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

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Magaines for any, Book Reviews. New Books Rocchi-cd, Miscellaneous Advertisements. RURTH PAGE.—Essier. Have Animals, Souis? Sister-boods.—Episoopal Nuns. A Practical New England Man Exposes a Frand. A Missionary of Good Will, not of Dogmatic Theology. General Items. FTR PAGE.—Education and Discontent. Easter Sunday.

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Primitive Christianity: Its Origin, Nature and Growth. *

BY WM. EMMETTE COLEMAN.

The above-named book is one which I can cordially and conscientiously recommend to overy 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, Jestia and his apostles, is still disputed by the adherents of certain crude forms of so-called rational thought.

ally 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 thought.

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 eyer confronting them. In order to overthrow so gigantic a structure of error as modern orthodox Christianity, we must dig and deleve at its foundation; its true corner-stone, its earliest basic principles, must be unearthed and brought to the world much needs to know, and what the world much needs to know, and what the world much needs to know, and what the world rue-corner-stone, its earliest ossic synterples, 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 orsupernatural 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 sevferal books written? are the four gespels of
equal authenticity and authority, and are
the so-called epistics 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, glit top; 320 pages, 12mo. Price, \$1.50.

great Aposties of the Gentiles? what were the doctrines of the early Christiags concerning the divinity of Christ, the atonement, the Trinity, New Testament infallibility, the resurrection and the end of the world, etc.?—in other words, what was the origin of Christianity, 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 sounders 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 great utility and vast importance. In conjunction with' its sister sciences,—also theoffspring of the present century,—comparative mythology and comparative philology, in the hands of its corps of well-equipped expounders, is casting 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 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 truit; 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 an several theories to see the successive stages on this subject which I have outlined in the latter portion of the product of

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 concerning 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 In the preface to the work, Rev. John W.

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 Palestifie. 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 Gailiee, Samaria, and Judea; John the Baptist, another Messianic Idea; Hillel and other Talmudic Rabbis: languages and education in Palestine; the Jewish colony in Rome; the influences of Philo Judeus and of 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 judical fairness of mind and of his reverence for, and receptibility of 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. Jänes 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, instly, te discredit much that has been generally received as truth concerning them, on the authority of Caesar, Pilny, 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 modification."

The third chapter discusses the The third chapter discusses the sources of information concerning primitive Christianity, 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 synoptic gospels, and the artificial theology of the fourth gospel; the Aposibile Fathers and early apocryphal gospel-; the searliest 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 theological aspects of the religion of Jesus. It treats of the unhistorical character of the birth stories; the parerings and ancestry of Jesus, his early life and occupation, and his relations with John the Baptis; the story of the temptation; Jesus's 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 description in parables; his doctrine of non resistance, his communism and exaltation of poverty, 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. Hereim Mr. Janes and myself diverge somewhat. He regards Philostratus descriptions to the characteristianity of Paul. In it are sugcessed with a subscibility of the characteristianity of Paul. In its resultant to the Christianit

welcomed all sincere earnest seekers for the truth; all who strive for its manifestation in a life of righteousness; all who believe in the language of one of its prophets, that Truth is our only armor in all passages of life and death."

Presidio of San Francisco, Cal,

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

lished in 1859.

I hadnot preached long before I found, as never before, that practically, the ecclesiastical worship of the Bible hindered the religious welfare and progress of the Christians more than any other cause.

For these three great doctrines—of God, of man, of religion—I have depended on no church and no Scriptures; yet have 4 found things to serve me in all Scriptures and every church. I have sought my authority in the nature of man—in facts of consciousness 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 "feebleness of all the human faculties," their work;" that the mind is not adequate for man'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 God who is only outside of humanity. There is a denial which boldly rejects the immortality of man and the existence of Deity, 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 mortal 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, in a world they make empty, find the most fitting echo to their hideous laugh; and churchmen of all denomin

It is not for me to say there is no limit to 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 Bistory 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 islands of its own, and washing a vast continent not dreamed of by such as slept within their temples of old, while it sen't to their very coasts its curious joints of unwonted caue, 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 starved bodies of strange-featured men, with golden jewels in their ears. No doubt there are limits to human industry, for finite man is bounded on every side; but, I take it, the Hottentot, the Gaboon Negro, and the wifd man of New Guinea, antecedently would think it impossible that mankind should build the Pyramids of Egypt for royal estentiation, 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 manking. But the philosopher sees it is possible for toil and thought soon to double, and then multiply manifold the industrial attatuments of Britain and New England. New England.

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 ozen 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 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 ecclesiastic bigot 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 bitter mock, and the haughty scorn of theologic 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, 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 dogbts of man or God, of sense or Intellect.

I have preached against the errors of the ecclesiastic theology more than upon any

primeval instincts of the soul, believing, creating, and rejoicing, goes on its upward way, nor doubts of man or God, of sense or Intellech.

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, 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 everlbe expected from the source of all truth, all justice, and all love; the sunjof righteousness 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 bind and loose on earth, to honor dead men with sainthood, or to rack and burn the living with all the engines mechanic fancy can invent or priestly cruelty apply; and hereafter to bless eternally, or, else for 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 mpn. Hence, the Jews, the Mohammedans, the Mormons, draw their idea of woman, and their right to substitute

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 Cancasian 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 rightcounces, 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, wha its vicarious atonement, salvation with morality or plety, 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 Menying missionaries visit many a far off land "to bring the heatthens to Christ." Small good comes of it; but did they teach-industry, thrift, let-

WATCHMAN, WHAT OF THE NIGHT!

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

Watchman, what of the night? Do the heavens indicate fair or foul weather?

There has never prevailed such general unrest as at present. The deep sea of humanity tosees like the ocean waves, undermining and overturing long-established institutions. With modern liberty there is no subject too sacred for investigation; and many profound thinkers are now penetrating into she moet sacred faices. 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 government of the old world are severely strained to preserve their own existence; and our American institutions 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 compilete the problem whose solution is still uncertain.

