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

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

CONTENTS.

FIRSTIPAGE —Primitive Christianity: Its Origin, Nature and Growth. Rev. Theodore Parker's Views.

SECOND PAGE.—Watchman, What of the Night? Investigations in Spiritualism. The Personality Versus the Omnipresence of Doity. Memorandum of the Confederation of Spiritualist Societies. The Bread of Life.

THIRD PAGE.—Woman and the Household. Partial List of Magazines for May. Book Reviews. New Books Recoived. Miscellaneous Advertisements.

FOURTH PAGE.—Easter. Have Animals Souls? Sisterhoods.—Episcopal Nuns. A Practical New England Man Exposes a Fraud. A Missionary of Good Will, not of Degmatic Theology. General Items.

FIFTH PAGE.-Education and Discontent. Miscellaneous Advertisements.

SIXTH PAGE.-Stand Like an Anvil. Prof. Adler on the Strike. Haunted Locomotives. Sam Jones on Universal Love. The Falth Healers. Spiritualism at Ottumwa, Iowa. Boy Inventors. Manifestations Given by Charles H. Foster. President Cleveland Believes in a Guiding Star. A Detective's Story. Dreams Unrealized. The Divining Rod in Urime. Rev. John Chester's Attack on Spiritualism. Notes and Extracts on Miscellancous Sub-

SEVENTIL PAGE. Invited to Prove his Proper. Some Work in Cincinnati. Miscellaneous Advertisements.

RIGHTH PAGE.—The Burial of the Yoghi. Imagination or Dables. Thomas Gales Forster's Farewell. Spiritualistic Funeral Exercises. How Mrs. Spurgeon's Wishes were Gratified. Miscellaneous Advertisements.

Primitive Christlanity: Its Origin, Nature and Growth.

BY WM. EMMETTE COLEMAN.

above-named book is one which I can cordially and conscientiously recommend to every one at all interested in the origin and the nature of primitive Christianity; and who should not be? For nearly two thousand years Christianity has been a potent instrumentality for good or for ill in this world, and at present it dominates every thoroughly civilized country on earth. Our laws, institutions, social customs, etc., are permeated therewith, and everywhere is its influence regnant in greater or less degree. Numerous conflicting ideas prevail relative to its real nature in the past and as existent to-day; and the facts relative to its origin, so far as ascertainable, are by no means generally agreed upon. Indeed, the actual historical existence of its founders, Jesus and his apostles, is still disputed by the adherents of certain crude forms of so-called rational

One of the world's greatest desiderata just now is a knowledge of the actual facts concerning the origin of Christianity and the nature of the Christian movement in its earliest stages. All Spiritualists should take a lively interest in the solution of these problems; for Spiritualism is virtually a religious movement now in open competition with Christianity for the spiritual supremacy of mankind. It is an actively propagandistic mode of thought, antagonistic of much that now forms a part of Christianity; and in order to more successfully demonstrate its superiority to its strongly-entrenched Christian opponent, it should be in accord with established facts concerning the true nature and origin of that opponent. Spiritualists hope and claim that their philosophy and faith is destined to completely conquer the world. At present its strongest enemy is institutional Christianity; and in order that the defects of this enemy may be the more thoroughly established and its downfall be the more speedily and securely accomplished, it is requisite that the Spiritualist workers. the sappers and miners so to speak, of dominant theologies, should be well supplied with the most effective weapons that may be brought to bear upon the foundations of the mighty system ever confronting them. In order to overthrow so gigantic a structure of error as modern orthodox Christianity, we must dig and delve at its foundation; its true corner-stone, its earliest basic principles, must be unearthed and brought to the full glare of the noonday sun of truth. What we all want to know, and what the world much needs to know, is this: What is the origin of Christianity? who and what was Jesus Christ? what did Jesus really do and teach, and what did he claim to be? what were the teachings and work of the early apostles, including Paul? what were the successive stages in the growth of primitive Christianity, from the death of Jesus to the establishment of Christianity as the state religion under Constantine, the Roman emperor? what relations did early Christianity sustain to Judaism and to the then pagan religions of the world? was it natural or supernatural in its origin,—a result of the natural evolution of human thought, or a divinely-inspired plenum of truth infallibly revealed? what is the true nature of the New Testament? when and by whom were its several books written? are the four gospels of equal authenticity and authority, and are the so-called epistles of Paul of equal value. or are they all the genuine writings of the

*A Study of Primitive Christianity. By Lewis G. Janes. Boston: Index Association. 1886. Cloth, gilt top; 320 pages, 12mo. Price, \$1.50.

great Apostles of the Gentiles? what were the doctrines of the early Christians concern-ing the divinity of Christ, the atonement, the Trinity, New Tetanent infallibility, the resurrection and the end of the world, etc.?in other words, what was the origin of Chris-tianity, and what was its true character in the beginning? There is only one way of ascertaining the

truth in these matters, and that is the way in which all truth is arrived at,—through the application of the scientific method, in the hands of competent rational specialists. This method has been applied to the solution of these questions, at the hands of a number of the world's soundest and best scholars, and with very satisfactory results. The last fifty years mark an important epoch in the world's religious development. During this period, the "scientific method" has been extensively applied in determining the facts and principles underlying the genesis, growth and decadence of the theological faiths of humanity —the results attained being of humanity,—the results attained being of great utility and vast importance. In conunction with its sister sciences,—also the junction with its sister sciences,—also the offspring of the present century,—comparative mythology and comparative philology, the nascent science of comparative theology, in the hands of its corps of well-equipped expounders, is easting much light upon many hitherto unsolved problems in religious history and experience. The analytical researches of specialists devoted to the scientific study of the world's great religions, has been of incalculable service to humanity in been of incalculable service to humanity in pointing out the successive stages of religious growth and progress which the race, under varying conditions and diverse environments, has evolved in its anxious search for truth; and in no direction have more important results been attained or sounder conclusions been reached than in the solution of the problems underlying the origins of Christianity,—and now, in this wondrous nineteenth century, we are at last enabled to answer satisfactorily and understandingly, and in most cases confidently, the queries on this subject which improve outlined in the latter graph of this review. We now know, almost beyond doubt, what was the general outline of the public career of Jesus, of his teachings and those of the apostles, of the connection of Paul's work with that of Jesus, and of the main facts connected with the evolution of Christianity from Jesus to Constantine. En passant, it may be remarked that the nonsensical theories broached in some quarters, denying the historical existence of Jesus and deriving Christianity from solar mythology, are completely annihilated by the results of the scientific study of Christian origins. They are dead and buried, past all res urrection.

In order that the facts concerning primitive Christianity may be assimilated by the mass es, a careful, conscientious summary of the established results of rational criticism and exegesis, in that direction, based upon the purely scientific method, and presented in such a guise as to be attractive to and readily comprehensible by the people generally is urgently demanded; and this deep-felt want is, in my opinion, most excellently filled by the publication of Mr. Janes's able and comprehensive work which has just been is sued from the office of the Boston Index,-the organ of cultured Free Religion in America. Mr. Janes's book I regard as invaluable, and I would urge all who may be interested in the momentous questions upon which it treats to procure the volume and carefully and thoroughly study it. Not that it is to be considered as infallible in every detail, on certain minor moot points, honest differences of opinion still obtain among rational scholars, and on some of these I do not myself coincide entirely with the conclusions of Mr. Janes, but as regards its contents in general it is sound, thorough, accurate, reliable. Having been a careful student myself for fifteen years, of the whole grounds covered by Mr. Janes, and being familiar with the results attained by the best untrammeled scholarships of the world on the points involved, I am the more fully enabled to recognize the great value of Mr. Janes's contribution to the literature of the subject; and I most sincerely and heartily wish that its circulation may be commensurate with its merits. If so, the Index presses would be kept busy for many a week preparing copies to supply the crying demand therefor.

In the preface to the work, Rev. John W Chadwick, of Brooklyn, one of the few thoroughly untrammelled, rationalistic clergymen in America, remarks as follows concern ing the ten chapters of the volume: "They are a wonderfully clear and strong expression of the best results of the higher criticism of the New Testament, and the origins of Christianity. They are no mere compilation but the outcome of an independent mind working freely upon a great mass of materials, to which few, except the professional scholar, can give the attention they deserve. If I am not mistaken, Br. Janes has brought to these materials a singularly just and patient mind, which has saved him from 'the falsehood of extremes, and enabled him 'to see things as they are."

The first two chapters of the book contain a description of the political, social, and religious condition of Palestine in the Roman period, and of the state of society and religion in the Roman Empire outside of Palestine. Without an understanding of the "local environment," as outlined in these chapters, it is impracticable to have a clear conception of the origins of Christianity. In these chapters we are introduced to the Pharisees, Sad-

ducees Essines, and Zealots; the sectional characteristics of Galilee, Samaria, and Judea; John the Baptist, another Messianic Idea; Hilled and other Talmudie Rabbis; languages and education in Palestine; the Jewish colony in Rome; the influences of Philo Judæus and of Mithreiem the Alexandrian philosophy and Presidie of San Francisco Cal Mithraism, the Alexandrian philosophy, and other forms of paganism upon primitive Christianity; the Teutonic and Keltic religions, including Druidism, etc. As illustrative of Mr. Janes's judicial fairness of mind and of his reverence for, and receptibility of truth wherever and whenever represents it truth, wherever and whenever perceived, it may be noted that having read, after his remarks on the Druids had been given to the press, my critical essay in the Journal on the Druidic priests, Mr. Janes was moved to insert in the "Errata," on the final page of his book, the following: "A recent 'Critico-Historical Sketch of the Druids,' from the able pen of William Emmette Coleman (RE-LIGIO-PHILOSOPHICAL JOURNAL, Oct. 10, 17, 24, 1885), appear, justly, to discredit much that has been generally received as truth concerning them, on the authority of Casar, Pliny, and other classical writers. The account of the Druids herein contained (pp. 62, 63) follows, temperately the generally received authorities, but perhaps requires some further

The third chapter discusses the sources of information concerning primitive Christian-ity, including early Christian literature, and the story of the manuscripts; the character and origin of the four gospels; the divergent traditions of the fourth and the three synop-tic gospels, and the artificial theology of the fourth gospel; the Apostolic Fathers and early apperyphal gospels; the probable age of the canonical gospel; the earliest reference to the four gospels; the testimony of Josephus and the pagan historians; and the relative age and tendencies of the canonical gospels. The succeeding chapter is devoted to the the-ological aspects of the religion of Jesus. It treats of the unhistorical character of the birth stories; the parentage and ancestry of Jesus, his early life and occupation, and his relations with John the Baptist; the story of the temptation; Jewish conceptions of the character of God; Jesus' doctrines of the Heavenly Father, and of the character and efficacy of prayer; his Unitarianism; doctrine of a future life, belief in demoniacal influences, and his relations to the current Messianic expectation. Next follows a chapter upon the social aspects of Jesus' religion, such as his doctrine of the Kingdom of Heaven, its speedy advent, and its descrip tion in parables; his doctrine of non resistance, his communism and exaltation of pov erty, his pessimism and views of marriage and the family; his views of education and labor, his doctrine of forgiveness of sins; his ethical teachings with modern criticism thereupon; the religion of Jesus as related to Judaism, and his historical verity. A presentation of the elements of myth and miracle in the gospel stories next engage our author's attention, in the course of which is given a detailed account of the somewhat similar legend of Apollonius of Tyana, based upon the life of that alleged wonder-worker by Philostratus. Herein Mr. Janes and myself diverge somewhat. He regards Philos tratus's life of Apollonius as generally reliable, aside from its miracles and legendary narratives. I consider it extremely unreliable throughout, containing only a slight thread of historic verity running through its detailed mass of fiction and falsehood, about on a par for unreliability with the gospel of John. The alleged Buddhistic origin of the Christian tradition is considered next, and the growth of miraculous legends illustrated in the gospel stories is then touched upon Following this is discussed the remarkable character of the fourth gospel miracles, with a possible solar-mythic interpretation thereof The seventh chapter pertains to the Chris

tianity of Paul. In it are successively treated the legend of the resurrection, and Paul's doctrine of the resurrection; Paul's early life conversion, and missionary labor; his rela-tions to the older apostles, the two parties in the early church, and Paul's death; his doctrines—Christology, the atonement, salvation by faith, the crucifixion, dualism, predestination and election, his ethics, and the se cret of Jesus, and the relations of Paul to existing society, and modern Protestantism. Chapter eight brings us to the church in the apostolic age, with early rites and ceremonies, baptism, religious services, the Lord's Day, the "love-feast," the origin of the priesthed and growth of the hierarchy, the Chestia costs and the Eliconical these learned Gnostic sects and the Ebionites, the legend of Simon Magus, Nero and the early persecu tions, the antichrist, and other characteristics of Christian thought in this age. The ninth chapter is devoted to the Martyr Period, including the development of the doctrines of the incarnation and the atonement. The final chapter leads us to Christianity as the State religion, embracing a discussion of the testimony of the inscriptions, paintings etc., of the Catacombs; the differentiation of Christianity from Paganism; the character and attitude of Constantine; the sectarian disputes of the age, and conflicts of the creeds of Arius and Athanasius; early councils and formation of the canon; concluding with suggestions and forceful observation concerning the natural evolution of Christianity, Jesus the myth and the man, the mythical element as related to the progress of Christianity, and Christianity and the religion of the future, the true religion of humanity," says Mr. Janes, "which shall be neither exclusively Christian nor Buddhist, Mohammedan nor

Hindoo, which shall be known by no secta-

Presidio of San Francisco, Cal.

REV. THEODORE PARKER'S VIEWS. The Eminent Divine's Own Words, Pub

I had not preached long before I found, as never before, that practically, the ecclesiastical worship of the Bible hindered the roligious welfare and progress of the Christians more than any other cause.

lished in 1859.

For these three great doctrines—of God, of man, of religion—I have depended on no church and no Scriptures; yet have I found things to serve me in all Scriptures and every church. I have sought my authority in the nature of man—in facts of consciousmess within me and facts of cheavystion in ness within me, and facts of observation in the human world without. To me the material world and the outward history of man do not supply a sufficient revelation of God, nor warrant me to speak of infinite perfection. It is only from the nature of man, from facts of intuition, that I can gather this greatest of all truths, as I find it in my consciousness reflected back from Deity itself.

I'know well what may be said of the "fee-bleness of all the human faculties," their "unfaithfulness and unfitness for their work;" that the mind is not adequate for man's intellectual function, of the conman's intellectual function, nor the conscience for the moral, nor the affections for the philanthropic, nor the soul for the religious, nor even the body for the corporeal, but that each requires miraculous help from a field who is only outside of humanity! There is a denial which boldly rejects the immortality of man and the existence of beity, with responsible that the constant of the constan with many another doctrine dear and precious to mankind; but the most dangerous skepticism is that which, professing allegiance to all these, and crossing itself at the name of Jesus, is yet so false to the great primeval instincts of man, that it declares he cannot be certain of anything he learns by the normal exercise of any faculty! I have carefully studied this school of doubt, modern not less than old, as it appears in history. In it there are honest inquirers after truth, but misled by some accident, and also sophists, who live by their sleight of mind as jugglers by their dexterity of hand. But the chief members of this body are the mockers, who, n a world they make empty, find the most litting echo to their hideous laugh; and churchmen of all denominations, who are so anxious to support their ecclesiastic theology. that they think it is not safe on its throne till they have annihilated the claim of reason, conscience, the affections, and the soul to any voice in determining the greatest concerns of man,—thinking there is no place for the Christian Church, or the Bible till they have nullified the faculties which created both, and rendered Bible-makers and churchfounders impossible. But it is rather a poor compliment those ecclesiastic skeptics pay their Deity, to say he so makes and manages the world that we cannot trust the sights we ee, the sounds we hear, the thoughts we think, or the moral, affectional, religious emotions we feel; that we are certain neither of the intuitions of instinct nor the demonstrations of reason, but yet by some anonymous testimony, can be made sure that Balaam's she-ass spoke certain Hebrew words. and one undivided third part of God was born of the Virgin Mary, suffered under Pontins Pilate, was crucified, descended into hell, and the third day rose again," to take away the wrath which the other two undirided third parts of God felt against all man-

It is not for me to say there is no limit to the possible attainments of man's religious or other faculties. I will not dogmatize where I do not know. But history shows that the Hercules's Pillars of one age are sailed through in the next, and a wide ocean entered on, which in due time is found rich with slands of its own, and washing a vast continent not dreamed of by such as slept within their temples of old, while it sent to their very coasts its curious joints of unwonted cane, its seeds of many an unknown tree, and even elaborate boats wherein lay the starved bodies of strange-featured men, with golden jewels in their ears. No doubt there are limits to human industry, for finite man s bounded on every side; but, I take it, the Hottentot, the Gaboon Negro, and the wild man of New Gninea, antecedently would think it impossible that mankind should build the Pyramids of Egypt for royal osten-tation, for defence throw up the fortresses of Europe and America. Still less would they conceive it possible for men to make all the farms, the mills, the shops, the houses, and the ships of civilized mankind. But the phi-losopher sees it is possible for toll and thought soon to double, and then multiply manifold the industrial attainments of Britain and New England.

No doubt there may be a limit to mathematic thought, though to me that would seem boundless, and every scientific step therein to be certain; but the bare-footed negro, who goads his oxen under my window, and can only count his two thumbs, is no limit to Archimedes. Descartes. Newton, and La Place: no more are these men of vast genius a limit to the mathematic possibility of mankind. A thousand years ago, the world rian designation. Into its folds shall be | had not a man, I think, who could even dream

of such a welfare as New England now enjoys! Who shall tell industrious, mathematic, progressive mankind, "Stop there; you have reached the utmost bound of human possibility; beyond it, economy is waste, and science folly, and progress downfall." No more is the atheistic mocker or the ecclesi-astic bigot commissioned to stop the human asue digot commissioned to stop the human race with his cry, "Cease there, mankind, thy religious search; for thousand-million-headed as thou art, thou canst know naught directly of thy God, thy duty or thyself! Pause, and accept my authenticated word; stop and despair."

I know too well the atheistic philosopher's hitter mock and the haughty scorn of these

bitter mock, and the haughty scorn of theo-logic despisers of mankind, who, diverse in all besides, yet agree in their contempt for human nature, glory in the errors of genius, or the grosser follies of mankind, and seek out the ruins of humanity to build up, the one his palace and the other his church. But I also know that mankind heeds neither the atheistic philosopher, par the theologic de atheistic philosopher, nor the theologic despiser of his kind; but, faithful to the great primeval instincts of the soul, believing, creating, and rejoicing, goes on its upward way, nor doubts of man or God, of sense or

I have preached against the errors of the ecclesiastic theology more than upon any other form of wrong, for they are the most fatal mischiefs in the land. The theological notion of God, man, and the relation between them come to me the greatest conceptation. them, seems to me the greatest speculative error mankind has fallen into. Its gloomy consequences appear: Christendom takes the Bible for God's word, his last word; nothing new nor different can ever be expected from the source of all truth, all justice, and all love; the sun; of rightsousness will give no added light or heat on the cold darkness of the human world. From portions of this "infallible revelation," the Roman Church logically derives its despotic and hideous claim to hind and loose an earth to hear claim to bind and loose on earth, to honor dead men with sainthood, or to rack and burn the living with all the engines mechanic faucy can invent or priestly cruelty apply: and hereafter to bless eternally, or else ever damn. Hence, both Protestant and Catholic logically derive their imperfect, wrathful Deity, who creates men to torment them in an endless hell, "paved with the skulls of infants not a span long," whereinto the vast majority of men are, by the million, trodden down for everlasting agony, at which the elect continually rejoice. Hence, they derive their devil, absolutely evil, that ugly wolf whom God lets loose into his fold of lambs; hence, their total depravity, and many another dreadful doctrine, which now the best of men blind their brother's eyes withal, and teach their children to distrust the Infinite Perfection which is Nature's God, dear Father and Mother of all that is. Hence, clerical skeptics learn to deny the validity of their own superior faculties, and spin out the cobwebs of sophistry, wherewith they surround the field of religion, and catch therein unwary men. Hence, the Jews, the Mohammedans, the Mormons, draw their idea of woman, and their right to substitute such gross conjunctions for the natural marriage of one to one. There the slaveholder finds the chief argument for his ownership of men. and in Africa or New England kidnaps the weak, his mouth drooling with texts from "the authentic word of God"; nay, there the rhetorician finds reason for shooting an innocent man, who but righteously seeks that freedom which nature declares the common oirthright of mankind. It has grieved me tenderly to see all Christendom make the Bible its fetich, and so lose the priceless value of that free religious spirit, which, coming at first hand from God, wrote its grand pages or poured out its magnificent beatitudes.

