe trouble in my throat and broughtat ergans with the test results, and I say to others I believe all Penochial Affections and Catarril can be cured by the Pintow-Ismaths where there is the least hope of a cure." Mg. M. I. Cradwer, Richland Centre, Bucks Co., Pa., says:
"I had Catarri for years, and was going into Consumption. The
Puttow I states has wraught anch a cure for me that I feel
Leannet do too much to spread the knowledge of it to others."

Explanatory Pamphet and Testimonials sent free. THE PILLOW-INHALER CO. 1520 Chestnut St., Philadelphia, Pa. Branch Office, Room 12, Central Music Hall, State and RandolphSts. Chicago, Iti

LABOR-SAVING OFFICE DEVICES



Long columns of figures rapidly and accurately added with-our mental effort. Infallible, and readily operated. Becog-nized by highest authorities as a positive corrective to in-jurious effects of long column additions. Circulars FREE, CLAGUE, SCHLICHT & FIELD, 7 Exchangest, Rochester, N. 7., 27 Lakeside Building, Chicag, Ill., Manufacturers of the celebrated improved Shannon Let-ter and Bill Files, Improved Shannon Filing Cablacta, and Schlicht's Ledger and Second Indexes. (Mention this paper.)

CANCER A NEW TREATMENT. NO KNIFE. NO PLASTERS. A Positive Cure. Dr. W. C. PAYNE, Marshalltown, Iowa.

MORPHINE HABIT men's from eminent medical men. Send stamp to H. H. h. N.F., 19 East 14th Street, New York.

CURED SEVENTEEN. YEARS PRACTICE in treating and curing this diseas). For full particulars send for THE TENT OF TIME monials of hundred, who have been permanently cured. Address Dr. S. B. Collins. La Porte, Ind.

Florida for Health, Pleasure and Profit.

The Florida Improvement and Coloniza tion Society invites correspondence from sensible people who contemplate making permanent or winter homes there who contemplate making permanent or winter homes there and is prepared to offer superior facilities for an examination of its advantages at the least possible expenditure of time and money. There is no longer any doubt as to the entire adaptability and healthfulness of the high rolling lands of Florida. The success of the man's of Northerners who have sought a residence within its borders being emphatic confirmation of its safety and wi-dom. We own and offer for sale in quantities to sait buy-rs 200,000 acres of selected lands, principally in the counties of Alachua, Baker, Bradford, Clay, Duval and Lafayette A'glance at the map will show this group of counties to possess superior advantages of accessibility to markets and competing transportation lines. They are dotted with enterprising, growing forthern communities. MacCi may and Glou St. Mary (in Baker Co.) are one hour from Jacknowille, on the principal relived in the State. The lands for miles on each side are high relling and wholly free from any stagmant water. There is no malaria and no more annoying insects than anywhere North. The town sare settled almost solidly from the North. Each supports good schools and obstrehes, but no raisons; the society is exceptionally good. To this class of people we will sell in the will within one year make some improvement. Home of our property is entangled with Spanian grants to invite litigation. We have complete abstracts of title, give ample warranty deeds, and offer every possible guarantee of good faith. To settlers, will sell on long time or equitable near-forfeliable centracts (specimen sent on application). Will clear up land, plant with peaches. Dears, orange, quince, grapet, etc., or any staple of the country, and cultivate for a term of years for macresolation and allowed in Braiden plant with particular plant and neitrates in Forfida cot to The Land to Particular plants and colleges to other, receiving payoont in installments. Fig. Jacknesselle. Fig. and is prepared to offer superior facilities for an examination

SHORTHAND Writing the really complete of personally. Structure progunded all public when companied and he discussed. W. C. DHAFFEE, Owner, H. E.

GANCER Treated and cured without the mife.
Book on treatment sent free. Address
F. L. POND, M.D., Aurors, Kane Co., Ill.

PHONETIC SHORTHAND. Instruction

Price, \$1.50. Special Instruction by Mail, \$6.00 W.W. OSGOODBY, Publisher, Rochester, N. Y. \$250 A MONTH. Agents wanted. 90 best sell-mig articles in the world. I sample free. Address JAY BRONSON. Detroit. Mich.

CAPTLE PASTENING | SHITH'S PATENT SELF-

The best cattle fastening invented. Thousands in use. Taken first prize at seven state fairs. Circulars free. Address Wilder Manufacturing Co., Monroe, Mich. "Cutler" DESK
the BEST Desk in the World-Sole
West'n Ag't WM. HAYDEN, dealer
in OFFICE Furniture & Fittings or
all kinds. 193 WABASH-AV., Chicago

AGENTS WANTED for the MISSOURI STEAM WASHER

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer.

Exclusive territory and sample Washer.

Exclusive territory and sample Washer.

Sent on a weeks trial on liberal terms.

J. WORTH, 1449 State St., Chicago, Illa.

FREE from BRAN OF STARCH Six ibs, free to physicians and elegation who will now





H. A. THOMAS & BRO., 369 Superior Street, CLEVELAND. OHIO.

OPPING ALL TESTED. TRUE TO NAME.

IMMENSE STOCK. CATALOGUE (1885) telling all about NEW and o'LD varieties, full DESCRIPTIONS, profusely ILLESTRATED, much valuable INFORMATION. FREE, SENT to all APPLYING.

Fruit Trees, Small Fruits and Vines.

J. C. EVERITT, LIMA, INDIANA.

NICHOLS Has been used and recommended by the MEDICAL Profession for the past twomty-try years, as an IRON TONIO for Iosa of appetite, nervous prostration, Dyspepsia and altroubles arising from GENERAL DEBIL-TY. FOR SALE BY ALL DRUGGISTS.

BARK & IRON

I am an old man. For 28 years I suffered with ulcers on my right leg as the result of typhold fever. Amputation was suggested as the only means of preserving life. The doctors could do nothing for me, and thought I must die. For three years I never had a shoe on. Swift's Specific has made a permanent cure and added ten years to my life.

WM. R. REED, Hall Co., Ga.

I have taken Swift's Specific for blood poison contracted at a medical college at a dissection, white I was a medical stu-dent. I am grateful to say that it gave me a speedy and ther-ough cure after my parents had spent hundreds of dollars for freatment.

AUGUSTUS WENDEL, M. D., Newark, N. J. Switt's Specific is entirely vegetable. Treatise on Blood and Skin Diseases mailed free. The Swift Specific Co., Drawer 3, W. 28d St., N. Y.

Ask your Furniture Dealer for the ROSS TABLE BED.

Eight styles from \$13.00 \$30.00

A Table in day time; Pull sized bedatnight. FOREST CITY FURNITURE CO., Rock, ord, III. WHOLESALE MANUFACTURERS.

IN THE

A Northern colony invites you to investigate its inducements and investments, good school, church, society, excellent water, two railroads. A strictly temperance town. Agents wanted everywhere. For free circulars, maps, &c., address J. H. FOSS, Gen'l Manager, Belleview, Marion Co., Florida.

per annum on first-class real estate security, at one-third its valuation. Section 2369 of the Laws of Washington Territory says. Any rate of interest agreed upon by parties to a contract, specifying the same in writing, shall be valid and logal." Interest remitted semi-annually net by New York draft,

Money is needed here to develop the country. 12 per cent, is the current rate of the banks. Borrowers can allord to pay and cheerfully do pay this rate. Full information given to those who have money to loan. Address ALLEN C. MASON, Tacoma, Washington Ter.



By JOHN C. BUNDY.

SINGLE COPIES, & CENTS. SPECIMEN COPY PREE.

JOHN C. BUNDY, Chicago, Ill.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CERCES ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, Mc-Cormick Block, Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

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

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

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

CHICAGO, ILL., Saturday, April 18, 1885.

The A. S. P. R. Appoints a Committee on "Mediumistic Phenomena."

which he desires to call notice.

The following circular, which we have been requested to publish, marks an advance in the policy of the Society:

The American Society for Psychical Research, having been organized to make investigations similar to those which for two years have been carried on by the English society of the same name, we, the undersigned, have been appointed by the council a committee to study mediumistic phenomena.

We therefore invite cooperation from those disposed to aid us in our purpose. That purpose is neither the gathering of testimony from others, nor the mere gaining of a personal conviction satisfactory to ourselves, but rather the ascertainment of facts under such thorough conditions of observation as may make it seem impossible to those who credit us with honesty and normal intelligence to reject our conclusions. We seek, in other words, evidence, that is, facts so ascertained and recorded as to be open to but one interpretation. We are well aware how difficult such evidence is to obtain for any class of phenomena, and how little the history of opinion concerning mediumistic phenomena encourages one to hope that what seems evidence to one set of persons will seem evidence to another. But the society for paychical research is founded expressly to escape, if may be, from this disgraceful chaotic state of opinion. Its members have confidence in each other, and conclusions attained by persons acting as a committee of the society are much more likely to be influential than the same conclusions would be if they were published by the same persons acting alone. This consideration seems to warrant us in announcing the attainment of unambiguous evidence as the goal of our endeavor, and in inviting the cooperation of all those who think they may help us to that end.

We shall accordingly be grateful to all such "mediums," whether professional or private (but especially to the latter), as shall be willing to demonstrate to us experimentally their possession of peculiar powers; and secondly, we shall be grateful to any one who will place us in communication with

such a medium.

Accounts of remarkable phenomena, however interesting in themselves, will not be

of use to us at present.

Letters should be addressed to Mr. W. H. Pickering, Institute of Technology, Boston,

WILLIAM JAMES M. D., CHARLES CARROLL EVERETT, D. D., MINOT J. SAVAGE, W. H. PICKERING,

Committee. The personnel of the above committee is indicative of vigorous effort; whether such effort will result in adding to the stock of knowledge concerning psychical phenomena, their cause, the laws governing them and the conditions under which they may be observed, remains to be seen; we sincerely hope it will. Most, if not all, of the gentlemen composing this committee are charter members of the Society; an organization whose first President has already put himself on record against a fair, scientific investigation of what is believed by millions of intelligent people to be spirit phenomena, by dogmatically asserting on a priori grounds that these phenomena cannot be investigated. And who did this, too, after steps had been taken for the formation of the Society, by whose governing council he was, later on, made President. This council is composed of twentyone persons; and two of the above named committee on "mediumistic phenomena" are members thereof, namely, Rev. C. C. Everett and Mr. W. H. Pickering. In view of this, these queries are not out of place: Did these two gentlemen, as members of the council, assist in electing Prof. Newcomb to the presidency of their Society, and if so, do they consider his attitude toward the physieal phonomens of Spiritualism the one best inulated to elucidate the truth? Can memhers of the Management of a psychical socieh has elected an avowed opponent of police as president, be safely consid-Single and competent investigathe three procedure was a like and interpolated at some antific truth.

Before this committee will meet with much raccess in inducing mediums, either public or private, to place themselves in its hands, it will, in view of the position taken by the president of the Society and the illy concealed hostility to the spirit hypothesis of some members, be necessary for the several gentlemen of the committee to inform mediums and the public as to their individual attitude more fully than is done in the foregoing circular, and also satisfy interested parties whose co-operation is sought, of their competency to make investigations. While granting to every one the ability to investigate and observe these phenomena in a way to satisfy himself, we unhesitatingly affirm that not one person in five thousand is competent to investigate, observe, and record results in a manner which will render the evidence of scientific value and worthy of general acceptance; indeed it is an open question if more than one in ten thousand is thus qualified. Of all intelligent men, we believe it will be generally acknowledged that "ministers of the gospel" are, as a class, the most illy adapted by nature and training for investigation, accuracy of observation, and perspiculty of statement, as to matters of science. And we say this with no disrespect to the ministerial profession, among whose members is a host of noble, self-sacrificing men, some of whom we are proud to count as earnest, appreciative co-workers, and others as warm, personal friends.

On the above committee are two reverend gentlemen, and the prevalent skepticism as to the competency of the profession generally for this particular work renders their task all the more delicate and arduous (1) in carrying forward the investigation, and (2) in making a report that will command public confidence to any wide extent. Personal acquaintance with Rev. M. J. Savage and a somewhat close study of his mental constitution, habits of observation and experience leads us to believe him competent to act on this committee. He has learned much in the last few years calculated to increase his efficiency as an investigator; he is honest and has the courage of his convictions; when once he is free from all doubt on a question of fact he will not hesitate to proclaim it. Of the other members of this committee we know next to nothing calculated to aid us in estimating their qualifications for the task assumed, but the fact that Savage is willing to serve with them is evidence that he at least regards them as his peers in this line of work, and this is good, so far as it goes.

"We seek," says this committee, "facts so ascertained and recorded as to be open to but one interpretation." Should the committee be so fortunate as to obtain evidence of psychic force wholly satisfactory to them, and also witness the active operation of this force guided by preterhuman intelligence: conditions of the most crucial character, perfeet exhibitions of all the various phenomens, and then formulate their report in the most perspicuous language, illustrating it with drawings to aid in more readily understanding the text, they will find to their chagrin that, in the minds of a quite numerous body made up of bigoted scientists. pseudo-scientists, fanatical religionists and bigots, their report is not only open to "one interpretation" but many. They will see their report mangled and distorted by opponents, its meaning warped to suit the purposes of antagonists. When the committee shall answer some of their critics and carefully explain where said critics have misunderstood or drawn false inferences: when they corroborate their report on a particular experiment by practically demonstrating the falsity and puerility of the objections raised and by verifying the original experiment with new ones, they will see no notice taken of this by their critics who will repeat the old objections in new form. For an illustration of this we need only call the attention to the treatment accorded Prof. Crookes by some of his scientific brethren in England, and by one W. A. Hammond, M. D. among others, in America. This once cashiered Surgeon General of the U.S. A., whom good men declare ought to have been sho instead of being allowed to live to be finally covered with a transparent coat of white wash, once upon a time wrote a book against Spiritualism. In this book he resorted to all the means naturally to be expected from such a man, to misrepresent just such evidence as this new Boston committee seeks to obtain and publish. Hammond attempts to vitiate some of Crookes's statements and does it by the most vicious and mendacious meth-

ods, wholly regardless of the facts. In Cambridge there lives a gentleman who is probably an acquaintance and quite likely the personal friend of the several members of the A.S. P. R's committee on "mediumistic phenomena," Prof. John Fiske. This gentleman some years ago wrote an essay based on Hammond's book, in which he takes it for granted that Hammond is honest and fair, that he truthfully represents Crookes, Home, the medium, and others, and that the masterly attack explodes effectually the pretensions of Spiritualism. Prof. Fiske opens his essay in a manner that at once shows his animus, and that he knows nothing of what he proposes to write of, that he has never studied Prof. Crookes's reports and indeed don't care to. Here is the way Fiske starts off: "On this most dismal of subjects Dr. Hammond has given us a book that is both sensible and entertaining." On the next page he says: "According to Dr. Hammond, Spiritualism is for the most part burefused imposture, the remainder listing inhosent de-Like a hypercritical spirit | maporture, the rec

ales. Fishe wrote this essay years ago, and in the interval Spiritualism has gone on widening its circle of believers and friends. and the phenomena are now of hourly occurrence in thousands of homes throughout the world; the Psychical Research Society of Kngland has been organized and officered with college professors and learned men, branches have been formed in different parts of Great Britain, independent researches are being made in every direction on both sides of the Atlantic.vet within the last few months Fiske has reaffirmed his opinions expressed in the review of Hammond's book, by including the essay with others in a volume published in Boston.

We do not allude to this for the purpose of weakening the value of the committee's work or discouraging the gentlemen, but only to give them a more complete comprehension of the difficulties that lie before them. The more fully the obstacles to success in any undertaking are understood at the outset the more easily are they overcome, at least by brave and competent men. The committee will find, as have others before them, that in the minds of many men there is no place on which psychical facts can impinge, much less find permanent lodgment; and that thousands, aye millions, will place no more faith in their experiments and reports than do some members of the A.S.P.R. and others. in the experiments of such men as Crookes, Wallace, Varley, Zöllner, Mapes, Hare, etc. Yet the work of this committee may be useful and will leave its dent upon world; how deep that dent shall be depends upon the patience, endurance, zeal and competency of the several gentlemen delegated for the task.