In the social world inharmony in married life causes od many divorces that they now number nearity 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 anid the inharmony, divine harmony exists. This scachage is an advance upon there, and if we make aright use of what we get. One trouble is, wed on throw they have been deal 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 hard and long struggle, which strength end a different proper work of the subject of the most for the subject is not vitue shown in being wealthy. How do not respect the reason of the men are very mean, and they are a lower th

now, and, if we live our best now; we thereby most surely fulfill our destiny.

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 ensy the rich, though many of them are better off than those who they givy. Struggle is the main thing, and no one can aftered to miss the discipline it gives. Probably the worst curse is in being astisfied with a little. It makes a person worthless to the world. Better try and fail than not to try at all. Jit 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 change his opinion is a bigot. Formerly, to doubt was to be eternally damned. Then social estracism became the punishment for the expression of free thought, and it ?equired a brave Beart and a strong will to oppose social cetracism became the punishment for the expression of free thought, and it required a brave leart 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 domait. 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 mere expression of force? What seems real is the most unreal. We should be modest in 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 questioning, and many now accept his conclusion, "So man lieth down and riseth not." The materialist claims that the descretor immortality is not natural, but is an/outgrowth of education, and at a superficial plance, nature seems to been him out. Some of the lower animals resemble man in the mental as well as in the physical, and some human beings

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, clairaudience and Modern Spiritualism. The capacity 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 annihilation.

would she leave the Spiritual incomplete? The soul rebels against the idea of annihitation.

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 trifies 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 masters himself. Yet there are many such heroes. We have seen a girl turn from snares that had been set for her, though sorely presed 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.

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 great 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 iment I give unto you, that ye fore 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 phenomens 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 horlor. We have spoken of the magician and medium together; let us now speak of them apart. The afts 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 untenticated, but could not be accounted for by say known natural law. There is no doubt a connection between some of the phenomena and those passing under the name of mesmerism, electro-bloiogy, etc., with which wane 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 willed at the bidding of his word; but was at once restored to the normal

are wuched for by the most positive evidence.

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 incredits it a fit subject for a lunatic asylum; out I would ask such to suspend their judgment until some evidence is adduced, if I do not trespass too much on your space.

about 1873. I think, the Royal Society, to whom it was first submitted, not caring to publish it. If this book had been published lifty years ago, and found its way into the hands of a reader of to day, it would at once be pronounced fletitlous; but Mr. Crookes'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 appartition of spirit hands, and spirit writing, a pencil writing a message visibly without the aid of human hands; and also the appartition 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.

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 spirite of departed friends. Sometimes these messages would come by way of controlled writing, by planchette, or through the mouth of a medium. I 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 assoon 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 forteelling certain events, a semi-omnis clence.

Now, accepting the foregoing as true, is it

them. Another phase of spirit communication is that there appears to be a power of
foretelling certain events, a semi-omnis
clence.

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, it 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 Spiritualist diseards 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 dream of
as yet in our philosophy," as your article in
summing up very fairly 8ays. The apparition of the ghost of Hamilet's father may after all not be such a myth as we think.

Horatto—

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.

H.

For the Religio-Philosophical Journal The Personality Versus the Omnipresence of Delty.

BY J. M. KENNEDY.

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 Delty and matter, and recognizes these jointly, as the source of nature or the world of effects. It claims that Delty is an organized substance, therefore an exity, having form and volume of being; is suberently 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 personal self-action, therefore and unition, manifested in the world of effects or nature. In recognizing the co existence of self-existent matter, it claims that it exists external to Delty; 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 interest the succession of 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, Delty, of his own independent volition, exerted his inherent power to act on and change the dway, 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 conns, 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 subject 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 scances took place in Mr. Crookes's home, under his own careful and immediate supervision, and some of them with the aid of the electric light to detect any possible attempt at deception. Mr. Crookes's statement was given to the public

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 Delfic 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 Spiritualist Societies.

The President of the London, Eng., Spirit-

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 ramifications, 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 effect.

When it is considered that the societies which a base fourties into complex machinery to carry it into effect.

scheme, which, in my opinion, would meet with considerable criticism, and would require a complex machinery to carry it into effect.

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. It bink, 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 unheattatingly accept.

Beyond this, what is to be aimed at? Briefly, to break down the existing condition of isolation, and to substitute for it sympathetic and friendly relations between Spiritualists in all countries; to promote a strengthening of the bonds of sympathy, an interchange 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 superstructure might, in due time, be raised. We should set forth a scheme elastic enough to be sufficiently compreffensive. We should not evoke minute crificism 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 divergence

them.

(b) Statements or discussions of points of difficulty that may have arisen.

(c) Particulars of new books or pamphlets of interest.

(c) Particulars of new books or pamphlets of interest.

[From such an interchauge of free opinion, I 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, c. g., the Latin races have, while they, on the other hand, have been more theoretical and philosophical in their handling of it, I should hope that a free interchange of views might be mutually beneficial.]

2. An exchange of journals, published in va-

terchange of views might be mutually beneficial.]

2. 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
all lands.

(What I contemplate is more than a mere
exchange of journals. I want an interchange
of matter; a systematic attempt. e.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

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 considential information desirable for the private guidance of managers 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 entr. 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 them.

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

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 received 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, whuld involve a great deal of secretarial and

THE BREAD OF LIFE.

To the Editor of the Religio-Philoso

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 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 century. And this warning applies as much to the present century as to any that are passed. It has, indeed, its frivolities, its hollow-ringing faisities. 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 brethran to arraign the see for its prevailing skenticism

tations which are going on around us; and it is just as apparent in the lives of individuals, when we apparent in a 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 finds 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 museum. 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 womenneed 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 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

the most natural and encouraging indications. 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 greating 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 Speritualism 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 confederated societies.

[Possibly the Alliance might in time see its way to publications in another form, e.g., as Proceedings. But for the time being it would be easy to utilize the various journals for the publication of these matters of com-

for the soul. There are desires and yearnings which unfold with our experience. They 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 assimfiate. 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 Mountis-before him. It is hungry for the bread of life. Let him net give unto it a stone."

Woman and the Mousehold.