Christendom contains the most intellectual nations of the earth, all of them belonging to the dominant Caucasian race, and most of them occupying regions very friendly to the development of the highest faculties of man. Theirs, too, is the superior machinery of civilization, political, ecclesiastical, domestic, social. But, yet the Christian has no moral superiority over the Jews, Mohammedans, the Brahmins, the Buddhists, at all commensurate with this intellectual power. In the sum of private and public virtues, the Turk is before the Christian Greek. For fifteen hundred years the Jews, a nation scattered and peeled, and exposed to most degrading influences, in true religion have been above the Christians. In temperance, chastity, honesty, justice, mercy, are the leading nations of Christendom before the South-Asiatics, the Chinese, the islanders of Japan? Perhaps so—but have these "Christians" a moral superiority over those "heathens" equal to their mental superiority? It is notorious they have not. Why is this so, when these Christians worship a man whose religion was love to God and love to men, and who admit to heaven only for righteousness, and send to hell for lack of it? Because they worship him, reject the natural goodness he relied upon, and trust in the "blood of Christ which maketh free from all sin." It is this false theology, with its vicarious atonement, salvation with morality or piety only by belief in absurd doctrines, which has bewitched the leading nations of the earth into such practical mischief. A false idea has controlled the strongest spiritual faculty, leading men to trust "in imputed righteousness," and undervalue personal virtue. Self-denying missionaries visit many a far-off land "to bring the heathens to Christ." Small good comes of it; but did they teach industry, thrift, let-(Continued on Eighth Page.)

WATCHMAN, WHAT OF THE NIGHT!

Abstract of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal.

[Meported for the Religio-Philosophical Journal by John B Watchman, what of the night? Do the heav-

ens indicate fair or foul weather?

There has never prevailed such general unrest as at present. The deep sea of humanity tosses like the ocean waves, undermining and overturning long-established institutions. With modern liberty there is no subject too sacred for investigation; and many prefound thinkers, are now prestrating into profound thinkers are now penetrating into the most sacred places. Religion is undergoing great changes, and science is making most rapid advances.

Reason alone is now the generally accepted guide. In the civil and political world agitation is causing convulsions and revolutions. The governments of the old world are severely strained to preserve their own existence; and our American institu-tions were never before subjected to such changes as now. Self-government is not yet clearly proven to be a success. Are those ignorant foreigners, who were incapable of self-control when at home, to be entrusted with the ballot here? They become the mere tools of unprincipled politicians, and their increasing numbers complicate the problem whose solution is still uncertain.

In the social world inharmony in married life causes so many divorces that they now number nearly one-third of the marriages. This is one reason why our insane asylums and prisons overflow. What means it? Is our civilization a failure? The world was never so blessed as now, and never before were there so many good men and women in it. They are working zealously for the advancement of humanity, and amid the inharmony, divine harmony exists. Thus each age is an advance upon the past and a proph-

ecy of a better age to come.

The chief study of most people is to get the most for the least. This is right, if we do not trespass upon others, and if we make a right use of what we get. One trouble is, we do not know when we are well off. We think too much of what others think of us, and in trying to excel others we make our-selves miserable. Pioneers will tell you that they were happier in their log cabins than they are now in their palaces. Improved conditions, to be beneficial and enjoyable, must be the natural outgrowth of culture, not the sudden creation of wealth. There was a time when fortunes were gained only by a bordend long attraction which attracts by a hard and long struggle, which strength-ened a man by developing his powers. Now they are quickly gained and lost, hence there is no virtue shown in being wealthy now. Many of our rich men are very mean, and they have acquired their fortunes by driving hard bargains. There is no more milk of human kindness in them than there is milk in a toadstool. Avarice grows on what it feeds, and when such men die, it is well. What they can do in a land of souls is a mystery past finding out. But there are exceptions. There are some grand and noble

souls among the wealthy.

How much better it is to be contented.
Our rich neighbor's beautiful estate is as good for our eyes as for his. The sun and the stars are ours as much, yes more than his. Natures, really unsellish, should be more numerous; those who can rejoice that others can live in a palace, while an humble home must suffice for them. Some have their joys dimmed when they see others prosper more than they, and envy robs them of their neace of mind. There is not much magnanimity needed to be charitable to those below us, but it takes considerable strength of mind to treat with respect the haughty and the purse proud. It is easy to be charitable to the dead, for then we think of their virtues, but the world most needs that sympathy which does not wait for death. Let us all be kind and generous to each other while we are in the flesh.

Every one has a right to get out of life all that properly belongs to him. The temporal is mere dross, for the spiritual alone is eternal, and we pity those who can not establish a paradise of their own. All desire happiness, and the failure to attain it is caused by a lack of right conditions or of properly directed effort. This fact should teach us charity, and should inspire us to master the conditions by which we are sur-rounded. When we have learned that the right thing is the best thing to do, we are on the right track. We want less selfishness; and we need well balanced heads and unfaltering steadiness to move right onward to noblest purposes. Our quibbles about methods are unworthy of the time we spend upon them. We live in the eternal, ever-present now, and, if we live our best now, we will thereby most surely fulfill our destiny.

Very few are born to the purple: and it is a question whether they are really better off than their subjects. A man born to wealth misses that schooling of hard struggle, which brings out the best that is in a person. It is natural for the poor to envy the rich, though many of them are better off than those who they envy. Struggle is the main thing, and no one can afford to miss the discipline it gives. Probably the worst curse is in being satisfied with a little. It makes a person worthless to the world. Better try and fail than not to try at all. It is easy to drift with the current, but we should strive against the stream and overcome it. We should be satisfied with only what cannot be improved, but most things can be improved, if we have the will to make the improvement. Keep out of ruts. Success is usually found by striking out from beaten paths. Form conclusions on evidence, and wait until the evidence is all in. The man who never changes his opinion is a bigot. Formerly, to doubt was to be eternally damned. Then social ostracism became the punishment for the expression of free thought, and it required a brave heart and a strong will to oppose the prevailing opinions, but now a conscientions doubter can walk erect. Science is constantly penetrating into a new and unexplored domain. Here the unfolded mind is lost, for there seems to be no permanence or solidity anywhere. New forms appear only to be succeeded by others. May not matter be a more expression of force? What seems real is the most unreal. We should be modest lu our denials. Dogmatists proclaim their ignorance, and ministers deny proven phenomena, but the best thinkers are never dogmatic, and they take nothing for granted. Intuition and reason are the best guides. To know that this world is but a primary school gives life a new meaning. The soul's hunger demands knowledge. Give us proofs or stop denying. Job finds no answer to his ques-tioning, and many now accept his conclusion, "So man lieth down and riseth not." The materialist claims that the desire for immortality is not natural, but is an outgrowth of

seem to be scarcely a grade above the animals. When does immortality really begin? Every intelligent materalist admits that there is much that is unknown in somnambulism, mesmerism, clairavoyance, clair-audience and Modern Spiritualism. The ca-pacity for producing these strange phenomena inheres in man alone, and, as nature aims to perfect whatever she undertakes, why would she leave the Spiritual incomplete? The soul rebels against the idea of annihil-

What a man does, not his dogmas, is what counts for or against him. Goodness must be bred in the bone. A fair article may be produced by education, but that is simply impulsive goodness, such as often results from a revival. One who asks God to do what he can do himself trifles with Him; and money spent to placate God is wasted. Some folks are troubled about pagans or distant heathens while neglecting their own needy neighbors. The world must be reformed by human agency, and the best place to begin is in your own soul. He who leads a forlorn hope is less a hero than he who mas-ters himself. Yet there are many such heroes. We have seen a girl turn from snares that had been set for her, though sorely pressed by want. We have seen a young man, cast friendless upon the world, shutting himself out from temptation, burning the midnight oil and laying the foundation of a sterling character. We have seen men and women bending beneath heavy loads of care, with faces illumined, no trust betrayed, no duty left undone. Are not these the world's best heroes?

There is nothing so potential as love, and without it the world would be a bear garden. Where love prevails, it is as though the doors of heaven had been left open to inspire humanity with hope; but where love is wanting, human nature is out of tune, the lower propensities run riot, and selfish greed tramples upon charity, making discord anew Human beings, however grand, must have something to lean upon when in trouble. Without love, life is but a dreary waste, and duty becomes a path of thorns, but love makes every burden light. The master said: "A new comman ment I give unto you, that ye love one another." Love is a crown of glory to mankind, and it forms a shining pathway to the stars.

INVESTIGATIONS IN SPIRITUALISM.

Many of the Spiritualistic phenomena grouped under the term Spiritualism are not new. The modern medium may be, in a measure, the successor of the old time magician, necromancer, or indeed prophet. It is only in comparatively recent years that Spiritualism, as a cult, has received much recognition. No allusion is made to it in the Encyclopædia Britannica, edition 1860.

Let me premise by saying that it is only within the last few months my attention has been seriously drawn to the subject, consequently I do not write with much practical knowledge of it, having only attended one or two scances, and I am therefore open to correction, except as regards any facts I may state. Candid believers in Spiritualism admit that much charlatanry is carried on under its ægis, and as a rule, the only information which reaches the masses on the subject is an account of the exposure of some trick.

The Catholic Church, I believe, frowns on

the subject, and the orthodox regard it with

horror. We have spoken of the magician and medium together; let us now speak of them apart. The arts of the magician and his cognates have in a measure died out with the advance of learning and science. It is not so with the spirit medium, for his cult has grown so in the last thirty years that it now numbers several millions of intelligent and cultured adherents. Its claims have been examined critically by more than one scientist, and the result has been that the phenomena have been authenticated, but could not be accounted for by any known natural law. There is no doubt a connection between some of the phenomena and those passing under the name of mesmerism, electro-biology, etc., with which many of us have become familiar, but which no one appears as yet to have satisfactorily accounted for. Though generally believed to have their seat in what was originally called animal magnetism, it is, I believe, now ascertained that the results may be produced without using the supposed magnetic influence of "passes." There is apparently some occult force of mind over mind, with which we are as yet imperfectly acquainted. It would appear, however, that there must be some media for the conveyance of the force, as the mere exercise of the will of the operator is not sufficient to influence the mind of the subject. The force may be conveyed by word of mouth from the operator to the subject, after the latter is brought under the influence. The writer has repeatedly seen this done; the subject being made to do or believe almost anything the operator willed at the bidding of his word; but was at once restored to the normal state at the word of command. The phenomena of table-turning have been ascribed to an unconscious exercise of the will on the muscles, combined with "expectant attention" or the concentration of the mind on an event which one expects is going to take place. This, however, would only account for a very few of the phenomena. It would not explain the levitation of a heavy body, or the passage of a solid through a solid substance, phenomena which are vouched for by the most positive evi-

dence. To the mind of the writer, however, the most marked feature of Spiritualism, and indeed that which gives it its special name, and on which it bases its claim as a teaching power, or religion, is the belief-put forth as a doctrine—that the spirits of the departed are about and around us, and under certain conditions, have power to communicate with us, and to make themselves materially felt and visible. To most of your readers this statement will, no doubt, seem utterly incredible, if they do not think the person who credits it a fit subject for a lunatic asylum; but I would ask such to suspend their judgment until some evidence is adduced, if I do not trespass too much on your space.

Some years ago the advent of Mr. Home, a noted medium, in London, and his supposed supernatural power attracted the attention of some scientific men, notably Mr. William Crookes, F. R. S., England, a distinguished chemist. He went into the subject, so to speak, and there was a general feeling that at last the fraud was going to be exposed by a trained scientist, who had devoted years to careful investigation and analysis in the subtle art of chemistry. He endeavored to approach the subject with an unbiassed mind; his principal experience was with a medium named Katie King; some experiments being also carried on in connection with Mr. Home. The seances took place in Mr. Crookes's home, under his own careful

about 1873, I think, the Royal Society, to whom it was first aubmitted, not caring to publish it. If this book had been published fifty years ago, and found its way into the hands of a reader of to day, it would at once be pronounced fictitious; but Mr. Crookee's statements are vouched for by himself and others of high standing well known in London. This is only one of many works published on the subject, some of them periodicals such as Light. Among many other phenomena Mr. Crookes details the raising of heavy bodies; the passage of an article from one room to another when doors were closed and locked; the apparition of spirit hands and locked; the apparition of spirit hands and spirit writing, a pencil writing a mes-sage visibly without the aid of human hands and also the apparition of a materialized form with which he was able to communicate. Any one sufficiently interested in the matter can procure the book and read for himself.

The writer is personally acquainted with more than one person who professes to have the most positive evidence, and is profoundly conscious that direct communications have been made to them from the spirits of departed friends. Sometimes these messages would come by way of controlled writing, by planchette, or through the mouth of a medium/ l have conversed with these friends, and reasoned with them for hours, suggesting every possible rational explanation of these supposed spirit communications, but no power on earth seems to shake their belief, and they insist that no power could, they would as soon doubt their own existence. I may say I refer to persons of intelligence, judgment, and mature years; and the subjects of the messages were such as to make it impossible the medium could know anything about them. Another phase of spirit communication is that there appears to be a power of foretelling certain events, a semi-omnis cience.

Now, accepting the foregoing as true, is it not the most profound argument that has ever been adduced for the immortality of the soul? I know of one person who, from being a professed Materialist, became a believer in spirit existence, and the future life, owing to the evidence of spirit communications. Spiritualists of course believe in a God, and in revelation. They also believe in the Bible, but not in its verbal inspiration. Their teachings, as I understand them, are largely in accord with those of evolution. One of their leading doctrines is that of progress for every man, if not in this life in that which is to come. In the future life there are rewards and punishments, which are not arbitrarily imposed, but are the natural consequences of our lives here. The sensual spirit, deprived of the power of gratifying his desires, will find in that his earned punishment. A new light is thrown on the Bible; it is not held to be infallible. Prophecy and miracle are explained by some phases of modern Spiritualism. Christ is the great medium; He in the highest sense "brought life and immortality to light."

The Spiritualist discards the orthodox view of the atonement; refusing to believe that the Almighty Maker of the universe, gemmed with innumerable worlds immeasurably surpassing ours sent His only Son into this speck called earth, to die a sacrifice for man's sin. This view he regards as not only dishonoring to God, but a monstrous perversion of justice. Unprejudiced persons who have looked into this great subject, admit that there may be some force or power at work with which we are as yet but very imperfectly acquainted, or "scarcely dreamt of as yet in our philosophy," as your article in summing up very fairly says. The apparition of the ghost of Hamlet's father may after all not be such a myth as we think.

Horatio—
"O day and night, but this is wondrous strange,"

Hamlet—
"And therefore as a stranger give it welcome.
There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy."

Halifax, N. S. For the Religio-Philosophical Journal.

> of Deity. BY J. M. KENNEDY.

No 4.

The Personality Versus the Omnipresence

I will now ask the attention of my readers to the other theory and its teachings accounting for the existence of atoms. Its assumed premise is the self-existence of two distinct and co existing substances termed Deity and matter, and recognizes these jointly as the source of nature or the world of effects. It claims that Deity is an organized substance, therefore an entity, having form and volume of being; is inherently conscious, intelligent, and capable of independent self-action, therefore a living identity, possessing the attribute of volition and mo tion; hence it accepts that, literally speaking, God is a pirit, and therefore a personality, and claims that He is the sole self-existent source of all life, motion, consciousness, intelligence, and volition, manifested in the world of effects or nature. In recognizing the co existence of self-existent matter, it claims that it exists external to Deity; that it is inherently unparticled in condition, and unlimited in volume of being, therefore an endless continuity of unorganized substance, unconscious and incapable of self-action, having no volition, and is inherently inert. Recognizing these two co-exist-ing substances as the self-existent source of nature, it teaches that before the beginning of creation when they in their original condition comprised all of existent being, Deity, of his own independent volition, exerted his inherent power to act on and change the then condition of immediately surrounding external matter to accomplish, in a devised way, a definite purpose and end; and reasoning thus, the theory assumes that power thus exerted and projected from himself was characterized by motion. It further claims that power thus projected could only act on and change the condition of matter by contact therewith; and that such contact would necessarily involve a resistance of inert matter acted on, while it would also modify the momentum or motion of the acting power; hence it assumes that the resistance of inert matter thus acted on would result in its partial disintegration; and that the increasing modified momentum of the acting power would eventually result in a rest thereof. Thus reasoning, concludes that this condition of suspended motion or rest to which the projected power was reduced by the resistance of inert matter acted on and disintegrated, could only be maintained by the organization of the resisting matter enclosing the asserted power therein, while thus holding the power in suspended action would isolate and organize it as an entity. Reasoning thus, the theory claims that this result would exhibit matter organized in the form of an atom and power isolated and em-

of self-existent being. I submit, that, if this is the true explanation of the origin and character of the "original atoms" referred to, it is clear that a continued exertion of Deific power would result in the continued creation of material atoms; hence if the first sun and solar system had its origin in the union of "the original atoms," it is clear that the continued exertion of power would correspondingly furnish the needed supply of atoms for successive suns and systems.

Memorandum of the Confederation of Spiritualist Societies.

The President of the London, Eng., Spiritualist Alliance, has presented to the public in Light a "preliminary memorandum on Confederation," which exhibits the tendency of Spiritualism in that country. He says:

In the course of my address to the London Spiritualist Alliance, on November 13th last, I stated, in referring to the subject of Confederation, that it seemed desirable to formulate some simple plan for carrying into effect the objects which I briefly indicated, viz. to aim at "a grand confederation between societies of repute in various countries, in defence and for the advancement of the central principles of our common faith." I further expressed an opinion that "were this realized as the final aim that we should have in view—an organization of infinite ramifi-cations, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organization as I have indicated."

On considering what was desirable, attainable, and immediately profitable, I have been led to exclude any idea of an elaborate scheme, which, in my opinion, would meet with considerable criticism, and would require a complex machinery to carry it into

When it is considered that the societies which we hope to unite into a common bond are of very divergent beliefs and customs in matters non-essential, though they are happily at one in respect of the essentials of our common faith, it will, I think, be agreed that any proposal made by us should be characterized by simplicity in the first instance.

A common bond of sympathy once established, we may hope that in the ordinary course of events, an organization will be developed more elaborate and complex than we can now venture to propose.

We have already explicitly declined to be bound ourselves, or to seek to bind others, by any but the very simplest confession of faith, which we have reason to believe that all Spiritualists will unhesitatingly accept.

Beyond this, what is to be aimed at? Briefly, to break down the existing condition of solation, and to substitute for it sympathetic and friendly relations between Spiritualists in all countries; to promote a strength-ening of the bonds of sympathy, an inter-change of experiences published and unpublished, a reciprocation of confidential information which may be useful for the guidance of the respective managers of societies; and a yearly report to this Council from each society of interesting and important events within its ken, such reports to be tabulated by us, and the results published for the common information.

By these means we should obtain a broad foundation on which a substantial supertructure might, in due time, de raised. should set forth a scheme elastic enough to be sufficiently comprehensive. We should not evoke minute criticism on details, where divergence of opinion might conceivably crop up. We should secure not only a bond of sympathy by the interchange of ideas, but also a mass of information from the most various sources, a knowledge of the difficulties and perplexities which occur to the most divergent types of mind, and mate rials for an estimate of the general condition of Spiritualism throughout the world, which

could not fail to be valuable and instructive. I would submit, then, with the sanction of the Council, to societies, journals, and prominent Spiritualists throughout the world for preliminary criticism prior to final adoption. plan of confederation on the basis of the following obligations, to be carried out with such necessary modifications as special circumstances require:

. A general interchange of views and opinions as occasion serves. (a) Accounts of noteworthy facts and phenomena, published or otherwise, within the

knowledge of the society communicating them. (b) Statements or discussions of points of difficulty that may have arisen. (c) Particulars of new books or pamphlets

of interest. [From such an interchange of free opinion, should expect that we might get profitable public discussion in our journals; and as all records and papers would come to this Council in the end, I should expect to get interesting matter for Light, and gradually to secure for it a regular system of foreign correspondence. I should also expect that the difficulties of those who view matters differently from ourselves would be instructive. And as English-speaking people have approached the subject in a more experimental and practical way than, e.g., the Latin races have. while they, on the other hand, have been more theoretical and philosophical in their

ficial.] An exchange of journals, published in various countries, with "Light," and a systematic endeavor to acquaint the readers of them with the progress of Spiritualism in

handling of it, I should hope that a free in-

terchange of views might be mutually bene-

[What I contemplate is more than a mere exchange of journals. I want an interchange of matter; a systematic attempt, c. g., to let us know what French Spiritism is doing, and to let French Spiritists know what we are doing. If it were found that Light contained regular matter of universal interest, it would add to its weight and importance, and in the end, to its circulation. The question of expense, and how far an exchange with the most important papers only is desirable, would need consideration. The great aim should be to get a common interest in the common work developed, so as further to

break down isolation:] 3. Once during each year, at the beginning, or at the end, a report of the progress of Spiritualism during the year, so far as it comes within the knowledge of each journal or society, to be sent to this Council. These to be tabulated, and a yearly summary published in "Light" for the benefit of all con-federated societies.