The fatal error of some in approaching the investigation has been that they have brought to it a mental condition analogous to that of a police detective shadowing a person whom he is morally certain is a thief, and is confident that in time he will catch him stealing or discover proof that he has stolen. This spirit will never uncover the facts of Spiritualism. In the search for psychical facts. error deception and delusion must be met and overcome, but this is only incidental and secondary to the stupendous object sought. Committees of investigation, and mediums must meet on equal terms, each respecting the other and with a common purpose, otherwise little good work will be accomplished. Committees must show they have respect for the claims they propose to inquire into and that they approach from that side, and in the character of truth seekers rather than of fraud exposers and rogue catchers.

ascertained and recorded as to be open to but one interpretation." Should the committee be so fortunate as to obtain evidence of psychic force wholly satisfactory to them, and also witness the active operation of this force guided by preterhuman intelligence; should they witness repeatedly, with varying conditions of the most crucial character, perfect exhibitions of all the various phenomena, and then formulate their report in the most perspicuous lauguage, illustrating it with drawings to aid in more readily understanding the text, they will find to their chagrin that, in the minds of a quite numer-

"Light"-English Spiritualism.

"Watchman, what of the night?" was the old question. What of the day? is better, and the day and light are synonyms. Here is Light, from London, March 14th, an especially luminous number, full of information touching British Spiritualism, from which we learn how the day grows apace across the ocean. It tells us that their newspapers are publishing the faith cures of Major Pierson of the Salvation Army, which leads them to look to a near future when they may also publish facts of slate-writing and the like. One of the best journals, The Weekly Chrowicle, "makes supramundane facts an almost constant feature."

"Spiritualism will reform our funerals. Black trappings are thrown aside for flowers. We think less of the decaying body, more of the freed spirit." This is well, but the reform should reach to simplicity. Positively we cannot afford to die in Chicago. Hearse and carriages, "funeral director," plumes and flowers, elegant coffin, etc., would eat up our modest estate, and leave nothing by which our heirs could keep up the Religio-Philosophical Journal. So we must live on for a century or so, to see its weekly issues.

Miss Rosamond Dale Owen keeps in the shining path of her excellent and honored father. She gave a lecture lately in St. James Hall on "The Development of Mediumship," in which she made a fine appeal for pure living as a help for the highest spiritual gifts. going so far as to say that those who sought them "must refrain from tea. coffee. tobacco, alcohol and tight-lacing." Mr. Eglinton was directed by his spirit guides " to refrain from narcotics and flesh "when at his height of power as a medium. Great, no doubt, is the value of a pure and healthy body, a serene and self-poised soul, and a royal will that can say, "Peace be still?" to all perturbations of passion or appetite. All mediums should bear this in mind—no living human being, indeed, should forget it. .

Light says:

If Miss Owen were the fervent apostic of health and purity, holding her audience spell-bound, and constraining many to say "thou almost persuadest me," the hero of the gathering was hir. Husk, the wonderful blind medium, who went all over the Banquating Hall, surrounded by eager groups, who examined the solid from ring placed upon his wrist by the spirits some weeks hefore, which every one could see had never passed over his hand. There is no mistake about the fact. Horseons and engineers are agned that it never passed like hand, and could not be waited where it is. Bline the twin passed through the wrist or the wrist, through the from

And what that the temperate Report the factor of any about the lorse in temperate the state of the attemption of apace, by the and the whole a chair can be threaded on my arm, or an issue ring photod upon the wrist of neck of a medium; by which a bessess form, visible, palpable, welking, talking, as real as you yourself are real, is formed in your presence, before your eyes, from a little vaporous cloud? "Forces in nature!" Yes, Mr. Girdstone! Yes, venerable F.B.S.'s!

Venerable royal societies across the ocean, are very like ponderous and slow-going scientific and ecclesiastical bodies with us. They move when they are pushed so hard that it is uncomfortable to sit still. Let us all "push things." That pushing process they carry on, as this keen word shows:

"'The Occult World' appears to be looking up just now," says the magnanimous Pall Mall Gasette, and it suggests that the Prime Minister, after declaring his open-mindedness as to Spiritualism, some years ago in the Brighton letter, and then recently witnessing the phenomenon of slate-writing with Mr. Eglinton, should do what is needful to prevent honest mediums from being prosecuted as "rogues and varshonds."....

Several members of the Royal Family, it is well known, have had scances with different mediums—and thereby become confederates in all the roguery and vagabondage of Spiritualism—another good reason why the law should be enforced or repealed. So acute a statesman as Mr. Gladstone should see in a twinkling that if the Prince of Wales, or even the Home Secretary, should commit a burgiary, it would be necessary either to punish the offender, or to repeal the law.

This is a sharp push at the heavy and sleepy old bewigged judges and formal law-

"Several members of the Royal family" going to scances! Gladstone witnessing slate-writing! The good Queen only does what our great uncrowned king, Abraham Lincoln, did. He often went to scances.

We are told how a philosophical society in Lancaster is discussing Apparitions and Occultism, with Rev. Canon Allen, D. D., presiding and listening complacently to reports of "Ghoet Clubs" and the like. Some D. D.'s in our country would do well to borrow a little courage from this manly English divine.

Long may Light shine! Even on the far away shore of our blue lake we get gleams of its radiance, to cheer and enlighten us in our common work.

One of Many.—Home Circles.

The following letter, which accompanied a contribution published at the head of the first column on the second page, is from a highly intelligent and cultivated lady, of whom we know more than she supposes, and expresses in some parts the experience and sentiments of many correspondents. It clearly corroborates what we have always maintained, namely, that a fearless exposition of the truth, free from all partizan bias or dread of injuring an ism, is in the end the wisest policy and the best calculated to inspire general confidence and hence the best for any righteous cause:

I believe we have mutual friends in Judge and Mrs.—, of —, whose names I will use to introduce myself. If you think the accompanying letter is worth publication, I shall be happy to have you use it. My knowledge of the subject from my own experience and that of many others, makes me rather desire to "rush into print," but at least I can fasure you I have said nothing but the simple truth and have not set down aught in malice. In fact I have not said more than half, what I actually know, and it is a growing evil, not one which is gradually lessening, and I think it will need many blows from your stalwart pen before sufficient attention is directed towards it. I feel particularly warm and friendly towards you and the Journal, for I was about giving up my investigation of, and search for, the truths of Spiritualism, when I began reading your paper. When I found that while so fearlessly denouncing fraud, you still maintained so firm a belief in the germ of truth underlying all the humbug, I continued my work and have been rewarded by proof and a chain of evidence so conclusive, that I should like to present it to a skeptic interested enough to investigate it all and see what he could make of it.

During the past two months, we have had in our own family, without any professional medium, some very remarkable messages, manifestations by rapping. My husband, who is a business man and a total unbeliever, seems to be a very powerful medium, much to his surprise, and somewhat to his annoyance. If you think a relation of our most interesting experiences would be of interest to the readers of the JOURNAL, or would induce any family to form a circle and find out for themselves this "light that never was on sea or shore," I will write out an account of our sittings (a short one) from the first time we ever, any of us, heard a rap up to the present, with thanks for what you and your paper have unknowingly done for me.

We shall be glad to publish the experiences in this lady's home. We have been contemplating the establishment of a department in the JOURNAL devoted to the Home Circle. which shall each week contain accounts of the developments in these private séances, together with such comments, and advice from those competent to give it, as may tend to increase the value of such investigations and encourage the formation of new circles. This we are prepared to do whenever we feel assured of sufficient general interest; that is, such interest on the part of those holding or desiring to hold home circles as will stimulate them to the work of preparing accounts for publication, and seeking such information as each seems to require. To have such a department effective and worthy of attention and continuance requires the continuous. persistent co-operation of many. Are our readers ready for it and willing to do their share? If so the task will be undertaken.

The New York Times, in a long review of Mr. Hovey's condensation of the Reports of the London Psychical Research Society, which he publishes under the title of "Mind-Reading and Beyond," says:

"No matter how much we may lean toward positivism, and decline in our conversation to accept anything approaching to the intangible, it would be impossible to read the first proceedings of the Society of Psychical Research, published some three years ago, without giving head to them. The composition of this society, having for its President Prof. Henry Sedgwick, and Vice-Presidents Profs. Barrett, Balfour Stewart, and the Bishop of Carlisle, and for honorary members, Ruskin, Crookes, Alfred Russell Wallace, Lord Tennyson, Prof. Butler, of our own city, with the Rev. Dr. E. P. Thwing, of Brooklyn, causi preclude the idea that the laguiry late these various psychical phenomens it not a subject worthy of the neapest attention.

Valley house in the Aspeniel Bla

We publish an excellent address this weak by Mrs. Rilizabeth L. Watson, in reply to an article by Frank M. Pixley in The Argonaut. Mr. Pixley, after the publication of his bitter attack on Spiritualism, became somewhat penitent, and desired to make amends for his indiscriminate and sweeping charges. The probability is that at no distant day, he will retract every word he has uttered derogatory to the character and standing of those who believe in, and practice the teachings of, a pure, exalted Spiritualism. With reference to his assertion—"All who believe in Spiritualism are fools,—all who practice it for money are knaves"—he now says:

"There are some very excellent, amiable, conscien tious, good people who do sincerely and honestly believe there is something in Spiritualism. I admit I felt just a little uncomfortable; just as though I had thrown a brickbat or cobble-stone into a noisy blatherskite mob, and hit an innocent babe in arms. [alluding to a lady Spiritualist who confronted him.] Then, reflecting upon the strange things I had my-self witnessed from time to time; remembering the fact that science had not yielded up all its secrets; that in nature there were yet unfathomable mysteries, and that the wisest, ablest, and most conscientious of students had admitted themselv-s puzzled in the attempt to understand or explain the curious facts which had been grouped together and come to be purposely designated Spiritualism—with the fairness and modesty which distinguishes me in criticising the belief and opinions of others, I said: 'Well, my dear lady, I admit my error, and will seek for some other classification of Spiritualists."

Mr. Pixley, after becoming somewhat rational in his treatment of honest Spiritualists and their claims, gives an example of the many frauds in San Francisco. He says:

Mr. Edward C——, an old and trusted friend, an esteemed acquaintance of thirty years, said to me: "You know the business in which I am engaged; it is not prosperous. I have a young partner, Mr. Bevins: he informed me some days since that he had been offered three dollars a night by Mr. Harry J. Wilde, who runs a materializing show at No. 121 Stockton Street, to act as a medium, and, as times were hard, he thought he would accept it. Mr. C-endeavored to dissuade his partner, but the latter accepted the engagement, and is now playing his role at this place upon seance nights. He tells some curious stories, and one is this: That the wife of a very wealthy man in San Francisco, herself a leader in polite society, sent word that on a certain Monday evening, two weeks ago, she would visit the rooms of Mr. Henry Wilde. In the meantime every inquiry was made concerning the lady's family. It was as-certained that, some years before, she had lost a much-loved brother. Upon her arrival, everything was prepared; the dead brother appeared from the spirit land in the person of Mr. Bevins; she embrac-ed, kissed, and cried over him, in the firm belief that, she was clasping to her bosom the materialized form of her loved brother. This lady's name we do not mention, only because there are several most excellent women of the same name, and we are not assured of the identity of the deluded one. Another lady is a more frequent visitor; she comes to see her dead baby-boy whom she had recently lost; there is always one ready for her to hug and kies, to fondle and cry over. Dr. Hatch, of the asylum at Napa, it is said, finds in the person of Mr. Bevins his dead friend, Dr. Page, and shakes hands with him-'glad and happy to meet his old friend.' Jewelry is begged or borrowed, so it is said, as an inducement for certain childlike, playful spirits to come down to meet their living relatives and friends, and all sorts of tricks, from blackmail to pelit larceny, are resorted to by these swindling brigands of the dark.

Complimentary.

The following letter from a correspondent at Lynn, Mass., was received last week:

Please stop paper when subscription expires. I am now a subscriber to more than I can read. My only idea in taking your paper was to advertise in it, but I found in writing to your agents, that their rates were too high-toned for me, being about three times more than any spiritual paper published.

Nothing could better show the influence of the Journal and the value which advertisers place upon its advertising space than the above letter. Let any person take a copy of the Journal and see the crowded condition of its advertising columns, then compare them with those of other Spiritualist and liberal papers, mmembering what our correspondent affirms, that the Journal's "rates are about three times as high," and it will be readily seen that the advertising public regards the Journal's rates as satisfactory, and that a low price is not of itself evidence that advertising space is cheap. The cheapest purchase is often the highest in price. Instead of a reduction, the Journal's advertising rates will be steadily increased. Because the Journal carries its high-toned policy into its advertising columns and aims to make them as worthy of the confidence of the public, as are its reading columns, the public has confidence in them and this confidence has a monetary value.

Mrs. Maud E. Lord.

Mrs. Maud E. Lord's numerous friends in Boston celebrated her natal day and the twenty-third anniversary of her public mediumship, in appropriate services at Parker Memorial Hall, March 29th. The hall was packed with intelligent and appreciative audience, while hundreds went away for want of sitting room. W. J. Colville gave the opening address in a most touching manner. descripive of Mrs. Lord's work, showing her connection with modern Spiritualism from the cradle to the present hour, like golden threads running through the warp and woof of the entire fabric. Mrs. Lord, after making a brief address, which was listened to with intense interest, went down from the platform, and walking along the aisles, gave tests to those on either side, who were eagerly extending their hands, soliciting just a word from the loved immortals. The exercises were enlivened with excellent music by Rudolph King, W. J. Colville and Miss Kloise L. Fuller.

Mrs. F. O. Hyzer having decided to visit Vermont the coming summer, and wishing to continue her public labors, she will answer calls to lecture in the cities of New England from the first of May until the first of November. During the past winter Mrs. Hyzer has been lecturing in Baltimore, Md., where she has labored for many years, constantly widening her sphere of influence and circle of friends. She is an estimable lady and elequent speaker, and should be kept constantly employed. Her address until further notice will be No. 6 First Street, Balti-

The question-"Who shall decide when docter's disagree"—has never been answered to the satisfaction of all, and probably never will be. The American Homeopathist gives the Allopaths a most unmerciful lashing, which if they receive without squirming, shows that they are not very sensitive. From its statement we learn that Gen. Washington was murdered by his medical attendants; that Gen. Garfield was maltreated for months under an error of diagnosis, and at last escaped beyond the reach of his eminent torturers: that other illustrious patients have suffered at the hands of those eminent in the profession: but that "Gen. Grant seems reserved as a shining example of cold-blooded expectancy. To him the little group of emi nents have nothing to offer but a diagnosis. For him they propose no relief but in the grave. Ignoring the only source of therapeutic salvation, they gather round his bedside to observe his unaided struggle. The flat has gone forth that nothing can be done; and nothing will be permitted to be done. Those who question such a decision are quacks and cranks."

In view of the failure of Gen. Grant's physicians to relieve him, there are those who calmly and serenely suggest that the prayercure be brought into requisition in his behalf, while Mrs. Eddy, the "metaphysician," would naively declare that Gen. Grant is simply suffering from hallucination of the mind, erring greatly in supposing that anything is the matter with him; and that the only thing required is to convince him that he is not in the least sick. But while there is great confusion in the councils of medical men generally over Gen. Grant's malady, it is refreshing to learn that the prayer-cure has scored a great success at Jarvis. Ohio. It is stated that several years ago a Miss Irons, a belle of the neighborhood, was thrown from a buggy and so seriously injured that eventually she became paralyzed from her waist down. Lately she announced her intention to pray for a cure, and asking all her friends but her mother to remain away from the room until she called, she began her supplications and continued them for several hours. Suddenly she sat upright in bed. screaming with pain. This was followed by a period of semi-unconsciousness. Restoratives were applied, and soon, to the astonishment of all, the invalid arose, and though very weak, walked several times across the room. There can be no doubt, it is said, of the gennineness of the cure. Mrs. Irons now proposes to become an evangelist.