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 nong 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 gloaming 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.

Like trees and howers, a second control of the cont

CLIPPINGS.

CLIPPINGS.

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

Ceremonicous 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 drat examination in the Royal University/of

Ireland.

At the recent San Diego county fair, Miss Rosa Smith exhibited a large collection of fishes. From childhood she has rendered vailable aid to science. Specimens of new varieties 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 fall of 1887.

at Baltimore, Md., will begin next May, and the new institution will be opened in the fall of 1887.

Last year there were one hundred and nine-ty-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 Bolognese papers calls her the first Italian who has given a sister to Hippocrates.

Mrs. Olive Wright of Denver, Colorado, was appointed Commissioner for Coloradorat; the New Orleans Exposition, which opened November 19th, 1835. 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 1832, she held the first honors in anatomy and took the gold medal and scholarship. In 1834 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 for children.

PRACTICAL WORK BY WOMEN.

for children.

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 hay 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 spifragist and temperance worker, and has a wide acquaintance with excellent people East and West.

In the line of practical business may be

perance worker, and nas 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 \$50,000 annually. Statistics procared 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 farms; five own greenhouses; nine manage market gardens; thirteen 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 are 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 roung women in jelly making last fall. It

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.

GO WEST.

GO WEST.

summer through all country by ways.

GO WEST.

The following letter from Alice B. Stockham, M. D., of Chicago, tells its own story. Miss Anstin was a broken down teacher from Nantucket, but she had brains, 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 harren, uncultivated-land near Fresno village. They formed what is known as the Hedgerow Vineyard Ca. Two of them remained at their posts as beachers; the other two, Misses Austin and Hatch ame upon the place and entered energetically had the work of fruit growing. They first had to tearn 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 vives 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.

ed 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 raisins.

to make up and ship one hundred tons of raisins.

"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, plack 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:

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 near these."

A CHANGE OF BASE.

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 coducation, and relegated woman to a section 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 actual beautiful his follows:

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 commendation much higher than that expressed in the
following resolution, which was adopted unanmously. It tells its own story, and with it
one of greater moment, unexpressed in words,
but plain to the eye that reads between the
lines:

Resolved. That Mic. Winter.

lines:

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 puremathematics 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 examination.

Partial List of Magazines for May.

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 fancles 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 Carleature plant,
and the tree that bears Vegetable Clothing.
Readers with a mechanical turn will be espectally interested in The Handlwork 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 ancedotes. 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. (D. Lothrop & Co., Boston.)
Wide Awake for May opens with a charming
frontispiece of spi ingtime 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 stothe Ladder. The Professor's Last Skate is a story of adventure from a young Canadian writer, and Prescoti's Capture is a true story of the American Revolution. K. S. Brooks contributes a dne historical story. Mrs. Frémont describes the visit of one hundred and twenty-nine midshipmen to Paris and the tomb of Napoleon; an equally joily 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 Sloux and Chippewas of which the writer was a witness. The Children's Cherry Feast has seven beautiful foil-page drawings. There is much other miscellany of letter-press and pleture in the number.

The ECLECTIC. (R. R. Pelton, New York.)

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 are 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 two young women in felly making last fall." It says: "These jellies they shipped as a twenty of the profession of t

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 Teview and summary of the conclusions which have been reached by the Swiss philosopher. Pertinent to the educational 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 Prints. The editor, in a paper on Charity and Sentimentality, enforces the propelety 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., Beston.) Stories, po.

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

YOUTH. (148 Monroe St., Chicago.) This monthly is devoted to the interests and plea-sure 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.

A Building for Working Women.

Warner Brothers, the stell 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 gris semployed in their factory. The building will be about seventy feet square and three stories high. The first story will be devoted by a restaurant, where good meals will be furnished at restaurant, where good meals will be furnished at restaurant, where good meals will be furnished toost. The second story will contain a large reading toom and library, conversation room, music room, bath room and laratory. The third story will contain a large hall, seating 150, and 6.1ss 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 erroted in this country and will without doubt prove the practical wisdom.

BOOK REVIEWS.

PAMOUS WOMEN SERIES. RACHEL, by Nina H
Kennard. Boston: Roberts Bros.; Chlcago; A. C
McClurg & Co. Price, §1.00.

This exetch of the life of the great tragedian,
Mile. Rachel Fellx, is meant to show the lonely side
of her 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 geolus, 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
Roland.

TOKOLOGY: A Book for Every Woman. By Alice
B. Stockham, M. D. Chicago: Sanitary Fub. Co.
Dr. Stockham has met with a large sale in her valuable work. Tokology, and has just gotten out a revised edition in a very handsome and substantial
binding. A little pocket in one cover contains a
small pamphiet of plates iliustrating the book which
is a valuable addition. This book is one that should
be in the hands of all women. It treats every subject in a most thorough manner, and gives a great
variety of information not to be found elsewhere in
so compact a manner. A fine picture of Dr. Stockham adorns the volume.

New Books Received.

CONSOLATION and other Foems. By Abraham Perry Miller. New York: Brentano Bros. Perry Miller. New York: Brentano Bros. POETS AND PROBLEMS, By George Willis Cooke Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$2.00.

Co. Price, \$2.00.

CASSELIS* NATIONAL LIBRARY: PLUTARCH'S
Lives of Alexander the Great and Julius Cestar;
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 such.

& Co., Price, 10 cents each.

REPORT ON AGRICULTURAL COLLEGES AND

Experimental Farm Stations, with Suggestions relating to Experimental Agriculture in Canada. By

Prof. William Saunders, F. R. S. C. Ottawa, Canada: Maclean, Rogers & Co.

The combination, proportion, and process in pre-paring Hood's Sarasparilis, are peculiar to this med-icine, and are unknown to others.

There is a trotting horse in North Chatham, N. Y. that catches rats. The other day his owner eaw a dead rat in the manger, and when he fed his horse again he kept watch and soon saw a rat slowly making his way to the manger. As soon as he began to eat his meal the horse faid back his ears and mades a dive for the rat, caught him in his teeth, gave him one pinch and a shake, let him drop, and caimly kept on eating.