[Possibly the Alliance might in time seeseems to bear him out. Some of the lower them with the aid of the electric light to decompound creation composed of two distinct in itself, and have as in the physical, and some beings to be a superficial glance, nature and immediate supervision, and some of bodied therein, thus constituting the atom a lits way to publications in another form, c. g., incurable by social medicaments, longings its way to publications in another form, c. g., incurable by social medicaments, longings as Proceedings. But for the time being it of the heart, indictments of the conscience, animals resemble man in the mental as well tect any possible attempt at deception. Mr. constituents, each distinct in itself, and have as in the physical, and some human beings to compound the constituting the atom a literature process. But for the time being it of the heart, indictments of the conscience, would be easy to utilize the various journals the mental as well its way to publications in another form, c. g., incurable by social medicaments, longings as Proceedings. But for the time being it of the heart, indictments of the conscience, would be easy to utilize the various journals the mental as well in the public line is a proceedings. But for the public line is a proceeding of the heart, indictments of the position of the heart, indictments of the heart, indictments of the heart, indictments, the proceedings. But for the heart, indictments of the heart and heart and

mon interest. Or, if preferred, a M.S. report might be sent direct to the Council, and a brief digest of it, and others of a like nature might be published in Light. We should thus give a mass of interesting matter. And again we should strike a blow at isolation, and stimulate sympathetic interest. To facilitate this interchange of reports, it might be suggested that Presidents of confederated societies should be made honorable associates or members of the London Spiritualist Alliance, and its President in turn be made honorable associate or member of each of them.] 4. Interchange of confidential information desirable for the private guidance of man-

agers of societies and journals. (a) Formal introduction of visitors, who should be vouched for by Spiritualists of repute, or officially by officers of societies, so as to give them facilities for intercourse with Spiritualists in the countries they may visit, and the entrie to any available scances.

(b) Definite information as to mediums who may go from one country to another, and confidential recommendation or the reverse, with facts for the guidance of Spiritualists in dealing with the alists in dealing with them.

(c) Definite information from knowledge equired on the spot of any occurrence such (e.g.) as an alleged exposure of a certain melium, which it is desirable to get at first-

This plan, with such modifications and additions as the Council may make in it, I propose to embody in a memorandum to be sent to all journals and societies who have re-ceived my address on "Spiritualism at Home and Abroad," with a request that they will express an opinion on its proposals, and, if approved, adopt them and send in their formal adhesion as soon as possible.

On receipt of these suggestions I would lay before the Council a draft plan embodying all such as seemed workable. This would then include the definite and well-considered opinion of Home and Foreign Spiritualists. It may be added that this plan, if carried out in any complete manner, would involve a great deal of secretarial and literary work in French and German. I have reason to believe that, at any rate until the duties become very onerous, I can get this undertaken by competent hands. By this division of labor I trust that no heavier load would be laid on the willing shoulders of our present honorable secretary.

THE BREAD OF LIFE.

To the Editor of the Religio-Philosophical Journal: The following "Bread of Life" from the Christian Register, will prove, no doubt. Bread of Life to Spiritualists:

"If there is any mistake made in estimating the tendencies and characteristics of the time, it is in supposing that people do not hunger to-day for the bread of life. If we have into the bear of life. look into the heart of our own age, we shall find it as deeply earnest as any that have preceded it. There is no period in the history of the world that would not emit a hollow ring, if struck upon its false side. Mr. Lowell and Mr. Harrison have both warned us against the danger of indicting a whole centory. And this warning applies as much to the present century as to any that are passed. It has, indeed, its frivolities, its hollow-ringing falsities. But this tone is not its dominant character. That there are more luxury and more leisure and greater temptations in our own country to superficial, wasteful and frivolous lives than there were in days of simpler living and narrower opportunity may be conceded. There is a danger that material prosperity may quench the desire for higher and nobler experiences. But take it through and through, our own age cannot be said to be a hollow one. It is marked by earnest desires, it is conscious of deep needs. This is apparent in the social and moral agitations which are going on around us; and it is just as apparent in the lives of individuals, when we apply to them the best and largest tests.

"It is common for our orthodox brethren to arraign the age for its prevailing skepticism, yet what Orthodoxy assumes to be its skepticism is rather an indication of its deeper hunger. Men and women are willing to feed no longer on the husks and chaff of the old creeds; they long for more nutritious food. That fossil fish which the paleontologist fluds imbedded in the rocks may once have been a nutritious morsel, if there had been any human life to appropriate it in the time in which it lived; but its place to-day is not in the kitchen, but in the muscum. The most skillful French cook could not make it palatable. So with many of the old dogmas. To serve them up on the table to-day is like trying to boil a fossil fish. Men and women need food which makes blood, which fits them for the active tasks of life. They hunger as much as ever for that which satisfies their deeper needs. At no time was the minister who has a message surer of an audience than he is to-day. At no time were so many sermons printed or so many read, or a deeper interest manifested in the moral and religious aspects of life.

"That there has been a rapid multiplication of places of amusement is true. The age, especially our American age, is relearning the lost art of recreation. An eminent dramatic critic has pointed out that, whereas the theatre fifty years ago was administered almost exclusively for the leisure classes, now it ministers rather to the middle classes in society than those distinguished by culture or wealth. This very growth of new means of entertainment for the people indicates that the pressure of the burden of life is felt to-day. This demand is natural and healthful in itself, whatever may be thought of the recreation supplied. The child that is inclined to take too sober a view of life needs to be tempted to play. Our own age, still bearing the marks of its Puritanic discipline, needs to be tempted to recreation. It cannot stand the strain of constantly confronting, either in philosophic theories or in practical enigmas, the hard problems of life. The pursuit of diversion is therefore one of the most natural and encouraging indications.

"But the crying child cannot be satisfied with toys when it needs food. And the temporary rest and exhilaration which come through diversion and entertainment cannot obscure or supplant the deeper hunger for soul food. Men need not only to be amused, they need to be strengthened. And this is just as true whether they live in palaces or in hovels. There are forms of distress which wealth may alleviate, but how can it minister to a diseased mind or to a lacerated heart? Here it is not the external life, but the inner life which must be reached. Death brings the same message to the peasant that it brings to the prince. Do all that we can to alter and improve the external conditions of life, and there yet remain problems which are insoluble by our philosophies, diseases incurable by social medicaments, longings of the heart, indictments of the conscience,

for the soul. There are desires and yearnings which unfold with our experience. They are not signs of disease, but simply of are not signs of disease, but simply of growth; and they must be met as naturally as they occur. Such deep wants of the soul cannot be satisfied by the nectar and ambrosia distilled from a delicate dilettanteism. This may be food for literary gods, but it is not food for men. The heart and life of the age need something that they can assimilate. If there is any tent to day that her reality. If there is any truth to-day that has reality in it, that gives nourishment to the mind and heart, men and women are eager for it. If there is any warmth in the sunshine and vigor in the air, they long for them. If there is any moral or spiritual regimen which will give strength to the muscle, poise to the conscience, vigor to the will in fulfilling the daily tasks of life, in bearing its burdens, meeting its adversities, conquering its difficulties, there are souls waiting to receive it. The multitude that gathered at the feet of Jesus was not more eager to be fed by him than is the multitude to be fed to-day by any one who can break unto it the bread of life. Let the minister who enters his pulpit never forget that the same humanity that listened with eager ear to the Sermon on the Mount is before him. It is hungry for the bread of life. Let him not give unto it a stone."

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

SPRING TIDE.

The flower is bursting from the sod, The bird is singing in the tree; One is a song of praise to God,
One lights with beauty wild and lea,
For fairy-footed Spring is here
To lead the authem of the year.

Each blade of grass, each floweret rare, And every mellow-throated bird That sends its joy-notes on the air. Through morning's purple gleaming heard, And every leaping streamlet tells That God in beauty's vesture dwells.

O! Thou who givest to the stream,
And to the morning's golden glow,
And to the evening's pensive dream
A voice to speak, a song to flow,
Leave me not dumb when I would be
Like trees and flowers, a sign from Thee.

Give me a voice to sing Thy praise,
As Spring gives Nature eloquence;
Fill with Thy radiance all my days,
Be in the darkness my defence,
That speech and life alike may prove
Thy Power divine, Thy boundless Love.

Mary Fenn. Give me a voice to sing Thy praise.

Miss Gordon Cumming is soon to publish in London, "Wanderings in China," with her own illustrations.

Ceremonious and stately as she has become in later life, Queen Victoria retains the fondness for children that was such a marked feature of her early years, and she keeps a record of all the bright sayings and doings of the little ones that come to her notice.

Girton College has just received a bequest of several thousand pounds from a woman. Twenty-six young ladies have passed the first examination in the Royal University of

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At the recent San Diego county fair, Miss Rosa Smith exhibited a large collection of fishes. From childhood she has rendered valuable aid to science. Specimens of new varicties of fishes have been presented to the United States National Museum, and in recognition of her discoveries, three have been named in her honor.

The work of building the Woman's College at Baltimore, Md., will begin next May, and the new institution will be opened in the

Last year there were one hundred and ninety-six women in attendance at the University of Michigan, sixteen more than in the previous year. The largest part of the number were connected with the literary department the next largest with the medical.

Signora Giuseppina Catani passed so brilliant an examination before the medical faculty of Bologna University, that one of the Bologuese papers calls her the first Italian who has given a sister to Hippocrates.

Mrs. Olive Wright of Denver, Colorado, was appointed Commissioner for Colorado at the New Orleans Exposition, which opened November 19th, 1885. Mrs. Wright received her appointment from the Governor, and was highly endorsed by the Denver Chamber of Commerce and Board of Trade.

The death of Dr. F. Helen Prideaux has called forth many expressions of regret in England, she was one of the most distinguished of the woman graduates of London University. In her examination in 1882, she held the first honors in anatomy and took the gold medal and scholarship. In 1884 she was accorded honors in each subject. Her death was due to diphtheria, contracted while at her post of house surgeon in the Paddington Hospital

PRACTICAL WORK BY WOMEN.

An exchange says that Mrs. M. E. DeGeer, a lawyer in Syracuse, Kansas, and lately editor of the Western Times at Garden City, is a successful business woman. She has planted more than one town in that young State, induced emigration, and transacted much land business. She built the first houses in Greely and in Scott counties. Now she has placed the Western Times in the hands of one daughter in Scott City, and her land-office in the hands of another daughter there, and she has opened a new land and law office in Syracuse. Mrs. DeGeer is an active suffragist and temperauce worker, and has a wide acquaintance with excellent people East and West.

In the line of practical business may be noticed dental work by M. E. Hildreth of Mt. Pleasant, the first licensed woman dentist in Iowa. Also, in Keokuk, where Mrs. T. Nodles does the largest fancy grocery business in the State, established in 1860, and now amounting to \$80,000 annually. Statistics procured by Dr. Jennie McCowen of Davenport, show that besides the large army of busy wives and mothers who are, as the census puts it, "employed in no gainful labor," 955 Iowa women own and direct farms, eighteen manage farms; six own and direct stock farms; twenty manage dairy farme; five own greenhouses; nine manage market gardens; thir-teen serve as county school superintendents; thirty-seven manage high institutions of learning; one hundred and twenty-five are physicians; five attorneys-at-law; ten ministers; three dentists; one hundred and ten aro professional nurses; and one is a civil engineer. Four exhibits are sent from woman's millinery establishments.

A Maine paper describes the venture of two young women in jelly making last fall. It says: "These jellies they shipped as a venture to wholesale dealers in Massachusetts and New York. Finding a ready sale at re-

munerative prices, they continued the business and up to date have shipped fifteen hundred glasses. They have now one hundred and fifty bushels of apples on hand to make up into jelly, but are enjoying a little vacation on account of a delay in receiving glasses. They have more orders than they can comfortably fill. They do all the work themselves." No doubt, other young women, wanting something to do and needing to earn money, will learn to take advantage of fruit, decaying in summer through all country by-ways.

The following letter from Alice B. Stock-ham, M. D., of Chicago, tells its own story. Miss Austin was a broken down teacher from Nantucket, but she had brain's, good sense and energy. The following is the outcome. To all unemployed young women, we would say, find out something you can do, then go west and do it:

"Nine years ago four lady teachers put their small earnings together and bought barren, uncultivated land near Fresno village. They formed what is known as the Hedgerow Vineyard Co. Two of them remained at their posts as teachers; the other two, Misses Austin and Hatch, came upon the place and entered energetically into the work of fruit growing. They first had to learn the entire business, and no doubt their success depends upon the fact that they spared no pains to become familiar with all the details of fruit growing and raisin making. Although they have always employed strong help, yet in the first years they often put out the vines and trees with their own hands, as well as doing their own pruning, box making and packing. At first they scarcely expected to gain more than health and strength, but as years went by they found themselves engaged in a regular business demanding constant vigilance, and also promising a certain competence of net wealth.

"This year from twenty-four acres of grapes they will pack and ship thirty tons of raisins. They have put up the finest evaporator in the county, and not only make their own raisins but buy their neighbor's. They expect in all to make up and ship one hundred tons of rai-

sins.

"Ladies, when you buy and use the Hedgerow Vineyard Raisins, Austin Brand, take comfort in the fact that you are enjoying the fruits of the industry, pluck and courage of women who have not only secured health and competence for themselves, but have proved that if women will take the same means to secure success that men do, they will receive

their reward.
"There are thousands of wornout teachers; there are widows with small means, maiden ladies aching for fields to conquer. Any and all of these can come to California and do likewise; there is room for one hundred thousand more."

A CHANGE OF BASE.

The Rev. Morgan Dix, we are glad to say has experienced a change of heart. Our readers have not forgotten that three years ago, he fulminated forth his anathemas upon coeducation, and relegated woman to a seclusion similar to that of the harem. His sermons to young women were cogently answered by one and another, who left the redoubtable D.D. no ground to stand upon.

What was the astonishment of his fellowtrustees of Columbia College when he introduced into the board the topic of Miss Edgerton's receiving a degree from that college! During the discussion which followed, the young lady in question received commenda-tion much higher than that expressed in the following resolution, which was adopted unanmously. It tells its own story, and with it variety of information not to be found elsewhere in one of greater moment, unexpressed in words, but plain to the eye that reads between the

Resolved, That Miss Winifred H. Edgerton, who, in the month of January, 1884, obtained permission from the board to pursue a course of practical Astronomy in the Observatory of the college, under the direction of Prof. Rees, and who since that time has prosecuted a post-graduate course of Astronomy and pure mathematics with exceptional ability, has leave to present herself for examination for the degree of Doctor of Philosophy, as soon as she may be prepared for such examina-

Partial List of Magazines for May.

ST. NICHOLAS. (The Century Co., New York.) The May St. Nicholas comes like a nosegay of spring flowers. Rose Kingsley opens the number with an account of the springtime of a poet—When Shakespere was a Boy, in which she has gathered all the facts and fancies that bear upon his boyhood, and has woven them into a delightful sketch. There could be scarcely anything fresher and daintier than the poems, Spring Beauties, Easter Carol, and the May Song, with illustrations.
Talks about flowers are certainly timely,
and doubly interesting are such as the curious Lace-Leaf, the amusing Caricature plant, and the tree that bears Vegetable Clothing. Readers with a mechanical turn will be especially interested in The Handiwork of Some Clever School-boys, which was exhibited at the American Institute Fair, New York. The Girls' Tricycle Club, will be enjoyed by boys and girls alike who delight in out-door life and exercise. This month's batch of Dog Stories contains many anecdotes. Horace E Scudder tells how George Washington went to the first Continental Congress, and Henry Eckford tells more Wonders of the Alphabet. There are the usual departments, and many other bright articles and pictures.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Wide Awake for May opens with a charming frontispiece of springtime and variable weather, A Sudden Shower followed by A Century Plant. A delightful story follows. The Top of the Ladder. The Professor's Last Skate is a story of adventure from a young Canadian writer, and Prescott's Capture is a true story of the American Revolution. E. S. Brooks contributes a fine historical story. Mrs. Frémont describes the visit of one hundred and twenty-nine midshipmen to Paris and the tomb of Napoleon; an equally jolly article is A Birthday Party in the West Indies. Mrs. John Sherwood has a pair of Royal Girls, this time the young Orleans Princesses. Grand Peace Meet, describes a ceremonious festivity of the Sioux and Chippewas of which the writer was a witness. The Children's Cherry Feast has seven beautiful full-page drawings. There is much other miscellany of letter-press and

picture in the number. THE ECLECTIC. (E. R. Pelton, New York.) Ireland under her own Parliament by J. L Derwent opens this number and is followed by much good reading matter, as the subjoined will testify: The Rossettis, by William Sharp; The Picture of that Year; A Diary at Valladolid in the time of Cervantes: The Relations of History and Geography; France under Richelieu; Some French Poets; On the Pleasure of Reading; The Evolution of The-ology; The Office of Literature; Literary Notices; Foreign Literary Notes, etc.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The Popular Science Monthly for May contains a very able opening article on The Difficulties of Railroad Regulation. The Hon. David A. Wells has a second article of his Economic Study of Mexico. M. de Candolle on the Production of Scientific Men is a review and summary of the conclusions which have been reached by the Swiss philosopher. Pertinent to the ed-ucational discussion is also Mr. Sully's article on the Development of the Moral Faculty. The Problem of Crystallization makes a plain presentation in a clear style. Mr. Joseph Dawson describes How Alcoholic Liquors are made in actual practice. Herbert Spencer gives the second of his series of articles on The Factors of Organic Evolution; Dr. J. Burney Yeo tells of the Influence of Food Accessories; Dr. Hermann Y. Klein describes the method of Photographing the Heavens, and Philip Gilbert Hamerton furnishes instructions on the Care of Pictures and Printer. structions on the Care of Pictures and Prints. The editor, in a paper on Charity and Sentimentality, enforces the propriety of exacting from the managers of benevolent institutions full reports of their operations, and of the objects of their work.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) Stories, po-ems and pictures amuse the little ones this

YOUTH. (148 Monroe St., Chicago.) This monthly is devoted to the interests and pleasure of the youth of every family.

CHAUTAUQUA YOUNG FOLKS' JOURNAL: (D. Lothrop & Co., Boston.) A monthly suitable for reading clubs, schools and homes.

A Building for Working Women.

Warner Brothers, the well known corset manufacturers, have commenced the erection of a building in Bridgeport, Conn. to cost \$35,000, for the free use of the 1,000 girls employed in their factory. The building will be about seventy feet square and three stories high. The first story will be devoted to a stories high. The first story will be devoted to a restaurant, where good meals will be furnished at cost. The second story will contain a large reading room and library, conversation room, music room, bath room and lavatory. The third story will contain a large hall, seating 600, a small hall, seating 150, and class rooms, where evening classes in singing, penmanship, drawing, book-keeping, fancy needle-work, etc., will be taught.

The building will be under the care of a competent matron, and will be free to all girls in Warner Brothers' employ. It will be the first building of this kind erected in this country and will without doubt prove the practical wisdom and benevolence of its projectors.

BOOK REVIEWS.

FAMOUS WOMEN SERIES. RACHEL, by Nipa H Kennard, Boston: Roberts Bros.; Chicago: A. C McClurg & Co. Price, \$1.90.