A Foolish Knave, or a Knavish Fool-Which?

How the following letter came into our possession it is unnecessary to state, but we can vouch for its genuineness, and say that it is published without the consent of the party to whom it was written. As a journalist we consider it our first duty to protect the interests of our subscribers, and in their interest we give this letter publicity. The writer thereof is now soliciting lecture engagements in the West. The letter was written to John W. Truesdell; here it is verbatim:

Center Montville Waldo Co P. O Box 79

Dear friend John. I have Just received the Paper Entitled father Columbia Printed at New York City That you Sent me. I Do so want your Book I want It Aufull bad But I have Not had Good success and I have had to Make Every Cent go as far as I could. I have ben sick with colds. But I am better Now and well a gain. Ready to go to work a gain I Want your Book But I Dont Know how I shall get It unless I can save up \$1.50. for you for It if you had to Depend upon your Medimship as I Do to Pay your Book Weshims also other throw you would Be tried pend upom your medimship as I Do to Pay your Board Washing also other things you would be tried terreably I will Do any thing for you any thing you ask me, to. I hear that you are a fine Developing Medim for slate writeing Oh. I would so like that Phase if I should get Money Enough to Come to Saracuse what would you charge me to—to Develop me in that Phase, what would It cost to Develop me also Board and lodging while there. I want to Earn my way I boat want to savance my want to Earn my way I Dont want to sponge my way in any thing I Have all ways liked you Since 1 saw you at Mr Franks at Buffalo when you were

Now let your spirit friends see if I am Not Honest in this take your slates and ask them about this and see Just what there answer I think More of you than you think and would Do for you what I would Not Do for any body Else I can send you orders for your Books I want to get out of Maine Doune here and out of Money is hard for me I Dont want you to send me any money But I want to Be Developed Please to answer this as soon as you can I Have got the Blues

Yours

Frank, T. Ripley Private

When it is remembered that Truesdell's book is an exposure of the tricks of dishonest mediums and of pseudo mediums, and that the author claims to have developed (i) some of these tricksters and to be an adept at simulating independent slate-writing; and that his claims and reputation in this line are widely known, the significance of Ripley's letter is at once apparent.

We have long known of Bipley's practices, but his utter insignificance has heretofore shielded him. Now, however, from information in our hands, we deem it time to show him up, in the interests of Spiritualism and the public. Ripley has for some years, in his weak way, posed as a medium and lecturer; it is time he sought some other occupation. Whether or not he is a medium need not be considered, as he is wholly unfit to represent Spiritualism before the public, either from its phenomenal or ethical side.

The Freedman.

Rev. R. H. Allen, D. D., corresponding missionary of the Presbyterian Board of Missions, lately preached in this city on "The Need of 7,000,000 Freedmen." He stated that in the field specially occupied by the board the colored population was increasing at the rate of five hundred souls per day. In North of South Carolina, Georgia and Tennessee, judibing relations had been established

and there are a few now in progress in Maryland, Virginia, Kentucky, Florida, Kansas and the Indian Territory. Out of the 7,000,000 population 1,300,000 were voters, and of that number over seventy-six per cent. can neither read nor write. The population in the Southern States had increased thirty-four per cent. in ten years, while the white population there had only increased twenty-eight per cent. in the same time. Speaking of what had already been done for the freedmen through the instrumentality of the board since its formation in 1865, he called attention to the establishment of one hundred and eighty-two churches and one hundred and sixty-nine Sabbath schools, with a membership of the former of 12,958 and 12,058 in the latter. During the past year these organizations raised \$20,335.07, an increase of \$7, 000 over the previous year, and were now nearly self-sustaining. The secular education of this people had been cared for by the establishment of three chartered institutions, three normal schools, two graded schools, and fifty-nine common parochial schools in different portions of the South. There was an attendance at these schools of 7,308, for which there were one hundred and thirtytwo teachers, many of them ordained ministers, licentiates and catechists serving also as teachers. The ordained colored ministers numbered only seventy-eight, making the total colored religious and secular institutions only two hundred and four. The statements of Dr. Allen show that there is ample room in this country for missionary work, and that it would be well to let foreign "heathens" alone for the present.

GENERAL ITEMS.

Judge E.S. Holbrook lectured last Sunday at Apollo Hall, 2730 State Street.

Mr. S. L. Hixon kindly remembers the poor fund by remitting \$2.50. He has our thanks. It is a worthy cause, and should be sustained.

Mrs. F. M. Remick Putnam, lately from Boston, has located at 569 West Adams St.. Chicago. Her business card may be found in another column.

Dr. D. P. Kayner is now permanently located at 96 West Madison Street. He has long been known as a fine clairvoyant and successful practitioner.

Mr. and Mrs. Giles B. Stebbins of Detroit go East early in May to remain until August. Mr. S. will probably return in time for the Nomoka (Mich.) Camp meeting.

Mrs. S. F. DeWolf, and Dr. E. L. Lyon will speak before the People's; Society of Spiritualists in Martine's Hall. Ada St., near Madison, at 3 o'clock, p. M., next Sunday.

Specimen copies of the JOURNAL will be sent free to any address; but when particular dates are asked for from among back numbers it will be necessary to remit five cents per copy, and where the date is more than a month old, ten cents per copy.

There are encouraging signs indicating that the traffic in mercantile Spiritualism Boston has been overdone, healthy, if less demonstrative, condition likely to ensue. The rest of the country, however, will do well to keep a sharp lookout for the venders of doubtful and fraudulent stocks labelled "spirit."

"Mesmerism Clairvoyantly Examined," by Mrs. Sarah Cartwright, Detroit, is the views and experiences of a woman who has had a good practice in that city for fifteen years as a physician and clairvoyant. The twenty pages of recipes for various ailments are worth far more than the one dollar and fifty cents for which we mail the book.

The wedding of Mrs. Lavina Stratton, better known as Mrs. General Tom Thumb, and Count Primo Magri, took place April 6th, at the Church of the Holy Trinity, New York. The Church was crowded. The bride was attired in a dress of velvet friese, in light shades of heliotrope, made with full square train, with corsage cut low back and front, with gloves and slippers to match.

Reader, do you want a paper which takes every available means to give you trustworthy information as to matters within its scope, which never misleads you nor advises you to spend money where the return is doubtful, which is always honest and frank with you? If you do, then manifest it by keeping your subscription paid in advance, and by aiding to extend its circulation among your acquaintances.

Dr. Horatio P. Gatchell, who died aftermany years of infirm health, at Asheville. North Carolina, on the 25th of March, 1885, in the 71st year of his age, was one of the most eminent teachers and writers of the homeopathic school. With mind of remarkable acuteness and originality, he united a fearless and unbending love of truth. His attainments covered a wide range in science, and his ability as a teacher was remarkable. He occupied professorships in medical colleges at Cincinnati, Cleveland and Chicago in which he devoted his attention to anatomy. physiology, principles of medicine, climatology and hygiene. His last intellectual labor was the preparation of an important and original work on "Climatology and its Sanitary Relations," which was destroyed before publication by an unfortunate fire.

Prof. Gatchell was one of the first to accept the system of Anthropology developed by Prof. Buchanan, of which he became an able exponent, and was led by the new philosophy into a cordial acceptance of the truths of Spiritualism in a scientific and critical soirit, so far as they were established by careful investigation. He was regarded by Dr. Buchanan and by his medical colleagues as one of the ablest thinkers and scientists of the

The eleventh annual meeting of the Central Woman's Christian Temperance Union of Chicago, will be held Thursday, April 16th, at First Methodist Church, corner of Clark and Washington Streets. The programme seems to be an excellent one, and there will undoubtedly be a large attendance.

The Significance, Scope and Mission of Modern Spiritualism, an anniversary oration and poem, by Dr. Dean Clarke. The author sets forth some of the cardinal ideas of the Spiritual Philosophy in this pamphlet and it will be read with interest by those ordering it. Price 15 cents, for sale at this office.

The latest work from the gifted author. Warren Sumner Barlow, entitled Immortality Inherent in Nature, is just from the press and pronounced to be as interesting as other poems from the same author. The binding is in cloth, handsomely ornamented in gold, and is sold at sixty cents. For sale at this office.

It is asserted that a leading Mormon Bishop of Utah, has declared that the priesthood have concluded it would be cheaper to buy a Statehood for Utah than endure the annoyances polygamists are now being subjected to by the enforcement of the National laws. Among the laity this is now being considered to be the plan of the Mormon campaign. How they intend to buy a Statehood remains to be seen.

There are quite a large number of subscribers whose subscriptions are in arrears. who are perfectly able, with a little effort, to pay up and renew. The publisher continues the credit system to accommodate the public and not for his own benefit, and he feels that Spiritualists above all other people, should be just and pay their debts. Any subscriber can discontinue his paper at any time by squaring his account and expressing his wish. We try to make a good paper, one which shall be wholly in the best interests of its readers in every particular, and we believe that those able to pay should do so promptly and cheerfully, and that those unable should at once inform us.

Mr. George Chainey lectured in Chicago last Sunday on his way to California. "This was by special invitation from the guides" of Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond, so we learn from her official organ. From the same source we glean the information that Mr. Chainey was billed to speak in Ottumwa, Iowa, last Monday evening upon 'Medusa and Perseus, or the Tragedy of the Soul." As the notorious Anna Kimball, in the part of psychometrist, is also announced as a supplementary attraction to the lecture we presume she is likewise en route from Boston to San Francisco. We suppose orator Chainey will in each town light up the soul, preparatory to its being read by psychometrist Kimball. It is to be hoped the combination will meet with greater financial success than has attended its Boston season.

The Spiritualists' Association of Providence, R. I., duly celebrated the thirtyseventh anniversary of modern Spiritualism. it Blackstone Hall. The hall was well filled with ladies and gentlemen, and a season of pleasant introduction and social intercourse was indulged in. The platform was densely circled with tropical and flowering plants, and the speaker's desk was prettily decorated. An organ concert was given for a half hour the selections given being of a spirited, enlivening character. The President of the society made a pleasant address of welcome. The exercises began with singing "Merrily Over the Sea," by the quartette, and then the President introduced as the first speaker virs. Stiles of Worcester, who recited an anonymous poem, entitled "Old and New." Nelson Sherman gave a sketch of his conversion to the spiritualistic faith about two years ago, after thorough investigation of the subject. The Rev. Mr. Straight of Fall River, was the next speaker, and he gave the history of his adoption of the faith. Other speakers followed, when Mr. Emerson gave numerous tests.

The Mongolian can make a point occasionally. "You send millions of dollars to China to prepare her people for the Kingdom of Heaven, but you refuse them the Kingdom of the United States," was one of the comments of Guly Min, a Chinaman, who made a speech in San Francisco lately. It would seem that in the opinion of Christian statesmen, a converted Chinaman is good enough for heaven but not quite up to the requisite standard for America. There may yet be another "war in heaven," if this recruiting service keeps on. The slum of Europe which is landed on our shores is mostly Christian and goes eventually to the Christian heaven, where it is not likely to tolerate "Chinese cheap labor" without protest.

A New Doctor's Law Proposed in Michigan. Watch and Write the Legislature.

To the Editor of the Religio Philosophical Journal: Under the present medical law in Michigan, the clairvoyants and magnetic healers. who have registered, can practice the healing art. Several bills are now before the State Legislature—both the Senate and the House -at Lansing, proposing a Board of Examiners, and not allowing magnetic healers or clairvoyants to practice. This should not be allowed. Let many men and women write the members of the House and Senate, protest stoutly against this injustice, and demand the right of the magnetic and clairvoyant healers to practice. No time should be lost in this matter. Send in your letters to your members from all over the State; give them resson and fact and solid argument against the proposed injustice. State the inalignable right of the people to be healed as they please, and give terse fact and opinion on the merits of magnetic healing and the wrong and illegality of its prohibition.

GILES B. STEBBINS. Detroit, April 4th.

"Lieutenant Greely at Cape Sabine" is the title of an article which is to appear in the May Century, written by Ensign Harlow, of the relief expedition. That part relating to the history of the Greeley party has been approved, as to the facts given by Lieutenant Greely.

The "Fine Art Library," edited by J. C. L. Sparker announced some time ago by Mesers. Cassell & Company as in course of preparation will be inaugurated in a few days by the publication of two volumes, "The English School of Painting," by Earnest Chesneau, translated by L. N. Etherington, with a preface by John Ruskin, and the "Flemish of Painting," by Prof. A. J. Wauters, translated by Mrs. Henry Rossel. These books are beautifully printed and abound with illustrations representing the masters whose work is described.

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.

Business Aotices.

HUDSON TUTTLE lectures on subjects pertaining to general 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. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

If you have a listless, discouraged feeling, and get weary with but slight exertion, very likely your liver is torpid. Take Ayer's Pills and they will cure you.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon, A. H. Dalley, President; C. G. Claggett, Sec-Mrs. J. T. Lillie from March to July. Prof. J. T. Lillie, Musical Director.

The Brooklyn Spiritual Conference meets at Everett Hall 898 Fulton Street, every Saturday evening at 8 o'clock. W.J. Gushing, President; Lewis Johnson, Vice-President, The Ladies Aid Society meets every Wednesday afternoon; at three o'clock at 128 West 48rd Street, New York, The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 p. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

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

E. J. HULING, Sec. H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kausas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J Colby.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every unday in Martine's Hall, 55 Ada Street, near Madison, at D.F. TREFRY, Secretary.

NO POISON IN THE PASTRY



Vanilla, Lemon, Orange, etc., flavor Cakes, Creams, 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., MAKERS OF St. Louis, Mo. Chicago, III.

Dr. Price's Cream Baking Powder

-ANE-Dr. Price's Lupulin Yeast Gems, Best Dry Hop Yeast. FOR SALE BY GROCERS. WE MAKE BUT ONE QUALITY.

Vanilla, Lemon, Orange, Almond, Rose, etc., flayor as delicately and naturally as the fruit. PRICE BAKING POWDER CO.,

Superb Paney Mixture—Bloson Sinches. 40 sorts, 50c. Has taken Bopre annual Flower page, including Paney Miss

A M EXTRAORDENARY OFFER to all out of complements. Address Beamer Manufacturing Co., Pittsburgh, Pa. GENTS COIN MONEY who sell Dr. Chase's Family Phy-

nician, Price \$2.00. Write for circular Address A. W. HAMILTON, Ann Arbor, Mick. ASTHMA INSTANTLY relieved by using HAY FEVER, 50 cents of Druggists or by mail. Sample and Treatise sent FREE. E. C. FOWERS, Samors, East.

ECLECTIC Best Chart for entiting dresses—sim ple, and easily used by any person. L. F. Walght, Mendota, Ill. DRESS CHART

SOLD by Watchmakers. By mail tec. Circulare THE CHIRDENT! CEPE. N. Y

"THE CURRENT" CHICAGO. The great Literary and Family Journal of our time. Clean, perfect, grand! Over 600 brilliant contributors. 14 yearly; 6 mo., \$2.50. Buy it at your newsdealer's—Send 10 cents for sample copy. For advertising apply to Lord & Thomas.

BARLOW'S INDICO BLUE lts merits as a WASH BLUE have bren fully feeted and endorsed by thousands of house keepers. Your grocer ought to have it on sale. Ask him for it. b. s. WHATBERGER, Prop., 233 N. Second St., Phil., Pa.