Piso's Cure for Gonsumation is the best Cough

OPIUM Morphine Habit Cured in 16 to 30 days. No pay till cured. Dit. J. STEPHENS, Lebanon, Obio.

ROBERT BROWNING Selections for Children, 20c. LOWELL STUDIES, 10c. Chas. H. Kerr & Ca., Chicago.



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names are attached.

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DURNAL, containing matter for special attention, the will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May S, 1886.

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

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 accribes to it. Its foundations rest in an antiquity which makes modern 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 lisi 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-apreading roots, reaching into the soil of universal religion, brings to us a rarer fruit of the spirit than we can find upon any excite grown in the bot-bouse of the supernatural and potted in the miraculous. Our Easter anthema ere the more religious because sung by the chorus of antions. We would not be disrespectful to the Easter of the creeds. If God, heaven, and the immortal life come any nearer to any soul from believing that one Sunday morning, far back in Judeä, the faithful Marys found an empty grave from which stied master had come, to life, we are glad. But to those who cannot find such comfort we offer our strong conviction that the Master, whom the Marys loved, was never-equiumbed. That which they loved was not killed and cannot die. The loving soul that discovered beauty in the lily, sanctivity 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 iaid aside. We would seek the immortality that is clothed with disinterestedness rather than with wings. Let life come in grauder fashlon, else let us sleep in modes? In th

these ideas, and they need no commendation from us; 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 " if 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 norelude us, but lives and stays in our very heart's core, inspiring heroism and nerving us to en-durance. Soch 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 be comes, the more our souls are open and re-ceptive 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 cam-pagna. Was not primitive Christianity a great revivaly of faith in the immortal life? Did not and es, martyrs and Marys clutch hold fast to their hearts this thought? Did it elude them or die. for being so Still more singularly is a like dim shade of thought shown in an article in the sam Unity on "Deathlessness" by W. C. G. (Ret

Mr. Gannett.) He says;
I suppose the simple fact is that we do not know enough to even put the question of immoriality, because, mind-wise, we know so little what this, inputery of life, life present, is; and of course we cannot manwer, mind-wise, a question we don't know how

by W. C. G. (Rev.

From the patriarch Job to our day, has th n put millions of tim in 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 spoiding all means of "adding to our faith knowledge." Shut our eyes and harden thought and soul against the facts of history, and the experiagainst the facts or history, and the ences 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 philoso-phy, so clear and inspiring, that their affirm-ations 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 radi-cals,—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 testi-mony of "the voice within, and we have a sure foundation on which to "rest our eternal Keep out of this wide range of nope. Reep 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 ani-mals may have souls. He assumes in the be-ginning 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 withdrawn, the whole material organism ceases to act and the process of decomposi-tion 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 with showing that we must reserved as class of phenomena to the same cause. As he refers certain phenomena in man to the same phenomena is its cause, he must refer the same phenomena. nomena in animals to the same cause. More-over, if any animal manifests a single pheenon which in man one refers to the soul, he must refer the same phenomenon to the soul in that animal also, and, if one ani-mal 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 one, he thinks, will deny. He, therefore, dismisses this part of the sub ject 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.

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.

 They manifest the phenomena of memo-ry. They remember familiar objects, their omes, the faces of men, sounds, odors and

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

6. The 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 attribut-ed to material substance must be admitted: 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 phenomena that are observed in animals belong to the lower forms of physical energy, and that the phenomena of the high or forms are wanting. He admits this fact but urges that it does not destroy the force o 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 sim lest nature, and as we ascend the scale of being we find the material organism becom-ing more complex, until we reach man, the most highly developed of all. We do not, nowever, because of this diversity, refuse to consider any particular species as an organic being. We are willing to admit that ani-mals and men are alike in having a material organism of the same general nature; also

that man is an animal, the highest in the scale of being. Now the spiritual nature of both follows the same analogy. The soul of the 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 na-ture, 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 con-clusion 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 higher state of existence. It may be so in the case of the animal. Its soul escaping from the lower form of life in the animal body passes into a higher state of existence 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 as those which we as human beings now en-

To say the least his argument is ingenious and will be read with deep interest. Spirit-ualists 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:

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 Congress last fail, 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 for 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 useful 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 bighest degree of usefulness in practical ministrations. Father Grafton makes these things plain in his unprotending it so much a choice service, as by showing how it fits into the needs of parochala ministrations and meets the requirements of modern social life.

Is it true that "few women can make

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 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 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 Episco-palians 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 try ing "to put new wine into old bottles," will keep up a state of things such as the Pall Mall Gazette tells of in its rate report of a discussion on the "Religious Condition of

discussion on the "Religious" Condition of England:"

Papers were read at the Church Congress yesterday 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 nation as represented by the upper classes of society, says that "unlimited skepticism, the positive license of a conscious ungodiness, and a resolute self-trust and self-will are their only rule for life." The Bishop of Belford, who reported on the industrial classes, stated that, without much speculative unbelief or hostility to religion, "the feeling of the masses is 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 account. Their gloomy picture of the two extremes of society is hardly relieved by the account given in another paper of the religious condition of the middle classes. They contain, we are told, the religious moral weakness in reference to commercial transactions." The admission that the most religious part of the community is deeply tainted with commercial ishonesty is at any rate coffrageous, and if it be true, it complicates the knotty problem which the Church Congress has est itself to face.

A Practical New England Man. Exposes at

A Practical New England Man Exposes

It appears from a special dispatch to the Chicago Tribune of April 30th, from Man-Boston, a medium, has made three recent visits to that city and gulled the public into believing that she possessed the requisite ers of calling up the spirit forms o who have possed 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 best known residents. Some five or six forms had ter of one man who thought he recognized his dead girl and exchange Finally a pretended spirit came to John B. Huse, and the latter, acting in accordance with a preconceived plan, seized the out-stretched hand, and threw his arms around her body and bore her to the floor. The form

amed, and her husband, who always ac companies her, pulled out a billy and proeeded to apply it with vigor upon the hea ceeded to apply it with vigor upon the least of her captor. In the meantime the gas had been lighted by those who were parties to the plan, and Mr. Huston was then selzed and the billy taken from him. The lighting of the gas revealed Mrs. Huston stretched upon the carpet, where she was held by the nan 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 naterial used in the deceit practiced being discovered. The woman was allowed to return to the cabinet, where she clothed her-self in her evening dress. The money paid by the company was returned, but as the chandeller had been broken in the lively 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 night, as he did not countenance anything 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

A Missionary of Good Will, not of Dogmatic Theology.