This exetch of the life of the great tragedian, Mile. Rachel Felix, is meant to show the lonely side of her character. To the majority of people, and there of ner character. To the majority of people, and there are some who will remember to have seen her upon the stage, she is only remembered as an actress of great power and remarkable genius, almost superhuman in her passion. The author, Miss Kennard, has made a most interesting book, and quite worthy to belong to this excellent Series of History of our Famous Women. The next volume will be Madame

TOKOLOGY: A Book for Every Woman. By Alice B. Stockham, M. D. Chicago: Sanitary Pub. Co. Dr. Stockham has met with a large sale in her valoff. Stockham has thet with a large sale in her val-uable work, Tokology, and has just gotten out a re-vised edition in a very handsome and substautial binding. A little pocket in one cover contains a small pamphlet of plates illustrating the book which is a valuable addition. This book is one that should be in the hands of all women. It treats every sub-ject in a most thorough manner, and gives a great variety of information put to be found elsewhere in so compact a manner. A fine picture of Dr. Stockham adorns the volume.

New Books Received.

CONSOLATION and other Poems. By Abraham Perry Miller. New York: Brentano Bros. POETS AND PROBLEMS. By George Willis Cooke

Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$2.00. CASSELL'S NATIONAL LIBRARY: PLUTARCH'S

Lives of Alexander the Great and Julius Casar; The Voyage and Travels of Sir John Maundeville, Kt., Life and Adventures of Baron Trench, vol. 1. New York: Cassell & Co.; Chicago: A. C McClurg & Co. Price, 10 cents each. REPORT ON AGRICULTURAL COLLEGES AND Experimental Farm Stations, with Suggestions re-lating to Experimental Agriculture in Canada. By Prof. William Saunders, F. R. S. C. Ottawa, Cana-da: Maclean, Rogers & Co.

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Exchanges and individuals in quoting from the REligio-Philosophical Journal, are requested to distinguish between editorial articles and the communica tions of correspondents.

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

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

CHICAGO, ILL., Saturday, May 8, 1886.

Easter.

Our Unitarian neighbor, Unity, has a long article on this day, from which we quote as follows:

This word, like the festival it represents, has a far more ancient and broader origin than the theological one which the Christian world ascribes to it. Its foundations rest in an antiquity which makes mod-ern Jesus and Paul. Far back among the earliest observers and worshipers of nature's forces the early crocus and the returning sun gave rise to Easter praise. Through the Isis festivals of Egypt, the Passover of the Jews, through Greek processions and Gothic fancy comes our Easter festival laden with some thought and inspiration from each. The name is of a Saxon goddess. This tree, with wide-spreadng roots, reaching into the soil of universal religion, brings to us a rarer fruit of the spirit than we can find upon any exotic grown in the hot-house of the supernatural and potted in the miraculous. Our Easter anthems are the more religious because sung by the chorus of nations. We would not be disre-spectful to the Easter of the creeds. If God, heaven, and the immortal life come any nearer to any sou from believing that one Sunday morning, far back in Judea, the faithful Marys found an empty grave from which a dead master had come to life, we are glad. But to those who cannot find such comfort our strong conviction that the Master whom the Marys loved. was never entombed. That which they loved was not killed and cannot die. The loving soul that discovered beauty in the lily, sanctity in the sparrow, divinity beneath sin stains, was too fine a thing to be touched by the Roman soldier's spear, too large a thing to be nailed to the wooden cross, too celestial to be wrapped in linen. Nature has better uses for dead bodies than to hold them in waiting for Gabriel's trumpet. We have no desire to rehabilitate the worn-out garment, once it is laid We would seek the immortality that is clothed with disinterestedness rather than with wings, Let life come in grander fashion, else let us sleep in

We expect the continued life because we have more work on hand than we can finish in this. thought of immortality is a lark's song, which cheen us and lifts us only when it is above us and beyond our reach. When we seek to clutch it, it eludes us When we grasp it, it is silent. If we hold it, it dies We look for a heaven where there will be more dis interested love, more patience with weakness, more hospitality. If such is to be realized, we ourselve must now begin to shape it. Not upon the resurrec ion of one body in Judea eighteen hundred and fifty years and more ago, but upon the awakening of nature, upon the unvaried order of nature's procession, do we rest our eternal hope.

Our readers will readily see the merit of these ideas, and they need no commendation from is; yet there is an incompleteness, a lack of triumphant faith leading to strong affirmation. The thought of immortality "eludes us if we seek to clutch it," and " it we hold it, it dies." What is there in this so unlike other thoughts? If we hold the thought of freedom, it does not die nor elude us, but lives and stays in our very heart's core, inspiring heroism and nerving us to endurance. Such is the nature of the human mind, that the more we seize and hold a great truth, the more are we possessed and inspired by it; the clearer and stronger it becomes, the more our souls are open and receptive of it. So it is, and ever has been with the thought of immortality, as the testimony of the ages tells us in the words of illuminated thinkers, the happy departure to the higher life of a host of saints, and the epitaphs graven for miles along the walls of catacombs under ground in the Roman campagna. Was not primitive Christianity a great revival of faith in the immortal life? Did not apostles, martyrs and Marys clutch and hold fast to their hearts this thought? Did it clude them or die for being so held? Still more singularly is a like dim shade of thought shown in an article in the same Unity on "Deathlessness" by W. C. G. (Rev. Mr. Gannett.) He says:

I suppose the simple fact is that we do not know enough to even put the question of immortality, because, mind-wise, we know so little what this mystery of life, life present, is; and of course we canno answer, mind-wise, a question we don't know how

From the patriarch Job to our day, has the question been put millions of times: "If a man die shall he live again?" and millions of souls have answered with strong assurance.

"Man thou shalt never die!" A grave trouble is this, of avoiding all means of "adding to our faith knowledge." Shut our eyes and harden thought and soul against the facts of history, and the experiences of a cloud of living witnesses, and our

sight grows dim, our thoughts confused and uncertain, and our convictions lose depth and power. There are among the Unitarians, clergymen and laity rich in spiritual wealth. intuitive, illuminated, inspired by the truths of the soul. Some of these are Spiritualists in the technical meaning of the word. Some are not, but they all have a spiritual philosophy, so clear and inspiring, that their affirmations are full of light and strength. Channing was one of these.

We have large sympathy with much 'good work which had been done by what is called the left wing" of Unitarianism—the radicals,-but some of them try to keep clear of Spiritualism and to ignore its facts and its philosophy, and in keeping at a safe distance they get chilled and bewildered in the fog.

Let them summon clairvoyance and the facts of spirit presence to their aid, and they would find that man is built to last, not to die; that the spiritual body is untouched by death, save to be released from the perishing clay, that there is no break in the continuity of the individual and personal life of man; that those we call dead do come back to tell us that they still live. Add this to the testimony of "the voice within, and we have a sure foundation on which to "rest our eternal hope." Keep out of this wide range of thought and experience and the mists grow colder, we lose sight of the guiding stars and wander in uncertain ways.

To every century comes its mission; that of our age is to verify and illustrate the idea on which the glad Easter day is based; to prove that it is not an "exotic grown in the hot house of the supernatural and potted in the miraculous," but that, under spiritual law, emigrants to the Summer Land come to tell us that as they live we shall live also. Thus shall natural religion,-our thought of the soul of things, of duty and immortality, in

Have Animals Souls?

G. E. Nieuwkirch, of Anandale, N. Y., gives some ingenious arguments to prove that animals may have souls. He assumes in the beginning that it is admitted that matter in itself is inert and senseless; that the material organism of the human body in itself is, in respect to its final causes, as powerless as the common clod, until it is animated by a spiritual agent, which directs and uses its members and organs, with an intelligent purpose; that, when this spiritual agent is withdrawn, the whole material organism ceases to act and the process of decomposition immediately commences. This spiritual agent cannot be discerned by the normal senses. To this agent he refers the phenomena of the bodily motions and perceptions, memory, reason, sympathy, love and will, showing that we must refer the same class of phenomena to the same cause. As he refers certain phenomena in man to the soul as its cause, he must refer the same phenomena in animals to the same cause. Moreover, if any animal manifests a single phenomenon which in man one refers to the soul, he must refer the same phenomenon to the soul in that animal also, and, if one animal has a soul, he must infer that all animals have souls. The writer claims that not one but many animals manifest the phenomena, two or more that he has enumerated as psychical, no oné, he thinks, will deny. He, therefore, dismisses this part of the subject briefly.

1. Animals move themselves and direct their members with intelligent purposes. Inert matter cannot exert itself in this way Therefore, animals are not inert matter.

2. Matter which does move itself and direct its members with intelligent purposes has a soul. Now animals do move themselves in this way. Therefore animals are matter animated by a soul.

3. Animals evidently perceive the world of material objects about them by the means of a sentient organism. The act of sense perception is a complex process which involves the energy of a spiritual agent or soul.

4. They manifest the phenomena of memory. They remember familiar objects, their homes, the faces of men, sounds, odors and

5. They manifest intelligence in their movements. They also are manifestly guided by the relation of cause and effect.

6. They manifest sympathy and affection and the moral quality of faithfulness towards

human beings. All these are the phenomena which in man Mr. N. ascribes to the active energy of the soul. If these phenomena are the result of the action of the material organism in animals, they are the results of the material organism in man, and the theory of the materialist that these phenomena can be attributed to material substance must be admitted. If we deny this in respect to man, we must also deny it in respect to animals, and admit that they have souls as well as men. .Mr. N. then goes on to say that it may be urged that these phenomena that are observed in animals belong to the lower forms of physical energy, and that the phenomena of the higher forms are wanting. He admits this fact. but urges that it does not destroy the force of his argument. In the great variety of organic beings which have life we see a great diversity of development. There are living creatures whose organism is of the very simplest nature, and as we ascend the scale of being we find the material organism becoming more complex, until we reach man, the most highly developed of all. We do not, however, because of this diversity, refuse to consider any particular species as an organic | Huse, and the latter, acting in accordance being. We are willing to admit that animals and men are alike in having a material

scale of being. Now the spiritual nature of screamed, and her husband, who always acboth follows the same analogy. The soul of | companies her, pulled out a billy and prothe animal is the same general nature as man. It is spiritual, does not occupy space, and its energy results in psychical products of phenomena. This soul, however, is not as fully developed, is not so complex in its nature, not so high in the scale of spiritual being as the soul of man. Nevertheless it is a soul, a spiritual being distinct from the material organism which it animates. In conclusion Mr. N. asks: "What becomes of this soul after death of the material organism? In our own case we know that the soul does not perish, but that it passes into a discovered. The woman was allowed to rehigher state of existence. It may be so in turn to the cabinet, where she clothed herthe case of the animal. Its soul escaping | self in her evening dress. The money paid from the lower form of life in the animal by the company was returned, but as the body passes into a higher state of existence. | chandelier had been broken in the lively We believe that after death the human soul will develop faculties now dormant and unrecognized, appropriate to the condition of its new state of existence, just as in a child the faculties are aroused into life one after another. So it may be that the animal soul may finally develop the faculties of the soul | night, as he did not countenance anything as those which we as human beings now en-

To say the least his argument is ingenious, and will be read with deep interest. Spiritnalists differ widely in regard to this matter, some asserting that animals have souls, and others denying it.

Sisterhoods.-Episcopal Nuns.

In the Living Age, an Episcopalian newspaper in this city, is a commendatory notice a column long of a book by Rev. C. C. Grafton, of New York, "Vocation, or, The Call of the Divine Master to a Sister's Life,"-a special plea for a modified order of Episcopal nuns. We extract as follows:

The feeling toward sisterhoods has visibly changed in the American Church within the last ten years. It was notable, at the discussion before the Church ongress last fall, that the question was not whether they should be allowed, but how they should be ordered for the accomplishment of the largest amount

of good through their influence. The kind of life which a sister leads is such that not every one is fitted for it, and it is important that those who feel a call in this direction should know what they are doing. There is a demand fer information of this kind, and Father Grafton's book is likely to have a wide circulation among our people. Its excellence is that the subject is stripped of all the glamor thrown upon it by the idea that a sister's life is more privileged than that of a mother in charge of her family.

There are few who can make themselves as use ful outside of the training and restraint of the sisterhood as they can in it. The restriction as it may seem to those outside, is a part of that protection which most women feel the need of, that they may reach the highest degree of usefulness in practical ministrations. Father Grafton makes these things plain in his unpretending treatise. He exalts the sisterhood not by making it so much a choice service, as by showing how it fits into the needs of parochial ministrations and meats the requirements. parochial ministrations and meets the requirements of modern social life.

Is it true that "few women can make themselves as useful outside the training and restraint of the sisterhood as in it"? Why do women need such "training" more than men? Are women so much more wild than men? Are women so much more wild and wayward than men, that they need a "restraint" not proposed for their brothers? These sisters are to "fit into the needs of parochial ministrations," etc. Whether that means to embroider fine cushions for praymeans to embroider fine cushions for praying members to kneel on, or to help get up grab games at oyster suppers in church parlors, we do not know. It all looks absurd, artificial and unnatural. The duties and joys of home, and of life in its free and equal relations to all, need none of this mediæval restraint and priestly frippery. Let Episcopalians move on toward the large views of their own gifted Phillips Brooks in Boston, or toward the frank and fair discussion of Spiritualism like that in a late English Church Congress, and leave this sisterhood folly to the dead past; so long as such trying "to put new wine into old bottles," will keep up a state of things such as the Pall Mall Gazette tells of in its late report of a discussion on the "Religious Condition of England:"

Papers were read at the Church Congress yester day which confirm in a remarkable manner the truth of Mr. Bright's epigram "that the working classes care as little for the dogma as the upper classes for the practice of Christianity." Canon Barry, reporting on "the religious condition of the naon as represented by the upper classes of society. says that "unlimited skepticism, the positive licens of a conscious ungodlinese, and a resolute self-trust and self-will are their only rule for life." The Bishop of Bedford, who reported on the industrial class stated that, without much speculative unbelief of hostility to religion, "the feeling of the masses i that of simple indifference." The speakers had, of course, no intention of vindicating Mr. Bright, and their testimony is all the more valuable on that ac count. Their gloomy picture of the two extreme of society is hardly relieved by the account given in another paper of the religious condition of the mid dle classes. They contain, we are told, the religious might of the nation, but they "display deplorable noral weakness in reference to commercial transac tions." The admission that the most religious par of the community is deeply tainted with comme dishonesty is at any rate courageous, and if it be true, it complicates the knotty problem which the Church Congress has set itself to face.

A Practical New England Man Exposes a Fraud.

It appears from a special dispatch to the Chicago Tribune of April 30th, from Manchester, N. H., that Mrs. Bessie Huston of Boston, a medium, has made three recent visits to that city and gulled the public into believing that she possessed the requisite powers of calling up the spirit forms of those who have passed into the great unknown The evening of April 27th she gave her eighth scance at the residence of G. B. Ammidon, and her company included some of the bestknown residents. Some five or six forms had appeared, and among the number the daughter of one man who thought he recognized his dead girl and exchanged kisses with her. Finally a pretended spirit came to John B. with a preconceived plan, seized the outstretched hand, and threw his arms around ceeded to apply it with vigor upon the head of her captor. In the meantime the gas had been lighted by those who were parties to the plan, and Mr. Huston was then seized and the billy taken from him. The lighting of the gas revealed Mrs. Huston stretched upon the carpet, where she was held by the man who had the nerve to trap her, dressed in a sleeveless white garment and wearing a white veil over her head. The exposure was complete and overwhelming, chalk and other material used in the deceit practiced being scenes which had been enacted when the coup de grace took place, the purse was presented to Mrs. Ammidon with instruction to apply it toward the purchase of another chandelier. Mr. Ammidon informed the Hustons that his roof could not shelter frauds another of the kind, and at once showed them to the depot, where they took a southward-bound freight train. Huse has Huston's billy, and the veil taken from Mrs. Huston's head was divided up among the party as mementos of the occasion.

A Missionary of Good Will, not of Dogmatic Theology.

We lately made mention of the long missionary work in Hindostan of Rev. C. H. A. Dall, a Unitarian, who approaches the Hindoos in a fraternal spirit, not as though they were heirs of perdition. These extracts from a late letter of his to Mr. Douthit, editor of Best Words, at Shelbyville, Ill., and from a letter by Rev. J. H. Heywood, of Melrose, Mass., to Mr. Douthit, will be of interest.

CALCUTTA, Feb'y 9, 1886. 77 Dharmtala Street.

DEAR BROTHER. - Our city you know is the metropolis I India; and the other two capital citles are our far-est Bombay and our far-south Madras. We can hard compare these to your New Orleans and San Francisly compare these to your New Orleans and San Francisco;—as Bombay is but 1,200 miles west of us, and Madras 800 miles south. Three or four days by steamship or by rail will transfer you from one to the other of these cities—each numbering about a million souls; or say for Madras 750.000. As for India newspapers both in English and in the vernaculars, their name is legion. What with these disseminators, and our frequent sending out of our best words by post and telegraph—we have unstituted means of gospellzing the legion. What with these disseminators, and our frequent sending out of our best words by post and telegraph—we have unstinted means of gospelizing the people. Is there another land on earth to compare with India in her offered facilities of missionary access to millions, tens of millions,—even hundreds of millions of souls? I left Boston and the A. U. A., for Calentta in February, 1855. So this month completes my thirty-one years of work—for Hindoos and Muslems—by your favored brother Dall, who, all this time, has felt himself the richest and happiest of men. I have not, from month to month, in all these years, ceased to write for the most widely circulated newspapers. I find their columns always open to our Unitarian Gospel—which—in India, at least, has no time for controversial theology. Everywhere we come and go that men may have life and have it more abundantly. When theology is pressed upon us—as 'tis occasionally in private correspondence, we gladly respond to the call. But I have long since outgrown the top popular fallacy that a man's views, his doxy or what he thinks about religion is his salvation. I long since perceived those things in which all Christians agree are more important than those in which they differ. I go even a step further, and say that those elements of life in which all men agree are more important than those in which they differ. Work-ing (these thirty-one years) on these lines, brother mismore important than those in which they differ. Workin their parlors and at their tables, but have cordial presided at my public lectures, sermons, addresses, Does it surprise you, now, that I am the happlest man affve, or that I hope for another ten years of such work by voice, pen and type as I am now doing? Such is the fact—though we have a grand rally here at our Mission house next Friday to celebrate the seventieth anniver-sary of the birthday of your favored brother. Dall. Mr. Heywood says:

"India does not seem very far away, when one re-ceives on the 22nd of March Calcutta papers of Februearts, as well as in space, when we find those papers bearing warm and strong testimony to the faithfu effective labors of our beloved brother, Rev. C. H. A. Dall. It is no new thing indeed to have his inestimable services cordially recognized, but it is very pleasant and eering to have such heart-prompted tributes in three parate papers. The occasion that called them out

was of special interest, it being the simple, beautifu as of special interest, it being the simple, beautiful, inpressive celebration February 12th, by pupils and lends of the beloved and honored teacher and preacher's 70th birthday. The Mission House, we are told, as filled with flowers, the lovely offerings coming from the brightness and the state of the arly morning until evening, and the grateful feelings of the donors found expression not only in the language of flowers, but also, in a very touching address, spoken by two of the pupils, the one speaking in Bengali, the her giving its English translation. "Nearly half of Mr. Dall's life has been given to India

Once in every seven years' hard toll has he returned to America for rest; and on the completion of each vaca-tion he has gone back with renewed energy, ever-increasing hope and ever-deepening faith. He has i especially as a teacher, feeling assured that in in ructing the young, he was rendering the best service in his nower to India and to humanity, and no or read such letters as come to him from all parts of tha great country without feeling that he has chosen wisel and that the influence for good is immeasurable. His admirable co-laborers, Mrs. Tomkins, and Mr. Singha, his devoted Bengali friend, and other faithful associates have worked in the same Christ-like spirit."

The schools of the Theosophists in India seem to have been conducted in a like spirit. The labors of that able and devoted Hindoo Spiritualist, the late Peary Chand Mittra. and the Bramo Somaj movement are all signs of growth and light in the Orient.