W ANTED-LADY AGENTS FOR "QUEEN PROTECTOR" daisy stocking and skirt supporters, shoulder braces, bustles, busom forms, dress shields, safety beits, sleeve protectors, etc.; et.thely new devices, unprecedented profits; we have 500 agents making \$100 monthly. Address with stamp, E. H. CAMPBELL & CO., 9 So. May st., Chicago.

MRS. F. M. REMICK PUTNAM is located at 569 Adams St. Will minister to those who need aid in healing the spirit. Hours: 10 to 3.

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 Folio, containing 250 full quarto 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 Sneet Music as published by them.

Michigan State Association of Spiritualists & Liberalists.

The 19th Annual Meeting of the Association will be held by adjournment at Newton's Hall, in the village of St. John's on Saturday and Sunday, May 2nd and Brd, 1885. W. R. ALGER, Secretary.

ecting the source of obesity to induce a radical cure of the disease. Mr. it. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cts. to cover

estage to F. C. RESSELL, Esq., Woburn House, Store St., Bedford Sq.

SEEDS 830.00 in Premiums to Growers of the Bouquet Garden.
Our Catalogue of Vegetable and
Flower Seeds, Bulbs and Plants,
mailed free to every address. We offer the best assortment of

SEEDS

in the West, every thing is tested and will prove sati Send 5c. (stamp) for sample of Imperial Egg Food, address IRASSIZER & BRO., Manhattan, Kansas,

MONEY LOANED First-class reference even. Correspondence solicited.

VICTORIA, DAKOTA. I have a few choice

PAROTA. I have a few choice

new and rapidly growing town. Plemy of Coal within
half a mile. This is a splendid opportunity for investors to realize a large profit speedily.

A. J. HINNES, Supt. Public Instruction.

Victoria, Coal Harbor, McLean Co., D. Z.

THE SOUL.

Pamphlet form, price 15 cents, For sale, wholesale and retail, by the Religio-Philocophy-CAL Publishing House, Chicago,

THE MISSING LINK

MODERN SPIRITUALISM. BY A. LEAH UNDERHILL-(of the Fox Family.)

BY A. LEAH UNDERHILL—(of the Fox Family.)
This intensely interesting work, so full of Experiences and Incidents connected with the progress of Spiritualism (by one of the far-famed Fox Sisiers), will meet with wide-spread favor, and undoubtedly attain a very large circulation.
The author says: It is not that the history of Spiritual Man ifestations in this century and country has not again and again been written that I deem it a duty to give this history to the world; but it happens that nobody else possesses—both in vivid personal recollections and in stores of documentary material—the means and the data necessary for the task of giving a correct account of the initiation of the movement known as modern Spiritualism.

One vol., crown Syo, cloth extra, with steel portraits o One vol., crown 8vo, cloth extra, with steel portraits o Fox Family, and other illustrations.

Price, \$2.00.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

A RATIONAL VIEW OF THE BIBLE! The Truth between the Extremes of Orthodoxy and Infidelity

The Bible-Whence & What?

By RICHARD B. WESTBROOK, D. D., LL. B.

CONTENTS: L.—Foundation of the "Authorized" Version of the New Testament. II.—The New Version Basis (1881). III.—Canonicity of the beriptures. IV.—Custody of the Scriptures, V.—Miracle, Prophecy, Martyrdom, and Church Infallibility. VI.—Internal Evidence. VII.—Probable Origin of the Old Testament, VIII.—Probable Origin of the New Testament Books. IX.—Probable Origin of Certain Dogmas found in all Religions. X.—Is the Bible strictly Historical, or mainly Allegorical? XI.—Were the Jewish and Christian Scriptures Written Before or After the Pagan Bibles? XII.—The Summing-Up. XIII.—Interlocutory. . EXTRACTS FROM THE PREFACE.

"This book is not an attack upon what is good and true in the Jewish and Christian Scriptures, much less an attack upon genuine religion. It is not intended to weaken the fundations, but to enlarge and strenghten them. False pretence and imposture must sooner or later fail. Truth does not need fatschood to support it, and God can take care of His cau e without the treacherous help of lying prophets. The heart cannot be set right by deluding the understanding. It is a deliberate judgment that infidelity can only be checked to presenting more rational views of the Bible and of rolls. by presenting more rational views of the Hible and of relig-The Bible as a help to religion is invaluable, but to claim

for it such full supernatural inspiration as secures at infallibility is to place it in a false position." One Volume, Cloth. Price, \$1.00.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago,

ill parts of the Globe, guaranteeing safe arrival. We mail free 10 kinds of Tea Roses 10 14 12 10 10 10 New Colens Geraniums Begonia Fuchsias BEAUTIFUL RARE SPECIALTIES.

BY H. S. K. "Is there a Devil," does some one say? How shall we answer him, yea or nay? For taking one, or another view, There is, and there isn't, both are true. There is no creature of frightful guise, With fire seemed forehead, and burning eyes, With horns and talks and a cloven foot, A thing that is neither man nor brute, A monster fiend of unknown birth, Native of neither beaven nor earth, Who busies himself in setting snares To catch the unthinking unawares; Whose dearest pleasure it is to know That the earth is full of pain and woe; Whose chiefest delight when life is o'er, is torturing souls forevermore. We man with confidence, well declare There is no such devil anywhere. But there is a devil always near, Whom we ought to learn to hate and fear. His form is protean, and his part Is played in the chambers of the heart.

Envy and greed and foolish pride.

And every passion to these alifed,

The unrelued temper and brutal lust

That treads the soul in the very dust,

Jealousy, hate and domestic strife That take all the sweetness out of life, The will made servile to low desires That kindle within us destructive fires, These and all other passions vile That fill the earth with fraud and guile, Make up a sum, and that sum we claim Is the Devil, for want of a better name. If we are right, you will clearly see It were better spelled without the D. Ah! all within us the trouble lies, There is the hell or the paradise Where devils or angels find their home, And thence must our bliss and torment come. The ancient devil has hid away, Before the dawn of a brighter day. And whether 'tis good for growing youth As helping the cause of simple truth, To keep the old name, that was surely wrought In the savage brain, for our modern thought, Or whether it was better to throw away The old name, I leave for you to say. A writer in pungent verse has said, Pray, tell me, if the devil is dead, Who fills to the brim the poisoned bowl, Who fills to the brim the poisoned bowl.
That bloats the body and blights the soul,
And sets his garnished snares to win
From the paths of peace to the paths of sin,
In short if the fiend is dead and gone,
Who carries his wretched business on?
Our answer is this: We, silly elves,
Are doing this evil work ourselves.

"Christian Science." There is in Boston what I think may properly be termed the mind-cure epidemic. It has come up in the last few years, has taken quite extensive hold upon the popular mind, and is being vigorously taught and practiced as a science. There are large numbers of men and women who have learned, as they claim, the science, who are healing diseased people, as they claim, and who call themselves doctors. They have offices, and go to patients as do officer appealcians. tors. They have offices, and go to patients as do other physicians. Very many people, and those who do not seem like fanatics, assert that they have been cured of various maladies by these new practitioners. The doctors of this pathology whom I have met seem to be modest and pure-minded people. I have examined the books which describe the principles of the science, and for several months have had facilities to converse with some of the leaders. In this letter I shall confine myself to the branch of the mind-cure known as "Christian Science," under the direction of br. Mary Baker G. Eddy, who is at the head of a "metaphysical college," and also at the head of a church which worships in Hawthorne Hall, where an orderly and intelligent congregation gathers on Sunday. Mrs. Eddy has been a member of an orthodox church, and, so far as I know, bears a good character. She claims to have cured herself after many other physicians had abandoned her case, and in this way came to the knowledge, not only of her power to heal instantaneously, but to the revelation of the only true method of healing. As president of the "college," she teaches the science to classes in twelve lectures. What are the principles of her science? She throws herself back of matter upon God, who "is Spirit, and Spirit is Principle; and Principle is Life, Truth and Love—the only substance and intelligence, the soul of the universe and of man." She denies the personality of God, for the Infinite cannot be limited. She denies the personality of man, for there is but "one Mind." She denies the "reality" of matter, for there can be but "one real, and as God is real, matter cannot be. Sin and sickness are not real; the "mortal mind" supposes them to be real. To be healed, one needs to know that "Spirit is supreme." It is not an act of faith or belief, but of "understanding." Her critics have denounced her as a pantheist, a Berkeleyan philosopher, a "theosophist from beneath," a Spiritualist, a mesmerist, all of which she indignantly repudiates a misrapy apart of the indignantly specific productions. as misrepresentations. In answer to an inquiry, she wrote: "I am the only anti-pantheist, for I see that Spirit, God, is not in his reflection, any more than the sun is in the light that comes to this earth through reflection. God is one and All. Can you understand this? No; and no one can fully until I educate the spiritual sense to perceive the substance of spirit, and the substanceless of matter." Now, it seems to me easy enough to refute the "science" and reasoning of Mrs. Eddy as unscientific and absurd; but there are phenomena to be accounted for. Dr. A. J. Gordon expresses the opinion that there are cases of healing done by these practitioners. I recognize an influence that is quite extensively felt. I do not say that it is healing. But the real tetus of the movement, I believe is in this: the recognition of "God, Spirit, as omnipotent and omnipresent" with an intensity that is oblivious to matter, sickness and death. Whatever power there is in the "cure" is exerted on the spiritual nature. Thousands of people have imaginary diseases. Others are victims of chronic aliments. Some are disconsolate and dyspeptic. The community is full of peo-ple who have physical aches and heart-aches. Then there has been such a rush to materialism that there are cases of sudden and extreme reaction clean over upon the absolutely spiritual side of things and of life. So people come to the "Christian scientists." By a bound they are out of "mortal mind" into "God, Spirit." They feel soothed, healed. They claim to rest in Jesus, who was the Great Healer. Mrs. Eddy claims that his healing is for the body, as for the soul. We recognize the power of mind over body. There are now conjunctions of circumstances which make this special manifestation epidemic. This peculiar manifestation of "Christian science" will have its short day, as did Brook Farm. It will spend itself and pass away. The "metaphysical col-lege" is founded on a person more than on princi-The secret of the power is in Mrs. Eddy's personalism, confidence in her. Erratic though it is, it is potent personalism, and there is a good deal of it in the air. - Boston Letter to Christian Union.

"The Missing Link."

To the Editor of the Religio-Philosophical Journal "The Missing Link," by Mrs. Underhill, for which sent to you some days since, I have read through I seek to you some days since, I have read through. It is a charming book, and every Spiritualist should have it. I doubt whether a better book for missionary work, in our cause, has been printed. The same day that I finished reading mine, I mailed it to a skeptic on all religious subjects. I will keep it in service while it will hold together. Every sincere Spiritualist must feel a deep interest in the Fox family. It is a satisfaction to know that they were a family of starting integrity and high moral culture. family of sterling integrity and high moral culture, has were the first to give spirit manifestations to be world with the roar of the angry mob sounding the world with the roar of the angry mob sounding in their ears, with tar and feathers in waiting for them; the first to be followed by assassins, and had at under cover of darkness. But through it all had hot at under cover of darkness. But through it all had hot themselves nobly, ready to suffer martyries at sky time, for the sake of what they so well had to be true. The children, or grandchildren of a wait sought to destroy their lives, may yet be a sampling for the finest martile to build mon-taking the samplifier of medical true and conditions on the part of medical true and the samplifier of particular and samplified to particular and samplified and magnitude to particular might be samplified.

Haverbill and Vietnity-Analy

The 37th Anniversary of modern Spiritualism, under the suspices of the Ladies' Spiritual Aid Seciety, was observed at Britism Hall, March 31st, 1865.

The hall was instefully decorated with flags, busing and pictures. The tables were loaded with the best of the so-called Boston baked beans, brown bread and all that goes to make up a good New England dinner. Plates were laid for about two hundred people, and every seat occupied. At about 6:80 P. M., the exercises for the evening were announced by E. P. Hill in behalf of the Ladies, and the large company seated themselves at the festive board and began testing the good things. An hour was spent company seated themselves at the reserve board and began testing the good things. An hour was spent at the tables, after which J. M. Young introduced the literary exercises, by reading an essay on Spiritual-ism, both ancient and modern.

"Going to Market" was then sung by Miss Coburn,
Miss Lillie May Fletcher accompanying on plano.
"Modern Spiritualism, its Record and Results."
Responded to by E. P. Hill.

"The Pulpit and the Platform sometimes receive our criticism, but the gospel of music is above and beyond all criticism." Responded to by Mr. W.

Bendon with violin solo. "The Press." Responded to by A. J. Huntress of the Bulletin, W. H. Poor of the Gazette, and T. J. Donahue of the Laborer.

"God sent his singers upon earth,
With songs of gladness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again."

Responded to by the Brittan Hall Choir, desponded to by the Brittan Hall Choir.

Of the contributors to the poetry of America, no one has a firmer hold upon the affections of the people than Alice Cary. Among her choicest ballads will ever be remembered, "An Order for a Picture." Responded to by Miss Ada Bell Crockett. In response to an encore Miss Crockett gave "The Land of the Afternoon."

Miss Lillie May Fletcher then favored the audience with the song, "Birds in Dream Land." In re-sponse to an encore Miss Fletcher gave the song en-"O How Delightful."

The following from Col. Ingersoll was then read:
"The laugh of a child will make the holiest day
more sacred still. Strike with hand of fire, oh! welrd musician, thy harp strung with Apollo's golden hair. Fill the vast cathedral aisles with symphonies sweet and dim, deft teacher of the organ keys. Blow, bugler, blow until thy silver notes do touch and kiss the moonlit waves. But, know your sweetest strains are discords all, compared with childhood's happy laugh." Responded to by the writer, in a plea for organized labor in behalf of the children, as fol-

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I be-lieve that it is well for each one to stop once in twelve months and ask bimself the all-important question, "What have I done for the development of myself and the good of humanity during the past year?" I believe that it is also good for all associations, of whatever nature, to spend one seesion in recounting the good they have accomplished during the past year, and lay plans for another year of useful work. Now that you have partaken of this boun-tiful repeat of good things, I trust you will allow me to ask a few questions and perhaps make a sug-gestion or two. I notice here and there upon the walls of this room, emblems of an Association that existed in this city more than a decade ago. Where are the members of that once happy and prosperous lyceum? I notice around this table those who were active in behalf of the interest of the children that belonged to that lyceum. Where is your interest to-night? I notice here also the children that belong to Sunday schools in this city, the teachings of which are, in my estimation, pernicious. Why are those children allowed to receive such teachings? Are you, as fathers and mothers, doing your duty to the children in your households?

It has been well said, that the hand that rocks the cradle, rocks the world. I fully believe that the Ladies' Aid Society of this vicinity could do a great good by meeting the children in this hall Sunday mornings, with the object of forming a lyceum at no distant day. Are you ready to commence such work? Are you ready to take your own children out of theological Sunday schools, and let them have a chance to develop naturally?

These are questions, my friends, that I believe personally concern each one of us as Spiritualists. If I feel thankful for any one thing it is that my child had a chance to grow naturally, so far as theology is concerned.

questions at this hour. I only ask that the Ladies' Aid Society of Haverhill and Braceford give this subject its candid, honest thought, and act accordingly. It is a subject worthy of your best thought and action, and as one who has keenly felt the pangs of a theological environment, I beseech you in the name of Spiritualism, to join hands and work for

the independence of the young in your midst. It is to the Ladles' Spiritual Aid Society they come for protection and enjoyment. See to it that the actual wants and real needs for innocent amusement and spiritual culture are not neglected, for these young men and young misses that are so soon to take your places in both home and public life.

The last sentiment, "In nature there are no discords; her realm is filled with written and unwrit-ten music; its power and worth is limitless," was responded to by George D. Jeffers, with harmonica

olo and piano accompaniment. The evening's exercises were concluded by a social dance. There were about 250 present and the en-

tertainment was a grand success. W. W. CURRIER.