We lately made, mention of the long misdonary 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 letter by Rev. J. H. Heywood, of Melrose Mass., to Mr. Douthit, will be of interest.

CALCUTTA, Feb'y 9, 188d. 77 Dharmtala Street

Mass., to Mr. Douthit, will be of interest.

CALCUTA, Feb's 0, 1880.

77 Dharmtala Street.

Dear Brother, Our city you know is the metropoli of India; and the other two capital cities are our far west Boobay and our far-south Madras. We can hard west Boobay and our far-south Madras. We can hard west Boobay and our far-south Madras. We can hard west Boobay and our far-south Madras. We can hard co----as Boobay and the 1,1000 miles west of us. and Madras 8000 miles south. Three or four days by steam ship 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 newspaper both in English and in the vernaculars, their name in the people. Is there another in the company of the people in the people in the people is there another land on earth to compare will ladia in her offered facilities of missionary access to millions of souls? Helt Boston and the A. U. A. 184 Calculut in February 1855. So this month completes my thirty favored brother ball, who, all this time, has left him self the lifethest and happets of men. I have not, from mouth to month, in all these pears, ceased to write for hem self whelly favored brother ball, who, all this time, has left him self the lifethest and happets of men. I have not, from mouth to month, in all these pears, ceased to write for hem self whelly frequented newspapers. If find the columns always open to our Unitarian Gospel—which in full, at least, has no time for controversial theolocille and have it more abundantly. When theology is pressed upon us—as 'its occasionally in private correspondence, we gladly respond to the call. But I have long since outgrown the too popular fallacy that a man'views, his dory or what he thinks about religion is his which they differ. I go even a step further, and as which they differ. I go even a step further, and any which they differ. I go even a step further, and any which they differ. I go even a step further, and any which they differ. I go even a step further

Mr. Heywood says:

India does not seem very far away, when one re
ves on the 22nd of March Calcutta papers of Febru
16 and that great oriental city comes nearer to cu
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a of special interest, it being the simple, beautiful
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as he had seloved and ever-deceening taith. He has labed Mr. Heywood says:

The schools of the Theosophists in Iudia em to have been conducted in a like spirit. The labors of that able and devoted Hindo Spiritualist, the late Peary Chand Mittra, and the Bramo Somaj movement are all sign 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 orrow 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 ased, and that her weary journey of mortal life has ended, and that she has entered upor new life to bloom in immortal truth. She was the widow of George Helmick, dece 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 naking no charge. Her messages were to the point, and contained tests of spirit iden tity. Mrs. H. was the grandmothorphan girl medium, Hattle Helmick, for in dependent spirit voices. She possessed a strong, well balanced mind, with a constant flow, of a cheerful spirit. She leaves a large

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 resions of the pure and just, she will then te-turn again to these mortal shores, bringing messages of love, and inspiring words of cour-age 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 ask-ed his opinion of spirit phenomena:

en 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 be mischlevous.

GENERAL ITEMS.

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

Charles Bolton of Songra, Hb., writes here speaking approvingly of the lectures deliv-ered 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. Giading, 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 Uni-tarian 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 Milwaukee 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 ag-gressive and truthful little paper which should be patronized by all interested in Spir-itualist 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 tho wishing to subscribe can send a dollar to Mr. Brown for one year's issue.

Lyman C. Howe is lecturing at Elmira, N 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 bouquet 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 meet-ings are said to be a fixture in Eimira, 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 con-tained a windy article, in which there was a challenge for Slade to submit the phenome-na 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. chairenge, together with his windy feature.
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 re readily overcome than formerly. Ag is expected to join us soon, as I think I wrote you we intend to remain in Paris s 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 manifestat are occult or spiritual, and says he will defend his affirmation publicly, if need be."

A remarkable funeral took place recently ear Adrian, Mich. Last December Mr. and Mrs. S. D. Moore, a well known couple of the neighborhood, celebrated their go ding. 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 family and a host of friends to cherish her memory. Reposing unbounded confidence, in the spiritual philosophy, she has departed ion, and then extended an invitation to any read an extract from the "Footprints of Life,"

one to make remarks from a secular standpoint. The eldest daughter read a poem which she had prepared for the occasion, in 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 trackly each over the say of the proof of the say of the frankly acknowledged God and the spirit-

Giles B. Stebbins will speak in New York, in Mrs. Brigham's place, Sunday, May 30th, 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 rificule, even by 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 Louis-ville, Ky.: "I am inclined to be skeptical. For eighteen menths 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 Quebec: '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 \$3,840 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 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 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 With reference to his work in by many.' Elmira, Mr. Howe says: "I returned to El-mira 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 others— surprised 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 the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebted-ness and remit for a year in advance. Readers having friends whom they would

like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this office

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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 all particulars, as it will save time and trouble.

EDUCATION AND DISCONTENT.

The following from the Chicago Tribune is worthy of thoughtful consideration:

"The London Spectator in a recent issue "The London Spectator in a recent issue "The London Spectator in a recent issue and the content, and, so far as it goes, its investigation of the seeming paradox of discontent grising from education is a very thoughtful and interesting one. It assumes at the very onitset what is true—namely: that education of itself will not extirate the mere development of intelligence will not recent and the mere development of intelligence will not recent and the mere development of intelligence will not recent and the mere development of intelligence will not seem the mere development of intelligence will not recent and the property of the sealings of his seem to the seem of the seem

EASTER SUNDAY.