Gen. J. Edwards of Washington, D.C., writes: "It is with mingled feelings of sorrow and pleasure we chronicle the transition of Mrs. Harriet Helmick, of this city, on the 28th of April, 1886, in her 71st year of age. It is with sorrow we have to part with the genial face of so good a woman. It is with pleasure that we know that her physical suffering has ceased, and that her weary journey of mortal life has ended, and that she has entered upon a new life to bloom in immortal truth. She was the widow of George Helmick, deceased. who was associated with Professor Hare in the investigation of Spiritualism, and is favorably mentioned in his book. Mrs. Helmick was an excellent writing medium, and in a private way she gratified her friends. making no charge. Her messages were to the point, and contained tests of spirit identity. Mrs. H. was the grandmother of the orphan girl medium, Hattie Helmick, for independent spirit voices. She possessed a strong, well balanced mind, with a constant flow, of a cheerful spirit. She leaves a large family and a host of friends to cherish her memory. Reposing unbounded confidence, a sketch of the life of his departed compan-

that man is an animal, the highest in the | was none other than Mrs. Huston, who | to reap its rewards, in a new field of useful employments. After sufficiently resting from great prostration from disease and weariness of a long journey in mortal life, and receiving the welcome greetings of friends on the evergreen shore, and beholding the glorious landscape view, and the beautiful home which has been prepared for her in the mansions of the pure and just, she will then return again to these mortal shores, bringing messages of love, and inspiring words of courage for us to press onward to that brighter country beyond this vale of tears."

Gladstone on Spiritualism.

Now that the name of this great Englishman is daily spoken round the world, his views on Spiritualism will be of special interest. His excellent personal character in private life is known to all, and his fair and sincere spirit is revealed in this brief note written some years ago to a friend who asked his opinion of spirit phenomena:

I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the first instance, of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention; and I remain, in what may be called contented reserve, without any fear that imposture will rule or that truth can

GENERAL ITEMS.

G. H. Brooks lectured at Wheaton, Ill., last Sunday.

Charles Bolton of Sonora, Ill., writes here speaking approvingly of the lectures delivered by J. H. Randall at Nauvoo and Sonora.

Miss Blanche, the talented and accomplished daughter of Mr. and Mrs. S. B. Nichols of Brooklyn, N. Y., is possessed of marked histrionic talent. The New York World of the 25th ult., in its Brooklyn society report, speaks in terms of high commendation of Miss Nichols's acting at a public entertainment of an amateur club, the "Melpomene."? of which she is a member.

The following speakers and mediums have been engaged by the Onset Bay management for the coming camp meeting: J. J. Morse, Miss Jennie B. Hagan, Mrs. Sarah A. Byrnes. W. J. Colville, Mrs. R. S. Lillie, Charles Dawbarn, Mrs. A. M. Glading, A. B. French, Mrs. M. S. Wood, G. A. Fuller, Dean Clark, Dr. F. L. H. Willis, Rev. J. K. Applebee, Mrs. H. S. Lake, Joseph D. Stiles and E. W. Emerson.

T. B. Forbush, formerly of Chicago, and who for some years has preached for the Unitarian Society at Detroit, accepts a call from the Unitarian church at Milwaukee. On Easter Sunday Mr. Forbush gave his farewell sermon to the Detroit people. He is a man of great literary attainments, a sturdy, vigorous thinker, and possesses fine executive ability. Under his ministrations the Milwankee society ought to grow strong.

The Onset Bay Dot, published by E. Gerry Brown, in the interest of the thriving village and camp of Onset Bay Grove, is a bright aggressive and truthful little paper which should be patronized by all interested in Spiritualist camp meeting enterprises. As there are no facilities for getting out the paper at the Onset, it is printed at 16 City Square, Charlestown Dist., Boston, Mass., where those wishing to subscribe can send a dollar to Mr. Brown for one year's issue.

Lyman C. Howe is lecturing at Elmira, N. Y. The Advertiser of that place says: "Odd Fellows' Temple on West Water street, where the Spiritualists worship, was beautifully adorned in commemoration of Easter. A magnificent evergreen arch, artistically wrought, covered the front of the speaker's stand, in front of which was a circle of evergreens suspended and on each side an elegant boilquet supported by an evergreen base, hemlock, myrtle, etc., in delicate profusion, and altogether presented an exquisite scene of art, attractive and impressive. The inspirational services swept a wide field of fact and philosophy. The audience comprised people representing diverse religions. The meetings are said to be a fixture in Elmira, and are reported steadily growing in strength and favor."

J. Simmons writes us from 21 Rue Beaujon, Paris, under date of April 16th: "Some days ago I sent you the Rappel. Since then it contained a windy article, in which there was a challenge for Slade to submit the phenomena to two scientific gentlemen, they to furnish the table and slates. I now send you the paper containing my letter accepting the challenge, together with his windy retreat. Sittings have been given to three members of Parliament: One was Clemenceau, leader of the extreme left; also Flammarion, the astronomer. I think Dr. Slade is slowly improving in general health, though he is not free from occasional nervous attacks which are more readily overcome than formerly. Agnes is expected to join us soon, as I think I wrote you we intend to remain in Paris some months at least. LATER.—Slade has just given a sitting to Mr. E. Jacobs, prestidigitator, at the Theatre Robert Houdin. He left a written affirmation that the manifestations are occult or spiritual, and says he will defend his affirmation publicly, if need be."

A remarkable funeral took place recently near Adrian, Mich. Last December Mr. and Mrs. S. D. Moore, a well known couple of the neighborhood, celebrated their golden wedding. A few days ago Mrs. Moore died at the age of seventy-one. Mr. Moore is an unbeliever, and refused to procure the services of a minister of the gospel. At the funeral ceremonies at the house the venerable husband read an extract from the "Footprints of Life," by Philip Havy, M. D., which he followed with organism of the same general nature; also her body and bore her to the floor. The form in the spiritual philosophy, she has departed ion, and then extended an invitation to any

one to make remarks from a secular standpoint. The eldest daughter read a poem which she had prepared for the occasion, in which, however, she acknowledged a Heavenly Father, who "folds His loved ones in His arms and quiets them to rest." At the grave the husband simply and tenderly bade his wife farewell, closing by saying: "We are all of the earth and must return to the earth again." The daughter, standing by her father, recited another verse in which she frankly acknowledged God and the spirit-

Giles B. Stebbins will speak in New York. in Mrs. Brigham's place, Sunday, May 20th, and be home to attend the Sturgis yearly meeting and the Orion camp meeting.

The Theosophist for April, 1886, is at hand and contains the usual amount of interesting reading matter. We are ready to fill orders; price, 50 cents each. We can also supply back numbers to and including January, 1886. Price, 50 cents a copy.

A correspondent of the Nantucket Journal says that on the 18th of April, some fifty years ago, the snow lay in drifts of such magnitude that he rode directly over the top of Shearpen fence and drove through Miacomet Valley on the top of a drift ten feet high. This was the result of a three days' snowstorm on top of a previous accumulation, and he was out looking up sheep.

Have charity, have patience, have mercy. Never bring a human being, however silly, ignorant, or weak, above all, any little child, to shame and confusion of face. Never by petulance, by suspicion, by ridicule, even by manifested in outbreaks against the laws of selfish and silly haste, never, above all, by indulging in the devilish pleasure of a sneer, crush what is finest and rouse up what is coarsest in the heart of any fellow-creature. -Charles Kingsley.

The Washington Star reports Charles Dawbarn as speaking as follows, while at Louisville, Ky.: "I am inclined to be skeptical. For eighteen months I sat alone for an hour in my darkened room and underwent wonderful experiences with powers I could not explain, but was not convinced. My arm would grow cold and move involuntarily. One day I sat in my office with my arm on the table when a strange feeling came over it, and my hand wrote of itself: 'You are being robbed.' It was so. Later I was in the lumber business. My hand wrote one day at Quebee: 'Go to Montreal.' I went, and led by an irresistible influence demanded that a cargo of lumber we had ready to start be branded again. It was a risk of \$3,810 damage for delay if nothing was wrong. The lumber had been branded one grade too high all around, and I saved my company \$20,000 and the government official who had been bribed by the mill owners, had to pay the expenses. Spiritualism is a science, not a religion, and I sires which he does not know how to gratify, believe it has great possibilities."

Lyman C. Howe lectures at Elmira, N. Y., the last three Sundays of May. He lately officiated at Fredonia, N. Y., in the marriage of Mr. Martin M. Tousey and Mrs. Orpha E. Rood. Mr. Howe says: "All the children on | ways brings discontent. both sides are pleased with the match. They recognized the presence and approval of their former companions, and the small company seemed very happy. Mr. Tousey is a farmer and a physician, and has done some good service as a speaker on the spiritual rostrum. The bride is an author and teacher; her books have been read with interest and profit by many." With reference to his work in Elmira, Mr. Howe says: "I returned to Elmira Saturday the 24th, and was at my post in Odd Fellows' Temple, West Water Street, in time to celebrate 'Easter.' Our friends there-especially Mrs. Smith and otherssurprised us with a rare display of evergreens and flowers. A beautiful arch of delicately woven evergreen stood over the speaker's stand, about eight feet high and reaching to the floor on either side. A circle woven of hemlock and myrtle hung in front, and on each side a large bouquet of flowers surrounded by greenery, and all gave to the room an artistic look and influence, and suggested the cycles of eternity. The interest and attendance keep up and grow.'

Publisher's Notice.

The Religio-Philosophical Journal will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

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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 uli particulars, as it will save time and trouble.

EDUCATION AND DISCONTENT.

To the Editor of the Religio-Philosophical Journal. The following from the Chicago Tribune

s worthy of thoughtful consideration: "The London Spectator in a recent issue discusses the question of education and discontent, and, so far as it goes, its investigation of the seeming paradox of discontent arising from education is a very thoughtful and interesting one. It assumes at the very outset what is true-namely: that education of itself will not extirpate crime, because the mere development of intelligence will not remove the innate causes of crime. Education has never yet succeeded in making men good. That it does not always make them intelligent it establishes by citing as illustrations M. Elesce Reclus, the famous French geographer; Prince Krapotkin; Hyndman, the London socialist, and Gallo, the French Anarchist, who ignore not only the teachings of history but the commonist facts of experience and counsel the destruction of society by force. The Spectator goes still further and finds that education, instead of producing an increase of sense, an improvement in the mental balance, and individual contentment and happiness, has directly the opposite effect, and it seeks to account for it upon the theory that education at first only awakens and makes men perceive what they were blind to before, and that tolerance of what they perceive is of much slower growth. Applied to the doctrine of force, it says:

The petulance of the schoolboy comes on the nation as well as the new apprehension, while the belief or partial belief in violence is a consequence not so much of new knowledge as of a new sense of power. The strength of the masses has become so apparent to the masses that they think it can do anything, and ask why, if they can make or abolish any law, they cannot make laws against poverty and suffering. This is an ingenious explanation of the discontent of education as society, but it does not touch upon the general question why education should evolve discontent, nor indeed does the Spectator attempt to answer it.

In general terms it may be said that the outcome of modern education has only to harpen the brain and kindle desires for comforts and luxuries without showing the way to their gratification. A boy goes to school and learns to read. This opens to him the whole world of information in books and newspapers." He learns to write, and is thus enabled to correspond with others. He learns to cipher, and thus becomes master of figures, accounts, and bookkeeping in some cases. Geography teaches him the contour of the world in which he lives. Grammar teaches him to speak and write correctly. A little history partially unfolds the past to him, and a dabbling in science acquaints him with some rudimentary ideas in the natural philosophies. This is the foundation, and upon this foundation the same kinds of stone are piled up, the only difference being that they rise higher and higher, giving him a wider area of outlook, and on the top of them some very useless blocks of Greek or Hebrew serve for an ornamental apex. What is the sum of all this? His brain has been sharpened. His reasoning powers may be trained somewhat. His imagination is roused. His intelligence may be developed. But what has he gained beyond the discovery of a multitude of wants he is incapable of filling, the creation of deand of aspirations which have no definite aim? He immediately wants better things them. Of course if he has wealth he may procure them, but the vast mass of educated men do not have wealth, and those who do have it are no better off, because wealth al-

"The educated man cannot produce what he wants because he has not been taught in that direction. His brain has been educated and his intelligence enlarged, but his eyes and his hands have not been taught at all. He has been educated to think, to read, to imagine, but not to do. He is not capable of pro ducing a single thing he wants. He cannot use a tool, cannot even drive a nail or saw a board properly. He cannot make a wagon, or plow, or shoe a horse, or himself. He cannot make a garment to wear, sew a seam, or construct a piece of furniture, or fashion a piece of iron. He cannot spin or weave, or clothe himself, or raise anything for his suste nance. Out of his utter helplessness grows dis content. He cannot produce a single thing he wants or needs. He is about as well off as a person born without hands.

What little such a man can produce other people do not want. All that he has been educated to do is already overdone. There is no place for him in the ranks of what are called educational workers that will earn him a living. There is no place in the ranks of manual workers that he can fill, although there is plenty of work, but he doesn't know how to do any of it. The great majority of college graduates on the day after graduation stand idly and vacantly on the threshold of the world, not knowing which way to turn For what little they can do there is no demand. They drift about seeking places as clerks for middlemen only to find those places crowded and hundreds waiting for every vacancy. Some of them drift aimlessly about and fall into evil courses, or they embark in speculations which ruin them. Is it any wonder, then, that our system of modern education, which teaches the intellect alone and leaves the hand in ignorance—the working, executing organ untutored-should produce unhappiness and discontent? Until some radical change is made this evil will not only continue but it will increase as new labor methods are devised and improved machinery is invented. The remedy for this evil does not lie in the sharpening of the brain but in the teaching of the hand. When the strong, skillful hand goes with the sharp brain and educated intelligence, individual happiness and social contentment will be correspond-

ingly increased." On this sphere of existence the physical organization needs to be trained and adapted for a work that will render each one self-sustaining. Spiritualists fully realize that fact. Physical training as well as mental discipline is necessary on this earthly plane.

EASTER SUNDAY.

To the Editor of the Religio-Philosophical Journal: The Chicago Times of April 25th, has some

timely remarks on Easter:

"To-day is Easter, and is observed all over Christendom. In the Roman Catholic, Greek, and Episcopal churches the observance of the day is universal, and during late years some of the orthodox Protestant denominations are giving to Easter some special attention in the use of floral decorations, appropriate music, and sermons having reference to the occasion.

"It is scarcely necessary to state that while the day is supposed to be the anniversary of

the one on which Christ rose from the grave. it is not such in the sense that the 22nd of February is the anniversary of the birth of George Washington or the 4th of July the natal day of the republic. It is a species of movable—an adjustable—anniversary which may take in a period of time covering an entire month; it may come in March and as late as near the close of April. Hence the enthusiastic worshiper who to-day celebrates the rise from the grave must not fancy that the day is the very one on which so many years ago the miracle of the resurrection took place.

'As a matter of fact, the establishment of bounds extending over a month, during which the day might be commemorated, was reached only after centuries had elapsed, and the fact of the resurrection had become hazy and uncertain in the distance. For many years, at the outset, a certain day was observed, which, in due season, was pronounced to be the wrong one, and many people were duly thrust through with sharp stakes, were crucified heels upward, were thrown over precipices, burned at the stake, and otherwise remonstrated with for presuming to celebrate what the others insisted to be an improper day. It took much of this class of discipline to break up this vicious habit, on the part of these primitive believers, of making themselves joyful. It probably cost several thousand lives and an incalculable amount of suffering to convince these pig-headed Christians that it was wicked to celebrate the rising of the Savior and the initiation of the period of salvation on a certain day instead of on some other day.

'The difference was finally settled ex cathed-It took a long time to reach this point in the settlement of the question, and came very near breaking up some very powerful church organizations. Schisms of the most destructive character menaced the religious world: the church thundered in its wrath, and flung broadcast its bolts of excommunication; great councils were called, and the earth was shaken with the clamors of the struggle. Peace came at last, and spread its white wings over the troubled earth. Three and a quarter centuries after the occurrence of the resurrection, the august and ever famous council of Nice—the one which vainly attempted to separate married clergymen and their wives-gave its gigantic attention to the Easter problem, and solved it for all time; that is, to the date of the present writing. Then it was formally determined that the day on which the resurrection should be observed is the first Sunday after the full moon which happens upon or next after March 21; and if the full moon happened on 'a Sunday, Easter is the Sunday next following.

"The day on which the resurrection of the Prince of Peace will be celebrated is not, on the present occasion, located at a period when humanity is wholly at rest. The situation, to-day, is not one which serves to show that the mission of peace has yet been accomplished; nearly twenty centuries have elapsed since the divine work of pacifying a troubled world began, and yet the nations are in travall with hatred, mutual distrust, and covetousness. All the old world peoples are armed to the teeth, with shotted guns and keen bayonets pointing at each other's throats. All the labor element of the civilized countries is in distress; disturbances prevail, hostility between classes is being engendered, and there is everywhere a menace of blood and anarchy. On the very day that celebrates the rise of the Prince of Peace, below the Balkans, in Ireland, among the great powers of Europe, here in Chicago, in the west, peace is being buried. Such peace as we have is a memory —a promise which comes down to us through twenty centuries, and attenuated by its long journey, has become as intangible as a dream. The glory of Easter is just now dimmed, and the people should observe it rather as something which is a symbol, a promise, rather than a fact." Chicago, Ill.

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Among spring preparations, do not neglect that which is most important of all—your own body. During the winter the blood absorbs many impurities, which, if not expelled, are liable to break out in scrofula or other disease. The best spring medicine is Hood's Sarsaparilla. It expels every impurity from the blood, and gives strength to every function of the body. Sold by all druggists.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

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Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 a. M. and 7:45 p. M. Medium's Meeting 3:30 p. M. Laidies Aid Society meets every Thursday, 3 to 10 p. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer. The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Kraternity Rooms, comer Redford Ave, and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

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 10:30 A. M., and at 2:30 and 7:80 P. M., at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 28rd Street, Mrs. T. B Stryker, services Sunday at 11 a.m. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The exercises will consist of a lecture, tests, short addresses, and singing.

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Passed to Spirit-Life.

Passed to spirit-life, April 5th, 1886. at Laketon, Dakota Mr. Edward T. Crasby, aged 67.

Mr. Crosby was born in Shenango Ce., New York, in 1819, and in the year 1837 he came West to Himois and from there moved to Wisconsin about the year 1849 and made it his home until 1880, when he moved to Daketa and there quietly passed away.

Passed to spirit-life in Colfax, April 20th, Lucelle, wife of

Robert Watson of San Francisco, Cal., aged 58 years.

For several years Mrs. Lucelle Watson was a regular attendant with her I usuand at Mrs. E. L. Watson's meetings. At the funeral services on Easter Sunday, the Horal offerings were many and beautiful white being the predominant color. After the singing of "Nearer My God to Thee," by the congregation, Mrs. E. L. Watson said: "Dear Friends,—After a long season of anxiety, soffering and grief, a blessed day has dawned. All the little cleds that checked her progress have crumbled and set our dear sister at liberty. Death is a great revealer. He shows us how much we love. He drops a plummet line into our souls and brings to light tendernesses, till those whom we had not counted much grow in the clear lithit. Who hath lost a friend and not felt how blind ond careless—how indifferent to the sweet gospel of love we had been, till death showed him how precious was that life? This dear sister, tender wife, sweet mother, child and friend passes hom us as a vision. Death tells us how dear were her kind offices—how unselfish was her life. Those who were closest to her loved her most dearly. Her life was almost flawless. Her lifes were cloquent in the cause of chority, and her hands were busy always in Joving labor. During her sickness, when I last virited her, she said: I feel and see my spirit friends, but life is heautiful here. I know no difference, and I would like to stay in my body a little longer, if I could do good! She had no form of death, and her face was illuminated by the sweetest smile. Join her song of thanks giving in this hour. Rejone at her reculen with her friends who awaited her heeyond. There is no loss in death. Edieve that one with the Indiate our indict lives flow on beyond the fromb, and there everlasting life shall be the lot of all."

The services we closed by singling "There is no by had." Robert Watson of San Francisco, Cal., aged 58 years.

GROVE MEETING.

The Clackamas County Religious Society of Spiritualists, of the State of Oregon, will hold a Grove Meeting at their grounds at New Era, beginning Thursday, June 17th and holding five days or more if agreeable to compers. Einerts will be made to seeme the usual reduction in fare to those attending the meeting. Good order will be modulained. Hotels convenient. A conduct invitation is extended to all. WM. PHILLIPS, Pres. THOMAS BUCKMAN, Sec.