Haverbill, Mass., April 2, 1885.

The 37th Anniversary in Lynn, Mass.

To the Editor of the Religio Philosophical Journal:

The observance of the 37th anniversary of modern Spiritualism was held in Lynn, on Sunday, March 29th, to enable those who desired to attend the same in Boston upon the 31st. Mr. Dean Clarke, late of California, delivered a very able lecture, morning and evening, with an original poem upon each oc-casion. The afternoon exercises consists of a short address prepared by the guides of Mrs. M. C. Chase and delivered by her which feceived hearty approval; some fine instrumental and vocal music, two little girls rendering some pleasing songs, and some very spicy impromptu speaking, which greatly added to the interest of the meeting. The Spiritualists of Lynn have been remise in their duty of supporting the regular meetings this season and especially since Mr. Chainey has cancelled his engagement here, many of them have withdrawn their support, and but for the ardor and generosity of a few noble souls whom no obstacle can daunt, the meetings would already be among the things which were. There are a large number of acknowledged spiritualists here, but one must look for the majority in the various churches or by their own firesides comfortably situated, to find them on a Sunday, for the most talented speaker fails to call them out; in consequence the Society is continually in financial distress; pover-ty is scarcely the excuse. I am afraid Spiritualists are much after the fashion of other people, Mam-

mon first and God afterward. Many of those who in the years past contributed their money and presence toward maintaining a their money and presence toward maintaining a regular lecture course, now sit under the ministrations of Universalist and Unitarian ministers, contented with the occasional crumbs of truth which fall to them. The old adags, "A centented mind is a continued feast," may find a piece on the walls of theology, but we prefer to write on ours, An unsatisfied soul will not remain groping in darkness.

Mr. Colville has signified his wish to give us a course of lectures, and it is earnestly to be hoped he will be supported in that desire. As the Journal.

will be supported in that desire. As the JOURNAL finds favor with us here, this article is designed to call out a public feeling in this direction. Let us have a new baptism among us.

LYNN CORRESPONDENT.

Wms. IS. Heart writes: Your summery in the JOURNAL of the discussion in San Francisco on the "Relative Antiquity of the Bibles of the World," though quite interesting, would have been incomparably more so to readers like me, if you had given said discussion entire. The questions involved are fundamental, and the handling as you represent it, comes right down to hard pan on prints engaging the stiention of most yiele a value fundamental to the who will be to be sure at large transfer of to the water and the large superior in the same. It is not the large superior in the same.

A few weaks stone a mainter of entiment Spiritualists have formed a Farestic Spiritualists have formed a Farestic Spiritualist Senioty. Meetings are held every Sunday at the home of Rachel Walcott, who isolates. A sircle in held every Wednesday evening at the pariors of Jan. W. Child. The members of the Association are among the tried and true. Mrs. Sarah R. Danelia, a physician of the new school, who is well known in your readers, is a member. The Seciety is established upon a firm basis. The destre-is to make haste though, and to see that none unite with it except those who are in full sympathy and harmony with its views.

The growth of the Spiritualist secieties amongst us is slow. Many persons, who are firm believers, will

In grown of the Spiritualist secieties amongst us is slow. Many persons, who are firm believers, will not allow the fact to be publicly known. They go to circles, but are not seen at public meetings.

On the 29th ult., the Society celebrated the advent of modern Spiritualism. The address given through Mrs. Walcott on the occasion, was intensely interesting and instructive, a condensed review of the history of Spiritualism. During the evening a measure came from our departed brother S. R. Britisp. sage came from our departed brother, S. B. Brittan expressing the great joy it gave him to be able while seated in his own sanctum in the Spirit-world, to send his thoughts to his friends throughout the land upon an occasion so full of importance as the

DECLARATION OF PRINCIPLES OF PSYCHIC SPIRITU-

ALIST SOCIETY OF BALTIMORE, WHEREAS we desire to worship God according to the dictates of our own conscience and the knowledge within us, we do, therefore, declare that our object is not to tear down, overthrow or destroy institutions which have been founded on the Christian religion, and which have so long stood like index fingers upon the highways of Time, pointing hu-manity to the road that leads to eternal life and happiness. On the contrary, we will endeavor to engraft upon them the positive proof of eternal life, and arouse their lethargic followers from the inaction and unbelief into which they have falled, and tell them that the Church is powerless in itself to forgive or save them, either for wrongs committed or opportunities neglected, and for each and all of these offences, they must, either in this life or in that beyond, make compensation for the wrongs or neglects before their souls can find peace and rest. We tell them that the doctrine of forgiveness and repentance for sins committed is a delusion and a snare, and incompatible with justice.

We proclaim that spirit communion with mortals is co-existent with time; that the "Holy Scriptures" confirm that fact upon almost every page. It is a truth that has been crushed to earth and arisen again, strengthened by the long slumber that has been enforced upon it. It comes not to revenge the blood of its chosen mediums, who under the name of witches, etc., have fallen victims at the stake and gibbet, but as a living messenger from God to man, bearing with him proof of immortal life, and warn-ing man that he can be happy in that life, only by the good deeds he has done in this; that his happiness or misery in eternity depends upon his own ac-

Feeling that we have received only partial light in psychic laws, and being desirous to learn more of them and acquire a better knowledge of ourselves— of our being, aims and end—of God and our relation to him and the universe—of our duties each to the other and to the brotherhood of man and the angels. we unite ourselves together under the name of "Psychic Spiritualist Society."

Feeling our own weakness and our inability to tread our way unaided through this labyrinth of hitherto hidden knowledge, we humbly and earnestly pray God and his holy angels, that they will illumine our pathway with light celestial, whilst we bear our cross unfalteringly towards the Eternal Zion, proclaiming as we go the truths of God to man, and pledging ourselves each to the other, that we will do all in our power to aid in the establishwill do all in our power to aid in the establishment of the principles hereinbefore set forth, and to divest Spiritualism of all the "isms," which the wicked and immoral have endeavored to fasten upon it, in order to make it pander to their passions or fill their pockets. Baltimore, Md.

Anniversary Exercises in Milwaukee, Wisconsin.

To the Editor of the Religio Philosophical Journal:

I have been requested to send to the JOURNAL a report of the anniversary here, and will do so to the best of my ability; but having just recovered from sessions, and shall have to quote from general opin-ion as to the success of the different speakers. The decoration of the hall was magnificent. The profusion of calla lilles and other flowers, the handsome pictures and illuminated mottoes, and the tasteful arrangement of the whole made the hall a perfect

The opening lecture on Saturday morning by Mr. Wm. Nicol, of Chicago, subject, "Spirit Communion, its Relation to all Religious Systems," was well received by a fair audience. Mr. Nicol's fine inspirational singing was one of the best features of the whole celebration.

The Saturday afternoon conference was lively and animated, with speakers upon almost every subject connected with the spiritual philosophy continually upon the floor, and a universal feeling of harmony and good will prevailed. Mrs. Spencer's discourse following the conference, subject, "Does Death end all?" was said to have been excellent. At 7:30 P. M., Mrs. S. DeWolf, of Chicago, spoke to a good audience upon the "Beauties of Spiritual Philosophy." Her ad-

dress was well received.
Sunday, March 29th, at 10:30 A. M., there was a grand, comprehensive lecture delivered by Prof. Wm. Lockwood, of Ripon, Wis. For depth of thought, scientific research and logical argument, this lecture far surpassed anything given from the platform dur-ing the celebration. His subject was "The Gospel of Structure." At 2:30 P. M., a good audience enjoyed another lecture from Mrs. De Wolf on "Proofs of Immortality." Chicago has every reason to be proud of her representatives at this celebration.

In the evening the hall was filled to overflowing with, an intelligent and appreciative audience to listen to a lecture from my guides upon the "Lights and Shadows of Modern Spiritualism." I had been ill for weeks, and don't expect the lecture amounted to much, but it was just as well received as though it had been the most brilliant success imaginable,

and by frequent applause the audience gave me to understand that it appreciated the effort. During the celebration, convincing tests from the controls of Mrs. De Wolf and Mrs. Spencer followed every lecture. Mrs. Isa Wilson-Porter's absence was much regretted. The music was exceptionally good. I think that Mr. and Mrs. Spencer deserve great praise for their untiring efforts to make the whole affair a success. Spiritualism is in no danger of extinction whilst Spiritualists meet together with such a spirit of harmony, enthusiasm and brotherly love as animated them on this occasion. All seems feel, "It is good to be here."

MRS. J. ANSON SHEPARD.

An Important Inquiry. To the Editor of the Religio-Philosophical Journal:

As editors are supposed to know every thing, we, the unsophisticated, ask questions. What I want to know is, are Jos. Cook and the Rev. Dr. Pheips and the like, Spiritualists? If so, what kind are they? According to American Cyclopedia and Judge Edmunds, a Spiritualist is one who believes that the spirits of the dead can, and do, under favorable conditions, communicate with those who have not been through the process of dwing. I understand that through the process of dying. I understand that Mr. Cook and Bev. Pheips believe they do, but that only bad spirits or the devil communicate. Now are they devil Spiritualists? Please explain. A. K. Kelley's Island, O.

The Journal is open for replies from the reverend

Mirs. Minry E. Vam Horm, Milwaukee, Wis., in renewing her subscription, writes: I hope that you are prospering, and that your straightforward denunciation of fraud will do much towards purifying the cause of Spiritualism. It is sadly needed—this scourging. So beautiful a truth ought to be more beautifully illustrated than it is in a majority of seeses.

Several American telegraph operators have recently been offered good position in the form to control the new telegraph lens of his control to the recent to the first several to

"Tanaday Condicts in Attenton." To the Religio-Philosophical Journal

In the winter of 1878-9, Abram James was stopping with me in Cleveland, O. Among the incidents of his visft, were a number of communications pertaining to a "continent" that once existed in the Indian Ocean, and three messages relating to impending events in America. The last of these, given December 28th, 1878, I herewith send for publication that the Communication is the Communication of the Communicati tion in the Journal. I reported these me tion in the Journal. I reported these messages, which were given in trance utterances through the lips of Mr. James. Considering the aggregate of probabilities, I am inclined to locate the major portion of the events to which this message refers, be-tween the years 1892 and 1900. The following is the message:

Turlock, Cal.

E. WHIPPLE.

MESSAGE GIVEN THROUGH THE MEDICMSHIP OF ABBAM JAMES, I behold three clouds or forms of conflict impend-

ing over this country:

1. A contention between factions—financial, industrial, political, etc.; commencing in townshipfeuds in the South, and in financial troubles in the Rastern cities. The people are not allied by bonds of friendly relationship, so they contend like savage beasts, the strong tearing asunder the weak. These contending forces see the higher powers in the air, but they are too much puffed up with vanity and

self-conceit to heed them.

2. I behold the Catholic forces simultaneously rising all over the land—a rolling; raging power like the behemoth of the past; and it seems to crush every thing beneath its mighty feet. For a short time it moves on without opposition. It seems to absorb all things; to draw within its rapacious may all other force all other social and religious powers: all other forces, all other social and religious powers; and like the anaconda after he has devoured the ox.

and like the anaconda after he has devoured the ox, it is satiated with its conquest and lies dormant, drunk with victory, feeling it hath gained all. It sees not the working of the powers above.

Now I behold from all parts of the upper air, bright, thread-like lights fisching down over all the land, and attaching to the brain of human beings, and from which results a quickening into new life and rower and a resuper of hely assiration. Those and power, and a response of holy aspiration. Those threads of light become a great cable, and the persons with whom the attachments are made are drawn away, one by one, from among the multitude. see also from the Eastern sky, legion upon legion of bright beings approaching, moving westward above all the forces hitherto noticed, to make their attachments to the Western lands. They distribute their potencies down through all the forces nearer the earth-plane. So the dark cloud, representing the contending factions and the Catholic power,

3. And now as I look, I behold another cloud! 3. And now as I look, I behold another cloud! darker than the others, spreading over the earth's surface. Beneath and within that pall-cloud I see great commotions, wailing and Immentation. I behold disease and death in many forms. Pestilence, with gigantic tread moves on. There is woe; there are wailing cries. The aged and the young alike, fall beneath the iron hand. The robust forms who thought themselves secure, they too, will fall. Out of the many but few may remain.

There the land overwread by blight and mildew.

I see the land overspread by blight and mildew. The hand of the husbandman becomes palsied. The fields refuse to bring forth. The kine in the pasture are dried up and give no more milk to sustain the little ones. The flesh thereof becomes diseased, and the animals perish with sickness.

Here the mountains I see great around to prove the mountains I see great around to prove the mountains I see great around to prove the mountains I see great around the mountains I see great around the pasture in t

Upon the mountains I see great snow storms, in magnitude unheard of before. In the spring-time, the sudden melting of the snows are converted into a mighty rushing of waters and great devastation by floods. I see mighty hurricanes moving from the west and north-west, uprooting forests, devastating plantations and destroying towns in their path. I see what is left of many large cities in flames—a fire of purification, purging, cleansing and making clean all that was putrid.

I see now, again, those higher powers descending to earth, and as they descend the gloom and pall of darkness are dissipated. The skies are lighted up, and the orb of day that seemed veiled from mortal sight once more sheds its radiance over the world. Gentle rains tall upon the lands. New life and vitality spring forth. A calm loveliness reposes on the face of nature, while the greatly declinated pop-ulation seems to move in new channels of fraternity and brotherhood-for the common sorrow has purged much of the selfishness that existed in the human heart. The old has passed away, and the new is fast approaching.

near the earth's forces with their might of strength. They clasp hands with the sensitized individuals in the form, giving them a portion of their own nature, inspiring them with their wisdom, overshadowing them with their love, thus preparing them for the grand work of rebuilding in accordance with the laws of the governmental; of the higher harmonial and universal.

A Remarkable Dream.

To the Editor of the Religio-Philosophical Journal-If my memory is not at fault as to dates, it was on or about October, 1858, while on a business tour through Washington Co., Wisconsin, that I chanced to call on one Wm. Danforth, a farmer, with whom had business, but whom I had never met before. On entering the house in the early evening I observed a middle-aged man who seemed to be very much out of health. After introducing myself the conversation naturally drifted into the nature, cause and duration of his seeming difficulty. He said he had been a great sufferer for nearly one year with a tumor on his neck, which he and his family regarded as of no consequence at first, but which had continued to enlarge until it then involved the entire one side of his neck between the shoulder and the ear. In listening to his story of suffering my sympathies became involved, and learning that his age was but forty-one years, that he had a wife and a number of small children, I told him that it seemed to me that he had neglected to employ the proper medical skill, that he was too young a man to give up without a further effort to save his life; that the next ten years was of great importance to his family, particularly to the boys who needed a fettier's counsel more than at any other time. I advised him by all means to lose no more time but to telegraph to Dr. Walcott, an eminent surgeon at Milwaukee, who possibly might remove the difficulty and perhaps save his life. He promised to act on my advice at once. I left him and returned home. It ran along two or three weeks, I hearing nothing from him, when one morning about three o'clock I awoke deeply impressed with a dream vividly photographed upon my mind. Awakening my wife, I asked her to note what I was going to relate, as ! felt that it was not the mere vagary of a slumbering mind, but an occurrence which actually had taken place. I told her that Wm. Danforth had appeared to me and told me that his earthly sufferings were ended, he having passed away a short time before. He related that as I had advised him, he sent for Dr. Walcott. The Doctor after a careful examination told him he could do nothing for him, that he could not survive the operation should an attempt be made to remove the tumor, moreover it would be useless to submit film to additional tortures as he had but s

short time to live, and advised him to lose no time in settling any business matters which demanded his attention. Danforth further stated that he made his will and gave all his property to his wife, feeling confident that she would take care of and educate their children, and when the proper time came would give to each his or her due share of the property. He said he was through with his troubles and was glad of it, and bidding me good-by, left.

he was through with his troubles and was glad of it, and bidding me good-by, left.