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 over timely remarks on Easter:

"To-day is Raster, 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 crueified 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 pfimitive believers, of making themselves joyful. It probably cost several thois and 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 offser day.

The difference was finally settled excathedra. It took a long time to reach this point in the settlement of the question, and camevery near breaking up some very powerful church organizations. Schisms of the most destructive character menaced the religious word; the church thundered in its write 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

Purity Your Blood.

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 scrotial or other disease. The best spring medicine is Hood's Sarsapartilla. It expels every impurity from the blood, and gives strength to every function of the body. Sold by all druggists.

President Mental Science University and Editor Mental Science Magazine, 161 La Salie St., Chicago will open a large class in mental cure, May 18th: tultion, \$50. Indigent students favored. Call.

COUGHING, with interludes of wheezing and sneer-ing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Hoosy of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c, 50c, and §1.

We take pleasure in calling the attention of our readers to the advertisement of the Knicker/Socked Brace Co., in this issue of our paper. We can reduce the commend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian (January 1976).

Glenn's Sulphur Soap heate and beautifies, Zo. German Corn Econover hill Corn. Busions Zo Hill's Half and Whisker Dys-Black & Brown, 50.

Fike's Toothache Drops care in 1 Minute, Zo.

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Spiritual Meetings in Brooklyn and New

Church of New Spiritual Dispirusation, 416 Adelphil St., hear Fution, Hrewitz, N. Y. Sunday services, 11, a. m. and 7, r. M. Medium's Meeting S.36 r. M. Laidies Ald Society meets every Thursday, 28 of 10 r. M., John Jeffrey, Fresidenti, S. B. Nichols, Vice-Presidenti, W. J. Cushing, Secretary; A. U. Elpp, Tessurer.

The Ladies Aid Society meets every Wednesday at three o'clock, at 138 West 43rd Street, New York (Mr. ole's Spiritual Meeting of New York City, convenes lay at 10:30 a.m., and at 2:30 and 7:30 r. M., at reanum Hall, 54 Union Square. PRANK W. JONES, Conductor.

o Church for Humanity, 251 West 28rd Styker, services Sunday at 11 A.M. Officers: resident; Oliver Bussell, Vice-President; rine, Secretary; F. S. Majnard, Treasurer.

The Society of United Spiritualists.

Spiritualists, Chicago, meets each dadison Street Theatre. The ezer tre, tests, short addresses, and sing-DR. J. E. RANDALL President.

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Very, liberal cash offers will privately be made al who get subscribers for Mental Science Magazine of Chicago. Single copies, 10c.; all who desire offers will receive them, also copy of magazine and a pam-phlet by the Editor for Sc. in stamps.

Bassed to Spirit-Lite.

Passed to spirit-life, April 5th, 1886. at Laketon, Dakott Mr. Kefward T. Crosley, aged 67. Mr. Crosley was befur in shecanage Co., New York, in 1819 and in the year 1837. he came West to Illinois and from there moved to Wiscousia about the year 1849 and made I his tome until 1880, when he moved to Dakota abd ther quietty passed away.

there moves until 1880, when he moved to Dakota and conquiety possed says.

Passed to spirit-life in Coifar, April 20th, Luccile, wife of
Robert Watson of San Francisco, Cal., aged 58 years.

Por several years Mrs. Luccile Watson was a regular attendant with her I soland at Mrs. E. L. Watson's meetings.

At the funeral sevices on Raster runday, the foral ofterings

At the funeral services on Raster sunday, the foral ofterings

After the singing of "Scarer Mrg God to Thee" by the conarceation, Mrs. E. L. Watson's said. Dear Friends,—After a
long season of anister, selfertha and gwief, a biessed day has

damade. All the little clotd that checked ther progress have

reveiler. He shows us how much we love. He drops a plum
meet line thos our souls and brings to light tendernesses, till

those whom we had not counted much grow in the clean

them. Who had host counted much grow in the clean

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been, till death showed him how preclous was that life of

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GROVE MEETING.

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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

Stand Like an Anvil.

BY BISHOP DOANE.

e call special attention to these golden verses, ed and inspiring, by an Episcopal Bishop. Such d of God "as this is not bound by any limita-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 flery 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. ADLER 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 horuy hands showed plainly that they belonged to that class of people who are most interested in "The Leeson Taught by the Great Struggle in the Southwest," which was the subject which Prof. Felix Adder discussed. Not a seat was vacant in the vast auditorium, and hundreds stood in the aisles. Prof. Adder said:

"The trouble is that men do not know the commit bistory 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 ulne 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. Harried wome, who ought to have been at home attending to the duties of the household, we see down in the pits of the mines dragging cuts loaded with ore and coal for twelve hours out of every twenty-four. These are hot pictures from the heathenish times of the ages past, but somes from actual life in Christian England of to day, where the Bible is read. The unlimited right to the employment of labor must be curtailed, and here lies the remedy.

"This brings me to say a word about trades unions.

all life in Christian England of to-day, where the Bible is read. The unlimited right to the employment of labor must be curtailed, and here lies the remedy.

"This brings ine to say a word about trades upions. They are associations whose inspiring motive is class selfishness, but then it is more preferable than individual "selfishness. By combining in unions killed labor weaves a shield of protection for those of the 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 ISO to 1873 the influence of the trades unions has increased from ten to fifteen per cent. From ISO to 1873 the influence of the trades unions has increased from ten to fifteen per cent. From ISO to 1873 the influence of the trades unions has increased from ten to fifteen per cent. From ISO to 1873 the influence of the trades unions has increased from ten to fifteen per cent. From ISO to 1873 the influence of the trades unions has increased from ten to fifteen per cent. From ISO to 1873 the influence of the trades unions has increased from ten to fifteen per cent. From ISO to 1873 the influence of the rades unions has increased from ten to the rades unions has increased from ten to the rades unions has increased from the unions has increased from ten and the result of the past ten the rade unions has become fashionable to countenance strikes. Newspapers justify them and say they are right as long as no personal violence is indicted. The right to strike at a moment's notice, without a word of warning, is wrong and should be condemned by everybody. 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 givennor against their employers. The employed have realized that the principle of selfashness has a double-edged sword that comes home to roost, and they have learned to weld it against the encroachment of capital.