THREE DAYS' MEETING AT STURGIS, MICH.

The Harmenial Society of Storgis will hold their 27th Annual Meeting in the Free Church, at the Village of Storgis, on Friday, Saturday and Sunday June 4th, 5th and 6th, Able speakers from abroad will be in attendance and address the meeting. A general invitation is extended to all to attend. By order of Committee. J. 6. WAIT.



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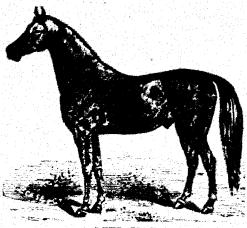
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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

Stand Like an Anvil.

BY BISHOP DOANE.

(We call special attention to these golden verses inspired and inspiring, by an Episcopal Bishop. Such "word of God" as this is not bound by any limitations of creed or sect.)

"Stand like an anvil," when the strokes
Of stalwart strength fall thick and fast,
Storms but more deeply root the oaks,
Where brawny arms embrace the blast.

"Stand like an anvil," when the sparks Fly far and wide, a fiery shower Virtue and truth must still be marks Where malice proves its want of power.

"Stand like an anvil," when the bar Lies red and glowing on its breast; Duty shall be life's guiding star, And conscious innocence its rest.

"Stand like an anvil," when the sound Of ponderous hammers pains the ear; Thine but the still and stern rebound, Of the great heart that cannot fear.

"Stand like an anvil," noise and heat Are born of earth, and die with time; The soul, like God, its source and seat, Is solemn, still, serene, sublime.

PROF. ADEER ON THE STRIKE.

He Cautions the Government Against Calling Out Troops.

When the Society for Ethical Culture met in Chickering Hall on Tuesday the gallery was filled with men whose faces and horny hands showed plainly that they belonged to that class of people who are most interested in "The Lesson Taught by the Great Struggle in the Southwest," which was the subject which Prof. Felix Adler discussed. Not a seat was vacant in the vast auditorium, and hundreds stood in the sides. Prof. Adler sold. the sisles. Prof. Adler said:

The trouble is that men do not know the economic history of the day. The unlimited right to the employment of labor is the cause of degradation and poverty. From the statistics prepared by the English government, in looking into the status of the working class, we see sad examples of this. In Nottingham little children scarcely nine years old told the commissioners that often they were awakened at two o'clock in the morning, forced to leave their beds and work at lace-making until midnight.
Married women, who ought to have been at home
attending to the duties of the household, we see
down in the pits of the mines dragging carts loaded with ore and coal for twelve hours out of every twenty-four. These are not pictures from the hea-thenish times of the ages past, but scenes from actu-al life in Christian England of to-day, where the Bible is read. The unlimited right to the employ-ment of labor must be curtailed, and here lies the

This brings me to say a word about trades unions. They are associations whose inspiring motive is class selfishness, but then it is more preferable than individual 'selfishness. By combining in unions skilled labor weaves a shield of protection for those of its class that are less skilled. In England, in the industries where trades unions exist, during the past ten years wages have increased from ten to fifteen per cent. From 1830 to 1873 the influence of the trades unions has increased the annual earnings of the laborers \$25,000,000, yet, not withstanding the suclaborers \$25,000,000, yet notwithstanding the successes of the past it has led to evil; but we may safely assume that for every wrongdoing there have been a hundred on the part of the capitalist.

"It has become fashionable to countenance strikes. Newspapers justify them and say they are right as long as no personal violence is inflicted. The right to strike at a moment's notice, without a word of warning, is wrong and should be condemned by everylody. The community has certain rights which must not be interfered with. Trade must not be paralyzed and the innocent made to suffer because individuals have a grievance against their employ-ers. The employed have realized that the principle of selfishness is a double-edged sword that comes home to roost, and they have learned to wield it against the encroachment of capital.

"Who heard the word arbitration' ten years ago?

There is a ringing of fairness about it, and the frequent calls for arbitration to-day show that the principle of alliance between employer and employed is courted on all sides."

Without mentioning Mr. Gould's name, Prof. Adler referred to the action of a church society in holding up Mr. Gould as the protector of Christianity by praising the stand he has taken toward the strikers in the Southwest. Speaking of the Knights of La-bor, Prof. Adler said that they were a worthy order because their leaders discouraged strikes. It was more than probable that the strength of the Knights would be weakened, and it was barely possible that recent events might shatter them, but then another order more powerful than the Knights would spring up to take their places. Mr. Adler cantioned the government against being hasty in calling out the military, as it would inflame the American mind and be productive of no good .- New York Star.

HAUNTED LOCOMOTIVES.

A Ghostly Engineer and the Weird Whistles at Providence.

Locomotive engineers are almost, if not altogether, as superstitious in regard to haunted locomotives a milors are in regard to haunted ships. About ten rears ago the engine Matt Moogan blew up while standing on the track of the Shore Line road near the station in Providence, R. I., killing the engineer. The engine was subsequently rebuilt and put on the road. On the first trip she made after being rebuilt she went tearing into Providence in the night with the train swinging behind and the sleeping town echoing to the shrill whistle. On approaching the station the engineer leaned forward to shut off the steam, but to his horror a ghostly form appeared at his side and a ghostly hand grasped his wrist and held him fast. When the station was reached the ghost disappeared and the engineer stopped the rain some distance beyond. At least this is what

the engineer tells.

Many people have not forgotten the terrible Richmond switch disaster several years ago on the Providence and Stonington road. A little brook became swollen by the rain and carried away a railroad bridge. The train came rushing along that night and was hurled into the chasm. Giles, the engineer, when he saw the danger ahead, instead of leaping from the engine as his fireman did, grasped the lover and reversed the engine. But it was too late. The train was going at such speed that the locomotive leaped clear across the stream, and they found Glies lying under his overturned engine with the lever driven through his body and one hand clutching the throttle valve with the grasp of death. Giles, when he came into Providence, was accustomed to give two peculiar whistles as a signal to his wife, who lived near the railroad where it enters the suburbs of the city, that he was all right and would soon be home. The absence of those whistles was the first intimation which was received at Providence of the When the engine which made the terrrible leap on that stormy night was rebuilt and put on the road again, there was at first great trouble in getting engineers for it, with such a superstitious horror was it regarded. To-day there are people ready to swear that they have heard whistles, such as Giles used to blow as signals to his wife, sound through the suburbs of Providence, when no train

G. W. LEWTON, of Altamonte, Fla., writes: I like the Journal better than all the other spiritual publications I take. I expect to be a life sub-scriber if it is conducted in the future as it is now, and has been for the few years I have been reading it. After reading my paper I keep it circulating wherever I find it will be read with interest. I think this section will soon be ready to receive a think this section will soon be ready to receive a teacher, as we have a number of persons of liberal ideas. We have a Union Chapel here. I gave the land-deed conditional that the chapel be kept open and free for the use of Spiritualists and all lectures and teachings of a moral or religious tendency. Any of our people from the North on a visit to Florida, will be received gladly, and entertained without cost to them. I came here with my family from Cleveland, Otio, ten years ago. I lost all my crop of eranges this winter by the great frost.

was coming up the road.—New York Tribune.

Sam Jones on Universal Love.

To the Editor of the Religio-Philosophical Journal: Sam Jones, the phenomenal revivalist, said some

wise things while in Chicago, which Spiritualists generally can fully endorse His remarks on Universal Love were appropriate and timely, and as the utterances of an orthodox Methodist divine, they manifest a progressive spirit. He said:

"Now, you say, some people think that we run these revivals to beg the Lord to save people. God is just as willing to save you one minute of your life as any other minute of your life. Do you hear that? There never was a minute since you were born that God was not as willing to save you as he is to-night.

Do you know that? There is a man or woman—she has not been out of her house in six months; she just says, 'I have got so I don't want to go out anywhere,' and she then walks out in the sunshine one day and she says, This is the first time the sun has shone out here in six months. Been shining every day on other peo-ple just like it is on her to-day. She just happened to go out in it that day. And God's love is just pour-ing down on this world like the gush of a river, and all you have got to do is just to go out in it, and I tell you God's love will burn its way to your heart,

and make you surrender.

"Talk about God being mad with folks and God hating folks. It's a lie, it's a lie, it's a lie! God hates nobody, and God is mad with nobody. He is as incapable of hatred as the sun is incapable of darkness. God's name and God's nature is love, and God can no more keep from loving than the sun can keep from shining. Why does the sun shine? Just because it is a great ball of fire; that is it. Why does God love? He is just a great Being of love; and he says himself his name and his nature is love. and I will tell you a preacher never made a bigger mistake than to go about persuading sinners that God is mad with you, and he is just waiting a time to catch you in a tight place and he will go for you, too [laughter]. He is just fixing up for you right. It is not so. God loves you; and when the soul goes it is not so. God loves you; and when the soul goes it is not so. It is not so. God loves you; and when the soul goes to its Father it cries in its extremities, like Jesus at Jerusalem: 'Oh, Jerusalem, how oft would I have gathered thee as a hen gathered her brood, but yo would not. Now, behold, your house is left unto you desolate.' God loves the meanest man in Chicago as much as God loves the best man in Chicago; and if that is not true, and you prove it to me, I will never present outless services. preach another sermon while I walk this earth.

"Listen, brother. There are the children of some mother. There she is—there is the mother and there are the children. Four of the boys are good, upright, honest, industrious boys, and John, he is a drunken, no account vagabond; they can't do a thing with him. Well, you can go to that mother and just say what you please about those four good hove and she don't are but if you say a word are just boys and she don't care, but if you say a word against poor John, you break her heart; she files all to pieces in a minute. 'You must not talk about John—don't that; poor boy; I love him with all my soul. And, brother, if God—if God loves less than a mother—for God is my mother as much as God is my Father—and God never, never ceases to love a man and when the poor, wayward boy fills a drunkard's grave that poor mother goes to his tomb and she bathes it in her tears. Does mother love him less because he died drunk? No, sir; no, sir. What is it that makes mother cling to that poor, ruined boy and bathe his tombetone in her tears? It is just a little of the nature of God poured into mother's heart, that is all; and if a little of the nature of God would make a mother love a child that way, then how much must the whole nature of God make him love his children that he has made with his own

hands? "God loves you, brother. He loves you, my friend: he loves you and wills that all men should be saved;

he wills that all men should be saved. "Yes, but you say, "God says he is angry with the wicked." Angry with the wicked in the sense that I have got to hate my mother and father in order to be religious, no more and no less. Hear me, hear me, brother. I want no better evidence that God loved the world than the fact that he gave his only begotten Son to die for it, and to love not Europe, not Asia, not Africa, not Mexico, not the United States, but the whole world, and 'God commendeth his love toward us in that while we were yet sinners Christ died for us.' And, if God don't love sinners brother there is none of us aver was or aver of God and sav. Brethren, God don't love anybody but us and those folks that come in with us'-running a monopoly on the love of God Almighty, a corner on Infinite Grace, and shutting out the balance of the world, it is a curse to the crowd that will do it. [Applause and laughter.] God loves you, brother, and don't you believe anything else."

The Faith Healers.

To the Editor of the Religio-Philosophical Journal:

The faith healers still survive. They have confidence in it as a healing agent. If people get well under its influence, so far it is beneficial. The *Tri*bune says that a faith healers' late meeting was again crowded at No. 15 Washington Street. A young man who had his face muffled up in a large handkerchief rose to teetify to the wonderful heal-ing powers of the Savior. He had a large cancer on the side of his face, and he said that all medical resources had been exhausted. The doctors gave him up, but the Lord directed his steps to the meeting. A few days ago he went to Sister Brown's faith-home and there his soul found extraordinary peace. The pain hasn't returned since, he says, and he expects the cancer to be healed shortly. A woman who seemed to weigh about 400 pounds said she had had a very sore throat. A friend advised her to "take it to Christ," which she did, praying for two hours. She can now sing like a little bird up in a trea. A young man who had come from Wissensin. hours. She can now sing like a little bird up in a tree. A young man who had come from Wisconsin to be healed of catarrh wanted the prayers of the meeting in his behalf. His modest request was immediately granted, and he joyfully left. An auburnhaired, middle-aged woman affirmed that she came to the meeting four weeks ago, when she was unable to rise from her chair. She was anointed, and before she axose from her knees she felt she was healed. She said she was willing to travel the streets as an advertising "sandwich" for the cause of Christ. A young man said that for twenty years he had been addicted to whisky and water, every succeeding year taking more whisky and lees water. He signed pledges, swore off, and tried various other methods of fleeting abstinence, and five months ago he was a total wreck. He staggered into the Adelphi Theatre and gave himself up to God, and the craving for liquor left instantaneously. The appetite never returned since. Mrs. Black requested prayers for an insane woman who had been prayed for previously and who was now in a better condition than ever before, and also that the Lord control and stop the before, and also that the Lord control and stop the terrible storms that are sweeping the earth and en-dangering human life. A woman needed prayers or her sight, hearing and health. Prayers were also requested for a son of Dr. Lane, who is a drunkard; conversion of a man and wife who are separated on account of intemperance; woman who can't sleep; Nebraska woman who has a little girl almost blind in one eye, and for an old man eighty years of age who drinks to excess; poor family that they might buy coal, pay rent, and be relieved of many troubles both mental and physical; woman suffering from chronic rheumatism nearly nine years; mother af-flicted with spinal trouble and the rest of the family with rheumatism; and for a woman who is dying from a cancer.

Spiritualism at Ottumwa, Iowa.

to the Editor of the Religio-Philosophical Journal: The Spiritualists and Liberalists of Ottumwa. Iowa, friends of Dr. J. H. Randall of Chicago, wish to send you a word of their appreciation of his ministrations while here. Although occupying our rostrum only a short time, his earnestness and ability won for him a high place in the esteem of the members of the liberal congregation. His written lectures are bristling with facts, truth and bright gems of thought. Some thought his impromptu addresses, full of energy, enthusiasm and inspiration, were even better than his studied efforts. His short farm of work here is greatly appreciated and will term of work here is greatly appreciated and will long be remembered. This society contemplate some important improvements in their material surroundings, and when settled, sometime in the near future, expect to have the pleasure of again procuring the services of Dr. Randall for a more extended time. ELLEN ARMSTBONG.

The best likeness of Jefferson, according to Virginians who knew him intimately, is a steel engraving in the American State Papers published by order of Congress.

Boy Inventors.

Some of the most important inventions have been the work of mere boys. The invention of the valve motion to the steam engine was made by a boy. Watt left the engine in a very incomplete condition from the fact that he had no way to open or close the valves except by means of levers operated by the

He set up a large engine at one of the mines, and a boy was hired to work these valve levers. Although this was not hard work, yet it required his constant attention. As he was working these levers he saw that parts of the engine moved in the right direc-tion, and at the exact time that he had to open or close the valves. He procured a strong cord and made one end fast to the proper part of the engine and the other end to the valve lever. Then he had the satisfaction of seeing the engine move off with perfect regularity of motion.

A short time after, the foreman came around and

A short time after, the foreman came around and saw the boy playing marbles at the door. Looking at the engine, he soon saw the ingenuity of the boy and also the advantages of so great an invention. Mr. Watt then carried out the boy's inventive genius in a practical form, and made the steam-engine a perfect automatic working machine.

The power loom is the invention of a farmer boy, who had never seen or heard of such a thing. He cut one out with his knife, and after he had got it all done he, with great enthusiasm, showed it to his father, who at once kicked it to pieces, saying he would have no boy about him who would spend his time on such fooliah things.

The boy was afterward apprenticed to a black-smith, and he soon found that his new master was

smith, and he soon found that his new master was kind and took a lively interest in him. He had made a loom of what was left of the one his father had broken up, which he showed to his master. The blacksmith saw that he had no common by as an apprentice, and that the invention was a very valuable one. He immediately had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and the blacksmith furnished the means to manufacture the looms, the boy to receive one-half the profits. In about a year the black-smith wrote to the boy's father that he should visit him and bring with him a wealthy gentleman who was the inventor of the celebrated power loom. You may be able to judge of the astonishment at the old home when his son was presented as the inventor, who told him that the loom was the same as the model that he (the father) had kicked to pieces but

a year before.

Smeaton, the great mechanic, when a boy, disdained the ordinary playthings of boyhood. He collected the tools of workmen and bothered them with questions. One day, after having watched some millwrights, he was discovered, to the great distress of his family, in a situation of extreme danger, fix-ing a windmill on top of the barn. His father sent him to London to study law, but he declared that "law did not suit the bent of his genius," and addressed a memorial to his father to show his utter incompetency for legal pursuits. His father finally allowed him to do as he wished, and it was he who built the Eddystone Lighthouse in the midst of the

Manifestations Given by Charles H. Foster.

to the Editor of the Religio-Philosophical Journal:

I have read the various things told in the JOURNAL and elsewhere of poor Foster. I have not come into personal contact with many mediums, but of his personal contact with many mediums, but of his genuine powers I can have no doubt. In one of the written papers he gave me, unasked by me, he presented the initial letters of a nickname given me by the spirit communicating, which I could not understand, and which I was obliged to ask him to write in full; it was done, to my great delight without a pause, and was immediately recognized by me. Here were two tests, to my mind, one of his powers and also of the identity of the spirit presence that had given me the sobriquet, almost forgotten by me. I sat in my home alone two hours before the scance which had been arranged for me the day before, and which had been arranged for me the day before, and asked questions mentally, which were all satisfac-torily answered. The red raised letters he showed on his arm were the initials, correctly given, which I had asked to see of the one who was communicatners, brother, there is none of us ever was or ever ing. It was the only satisfactory scance I ever saw can be saved. We have all sinned and come short of the glory of God; and whenever a church or a lot of could arise, and on another occasion I saw him the glory of God; and whenever a church or a lot of could arise, and on another occasion I saw him church people get up and try to monopolize the love when all who were present, about fitteen, expressed day, I should have had other tests, but I was so impressed by the emotions of the persons sitting by me, that I did not understand that questions which he asked, regarded me, though I fully became aware of it as the excitement and psychologic influence of the circle passed away from me. Only one of the persons present had an interest for me, the rest were trangers. The French lady whom I had taker there was a skeptic in every sense of the word, and she said that it all could be explained by mind reading, as is so often said by doubters, but he certainly told her things she was unprepared for, and I never argued the matter with her, bearing in mind the fact that when one is "convinced against his will" no argument about the matter will do the least good. Well, happily for him, he is now where "he knows it all." Miss Susie M. Johnson once told me his powers were developed after a very severe illness, up to which time there had been nothing remarks able about him. The almost boylsh delight he dis-played when he was appreciated, and his audience were satisfied, interested me ever so much. He thanked me for coming and bringing my especial spirit friend, not the one who was communicating then, but one with whom I had often studied per-plexing problems.

ASTRA. Orange, Texas.

President Cleveland Believes in a Guiding Star.

to the Editor of the Religio-Philosophical Journal It is said by a leading daily paper, that Mr. Cleve-land is a fatalist and believes in a guiding star. Sen-ator Ingalls made this assertion in his speech in the Senate recently, and it has also been frequently made in the newspapers and never been denied, but it is now said that he also believes in the guidance of spirits and that he frequently consults a medium as to what course he shall pursue when he is in doubt. It is said that when he was Sheriff of Buffalo he went to a medium once for sport and was told by her that he would one day be Governor of the State of New York and afterward President of the United

States. The fact that this prophecy was so accurately ful-filled has given the President permanent faith in me-diums, and it is said that a Mrs.——, a medium, is in the habit of going to the President and giving him advice. She has told him, it is claimed, that he will be re-elected if he lives to serve out the end of his term, and it is also claimed that she has told him that he will not die from illness. These predictions are said to have made a great impression upon the President's mind, and account for the extraordinary care which the President exercises to avoid accilents. I was informed the other day that the reason he did not go to Vice President Hendrick's funeral was that this medium advised him not to do so for

fear he might be injured on the way. It is a remarkable fact that the President is never seen in public in Washington. He never goes to any public gatherings, and he has been to the theater but once since he was inaugurated, and no one in the knew he was present, as he sat behind the curtain in his box. He never walks upon the street, and when he goes out riding usually prefers a close carriage, so that he can not be recognized. Lincoln, Johnson, Grant, Hayes, and Garfield were all accustomed to drive in open carriages, and to walk freely upon the streets. Scarcely a pleasant day ever passed while Grant was Precident that he was not to be een walking up and down Pennsylvania avenue bowing to his friends, and stopping to shake hands

with them. Mr. Cleveland has never been down Pennsylvania avenue in his life except to be inaugurated and to attend the funeral of the Vice-President, and then he went in a close carriage. Very few people in Washington know the President by sight, and they have seen him only at his public receptions.