A few days after this I chanced to be at West Bend, the county seat of Washington Co., and while passing along the street I saw a man who approached me had said he was a brother-in law of Wm. Danforth; that Danforth was dead, giving time of death which corresponded with the time of my dream; that before his death he had sent for Pr. Walcott as I had advised; that the Doctor told him that he had but a short time to live; that he was beyond medical aid and advised; that the Doctor told him that he had but a short time to live; that he was beyond medical aid and advised him to settle up any worldly hatters which needed his attention; that he had willed all his property to his wife, having the fullest confidence in her, sic. In fact, he repeated almost word for word that which I had already learned a manher of these hance from my mind at hance it was the peaced to me that morning. A string plantagrithm upon my mind at hance it was the peaced to me that morning. A string plantagrithm upon my mind at hance it was the peaced to me that morning. A string plantagrithm upon my mind at hance it was the peaced to me that morning. A string plantagrithm upon my mind at hance it was the peaced to me that morning. A string plantagrithm upon my mind at hance it was the peaced to me that morning against the nurderer. On the other hand the case is a vivid impactant of the results of the secondarily a man named Dean was riding in a wagon with the twelve-year-old son of a neighbor named Miller. An assessed me was riding in a wagon with the twelve-year-old son of a neighbor named Miller. An assessed me was riding in a wagon with the twelve-year-old son of a neighbor named Miller. An assessed me was riding in a wagon with the twelve-year-old son of a neighbor named Miller. An assessed me was riding in a wagon with the twelve-year-old son of a neighbor named Miller. An assessed me was riding in a wagon with the twelve-year-old son of the wagon. On an e

Notes and Extracts on Missellaneer Subjects.

This season's orange crop in Florida is the largest war known.

An eyeless chicken is on exhibition at New Or-A buliet travels a mile in three and two-sevenths

Making envelopes out of straw paper is a new and flourishing industry in Ireland

Pendideh is accurately written and pronounced Punideh, and means "five villages." A meion on a shrub is the latest fruit novelty re-

ported from California. The Mormon Church has more missionaries than the American Board of Foreign Missions In a Saco mill a man recently sawed 49,100 feet of

boards in one day, thus beating the record. The pine tree, says an authority, serves as a refuge for more than 400 species of insects. Plute Indians are proving successful farmers on

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

The largest vineyard in the world is in California, and contains between 3,000,000 and 4,000,000 vines. Ten-seventeenths of all the voters in the United States are said to be engaged in farming pursuits.

Mexican soldiers are said to be of all shades of color, ranging from nearly a pure white to a perfect black.

A Cincinnati gambler, who in his time had won and lost over \$200,000 died among the paupers the other day.

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

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

The Criminal Court of Douglas County, Oregon, complains that it has not had a case before it since

this time last year. Swans have been known to live to the age of 300 years, and Cuvier thinks it probable that whales sometimes live 1,000 years.

In Paris a society was receatly organized for the purpose of obliterating the word God from all the languages of the world. The pyrometer, an instrument in which heat is

measured by the expansion of metals, will accurately measure heat up to 7,000 degrees. South American etiquette, it is said, prohibits la-

dies from going shopping or upon the streets, even in day time, without escorts. About a hundred marriages between Christian and

Chinese ccupies are reported as having taken place in the San Francisco Mission Chapel. The moistest climate known is in India, at Cherrapongee, where over a small area the yearly fall of rain is more than 610 inches, or about 51 feet.

A coal dealer suggests that a premium be offered to the housekeeper who can exhibit the largest pile of sehes collected during the winter and spring.

A Troy undertaking establishment was set on fire last week by the ignition of a match carried by spar-rows into their nest under the cornice of the build-A two-year-old child in Macon, Ga., is exciting no little interest as a musical prodigy by her singing,

and also the playing of her own accompaniment on the plane. The Bible Church, of Salford, England, makes vegetarianism as well as teetotalism and total ab-

stinence from tobacco an essential condition of its church membership. The Methodist Episcopal Church of San Francisco has raised \$6,000 toward an Episcopal residence, and hope soon to obtain sufficient for a handsome house

for Bishop Fowler. Coffee was first used as a beverage in Abyseinia, whence the custom was carried to Persia in 875, thence to Arablia and Egypt before the beginning

of the fifteenth century. Louisiana is is said to be the "worst whiskey scourged state in the South," having 5,380 retail liquor dealers, while Mississippi, with 200,000 more population, has but 931.

At the last official reception given by President Grevey, of France, some young fashionables, who thought to introduce scarlet neckties for evening dress, were summarily ejected from the Elysee Pal-

Protracted drought and extensive irrigation have reduced Tulare Lake in California, from a length of forty-two miles and a breadth of twenty-two miles to a length of twenty-two and a width of fourteen

At Biggs, Cal., recently a baby was supposed to be dead and was laid out a week or two ago, but the mother did not agree with the attendants, and with good deal of work the child was resuscitated and still alive.

A New Hampshire shoemaker, who was drawn to erve as a juror, and was thereby greatly excited, has committed spicide from no known reason other than the fact that he was called upon to serve in the above position.

The only goose ranch—a farm devoted to the breeding and care of goese—in this country is located on the eastern shore of Virginia, and covers nearly 3,000 acres. Its flocks number in the neighborhood of 5,000 birds. The somewhat remarkable statement is made that

the city of New York, covering only 27,000 acres, supplies to 2½ per cent. of the population of the country 10 per cent. of all the water used for donestic purposes throughout the land. Near Chicksawhatchee, Ga., says the Sayannah

News, a line of earthworks can still be seen which were thrown up by General Jackson (Old Hickory) as a protection against the Indians on his march to Florida through that section in 1818. The returns or the census taken in 1882 give the population of Russia in Europe as numbering 77,-379,521, of whom 38,651,977 were males and 39,227,

544 females, making, with the Grand Duchy of Finland and other parts of the empire, a total of 102,-In the Tower of London are twenty-one specimens of shields, with a pistol attachment in the center, the weapon being a breech-losder, and slightly projecting, so that it would hardly be noticed by an enemy until it was discharged. All these shields

were carried in former times as concealed weapons. The principal of a New York school for teaching deaf mute children to talk and understand what is said to them by watching the lips of the speaker, in a recent lecture delivered to show to what perfection the system had been carried had the lights lowered

and had a deaf boy interpret his utterances by watching the shadows made on the wall by his lips. There are at least a dozen species of fishes having electric organs. The electric sel of South American waters is the most powerful of creatures, growing to a length of six feet, and provided with a pair of batteries containing some hundreds of minute cells copiously supplied with nerves, which exhibit phe-nomena the same as those produced by artificial

Block Island, nearly fifteen miles of the Rhode Island shore, is considered one of the quaintest ocean resorts on the American coast. It is a minim world, in which the babits and customs are those of 150 years ago. The income of a resident physician in 1881 from medical attendance on the 1,400 inhabitants was \$2.25. Before quitting the island at the end of the year he told an islander that he had last his own health in trying to work up a practice.

Presidents' Warnings.

It has been asserted by some curious observers that the inaugural ceremonies of each of the four Presidents, Harrison, Taylor, Lincoln and Garfield, with whom death, an unseen and unbidden guest, entered the White House, were marked by signs and omens, that, interpreted by supernatural lore, fore-shadowed to the ignorant and superstitious the functal pageantry in which they would ere long be central figures.

Gen. Harrison arrived at Washington in the midst.

Gen. Harrison arrived at Washington in the midst of a driving thunder-storm, and as he descended from his carriage a flash of lightning blinded him, and caused him to miss a step and fall. The first night he slept at the White House an owl, perched on the roof over his bedroom, hooted continuously, and he complained the next morning that the owl

and a howling dog near had kept him awake.
When Mrs. Taylor was told of her husband's election she burst into tears and exclaimed: "Oh! why can't they let us alone? This is all a scheme to break up our home." When she entered her bedreak up our home." When she entered her bedreak up our home." This is all a scheme to break up our home." When she entered her bedreak up our home." The started back, and pointing to a diamond-shaped or nament carved on the ing to a diamond-shaped ornament carved on the mantel, said: "See! the first object to greet me is a coffin. Death will rob me in this dreadful house of some one I love."

To Mr. Lincoln there came an apparition, thus de-To Mr. Lincoln there came an apparition, thus described by him: "On the evening of the day when I received news of my election, worn out by excitement and fatigue, I threw myself on a lounge in my bedroom to rest. Just opposite to me was a bureau with a swinging glass, and looking in it, I noticed two separate and distinct images of myself. A little bothered, perhaps startled, I got up and went to the glass, but he illusion vanished. Lying down, I saw it again, but noticed that one of the faces was paler than the other, and had a blood-stain on it. When than the other, and had a blood-stain on it. When my wife came in I told her of the vision, and she, who had great faith in signs, and generally attached some meaning to them, said, 'It means you will be elected to a second term, but will not live through

On their trip from Springfield to Washington they passed by Gen. Harrison's burial-place, and halted to pay a tribute of respect to his memory. Turning from the grave, a blackbird made a circle round his head. The night of his assassination Mrs. Lincoln told one of the watchers that on that eventful trip through the bright, happy Northern villages decked with flowers in his honor, as well as on that myster-ious night-ride through Baltimore and secret arrival in Washington, the tolling of a death-bell, clear and

unmistakable, was sounding in her ear.

The dreams and forebodings of the two Mrs. Gar-field, mother and wife, are too recent to be repeated. Were they the idle fancies of nervous women?-Harper's Bazar.

Onset Bay, Mass.

To the Editor of the Religio-Philosophical Journal:

The Directors of the Onset Bay Grove Association have voted to build a street railway from the Ouset Bay rallroad station on the east of the grove, to Shell Point on the west, through Main Avenue to the East River Bridge, thence up Union Avenue to the Teme, through Park Street to Highland Avenue, up Highland Avenue to Park Square, through West Central Avenue to Shell Point—whole distance about 1% miles—to be completed by June 20th, the open-ing day of the season of 1885.

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 Fron 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.

The Power of Niagara Falls.

These wonderful falls have often filled the hearts of those who regret to see power wasted, with a grief altogether too deep for tears. This sorrow generally finds vent in a pathetic statistical account, showing the amount of the loss. For example, taking the height of the falls to be 150 feet, it is estimated that 1,165,000,000 cubic feet of water fall over every hour. Exclusive of the velocity with which the water reaches the brink, the power of the falls is calculated to be about 5,00,000 horse-power, or nearly one-fourth of the whole steam-power of the earth. Accordingly, four such falls as those of Niagara, working day and night, would replace the work now done for man by the steam-engine. By the time the power of the existing falls has been fully utilized, perhaps the three other falls may have been discovered!—The Gatherer, in Cassill's Family Magazine for April.

Report of Secretary of Interior.

Magnetic Soap does not contain resin. Magnetic Soap makes washing of clothes easier than any other on the market. Clothes washed with Magnetic Soap do not have to be boiled. President Cleveland will dine at home on Monday as long as they use Magnetic Soap at the White House. The roses on the panel picture given free to each purchaser of twelve bars of Magnetic Soap are so natural one fancies they perfume the room where they hang.

A human hand, firmly frozen in a chunk of ice, was recently found in a Deadwood cellar.

Where Are You Going?

If you have pain in the back, pale and sallow com-plexion, billous or sick headache, erruptions on the plexion, billous or sick headache, erruptions on the skin, coated tongue, sluggish circulation, or a hack-ing cough, you are going into your grave if you do not take stops to cure yourself. If you are wise you will do this by the use of Dr. Pierce's "Golden Med-ical Discovery," compounded of the most efficacious ingredients known to medical science for giving health and strength to the system through the me-dium of the liver and the blood. dium of the liver and the blood.

Thousands of gallons of milk are now sent from Scotland to Liverpool and Manchester, and there sold for 6d. per gallon.

SICK HEADACHE.—Thousands who have suffered intensely with sick headache say that Hood's Sarsantensely with sick neadache say that Hood's Sarsa-parilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth-its weight in gold." Reader, if you are a sufferer with sick headache, give Hood's Sarsaparilla a trial. It will do you positive good. Made by C. I. Hood & Co. Lowell, Mass. Sold by all druggists. 100 Doses

Statistics show that ninety-five children under fourteen years of age committed suicide in the United States last year.

"A God-send is Ely's Cream Balm," writes Mrs. M. A. Jackson, of Portsmouth, N. H., on May 22, 1882. I had Catarrh for three years! had tried nearly all remedies but to no purpose. Two or three times a week my nose would bleed quite freely and I thought the sores in it would never heal. Your Balm has cured me. This preparation is not a liquid or a snuff, and is easily applied. Price 50 cents. See adv't.

A new rifle, capable of discharging three bullets at the same moment, has been made in France.

The question whether young women shall pursue the same line of studies as their brothers, seems to find its objection in their different physical constitutions. Arguments on this subject are finely handled on both sides; but the perfect adaptation of Mrs. Pinkinsm's Vegetable Compound to the cure of aliments attending the feminine organism needs no argument; its works are its proof.

The Hadson River ice crop will reach 4,000,000 ms this year, the lappest ever known.

bilions headedto, and all determements and housels caused by Dr. Pieces's "Pol-philions grantules. If cents a visi. No

It Will Save Your Life.

cold, with cough and frequent

Spitting of Blood.

Everybody knows the symptoms attend- Catarrh prevails in this country to an ing coughs and colds, but the dangerous alarming extent. It is a troublesome and character of these ailments is not so well disgusting disease, usually induced by negunderstood. When a cold settles upon lected colds, and, if allowed to become the lungs, if the blood is tainted with chronic, produces Bronchitis, and often Scrofula, or the system is weak, Catarrh terminates in Consumption. Ernest II. or Consumption is sure to follow. Ayer's Darrah, Tollesboro, Ky., writes: "A year Cherry Pectoral is the only remedy that ago I was afflicted with Catarrh. One may be uniformly relied upon for the cure bottle of Ayer's Cherry Pectoral cured of coughs and colds. J. J. Rawson, me." Miss Eva A. Hall, Ipswich, Mass., Buckingham C. II., Va., writes: "For writes: "For any one who is troubled several weeks I suffered from a frightful with Catarrh, there is nothing so helpful as Ayer's Cherry Pectoral.

It Cured Me

Ayer's Cherry Pectoral cured me entire- of this troublesome complaint, when other ly." Mrs. R. Campbell, Woodville, Ont., remedies afforded no relief." Dr. F. writes: "I was troubled, for five years, Schley, Frederickstown, Md., writes: "In with an affection of the throat and lungs, pulmonary cases, of an acute character, or, coughing severely the whole time. I used of catarrhal origin, I find Ayer's Cherry different preparations, and was treated by Pectoral invaluable." Dr. F. E. Pape, several physicians, without effect. I final-Sandusky, Ohio, writes: "I have used by tried Ayer's Cherry Pectoral, and be-Ayer's Cherry Pectoral in my practice. fore finishing one bottle was completely and, in connection with Ayer's Pills, find cured." Dr. W. K. Gann, Monticello, it an invaluable remedy for colds, coughs. Ky., writes: "I have been troubled with and the inflammations that follow them Bronchitis, since early youth, and am now upon the throat and lungs. We have no 37 years of age. I owe my life to Ayer's other remedy which I consider so sure in Cherry Pectoral." Dr. J. H. Quirk, Ful- its effects." C. H. Pierce, Moline, Ill., ton, Kans., writes: "Ayer's Cherry Pec- writes: "Catarrh had nearly destroyed toral saved my life twenty years ago. It my sense of taste and smell. Ayer's Cheris a favorite medicine in my family." ry Pectoral effected a complete cure."