"Who heard the word '

Wis coming up the road.—New York Tribune,

G. W. LEWTON, of Altamonte, Fla., writes;
Illie the Journat, better than all the other spiritual publications I take. I expect to be a life subscriber if it is conducted in the ruture as it is now, and has been for the few years I have been reading my like the reading my paper I keep it circulating whenever I find it will be ready do recolved a teacher, as we have a number of persons of liberal tiday. We have a Union Chapel berey, I gave the land-deed conditional that the chapel for keyl openand free for the use of Spiritualists and all lectures and the for the use of Spiritualists and all lectures and the for the use of Spiritualists and all lectures and the for the use of Spiritualists and all lectures and the for the use of Spiritualists and all lectures and the for the use of Spiritualists and all lectures and the for the use of Spiritualists and all lectures and the form the work of the control of the spiritual that the chapel for the use of Spiritualists and all lectures and the form of the spiritual that the chapel for the use of Spiritualists and all lectures and the spiritual that the chapel for the spiritual that the chapel for the spiritual spiritual that the chapel for the spiritual that the chapel for the spiritual that the chapel for the spiritual that the spiritual

to the Editor of the Religio-Phili

so the Editor of the neligio Philosophical Journal;

Sam Jones, the phenomenal revivalist, said some wise things while in Chicago, which Spiritualists generally can fully endorse. His remarks on Universal Lore were appropriate and timely, and as the utterfaices of an orthodox Methodist divine, they manifest-aprogressive 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. Bo 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?

God was not as willing to save you as no as the regular Do you, know that?

"There is a man or woman—abe has not been out of her house in st 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 people just like it is on her to-day. She just happened to go out in it that day. And God's love is just pouring down on this world like the gush of a river, and all you have got to do is just to ge and in it, and I tell you God's love will burn its way to your heart, and make you surrender.

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 pouring down on this world like the gush of a river, and all you have got to do is just to geant 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 hating folks. It's a lie, it's a lie, it's a lie! God hating folks. It's a lie, it's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a lie, it's a lie! God hating folks. It's a great Belog of love; and he says himself his name and his nature is love. And I will tell you a preacher never made a ligger mistake than to go about persuading sinners that God's mad with you, and he is just waiting a time to catch you in a light place and he will go for you, too [laughter]. He is just fixing up for you right. It is not so. God loves to goe you; and when the soul goes to its Falher it cries in its extremities, like Jesus at Jerusalem: 'Oh, Jerusalem, how oft would I have gathered these as a hen gathered her brood, but ye would hot. Now, behold, your house is left unto you desolate.' God loves the meanest man in Chicago; and if that is not true, and you prove it to me, I will never preach another sermon while I waik this earth.

"Listen, brother. There are the children of sorpe mother. There she is—there is the mother and itere are the children. Four of the boys are good, up-right, homest, industrious boys, and John, he is a drunken, ne account vagabond; they can't do a thing wigh him. Well, you can go to that mother and jost say wha

The Faith Healers.

referred to the action of a church of Christian provides and any of the court of an all sides."

The mentioning Mr. Gould's name, Prot. Address the without mentioning Mr. Gould's name, Prot. Address and the mentioning Mr. Gould's name, Prot. Address and the stand he has a taken to ward the strikers, in the Southwest. Speaking of the Knights of Labor, Prot. Address and that they were a world order because their leaders discouraged atthes. It would be the weekened, and it was barely consible that recent events might shatter them, but then another order more powerful than the Knights would be weekened, and it was barely consible that recent events might shatter them, but then another order more powerful than the Knights would be giving up to take their places. If Address collections and be productive of no good.—New York Star.

HAUNTED LOCOMOTIVES.

A Ghostly Engineer and the Welred Whistles at Providence.

Locomotive engineers are almost, it not allogether, as superstitions in regard to haunted consoliers as allons are in regard to haunted should be consoliered as allowed the state of the haunted ships. About ten standing on the track of the Shore Line road near the station in Providence, R. I. killing the engineer. The engine was subsequently robuilt and put on the road. On the first trip she made after being robuilt the train swinging behind and the sleeping lown exheling to the chart of the providence, and the station is required to the ships which are the station the engineers are ships which and the station the engineers are ships and the state of the ships which the ships which are ships which the ships which are ships which as a ship which are ships which are ships which are ships which and the ships which are ships which are ships which are ships which are ships wh

to the Editor of the Religio-Philosophical Journal:

The Spiritualists and Liberalists of Gitumwa, Iowa, friends of Fr. J. H. Bandall of Chicago, wish to said 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. Pie written lectures are bristling with facts, truth and bright gems of thought. Some thought his impromptu adresses, fall of energy, enthuskam and inspiration, were even better than his studied efforts. His short term of work here is greatly appreciated and williong 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.

April 19th.

April 19th ELLER ARMSTRONG.

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

Some of the most important inventions have been the work of mere boys. The invention of the vaive 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 vaives except by means of levers operated by the shand.

wattieft 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 hand.

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 direction, 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 salisfaction of seeing the engine move off with perfect requirity of motion.

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 advantage 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 onge kicked it to pieces, saying he would have no boy about him who would spend his time on such foolish things.

The boy was afterward apprenticed to a black-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 black-smith was that he had no common boy as an apprentice, and that the luvention 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 loom, the boy for eview one-half the profiles. In about a year before.

Smeaton, the great mechanic, when a boy, disdained the ordinary playthings of boyhood. He

Manifestations Given by Charles H.

Manifestations Given by Charles H.

Foster.

1 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 genuine powers I can have no doubt. In one of the written papers he gave me, uhasked 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 regretien by me. I sat in my home alone two hours before the scance which had been arranged for me the day before, and asked questions mentally, which were all satisfactorily 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 communicating. It was the only satisfactory scance I ever saw by a public medium; the only one where no doubt could arise, and on another occasion I saw him when all who were present, about fifteen, expressed satisfaction. If I had had my wits about me that 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 strangers. The French lady whom I had taken there was a skeptic in every sense of the word, and she said that it all could be explained by mind reading, as is no often said by doubters, but he certainly told her things she was unprepared for, and I never sense of the word, and she said that it all could be explained by mind reading, as is no often said by doubters, but he exterile menter with her, bearing in mind the fact that when one

seen him only at his gublic recoptions.