People often laugh at the expression "second wind." In ordinary respirations we only use a por-tion of our lungs, the cells at the extremity not being brought into play. This is the reason why hose who are not "in training," and who try to run these who are not "in training," and who try to run for any distance, soon begin to gase, and, unless they are courageous enough to persevere in spite of the choking sensation, are forced to stop. But if they will persevere, the choking goes off, and the result is what is technically known as "second wind." When the second wind is fully established, the runner does not become out of breath, but goes on running as long as his legs will carry him.

A DETECTIVE'S STORY.

He Gets Information of a Clairvoyant, and Then Declines to Act Upon It.

"Did I ever consult a clairvoyant for information?" repeated a detective yesterday, as he flushed up and looked foolish over the question. Come, answer."

"Well, once upon a time I did, and I don't mind telling you that I made a fool of myself—not by consulting her, but by refusing to heed her information. This statement probably astonishes you, and I will therefore explain. Do you remember when Preston's bank was robbed?"

"Yes—a good many years ago?"

ton's bank was robbed?"

"Yes—a good many years ago."

"So it was, and I had been detailed on the detective service about a fortnight. Naturally I wanted to make a strike. My wife realized it, and she put me up to see a clairvoyant. I thought it a silly thing to do, and one night I slipped off like a criminal and dodged into the office of a leading female astrologist and planked down a dollar. I hadn't the faintest hope of securing any information of value, and therefore her very first words were a stunner. She said: said:

said:

"You are looking for criminals, and I will help
you to capture three of them this very night!"

"If you please, I modestly replied.

"At eleven o'clock to-night, she continued, 'men
will set out to rob a bank. They are now consulting in a room above it. They have all their tools in
the room and they have placed blankets to the windows to hide their light. If you go at once and get
help you can capture them."

help you can capture them.'

"But where is it?"

"Let me see. The building is rather old. It is on a corner. A stairway leads up from a side street. Street cars pass the door. It is a mile or more from this house.

"I questioned her for ten minutes, but she could give me no closer information. For a time I thought there might be something in it, but after getting outdoors I kicked myself for an idiot. I knew all the banks in town, but I could think of only one which bore this description. Suppose I started out to prove her words true? I should be obliged to summon help, and what would any sane man reply when I told him my information came from a clairvoyant? I went down to headquarters, found every-thing quiet, and went home and called my wife a noodlehead and crept off to bed. Next morning, as went down town, the bank was in possession of the police. A hole had been cut through the floor of the room over the vault, the brick of the vault roof removed, and the robbers had descended and made their haul, departing some time before day-light. You can't imagine my feeling, no matter how hard you try. I had been swindled at both ends of the route."—Detroit Free Press.

DREAMS UNREALIZED.

What a Staten Island German Learned in Florida.

On the steamer Delaware, which arrived from Charleston yesterday morning, there was an old man in the steerage whose wretched appearance attracted

in the steerage whose wretched appearance attracted general commiseration. His eyes were bloodshot, his countenance copper colored and his whole bearing gave indication of a swiftly ebbing vitality.

On being accosted by a Herald reporter the old man told his lamentable story:—

"Some five years ago," he said, "I was in the employ of Louis Deponge in his large factory on Staten Island. Ever since I came from Germany, thirty years before, I had worked hard and honestly and had laid by the sum of \$1,200 in the bank. Hearing the stories of the fabulous wealth to be rapidly acquired in the fruit growing sections of Florida I dequired in the fruit growing sections of Florida I dequired in the fruit growing sections of Florida I determined to emigrate and purchase several acres of land from the railroad which runs between Fernandina and Cedar Keys. After working my land thoroughly I planted orange and banana trees and wait-

ed for the rich harvest that was to come.

"During the first three years everything went well, and thinking that in the fourth year some of the most forward trees would bear fruit I came North for the winter to make arrangements for their seli-ing. On my return to my land, which was close to the village of Waldo, in the county of Galnesville, I found that my neighbors had pastured their cattle on my grounds and that all the young fruit trees

had been eaten down. "I learned that the man who had been most instru mental in doing the damage was a neighbor, of the class known as 'crackera,' One morning, as I was sitting near my strawberry beds shooting the mocking birds that had flocked around, this man came over and began to pick a quarrel, as he knew that I intended to proceed against him for trespass. After a few minutes' angry conversation he picked up a pine knot and hit me over the head with it, and I lay unconscious for over six hours in the field where he

"When I recovered I made preparations to bring suit against the man, but discontinued it when the District Attorney told me that it might cost me my life, as my assailant was very influential and had

"Selling out my land for \$100—but a twelfth of the purchase money—I left Florida, and will spend the rest of my days in persuading would be emigrants to keep out of the land of the 'crackers!' "-New York Herald.

The Divining Rod in Crime.

Of the employment of the divining rod for the detection of criminals there are many cases on record. but the most famous in comparatively recent times in that of Jacques Aymar, of Lyons. The full details of the doings of this remarkable person are given by Mr. Baring-Gould in his "Curtous Myths of the Middle Ages;" but the story as told there is too long for us to repeat. It will do to serve our purposes to quote the following condensed version by another writer: "On July 5, 1692, a vintner and his wife were found dead in the cellar of their shop at Lyons. They had been killed by blows from a hedging-kuife, and their money had been stolen. The culprits could have been dead and a reference to the condense to the conden not be discovered, and a neighbor took upon him to bring to Lyons a peasant out of Dauphine named Jacques Aymar, a man noted for his skill with the divining rod. The lieutenant-criminel and the procureur du roi took Aymar into the cellar, furnishing him with a rod of the first wood that came to hand. According to the procureur du roi the rod did not move till Aymar reached the very spot where the crime had been committed. His pulse then beat and the wand twisted rapidly. Guided by the wand or by some internal sensation, Aymar now pursued the track of the assassina, entered the court of the archbishop's palace, left the town by the bridge over the Bhone, and followed the right bank of the river, He reached a gardener's house, which he declared the men had entered, and some children confessed that there may whom they described had come that three men—whom they described—had come into the house one Sunday morning. Aymar followed the track up the river, pointed out all the places where the men had landed, and, to make a long story short, stopped at last at the door of the prison of Beaucaire.. He was admitted, looked at the prisoners, and picked out as the murderer a little hunchback, who had just been brought in for a small theft. The hunchback was taken to Lyons, and he was recognized on the way by the people a all the stages where he had stopped. At Lyons he was examined in the usual manner, and confessed that he had been an accomplice in the crime, and had guarded the door. Aymar pursued the other culprits to the coast, followed them by sea, landed where they had landed, and only desisted from his search when they crossed the frontier. As for the hunchback he was broken on the wheel, being condensed on his own confession... 411 the Vector demned on his own confession.—All the Year

Rev. John Chester's Attack on Spiritualism. To the Editor of the Religio-Philosophical Journal:

A late Sunday evening, the Rev. John Chester, D. D. a Presbyterian Minister of this city, felt moved upon to preach a sermon against Spiritualism. No one questions his right to do so. From the effect the sermon produced upon the judgements of his intelli-gent hearers and his own friends, the more we could have of the same sort the better for the cause of Spiritualism. It was merely a rehash of the utter ances of such ministers as Professor Phelps of Andover, Talmage and Joe. Cook.

The doctor's principal and main points of attack consisted in the threadbare assertion that Spiritualism was the work of the devil. He positively affirmed that not a single person who had ever lived and died, had ever returned to earth again. All we have any account of as having left their celestial abodes and visited this earth, were angels who had never resided upon this planet of ours. Now this learned

D. D. has spent a great deal of time to educate himself for the ministry, and to be an expert in explaining his infallible and inspired Bible, by unfolding its mysteries to his totally depraved hearers. If the doctor had referred to three incidents alone recorded in the Bible, he would have discovered the following personages who once lived on earth, and passed the ordeal of so-called death, did return to this sphere again: Samual who appeared hefers King Saul, and again: Samuel, who appeared before King Saul, and the medium of Endor; Moses and Elias, who figured at the transfiguration of Jesus, in the presence of Peter, James and John, and one of the old prophets

who came to John on Patmos.

The reason why Spiritualists take all such assaults The reason why Spiritualists take all such assaults on their cause good naturedly, is because they know the contest is solely between the spiritual powers above, and infidel theologians living in fleshly bodies. Dr. Chester has our sympathies, because he was educated at Sunday Schools in his youthful days, and later on in a theological seminary where he was taught the Calvin belief of theology. The doctor would have a monument erected to John Calvin in Washington city; when that is done, it will not become necessary for charitable and liberal mindes neonle to erect one to the memory of Michael Server. people to erect one to the memory of Michael Servetus; for when looking upon Calvin's statue, they will naturally think of the man whom Calvin caused to be burned to death for an honest difference of opinion. Washington, D. C. JOHN EDWARDS.

Notes and Extracts on Miscellaneous Subjects.

Fowlerville, Mich., has fifty widows and three widowers

St. Petersburg is proved by recent statistics to be the most unhealthy city of Europe. The explored coal beds of Ireland contain 2)),000,-

000 tons of workable coal; chiefly anthracite. The largest sliver-producing mine in the world ast year was the Ontario, of Utah, which yielded

Examination of the bed of the Erie Canal shows it to be narrowed and greatly thickened by accumulations of debris.

The Lick observatory at San Francisco has ordered set of instruments for automatically registering earthquake shocks.

An association of young men has been fermed in New York for the promotion and practice of social purity. All ballets except operatic are tabooed. There are 25,000 beer saloons in Paris. Since they have become so numerous not so many thirsty

throats as formerly are crying "On to Berlin!" The irrigationists have become strong enough in California to form a political party based on the needs of the agricu Itural interests in the dry range. At Griffin, Ga., this week, a man who had been Mayor of the city and one of its most prosperous and popular citizens, died a pauper in its poor house.

Drink did it. The largest coal breaker in the world is in operation at Edwardsville colliery, Luzerne County, Pennaylvania. It prepares for market 4,000 mine cars of

coal every ten hours. Speculators have bought a little house in Saco, Me., formerly occupied by an alleged female miser, and are tearing it down in search of hidden treasure. Thus far they have found \$28.

A citizen of Davenport, Iowa, was converted recently at a revival meeting, and groaned so long and loud over his past sins that he was arrested for disorderly conduct and fined \$10.

Owners of trout streams in the Catekills are doing much toward restocking them for the benefit of summer boarders. Over 209,000 young trout were put into the waters of Ulster county during March.

Three hundred and seventy-three cases of capine rables were reported in London and neighborhood during 1885, and 26 deaths from hydrophobia. Th reatest number of cases occurred between July and December.

"Chambermaids" in Mexican hotels are male Indians, termed mazos. They are deft and quick, and will hire themselves to a stranger in the capital for \$3 a week, giving their employer undivided and very

welcome service. Some of the blind can read five or six hours without feeling fatigued. They use both hands in reading, the right fore-finger being used chiefly to separate the words and syllables, ger recognizes the word by itself.

Yet another universal language has been invented, In addition to the two German systems of Schlegel (Volapuk) and Steiner ("Pasilingua") a system has just been published by a Luttich philologist with the name of "Nal Bino," or langue universelle

The onions of Wethershe Id, Conn., have long been famous, but Sunderland township, in western Massachusetts, devoted sixty-three acres to that oderif-rous bulb last year, which yielded 524 bushels to the acre each, worth \$20,000, or about \$317 to the acre

A genuine Albino was exhibited to the Oneida County Medical Society, at Utica recently, in the per-son of a sixteen-year-old boy, with perfectly white hair and clear red eyes. Four other children of the family, as well as their parents, are perfectly normal. An immense swarm of what seemed to be June

bugs passed over Scott township, Ind., on Sunday, going eastward. They flew about ten feet from the ground in a stream 200 rods wide, and were over two hours in passing. They made a noise as of a storm. Muskrats undermined a dam at Southington, Conn., and on Monday it gave way, letting all the water out

of the pond. About \$1,000 damage was done, but the whole town has since been living on fish, which were ecooped up by the wagon load from the bottom of the pond. Several years ago an Illinois man quit chewing to-

bacco, but recently he began again. The first day he enjoyed it so much that he used up thirty-five cente' worth of navy plug, and then was taken sick and for two or three days acted very like a man with delirum tremens. It is related that a lame ox in Gloucester, England

had been turned out to grass, but he broke pasture and made his way to a blacks mith's shop. Here he took his place in the shoeing frame and held up a crippled foot to the curious smith. The difficulty was a small stone under his shoe. At the foot of Main street in Danbury, Conn., stands a house built by Einathan Osborn in 1696. It is a low, hip-roofed house, studded with enormous beams, and lighted by very small diamond window panes. When the British under Tryon fired the vil-

age this was the only house spared. A woman in a remote Maine village, crazed by ex-cessive Bible reading and revival excitement, endeavored to gouge her eye out, and afterward cut off an arm with an axe, in order to obey the injunction, "If an eye offend thee, pluck it out," etc. She is re-

covering, but is still insane. A Maine lady being advised to take an ocean yoyage for her health, hired staterooms for herself and maid on one of the steamers which ply between Portland and Boston, took along all the necessary conveniences and many luxuries, and made forty trips without quitting the vessel. She was much benefited by the voyage.

A queer story comes from Rio Grande City, Tex. A queer story comes from the Granus City, Tex-gave birth to a boy baby, whose body was covered with scales. The mother got up and was about, when, five days later, a girl baby, perfectly bright, strong and healthy, appeared on the scene. The scales on the body of the first baby are dropping off, and he appears to be a healthy child.

The tunnel of Posilippo in Italy is a fine specimen of ancient engineering. Millions of human beings have each year, for nearly twenty centuries, passed through it. Roman chariots and other ancient vehicles cles have left their autographs scraped and scratched into the lining stone and modern wagons and carriages still rub their hubs against it, leaving their traces for generations to come.

A farmer named Everly, of Owen, Ind., is the owner of a five-legged caif. About the head and shoulders it is not different from others of lit kind, but from the loins back it is deformed. The fifth leg is attached to the base of the spinal column, and head the approach of below the spinal column, and has the appearance of being a perfectly formed limb, and hauge down like a tail until the joint is reached, when it bends toward the right and extends to a point beyond the right flank. The boof on this right leg is perfectly formed, and has as natural an appearance as either of the other four. The hip joints, three in number, are plainly visible. The tail of this strange creature is altogether out of place, coming out about the middle of the right hip, and the first has fith lar incline formed to mad the single formed to mad the single formed to the single formed the single formed to the single s like the fifth leg. inclines forward toward the right flank. The calf, strange to say, has the free use of its tall and fifth log.

Invited to Prove his Prayer.

Old Gov. McCreery was not a religious man, and did not have much respect for religion. He preferred a race horse to a church, and a mint julep to a hymn book. One morning Mr. Sutherland, who was the chaplain of the Senate, had some distinguished divine as a guest and invited him to officiate in his nivine as a guest and invited nim to omciste in his place on that day. The stranger, not having enjoyed the honor before, thought he would make the most of the case, and delivered a very fervent prayer, which was intended for the spiritual benefit of the Senators. There was more truth than compliment in his utterances, and at the conclusion of his prayer Senator McCreery sent to the Clerk's desk a resolu

tion.

Mr. McDonald, who was then Chief Clerk of the Senate, took the resolution, read it over, colored up to his ears, and, turning around, held a whispered conversation with Mr. Ferry, who was in the chair.

Mr. Ferry declared at once that the resolution of Senator from Kentucky was not in order. Mr. Mc-Creery demanded that it should be read, and there was a little breeze, in which the chair conquered, as he usually does on such occasions.

Saveral senators rushed up to the desk to see what

Several senators rushed up to the desk to see what several senators rushed up to the desk to see what the paper was about, and it was afterward passed around quite freely. It was a series of whereases, which set forth that the gentleman who had just oc-cupied the floor did not address his remarks to the President of the Senate, as required by the rules, but to a being not recognized by the constitution of the United States, and entirely unknown to that body:

Whereas, In the remarks of the gentleman he asserted that the Sent to of the United States was composed of men who were so weak and sinful, and

wanting in Christian grace; and
Whereas, If these remarks were true, the persons
so described were unfit to represent the several States or to frame laws for the people; therefore be it

Resolved. That the Committee on Privileges and
Elections be instructed to summon before them at
once the person who had offerred the prayer, and
compel him to prove the truth of his assertions or
attract them — Inter Ocean retract them .- Inter Ocean.

Some Work in Cincinnati.

To the Editor of the Religio-Philosophical Journal:

Spiritualism in Cincinnati is still prospering, and Spiritualism in Cincinnati Is still prospering, and much more so than is apparent, for it is well known that there are many who eagerly investigate our beautiful truth, who yet lack moral courage to avow their belief in it. Perhaps you know that we have only recently organized a new lyceum here. It meets at 115 West Sixth Street, and I am sure it will do a good work. We have had good speakers and will spare no effort to make it a success. That noble little woman and indefatigable worker, Mrs. Belle F. Hamilton, is working hard for it. She is the very queen of test mediums, and she has been kindly giving tests from the rostrum for us. She recently gave ing tests from the rostrum for us. She recently gave forty-seven tests, many of which were truly remarkable. Mrs. Hamilton has been in Cincinnati for years, and she constantly grows more popular with

One very affecting incident that occurred among the tests above mentioned, was that of two young ladies, sisters, who have recently taken a great interest in Spiritualism. The medium gave a perfect description of their father and of a lady friend named Nellie. The girls were both oversome with amorion scription of their father and of a lady friend named Nellie. The girls were both overcome with emotion at this overwhelming proof that the loved ones still live and can return to us; and one, unable to repress her sobs, left the room. In another case, a well-known gentleman of this city, who had died very suddenly, and without being able to speak to his family, returned and told his weeping friends of the happy home to which he had gone. Mrs. Hamilton does good work, and we wish there were more like her for the good of the cause. She has been here a number of years, and her constantly growing popularity attests her mediumship. As she has a number larity attests her mediumship. As she has a number of friends in Chicago, we would say that she has changed her residence and address to 322 Race Street, where she will be glad to welcome friends.

Cincinnati, Ohlo.

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The May number of Literary Life is unusually bright. "Joaquin Miller Under His Oaks," accompanied by a robust portrait of the poet of the Sierras, is the introductory article. Maurice Thompson con-tributes an excellent paper on "Tests of Originality in Art." There is an illustrated article on Professor David Swing, of Chicago, in which his home and study are finely sketched. The articles on the British Poets are continued, the home and haunts of Oliver Goldsmith being described and Illustrated. Mr. James B. Kenyon discusses Henry Abbey's poetry. In the Pen Pictures of Authors the twin humorists, Tom Hood and Artemus Ward, are portrayed. The editor contributes a most attractive paper on the Poetry of the Future, illustrated by a poem entitled "Mid Ocean." The younger poets hold a poetic symposium in which appear some very brilliant verses. Literary Goesip is an original paper contributed by Proteus, and the usual installment of Anecdotes of Authors and Great Thoughts are supplied. In the Sanctum the editor replies to some very unique literary themes in an interesting manner. The May number of this unique and high-class magazine, pub-lished in Chicago, is the best yet issued.

Life in the Paris Sewers.

is possible, for a short time to the robust, but the majority of refined persons would prefer immediate death to existence in their recking atmosphere. How much more revolting to be in one's self a living sever. But this is actually the case with those in whom the inactivity of the liver drives the refuse matter of the body to escape through the lungs, breath, the porce, kidneys and bladder. It is astonishing that life remains in such a dwelling. Dr. Pierce's "Goldon Medical Discovery" restores normal purity to the system and renews the whole being.