Ayer's Cherry Pectoral

Has effected many wonderful cures. Mrs. Mary K. Whitcomb, Hartford, Conn., writes: "Some years ago my mother had an obstinate cough, with severe pains in the chest, and several attacks of bleeding from the lungs. She was very much reduced in strength, and believed herself about to become a victim of Consumption. While in this condition, she was strongly recommended by Rev. Dr. Blanchard, of Lowell, Mass., to make a trial of

Ayer's Cherry Pectoral.

she did so, and by its use was restored to perfect health. Since her recovery the Pectoral has been her sole dependence for colds, coughs, and all similar troubles, which it has never failed to cure."

PREPARED BY

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

well known to the ladies of that city from the great good she

has done by means of Lydia E. Flukham's Vegetable Com-

pound. 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 months was fully restored.

In proof of this she soon found herself in an interesting con-

dition. 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 slarm-

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 continu-

mother of a fine healthy boy. But for the timely use of the

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 Uteri. Leucorrhes, numbress 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 sho is

comparatively free from the Prolapsus, Stomach's sickness,

&c. The hemorrhage is very muc a 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 suf-

LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS pre-

pared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by

all druggiets Sent by mall, postage paid, in form of Pills or

Lozenges on receipt of price as above. Mrs. Pinkham's

"Guide to Health" will be mailed free to any Lady sending

WILBOR'S COMPOUND OF

PURE COD LIVER

OIL AND LIME.

Wilbor's Cod-Liver Oil and Lime,—The great popularity of this safe and officacious preparation is alone attributable to its intrinsic worth. In the cure of loughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrof-

ulous Humors, and all Consumptive Semptoms, it has no su-perior, if equal. Let no one neglect the early symptoms of disease, when an agent is at hand which will cure all can plaints of the Chest, Langs, or Threat. Manufactured only by A. B. Wilson, Chemist, Besson. Sold by all druggists.

stamp. Letters confidentially answered.

C. W. Eston, Thurston, N. Y.

ferers, for whose sakes we allow our names to be used."

A taking the Commound, and in due season she to

medicine she believes her life would have been lost."

For Good Purposes Only. ART OF PAINTING Mrs. A. M. Daughin of 1939 Ridge Ave., Philadelphia, is

PAUL BROWN,

Perspective and Harmony of Color, and instructor in the Art of Painting in Officials various departments, here 50 Externick fleck, Uncago, III. A special course can be arranged for, by those who wish to become teachers. Enclose stamp for information regarding tuition, questions relating to art study and the renting of Paintings for copying.

Our Handy Lists

FOR

Shrewd Advertisers

For 1885.

Is now ready and will be mailed postpaid to any any newspaper
If so, send for
Handy Lists,
mediums you
write us for of the cost, be cheerfully can save you money.

advertiser.
plate doing
advertising?
acopy of our
select the wish, and an estimate which will given. We

(Trade Mark.) Lord & Thomas, 7 to 13 McCormick Block,

CHICAGO, ILL. New York office, 40 Tribune building.

St. Louis office. 5 Emilie Block.

MICHIGAN CENTRAL



The Niagara Falls Route.

THE SHORTEST AND MOST DIRECT.

The most comfortable, and the only route under single man agement, between

CHICACO, BUFFALO, AND NIACARA FALLS making fast time and close connections at all junction points

five fast express trains daily

each way between Chicago and Detroit, Bullalo and Risgars. Falls.

THE ATLANTIC EXPRESS makes four hours quicker time than formerly from Chicago to New York and Boston, and the FAST NEW YORK EXPRESS, leaving St. Louis at 7:30 A. M. (except Sunday), Chicago at 4:50 F. M., makes faster time than any other line from St. Louis to New York and with increased advantages, has grown to be the ment popular train out of Chicago for the East. The Express trains are made up of new and elegant Dining, MoKing, Parlor and BLEEPING CARS, in which ne possible confect or con venience is smitted. The superior style in which the DINING CARS are Suished and furni-hed is comparable only by the excellence of the meals furnished. Blight in front of MIAGARA FALLS the MICHEGAN CENTRAL has just built a new steel, double-track bridge, that is a marvelona triumph of engineering science. All MICHIGAN CENTRAL trains will soon run selid over it, stopping long enough to give passengers the best views of the great cataract without additional determine or expenses.

F. I. WHITERY.

Chicage

Chicage

FREECIFT I is all Communest Senses Months will be sent to any person utilisted with Consumption, Promobility, Anthens, Bore Throat, or Makel Consumption, Promobility, Anthens, Bore Throat, or Makel Consumption, 1878. It not been the means of naving many valuable lives. Send name and post-office hidges, with the easier post-age for making. The book is invaluable to persons sufficing with any disease of the Mone. Throat me Leange. Address DR. R. N. WOLFE, Cincinnatiobile.

Advertising Cheats!!!

"It has become so common to begin an article, in an elegant, interesting style.

"Then run it into some advertisement that we avoid al such,

"And simply call attention to the merits of Hon Bitters in

"To give them one trial, which so proves their value that

as plain, honest terms as possible, "To induce people

they will never use anything else."

"THE REMEDY so favorably noticed in all the papers. Religious and secular, is

"Having a large sale, and is supplanting all other medi-

"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and

to every one's observation."

Did She Die?

" No! "She lingered and suffered along, pining away all the time

for years. "The doctors dolug her no good;"

"And at last was cured by this Hop Bitters the papers say

"Indeed! Indeed!"

" How thankful we should be for that medicine."

A Daughter's Misery. "Eleven years our daughter suffered on a bed of misery.

"From a complication of kidney, liver, theumatic trouble and Nervous debility.

"Under the care of the best physicians.

" Who gave her disease various names. " But no relief.

"And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it."-THE PARENTS.

Father is Getting Well.

· My daughters say:

"How much better father is since he used Hop Ditters." "He is getting well after his long suffering from a disease declared incurable."

"And we are so glad that he used your Bitters."-A LALY

The None genuine without a bunch of green Hops on the white label, Shun all the vile, poisonous stuff with "Hop" or 'Hops" in their name.

SEALED LETTERS ANSWERED.

ELOCUTION.

Murdock System.

Entertainments, Classes or Private Pupils, Special Rate TO CHURCHES. Testimonials furnished. W. W. CARNES, Pa-



CHICAGO. ROCK ISLAND & PACIFIC R'Y Unitary, Ruch ishary a Paulite at I by the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kanssa City, Council Bluffs, Leavenworth, Atchison, Minnespolis and St. Paul. It connects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Oceans. Its equipment is unrivated and magnificent, being composed of Most Comfortable and Beautiful Day Cosches, Magnificent Horton Recilining Chair Cars, Fullman's Frettiest Palace Sleeping Cars, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Minnespolis and St. Faul, via the Famous Cars and Minnespolis and St. Faul, via the Famous

"ALBERT LEA ROUTE." A New and Direct Line, via Senece and Kanka-kee, has recently been opened between Bichmond, Norfolk, Newport News, Chattanoog, Atlanta, Au-zusta, Mashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneap-olis and St. Paul and intermediate points. All Through Passengers Trayel on Fast Express Trains.

Trains.
Tickets for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare al-ays as low as competitors that offer less advantages.
For detailed information, get the Maps and Fold-

CREAT ROCK ISLAND ROUTE At your nearest Ticket Office, or address
R. R. CABLE,
Pres. & Gen'l M'g'r,
Gon'l Thi. & Pass. Age. CHICAGO.

LADIES DO YOUR OWN STAMP-ing with our Artistic Patterns, for embroidery; easily transferred, and postpaid of 33 Elegant Patterns, with material, etc.. Co etc. PATTEN PUB. CO., 38 W. 14th St., N. Y.

LONDON AGENCIES

Religio-Philosophical Journal,

16 Dunkeld St., West Derby Road, Liverpool, Eng., Mr. J. J. Morse, Agent; also John S. Farmer, office of Light, 4 Ave Marie Lane, London, Eng. Subscriptions received. Specimen copies suspilled at three pence. All American Spiritual books suppiled.

MRS. R. C. SIMPSON, Medium for Independent State-Writing; also clairvoyant an

clairaudient. 45 N. SHELDON ST., CHICAGO. Lake or Randolph cars.

DR. JOS. RODES BUCHANAN

29 Fort Avenue, Boston,

IS now giving attention to the treatment of chronic diseases. A sided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. MRS. HIUHANAN continues the practice of Psychometry—full written opinion, three dollars. THERAPEUTIC SARCOGNOMY is now issued. Price \$2.50 by mail postpaid.

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Wedicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Saile, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and indge for yourself.

ELECTRICATE A SPECHALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.





REDUCED IN PRICE.

T'HI IS

GOSPEL OF NATURE.

M. L. SHERMAN and W. F. LYON.

The ideas here embodied were given in a series of lectures through the organism of M. L. Sher-

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-

THE FOLLOWING SUBJECTS, WITH OTHERS, ARE TREATED:

Divisibility of Matter; Human Existence; Spirit Entities; Inharmonies; Harmonies; Intelligence in Substance; Animal Intellects; Soul Essence; Interior Self-Hood; Conflicts in Society; Christian Antagonisms; War in Heaven; Materialization; Civil and Religious Unfoldment; World Building: Death not a Monster; Death a Science; Immortality; Use of Language; Spiritual Organisms; Born Again; The Key; Death and Glory; Personal History; Pure Angels; Thomas Paine; Judgment; Governments; Resurrection; Miracles; Dreams; Thunder, Lightning and Flood.

CLOTH BOUND, 483 PAGES. It has been selling for 82.00, and well worth the price. We have a few copies in stock that we offer at the low price of

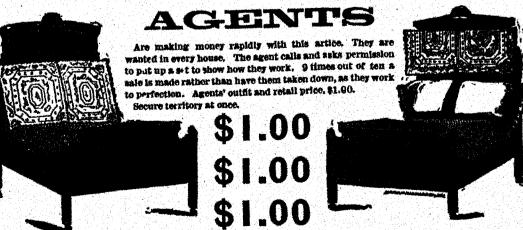
SEVENTY-FIVE CENTS. Now is the time to buy this valuable work at

the reduced price, and for 75 cents have a book

Only 75 cents, postpaid.

For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago.

worth \$2.00.



It is wireless, and positively botter than any wire holder. An absolutely perfect Sham Holder, combining in an aston ishingly simple form the good points of all Holders, and the bad points of none. Its Growning Virtue is that it has NO WIEE ishingly simple form the good points of all Holders, and the bad points of none. Its Growning Virtue is that it has NO WIEE NO BARRED NAILS TO RUIN YOUR SHAMS.

It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving or down from MITHER SIDE of the brd, being held securely in its position when up by a projection on each bracking. This little treasure will fold the shams against the head-borrd at highly stramental, and saves its cost many times in the morrang, during a lifetime, without getting out of order. It highly stramental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four to five months without greating, being folded on a weeder red instead of a wire as the common holder folds them, which always rusis and spells the shams. Friod Grally \$1.00.

Full directions for pusting up and operating cost of Roll The control of the shams.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois-



Anniversary Exercises in San Francisco.

(Reported by Wm. Emmette Coleman.) Bunday, March 29th. was devoted in San to the celebration of Spiritualism's idvent. The exercises were many and varied, wren different meetings being held during day, large audiences attending all. The deral decorations at the several halls were, as usual, abundant and tasty; those at Metropolitan Temple, at which Mrs. Watson officiates, being lovelier and grander than ever seen before. The immense roetrum fairly ground with the magnificence and gorgeous centy of the multitudes of flowers and evergreens with which it was everywhere bedeck-Special credit is due Mrs. Amanda Wiggin for her invaluable services in arranging and utilizing the floral wealth so generously bestowed. The flowers used on this occasion in this hall alone could not have been pro-cured in the East at this time for less than

METROPOLITAN TEMPLE.

At 11 A. M., after some excellent music by the organist and choir, Mr. W. E. Coleman addressed the audience on the "Comparison of the Christian and Spiritual Evidences of Man's Continued Existence." He was followed by Mrs. Addie L. Ballou, who in an interesting graphic manner outlined some of the blessings conferred upon mankind through the influence of Spiritualism. The churches even have become so liberal that its ministers admit spiritual women to speak in their pulpits, introducing them as co-laborers in religious teaching. Our philosophy teaches us to bear patiently the crosses and losses of this life, because they are helpful and necessary aids to our development. The battles which Spiritualism has had to fight has done it good; it has less defects and folbles than it would have otherwise had. If I did not know of the existence of the over-brooding Spiritworld. I should sink under the neavy burdens and the many crosses that afflict me in this life. Nature has provided a supply commensurate with all the demands of the soul, except (if there be no continued existence) the most soulful and intense of all human hopes and longing. A letter just received from Australia informs me that Mrs. Lena Cooke, one of our Frisco mediums, is giving consola tion to sorrowing, aching hearts in that faroff land. Mrs. Laverna Mathews next favored us with a long original poem, written in her usual felicitous manner, depicting a vision of the advent of Spiritualism and the conse-

quences therefrom arising.

Mrs. E. L. Watson closed the morning ser vices in a brief address replete with pathos and deep emotion, thrilling every heart. In instance of the untruth of the assertion, that Spiritualism might do to live by, but would not answer to die by, she narrated her own experience the past week. One of her most joyous anticipations, in her journey East in May, has been that of meeting her dear mother again. Last Monday she was informed by telegraph that her mother was stricken in paralysis and could only live a few hours possibly. This was a heavy blow. The time was so short and she had waited so long to see her again, and had had such rich anticipa tions of the meeting. The dying woman, when told that Libbie (Mrs. Watson) who was coming so soon, would be so disappointed and grieved, replied, "I will go to her, and perhaps, I may be able to make her feel my presence, and give her consolation." "If she comes to me," said Mrs. Watson, "I thought, I can do nothing for her. A voice whispered can do nothing for her. A voice whispered in my ear, 'Yes, you can; you can make her happy by finding you resigned to her transition to the better clime.' Not since fifteen years ago, I put away two loved darlings, have I so vividly realized the true value of Spiritualism as a comforter." Mrs. Watson closed with a beautiful poem illustrative of the wisdom, power and consolation of Spiritualism.

In the evening at eight, after the reading of a poem, written for the occasion, by Mrs. Addie L. Ballon, entitled "The Old and the New," contrasting the horrors of the world under ancient and mediæval forms of thought with the innumerable blessings crowning the empire of man under the new truths of to-day and of the future, an anniversary address was delivered by Mrs. E. L. Watson upon "Spiritunlism and its Relation to Religious Progress." The most powerful dynamite in the world, said she, is a spiritual idea. However gross the material through which it works, It pushes its way through the centuries and permeates the world eventually with its truth. For a spiritual idea blood has flowed as freely as water. Millions of lives were sacrificed to capture an empty sepulcher once said to have contained the body of the Christ. Religion, for the most part, has been made up of thoughts regarding the soul and the provision that could be made for its safety after death. Love first planted in the heart the hope of immortality. Man looked about him to answer the question if life continued after death. Here and there faint glimpses of the Better Land were seen, but man was not sufficiently developed to fully cognize perfectly the inner realm of being. The idea of an in-fallible authority as to man's destiny in the future life, became the most formidable obstacle to man's true spiritual development. As man advances physically and intellectually, so he must advance spiritually. As long as nothing was known of the true nature of the future life, so long was man at the mercy

of ambitious priests.

In the last hundred years our intellectual advance has been so great that science says, if old theology is all there is, then all is worthless. Astronomy has demolished the theological material heaven above the clouds and geology has disproved the existence of the burning hell underneath the earth. Despite the materialist's denial of the Divine Existence and of a future life, the hopes of the human heart still continued, and in the fulness of time there came the truth, the complement of all the sciences. The effect of Spiritualism upon the churches has been momentous, immense. Now all theologians admit that the soul may receive new baptisms and the intellect new accessions of knowledge after death. Spiritualism gives us the something which was needed to take the place of the old errors. The material facts of science forcing down the old dogmas have ade way for the apprehension of the spiritual facts. In place of vague speculations we and facts. In place of vague speculations we have real facts in nature, upon which to build a superstructure for which we may not blush in the presence alike of science and material-sin. The church received the new spiritual cruths as it did times of science. It has agreement the state of science. It has agreement the state of science. It has agreement the state of sciences. It has agreement the state of sciences in the devil?"

In the first the work of the devil? The work of the devil? The work of the devil? The state of the science of the

of advanced theology and of Spiritualism is one of welcome to every new idea, as they know that all truth must be harmonisms. The lecturer closed with a poem portraying the condition of the world when Spiritualism and true religion should cover the earth.

At the close of the meeting, the chairman, Dr. Albert Morton, announced that Mr. George Chancy had been engaged to fill the vacuum occasioned by Mrs. Watson's visit East, and would lecture in the Temple, beginning with the first Sunday in May.

WASHINGTON HALL. "The Progressive Spiritualists" held crowded meetings afternoon and evening at 35 Eddy St., H. C. Wilson presiding. The principal speaker in the afternoon was George P. Colby, a pleasing trance orator. Mr. Colby urged strongly the abandonment of the purely phenomenal plane in which many Spiritualists are content to abide, and the cultiva-tion of the philosophical side of Spiritdalism. He also urged the importance of the medium being brought to a higher plane, both intel-lectually and morally—above all, morally. If we would attain heaven we must live lives worthy of its glories and beauties. He would that the spiritual part of Spiritualism would sink more deeply into the hearts of every accepter of its truth. So far it has been mostly iconoclastic, but in the future it is to be largely devoted to the up-building of spiritual verities. Concerning commingling with earth-bound spirits, of which we hear much talk, never should we associate with those beneath us when such association degrades us. It is never our duty to help others. if by so doing we ourselves are injured morally. Those Spiritualists who develop most are those who depend most on their reasoning faculties, who develop themselves by culture and aspiration—self-development. He who develops himself must be aided and blessed by the Spirit-world. In the future, the work of Spiritualism would be the up-building the spiritual side of humanity-developing angels here on earth, not waiting to meet them in the Spirit-world. The greatest work we have to do now is to develop the mediums intellectually and morally, the latter especially.

Mrs. Price read a poem on "The Land of the so-called Dead," and Mr. John Allen of Napa, delivered a few remarks contrasting the progress of Buddhism, Christianity and Mohammadanism during their first thirty-seven years with that of Spiritualism in the same period of time. Mr. Wilson announced that during the past twelve months the Free Spiritual Library had purchased 127 volumes, and had had 236 volumes donated; its loans had been about 1800 volumes. After the election of Directors for the incoming year, the meet-

ing adjourned. In the evening Mrs. E. F. Mc Kinley delivered an inspirational discourse, treating of the advance made by Spiritualism in all parts of the world during the past year. The Society of Psychical Research has undertaken to unveil its mysteries by scientific methods and ten millions of believers a year ago have been much augmented. Mrs. Price recited an original poem upon the power of spirit influence to lighten the trials of life, and Mrs. Miller gave one of her characteristic stirring addresses. Mrs. Ada Foye, who presided, said spirits helped us to help ourselves, but are not permitted to do our work for us. More people are now investigating than ever before. There are now three incorporated spiritual societies in this city. Pure Christian Spiritualism is adding largely to the number of its believers, and persons claiming to be mediums who resort to traud should exposed and forced to abandon their nefarious practices. The meeting closed with one of Mrs. Foye's scances for rapping, writing, clairvoyance, etc., often described in the

CHILDREN'S PROGRESSIVE LYCEUM. Exercises in commemoration of the occasion were held in the Temple at 12:30 by the Children's Lyceum. The children all seemed bright and happy and entered into the performance of the varied and attractive programme with zest and enthusiasm. Long may the Lyceum flourish, and may its influence for good widen and deepen as the years

MISCELLANEOUS MEETING. The Mediums' First Spiritual Association held its exercises at 2 P. M., in 32 O'Farrell St. Resides singing and instrumental music. addresses were made by President Lewis, W. C. R. Smith, John Arnoup, Mrs. Ellis, and J. Fair. In the evening a meeting was held at the Knights of the Red Branch Hall, conducted by George P. Colby. Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal. Idealism and Natural Realism Reconciled Regarding Matter and Sense-perception.

Revised and Amplified from Original Essays by the author.

BY EDWARD R. KNOWLES, PH. D., LL. D.

Philosophers are now obliged to refer all the phenomena of the universe to the action of a substance occupying space, which com-municates light, heat, electricity, and gravi-tation from one body to another, and mental emotion and imaginary ideas from one mind to another. This omnipresent medium is called "the ether." Most scientific men are fully convinced of its reality. It is a neces-sary inference from the following facts: 1. The planets "influence each other," and

are all attracted by the sun. 2. Philosophers agree that the atmosphere does not extend more than two hundred miles

from the earth's surface. 3. Heat, light, electricity, magnetism, and gravitation operate in an exhausted receiver just as well as elsewhere.

4. One mind sometimes influences another independently of ordinary sensation or mus-cular motion, without contact or perceptible connection. Says Prof. Tyndall: "The domain in which this motion of light

is carried on lies entirely beyond the reach of our senses. The waves of light require a medium for their formation and propagation, but we cannot see, or feel, or taste, or smell this medium. How, then, has its existence been established? By showing that by the assumption of this wonderful intangible ether all the phenomena of optics are accounted for with a fullness and elearness and conclusivewith a fullness and electross and conclusiveness which leave no desire of the intellect
unfulfilled. When the law of gravitation
first suggested itself to the mind of Newton,
what did he do? He set himself to examine
whether it accounted for all the facts. He
determined the entiress of the planets; he calethered the resulting of the major, all lowers
the marks; he considered the presented of the
equations. He will be a set of the planets; he calethered the resulting the presented of the
equations.

based his law. If a single phenomenon could be pointed out which the other is proved in-competent to explain, we should have to give it up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium by means of which suns and stars diffuse their radiant power as that it is traversed by that force which holds, not only our planetary system, but the immeasurable heavens them-

selves in its grasp."

To other modifications of ethereal action are referable muscular motion, sensation, and all the other phenomena of the material universe. Says J. Stanley Grimes:

"Light cannot penetrate boards and stone walls, but magnetic force can do so; for a magnet affects iron-filings through such obstacles, almost as if there was nothing in the way; and so also does gravitation. It is plain that if we could perceive through the medium of this magnetic force instead of light, we could see through boards and walls as easily as the magnet operates through them; for the magnet operates in the dark just as well as in the light. We must conclude, therefore, from the great number of facts which we have upon this subject, that there is a motion of otherium different from light, by means of which the force of gravitation is communicated; and another modification of etherean motion, by means of which magnetism penetrates through opaque bodies. It, therefore, requires no stretch of the imagination to admit a modification of ethereal force which affects the brain and its organs, and produces consciousness and clairvoyance in a subject who is, by the process of etherean induction, brought into communication with it. If we analyze a sunbeam, we can demonstrate that besides light and heat it contains another kind or motion of etherium, different from light and heat, which produces powerful chemical effects, and yet we have no senses given to us by which to enable us to perceive by its means, though it may sometimes abnormally induct us and produce clairvoyant

"It seems to me, that there cannot be a doubt in the mind of a philosopher who examines the subject carefully, that there is a peculiar form or modification of ethereal force, which has, with some propriety, been denominated Animal Mannetism, and which is concerned in producing all the phenomena of animal life, and all the wonders of Etheropathy and Mesmerism. We seem forced to this conclusion as the only one which will account for facts which we are not able to

It is well known that orators often exercise a so-called magnetic influence over their hearers. It has been proved that mesmeric susceptibility is owing neither to the imag-ination, nor the crdulity, nor the nervousness of the subject, and that when a subject is completely in a state of etheropathic sympathy, produced by induction, ideas can be communicated from the mind of the operator to that of the subject, and the subject made to act by the mere silent will of the operator, without any indication being given to the subject by the word, look, or act of any one as to what the operator has in mind. These last mentioned facts have led many to suppose this ether to be homogeneous with, or at least intimately connected with, that immaterial, simple substance, the soul, or spirit This thought finds expression in Wordsworth's Tintern Abbey:"

"And I have felt A presence that disturbs me with the joy Of elevated thoughts, a sense sublime Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things,"

The idea that the will of man can direct ethereal action in such a way as to produce etheropathy or meemerism is perfectly consistent with the nature of the will. In the case of the electric eel, we have an instance of the will directing electricity in such a way as to paralyze the limbs of animals at a great distance, and even to produce death.

If, then, the electric eel can habitually and instinctively direct by its will one modification of ethereal action, it is reasonable to suppose that the will of man can direct another. In view of the facts herein already adduced. the only way whereby to account for certain incontrovertible facts is to refer matter, as well as light, electricity, etc., to the immaterial substance called the ether. All the difficulties with which philosophers now meet in explaining various phenomena by the action of the other, arise from their not explaining the very existence of matter by ethereal ac-

"That which truly is, or essence," is the proper meaning of substance. Substance is the ultimate point in analyzing the complex idea of any object. Accident denotes all those ideas which the analysis excludes as not belonging to the mere being or nature of

The substance of all matter is the ether, this "creating and informing spirit, which is with us and not of us." The accidents of any object are its peculiar modifications of ethereal action.

The ether acts in space, directed and com-pelled in its action by the Divine Will. There

Simple modifications of ethereal action. Combinations of such modifications. The accidents of objects are constantly sustained by the Divine Will in accordance with fixed and permanent laws. This theory explains the phenomena of matter by the action of the ether; but it teaches neither that the ultimate reason of all movement is a force primitively communicated at creation, a force which is everywhere present in all bodies, but differently limited; nor that any such force is inherent in the ether; nor yet that force is transmitted through the ether: but that the Divine Will constantly sustains by sympathetic induction all the modifica-tions of ethereal action which constitute mat-

At any point in space the ether is constantly governed by the Divine Will in such a way that an object there situated has a real existence there, whether any one is there to perceive it or not, its real existence being a combination of certain modifications of ethereal her for ivelect in space, this presentation with that point in space, this presentation being governed by fixed laws, and any one who has already perceived a particular object knows that upon going again to the place where it is, the same object will be perceived by him, i. c., the same object will be perceived by him, i. c., the same object will be communicated to his soul are action will be communicated to his soul in many of this many other and appairing and appairing that it was a medium and appairing the communication of applications.

Interpretation they medition as a medium and appairing the communication of applications. action; and the same object is presented to

This theory does not merge the creature in the Creator; and does not make God the agent or power in everything that is done, and thereby lead us to the same point with Hume, viz.: that the mind is but a mere series of impressions, and that we can have no knowledge of it.

> For the Religio-Philosophical Journal The Lesson of Shams.

BY HUDSON TUTTLE.

Sad heart in the valley of humiliation, because your idol is broken and the enshrined god revealed as basely human, was it your fault? Is it your fault that the illusion de a demi-god of a weak, fallible mortal? The great and true man stands for principles as their embodiment and exponent, but what does the conceited victim of passion represent? He may have been an anointed teacher through whose lips the angels of heaven sang harmoniously—now recreant to the overshadowing divinity, his character is presented in dark shades against the shining background.

What is an individual that we should pause in our endeavor, to analyze his motives or pass judgment on his shortcomings? The victim judges himself, and falls out of the ranks he has led; falls into imbecility, into inanity, into nothingness so far as leadership is concerned, and fully bears the penalty na-

ture, insatiate in her savage mood, enforces. If the individual became a part of the truth he advocated, and that truth was responsible for his conduct of life, then truly we might mourn, and the affliction would be worldwide. But the truth is propped by no man or number of men; when once given expression, it is the common property of mankind. The grandeur of the truth he utters may fall like a raiment on its exponent, to fall off at length, like the lion's skin, revealing a nameless creature whom the Creator must have made as a joke, and benevolently fostered out obpity for its ugliness. What then? Shall we bow in the dust and shed bitter tears? Shall we lose faith in righteousness, and question the supremacy of justice? Was it the truth or its exponent we entertained? If the latter, the lesson is priceless.

We have set up an oracle; the light of the morning has touched its brow, as of Memnon, and its lips have uttered sentences of divine sweetness, which have gone to our hearts, and our spiritual horizon has broadened infinitely beyond its former reach. Now we bow to the oracle instead of the light, and as we bow it is changed to a gibbering satyr, and the light falling on his wrinkled brow, his words no longer sweet with the melody of love, he shricks with passion stirred to its hideous depths. The lesson is ours: Call no man master; accept no leadership; expect not perfection in the wisest or the best. Bow only to the light of the truth; that will remain, that is steadfast, that is a staff which never fails of support. Individuals are its foot balls. They may rise or sink as foam-balls on the

fore his birth, and will go on after the brief nendulum swing of his life is done. The stars shine to-night, the sun will rise tomorrow; the problem of events moves forward toward solution, and the splurges of froth the individual mistook for a cataclysm leave no trace. In the old tale, when the pea-leaf fell on chicken diddle, he thought the whole sky had come down, but his wise mother told him not to fear, it was the tiniest leaf; and many a bewildered "reformer" has thought the social fabric beaving with an earthquake, when it has only the giddiness of his

own softening brain.

We must be just. We can renounce the renegade to duty, the traitor to friendship, the traducer of our belief, the defamer of principles dear to us, and the Judas who betrays our cause to scoffs and sneers, and yet hold fast to all that he may have uttered that is true.

We can afford to be generous, pitying the wrongdoer, while we execrate the wrong. As there is no vicarious atonement for us; as we must work out our own salvation, we cannot become a vicarious sacrifice for any one else. We are for ourselves and ourselves

In the Alienist and Neurologist, Dr. Hughes gives a curious instance of the beneficial effects which brain excitement may have in warding off disease. He says that "during the week of the great St. Louis fire in 1849, the ravages of cholera, which up to that event had reached a mortality of over 200 a day, out of a population of fifty thousand, almost entirely ceased, so stimulating and invigorating was the excitement of that week to the brains and nervous systems of the people, and the physical exaltation inseperable from the sudden necessity thrown upon so many business men for repairing the sudden damage and re-establishing their abruptly interrupted business.



TWO keep the pores open, the oli glands and tabes active, and thus furnish an outlet for impurities in the perspira tion and blood which cause humiliating blotches, itching hu mors, blackbeads, and minor skin blemishes: to cleanse, whiten, and beautify the skin, remove tan freckles, sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp disesses, and provide an exquisite skin beautifier and toilet, bath, They may rise or sink as foam-balls on the tide, what matters it?

The individual may be of infinite consequence to himself, and his conceit stretch up to the ordering of changes in the laws of the universe; yet human history ran on be-

Pure-White, always Uniform-Reliable.



1st-Washing clothes in the usual manner is decidedly hard

work. There is an easier way.

2d-The labor never can be made less until a new method is adopted. Are you willing to learn a better way?

3d-More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan.

MAGNETIC SOAP

Best and Cheapest in the Market.

Flannels will always remain soft and flex-Iblo, and will not shrink if washed with MAQ-NETIC BOAP. The reason why clothes turn yellow is on ac-

countof Rosin in the Soap. There is NO ROSIN IN THIS SOAP

consequently it will leave clothes pure and white, With MACNETIC SOAP you can do your washing with half the labor and in half the time than with any other Soap.

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 bar, cut into thin shavings, boil in one gailon 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 Sosp in the usual way. After washing thoroughly rinse. 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 FREE!

Consumers will receive with each 12 bars of Magnetic Scap an elegant Panel Picture, size 14x34 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 GROOMS does not keep the MACNETIC SOAP to can order it for you of the Manufacts MACNETIC SOAP trees, or of Ally Widelstance Corporate in Viscousia Medical Indian Ellinois Units, Western Sew York, Lord Students, Edition Child, Western Students, Edition Child, Western Sew York, Lord Students, Edition Child, Studen