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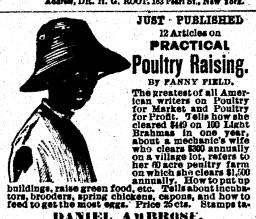
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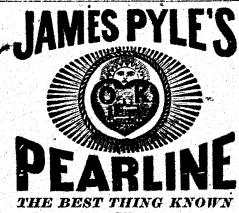
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(Continued from kirst Page

ters, honesty, temperance, justice, mercy, with rational ideas of God and man, what a conversion there would be of the Gentiles! Two-and-thirty thousand Christian ministers are here in the United States, all "consecrated to Christ," many of them able men, earnest and devoted, but their eyes are hoodwinked, and their hands chained by their theology. What do they bring to pass? They scarce lessen any vice of State, the press or the market. They are to "save souls from the wrath of God."

I have preached against the fundamental errors of this theologic scheme, showing the consequences which follow, but I have never forgotten the great truths this theology contains. I have tried to preserve them all, with each good institution—which the Church, floating over the ruins of an elder world, has borne across that deluge, and set down for us, where the dove of peace has found rest for the sole of her foot, and gathered her olive-branch to show that those devouring waters are dried up from the face of the

I know well the errors of the doubters and deniers, who in all ages have waged war against the superstitious theology of their times, and pulled down what they could not replace with better. I have not sat in the seat of the scornful; and while I warned men against the snare of the priest, I would not suffer them to fall into the mocker's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracles of God, but as the work of earnest men, who did their uttermost with holy heart. I love to read the great truths of religion set forth in the magnificent poetry of pealmist and prophet, and the humane lessons of the Hebrew peasant, who summed up the prophets and the law in one word of LOVE, and set forth the man's daily duties in such true and simple speech! As a master. the Bible were a tyrant; as a help. I have not time to tell its worth; nor need I now, as my public and private teachings sufficiently abound in such attempts. But yet to me the great men of the Bible are worth more than all their words; he that was greater than the Temple, whose soul burst out its walls, is also greater than the Testament, but yet no master over you, or me, however humble

In theological matters my preaching has been positive, much more than negative, controversial only to create; I have tried to set forth the truths of natural religion, gathered from the world of Matter and of Spirit; I rely on these great ideas as the chief means of exciting the religious feelings, and promoting religious deeds; I have destroyed only what seemed pernicious, and that I might build a better structure in its place.

THE BURIAL OF THE YOGHL.

(Reported by Dr. G. Blocde for the Religio-Philosophical Journal.)

The miraculous feats of the Eastern Magicians, Fakirs or Yoghis, are no more considered as vain fables invented by travelers hunting after fame and notoriety. They have been witnessed too often not only by trustworthy lay reporters, but also by adepts of morciless science, which acknowledges no other source of truth besides the evidence of human censes. We lately have had the satisfaction to see clairvoyance, mesmerism, trance, etc., not only examined, but practiced in hospitals and public exhibitions, and to read in the letters which the uncompromising German materialist, Hæckel, wrote from the country of the Rising Sun, what he saw there of the "tricks" of the Hindoo Cagliestres, who raise shrubs from a little seed which a few minutes before had been sown in a heap of loose earth, or float some feet above the ground without the least support of their body, etc.

Of late two German scientists, the physiol ogist Preyer, and the Vienna physician, M.E. Tierke, have paid particular attention to the wonderful faculty of some Fakirs of suspending the most vital function of the living creature, that of respiration, for a great length of time; of passing into a state of seeming death, and of being brought to life again after having been buried under ground like a corpse-a process to which Preyer has given the name of "Anabiosis" (Reaniamtion, Re-

vival of Fakirs).

The latest and most important authority about the miraculous proceeding of being buried alive and resucitated after a fixed time, is that of an Austrian physician. Dr. Honigherger, who for a long time was the Court-physician of the Rajah of Lahore, and the family doctor of the English Ministerresident, Sir Claudius Wades. He has given an accurate description of the burial of a famous Yoghi, which was published by Dr. Tierke in the Vienna "Tageblatt" (Daily Journal).

We give below his account in English, from which it will appear that the famous Fakirburial, far from being a feat of jugglery, requires a most severe training of body and

To prepare himself for being buried alive, the Yoghi begins by digging a kind of halfunderground cell, devoid of all light and air, with only one narrow door, which is closely shut up with clay as soon as the as-cetic has laid down to his rest. He commences by shutting himself up for some minutes in this cell, which is carpeted with combed cotton and sheepskin. This seclusion is by and by prolonged to hours, and at last whole days, in order to get gradually used to the want of fresh air. To this physical training, the Yoghi joins religious ceremonies, as thinking about the Godhead and frequent repetition of the prayers of the Brahman Rosary, which is continued until he succeeds in prononneing 6.000 syllables in twelve hours. He trains himself also to a reclining posture, with the head bent backwards, and the legs lifted high, or to twisting his limbs into all kinds of abnormal positions.

Then follows the training for the retention of the breath, in which the Fakirs reach such a perfection that they are able to retain the inspiration first five then ten minutes, then twenty, then forty-three, and at last eighty-four minutes. They learn also to swallow great volumes of air and to return them to their mouths. At last they practice

the following: They make a series of twenty-four little incisions in the fold of skin, which joins the underside of the tongue to the lower jawbone, a process by which this limb, (the tongue) becomes capable of being completely turned backward in order to stop with its apex the opening of the windpipe. For accomplishing this speedier, the tongue is treated with frequent kneading and baths of astringent oils.

In behalf of these peculiar exercises, the Yoghi observes the rules of his caste: he abstains from all animal food and all sexual contact. Besides this he has a particular manner of cleaning his stomach, namely: he swallows several times a long, thin linen | not, that some fakirs, who not unfrequently | hydrophobia, and his first question when a

ribbon, and then pulls it out again from the are men of culture, could throw some light case of dog-bite is brought to him is, "Where mouth. After having gone through all these on this matter. mouth. After having gone through all these preparatory exercises, the Yoghi is ready to venture the trial, and to lie down in his grave.

The bravest of these Ascetics was one called Harides, whose portrait Dr. Honlgberger has drawn, and who during his life has had himself buried several times. He proceeded

in the following manner: On the appointed day he sat down with legs crossed on a linen shroud, his face turned toward the east, and in view of the court and the people. His eyes were straightly fixed upon the point of his nose, and after a few moments the magnetic catalopsy set in; the eyes closed, the lids became stiff. Soon the servants of the Yoghi approached and stuffed his nostrils closely with linen plugs soaked in wax. The (seeming) corpse was then wrapt up in the winding sheet, and the head above it tied fast like a thing. The knot of the cord was sealed up with the signet of the Rajah, and the body put into a wooden box which was also sealed.

This box was placed into a crypt which it entirely filled. The door was first sealed, and then closely plastered over, after which the grave was watched day and night. Thousands of Hindoos surrounded the place all the time, hoping to sanctify themselves by the neighborhood of a man, who, they believ ed was beloved by Brahma.

When the term of the opening of the grave has arrived, the Rajah and his suite betake themselves to the grave and, as Dr. Honiberger tells, the following occurs:

The Rajah had removed the clay which covered the door and ascertained the intact condition of his seal. Then the grave, a kind of a niche about three feet under the ground, was opened. There was a box of the same size, sealed and also intact. Therein lay the Fakir wrapped in his shroud, which, as the doctor could see was covered with mould, as any other stuff long exposed to moisture. The servants of the Yoghi lifted him out of the box and let him lean against the cover, after which they poured warm water upon the head-end of the winding sheet, without removing this.

But the doctor tried to examine the body of the Fakir before the men could commence to bring him back to life. The arms and legs were shrunk and stiff. The head rested on the shoulders, no pulse could be discovered either at the wrists or the temples, nor any beating of the heart. The whole body was cold except the head, which had been moistened with warm water.

In the meantime the servants proceeded to wash the body and to rub the limbs; then they repeatedly put a plaster of hot dough upon the top of the head and relieved the nostrils and ears of the wax plugs. At last one of the attendants opened with a knife the mouth of the Fakir, who still appeared like a dead man, and reduced his tongue to its normal position. This took a long while because the end of the tongue would often slip back to the back part of the mouth. Then the eyelids were rubbed with lard, and then torn open. The eyes looked glazed. At the third application of hot dough on his head, a thrill went through the body of the Fakir, the nostrils dilated, a weak pulse was noticed and the limbs regained some warmth. Soon a small quantity of melted butter was poured upon the tongue of the Fakir, and at once his eyes began to clear up. He had returned into life, and noticing the presence of the Rajah, he said: "Do you now believe

All this had lasted half an hour, and after another half hour the Fakir, although yet weak, was seated at the princely table, dressed in rich festival clothes, and adorned with a row of pearls and golden bracelets. He had remained, six weeks below the ground. But at a later occasion the same Rajah put the same Yoghi to a still severer test. He had him buried in a grave cell two metres below the ground-the plot over and around the death cell was leveled flat and the cell plastered over, and earth was thrown upon the place and sown with barley. The Fakir remained buried during four months, but nevertheless was brought back to life!

We may be allowed to make a few remarks on these miraculous facts of the East, hardly apt to find belief with the Western skeptics. These facts can teach us a great deal about the latent faculties of the human soul, the stretch of its mystic power, the supremacy of the psychical principle over its shell (the body), the clasticity of the mysterious band between the two as long as this is not severed by the natural process called "death." It may be questioned, however, whether these facts do not entirely belong to the domain of physiology and psychology? and whether to understand them we ought to fall back on the intervention or assistance of superhuman beings called "spirits"? The "trance"— ecstatic condition—which enables the Indian adept to continue the suspension of animation for a period of time, the possible extent of which is yet unknown—is not the effect of spiritual agency or the combined magnetic forces of a circle; it is brought on by a kind of self-mesmerization, and can only be secured by a long, tedious course of physical and mental training of such severity and cruelty, and requiring such a degree of selfdenial and sacrifice, that compared to it the efforts of our abstemious Tanners appear childs-play. That this trance of the Yoghi is an artificial one, something similar to the process of "statuvolence" and the more or less willful going into the "spiritual state" of Swedenborg, Davis and other "seers"can not be doubted. It must, however, be a much deeper condition, a much stronger stretching of the bonds between soul and body, as it involves a complete suspension of the vital functions of the latter, and, so to say, an annihilation of time, of which we have no account on the part of our seers, although it is not improbable that Swedenborg has remained in his spiritual state for several days and, perhaps, weeks. That this condition is in itself nothing miraculous, nothing upsetting the fixed laws of nature, is clear from the well-known cases of prolonged catalepsy, called seeming death. There, too, we have the appearance of the cessation of the vital functions, a seeming standstill of time, a peregrination of the soul on a ticket of leave. The facts we find alleged in books, that toads have been found in primitive rocks, which came to a short life again when the rock was broken, as well as that

much more tenacious than we imagine. In what condition the soul of the Yoghi may be during his burial—a question of the highest interest not only for Spiritualists but for all psychologists—is for the present veiled in mystery. Is the deep magnetic sleep (trance) an unconscious one as regards the physical organ of the soul, but perhaps without interruption of the consciousness of the soul-essence? We do not know, but we doubt

animals of former geological periods were taken from so-called "eternal" ice in a state

of complete preservation, hint in the same

direction, namely: That life, that is the

action of the soul-principle on matter, is

To gather the rich harvest which in behalf of physiology and psychology, may grow from the stray facts of suspended animation, would only require the sincere and devoted cooperation of some Western men of science, while thus far we have to content ourselves with the authentic attestation of the facts by scientists, without any more accurate exploration of their conditions and the change they may cause in the human system. These facts are precious enough as proofs of the immortal conquering the mortal; but we hope, that the unrelenting spirit of exploration, which characterizes our scientific age, will not rest before reaping all the fruit of knowledge attainable from the burial of the Yoghi.

IMAGINATION OR RABIES?

Hydrophobia is one of the most terrible, the most mysterious, and the rarest of diseases that afflict humanity. Not one doctor in a hundred ever saw a well-authenticated

I am at this moment writing this article with a hand lacerated by the bite of a strange dog. I encountered him one Sunday morning two weeks ago in front of my residence. I am a lover of dogs. This was a brindled bull-terrier held by a chain. I patted him on the head. He wagged his tail, jumped up affectionately upon me. I slapped him playfully on his side, and in an instant he fastened his fangs in my right hand. One of them struck an artery and cut it. I bought the dog. It cost me \$15. I domiciled him. For forty-eight hours I had one of those subjective struggles which teach a man how absolutely he is at the mercy of his imagination. I went up to Dr. Hamilton. He looked at my hand, and asked at once: "Where is the dog?" "I've got him," I replied. "Is he all right?" "Sound as a dollar." "Then don't give the thing another thought. If I cauterize the wound you are liable to have a secondary hemorrhage, and then you will be disabled for a fortnight." That was all the medical treatment I received. But I found myself that night dwelling upon the incident. All the dread possibilities were rehearsed. My fancy exaggerated my knowledge and my feelings. I felt pricking and burning sensations run up my arm. I fell into an uneasy doze. I heard the snarl and saw the gleam of fangs in the phantasmageria of a nervous sleep.

I woke up in the morning unrefreshed and with a dull consciousness that something was pending. After a bath and a walk in the sun my resisting power began to assert itself. I saw that at this rate I would evointe out of nothing all the symptoms of ra-

I sincerely believe at this moment that I could have brought on the symptoms of tetanus if I had only placed myself under my own imagination. If that dog had shown any symptoms of sickness I should have been a case for Pasteur. But he proved to be as straight as a trivet. I made friends with him. I found that he had a broken rib. I must have struck that when I slapped him on the side.

Now, consider a moment. If I had killed that dog when he bit me, as it was very easy to do, all the science, all the intelligence and all the reason of the world could not have saved me from my own fears. And that is the result with almost every dog-bite. The first step on the part of stupidity is to kill the dog. Then he is declared to be mad, and then sets in the chain of subjective and fanciful results ence agree that unless the dog has rables there is no danger of the victim of his bite having hydrophobia. Well, my own experience tells me that one dog in about 5,000 that are killed as mad really has rables. Dogmen are bitten every day. Your ordinary dog-fighter is covered with scars. There isn't a sportsman who hasn't had the mark of a tooth on him.

The dog is subject to epilepsy and nervous attacks that are common enough. But, if a poor animal should get a fit in the streets of New York, the cry of mad dog is his doomand the doom of everybody that he bites.

Mahew, who has written the best, because the only scientific, book on the dog, insists that rables is an extremely rare disease that develops slowly in the animal, who is sick weeks before his paroxysms appear. He describes minutely all the symptoms of the rabid dog, and no one had a better opportunity to study them-not even Zouatt. He saved scores of dogs from popular doom that were suffering with vermicular fits.

Fear, which is always the concomitant of mystery, is the prime factor in individual hydrophobia and in those popular scares which we are having at this moment.

Everybody remembered the gifted Ada Clare, who was bitten in the face by a petdog. She died in this city in the most horrible paroxysms of hydrophobia. I saw her just before she died. She was a woman of many mental accomplishments and a strong imaginative temperament. Science stood helpless at her bedside, unable to save her, reproach, as if he had allowed his regard to and powerless to assuage her agonies with the most powerful drugs known to the pharmacopœia.

Mr. Butler I think it was, in Burling Slip who obtained the dog. At all events, a month after Ada Clare's death I received a note from a well-known dog fancier to come and see the dog. The animal at that time appeared to be in perfect health. I have always believed that Ada Clare was the victim of her own imagination.

Per contra, I saw a case of undoubted hy drophobia in Wisconsin that was diagnosed as tetanus. It was that of a child six years old that was bitten by a Spitz dog, that died two hours after in a rabid paroxysm. The parents were ignorant Germans, knew noth ing of hydrophobia whatever, and the wound was a mere pin-prick in the thumb.

But a month later the child was taken sick, and died, as I say with all the symptoms of hydrophobia. The French doctors, with characteristic French vivacity, have put affoat more theories of hydrophobia than all the rest of the world. Their speculations have not, it is true, verified anything, but they have stimulated inquiry. Some years ago they shut up forty dogs and then left them without water until they died, in order to see if the deprivation would induce rables, but it didn't. Then they tried an enforced continence, and here they got a little light, for several of the dogs developed incipient epilepsy.

The theory was then propounded that hy drophobia was a sexual disease, found only in the male dog, and was due to enforced continence. M. Pasteur does not take any stock in this theory. He has pursued his investigations on the line of germinant or zymotic inoculation, and not on the line of en-

ergetic fecundation. But even Pasteur does not claim that the bite of a dog that is not rabid ought to cause

The answer to that question always is, "O, killed, of course." Pasteur and all the rest of them are groping in the dark after that. It sounds somewhat absurd to say that the life of a dog that is supposed to be mad ought to be saved. But when the case is understood the absurdity vanishes. It is the hunted dog that bites at everything, and the assumption that he is mad sets the crowd upon him. Then, wrought up to a pitch of frenzy, he bites and tears all within his reach. It is possible to produce this kind of hydrophobia in any highly-organized dog.—Nym Crinkle, in Mind in Nature.

For the Religio-Philosophical Journal. Thomas Gales Forster's Farewell.

[The last words of Mr. Forster were: "Your old friend is going."]

BY SUSAN G. HORN.

Good night! "Your old friend is going!" The auchor is lifted, the sails spread wide, The invisible tide is flowing; They are signaling me from the other side. Farewell! "Your old friend is going."

In peace, "Your old friend is going!"
No doubt fills my mind, no feeling of fear,
For light on that land is glowing.
Already the star-crowned headlands appear.
Farewell! "Your old friend is going."

With smiles, "Your old friend is going!" Long have I pointed out this pleasant way To sad watchers alone in the gloaming. Now, my path is bright as a Summer's day. Farewell! "Your old friend is going."

Dear ones, "Your old friend is going!" Hopeful I've watched for this last eventide, With Earth's harsh winds round me blowing. Now smiling and happy away I glide, Farewell! "Your old friend is going." Saratoga Springs, N. Y., April 25, 1886.

Spiritualistic Funeral Exercises.

To the Editor of the Religio-Philosophical Journal:

Among the various religious and funeral services which took place at a late Sunday. in Rochester, N. Y., may be mentioned the exercises at 164 Tremont street, conducted by Mrs. Gardner of 118 Jones street. At 3 P. M. the house and home of the deceased, Mrs. King, was literally filled with an intelligent assemblage. Mrs. Gardner, aided musically by Mrs. Smith of this city, performed the last funeral rites of the late Mrs. King. After an appropriate song, feelingly rendered by Mrs. Smith, Mrs. Gardner arose in a dignified manner and held the audience in an interested state for forty minutes, discoursing chiefly and earnestly upon the faith and experience of the spiritual belief. Coming, as her lan-guage did, from one of long and faithful investigation, and from one who had passed through all of the various phases, in her younger days, of the old orthodox doctrines, her conscientious expositions certainly carried great weight with her intelligent and appreciative listeners. One could not be mistaken in the thought that Mrs. Gardner meant, and honestly meant, all she said, and believed that the spiritual philosophy was all she required to live by, as well as die by. The final ceremonies at Mt. Hope were of an equally interesting manner. Rochester, N. Y.

How Mrs. Spurgeon's Wishes were Gratified.

A London newspaper relates a singular inuiteu wu Spurgeon not long ago: "During an illness of Mrs. Spurgeon, before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped he would not be annoyed with her for telling him what had been passing through her mind. She made him, however, promise that he would not try to procure the objects, and told him she had been wishing for a piping bullfinch and an onyx ring. Of course Mr. Spurgeon expressed his willingness to get both, but she held him to his promise. He had to make a sick call on his way to the station as well as to call at the Tabernacle. Shortly after reaching the sick person's house, the mother of the patient, to his amusement, asked Mr. Spurgeon if Mrs. S. would like a piping bullfinch; that they had one, but that its music was trying to the invalid, and they would gladly part with it to one who would give it the requisite care. He then made his call at the Tabernacle, and after reading a voluminous correspondence, came at last to a letter and a parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from his services in the Tabernacle, and as a slight token of her appreciation of these services asked his acceptance of the inclosed onyx ring, necklet and bracelets. for which she had no further use. This intensified his surprise, and he hastened home with what had been so strangely sent, went up into his wife's sick-room, and placed the objects she had longed for before her. She met him with a look of pained override his promise; but when he detailed the true circumstances of the case, she was filled with surprise, and asked Mr. Spurgeon what he thought of it? His reply was characteristic: 'I think you are one of your heavenly Father's spoiled children, and he gives you whatever you ask for."

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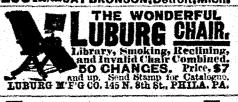
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