People often laugh at the expression "second wind." In ordinary respirations we only use a portion of our lungs, the cells at the extremity not being brought into play. This is the reason why those who are not "in training," and who try to run for any distance, soon begin to gasp, and, unless they are courageous enough to persevere in spits of the chololog senzation, are forced to stop. But if they will persever, 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.

"Did I ever convulta clairvoyant for information?"
repeated a detective yesterday, as he flushed up and
looked foolish over the questiop.
"Come, answer."
"Well, onco upon a time I did, and I don't mind
telling you that I made a fool of myself—nob-by consulting her, but by refusing to heed her information.
This statement probably estonishes you, and I will
therefore explain. Do you remember when Preston's bank was robbed?"
"Yee—a good many years ago."

sming ner, out by retuning to need her infortration. This statement probably astonishes you, and I will therefore explain. Do you remember when Preston's bank was cobbed?

"Yes—a good many years ago."

"So it was, and I had been detailed on the detective service shout a fortnight. Naturally I wanted to make a strike. My wife realized it, and she put me up to see a clairroyant. I thought it a slily thing to do, and one night I slipped off like a criminal and dodged into the office of a leading female astrologist and planted 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:

"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 consuling in a room and they have placed blankels to the windows to hide their light. If you go at once and get 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.ne-closer information. For a time I thought there might be something in it, but after getting outdoors U. 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 sunmon help, and what would any same man reply when I told him my information came from a clairwoyant? I went down to bacquarters, found everything quiet, and went home and called my wife a noodlehead and crept off to bed. Next morning, as I went down town, the bank was in possession of the poolice. A hole had been cut through the floor of removed, and the robbers had descended and made their haul, departing some time before day-light. You can't imagine my feeling, no

DREAMS UNREALIZED.

What a Staten Island German Learned in Florida.

In Florida.

On the steamer Delaware, which arrived from Charleston resterday morning, there was an old man 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 accossed by a Herald reporter the old man told his lamentable story:—

"Some five years ago," he said, "I was in the employ of Louis beeponge in his large factory on Staten Island. Ever since I came from Germany, thirty years before, I had worked hard and honesily and had laid by the sum of \$1,200 in the bank. Hearing the stories of the fabulous wealth to be ragidly acquired in the fruit growing sections of Florida I determined to emigrate and purchase several acree of land from the railroad which runs betwen Fernandina and Gedar Keys. After working my land thoroughly I planted orange and banana trees and waited 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 selling. On my return to my land, which was close to the village of Waids, 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 instrumental in doing the damage was a neighbor, of the class known, as 'crackers.' One worning, as I was sitting near my strawberry-beds shooting the mocking brids that had flocked arough, this man came over and began to pick a duarrel, as he knew that I intended to proceed against him for treespass. After a few minutes' angry conversation he picked up a pine kot and hit me over the head with it, and I ay unconscious for over six hours in the field where he had felled me.

"When I recovered I made preparations to bring suit against the man, but discontinued it when the

unconscious for over six hours in the field where he had felled me.

"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 many friends.

Selling out my land for a land to the selling out my land for a land to the selling out my land for a land to the land

many irlends.

"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.

in pic which time there had been notbling remark able about him. The almost boylab delight he displayed whea be was appreciated, and his audience were satisfied, filteretic ime sver so much. He thanked me for coming and bringing my settled the beautiful to one with whom I had often studied perpiexing problems.

ATRA.

President Cleveland Egileves in a Grand of the divining rod for the depring problems.

The said by a leading daily paper, that Mr. Cleveland is a fatalite and believes in a guiding star. Sentled the state of the said of the doings of this remarkable person are given by a leading daily paper, that Mr. Cleveland is a fatalite and believes in a guiding star. Sentled the said of the said of the doings of this remarkable person are given by the said of the doings of this remarkable pers

To the Editor of the Reitgio-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. Prom the effect the sermon produced upon the judgements of his intelligent 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 utiestances of such ministers as Protessor Phelps of Andover, Talmaga and Joe. Cook.

The doctor's principal and main points of attack consisted in the threathers 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 cesseital abodes and visited this earth, were angles 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 infailible and inspired Bible, by unfolding its mysteries to his lotally depraved hearers. If the doctor hat 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: Samuel, who appeared before king Saul, and the medium of Rodor; 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 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 minded people to erect one to the memory of Michael Servetur; 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.

John Edwards. Washington, D. C.

Notes and Extracts on Miscellaneous

Fowlerville, Mich., has fifty widows and three vidowers.

St. Petersburg is proved by recent statistics to be the most unhealthy city of Europe. The explored coal beds of Ireland contain 21),000,-000 tons of workable coal, chiefly anthracits.

The largest eliver-producing mine in the world last year was the Ontario, of Utah, which yielded \$2,313,387.

\$2,313,357.

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

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

earthquake shocks.

An association of young men has been formed 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 humerous 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 agricultural interests in the dry ryoge. At Griffia, Ga, this week, a man who had been Mayor of the city and one of its most prosperous and oppular citizens, died a pauper in its poor house. The largest coal breaker in the

The largest coal breaker in the world is in opera-tion at Edwardsville colliery, Luzerne Codnty, Penn-sylvania. It prepares for market 4,000 mine cars of coal every ten hours.

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.

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 Catakilis are doing
much toward restocking them for the benefit of summer boarders. Over 20,000 young trout were put
into the waters of Uister county during March.

These handers are executed to the country of the longer of the

Three hundred and eventy-three cases of canine rables were reported in London and neighborhood during 1885, and 26 deaths from hydrophobia. The greatest number of cases occurred between July and December.

greatest number of cases occurred between July and December.

"Chambermaids" in Mexican hotels are male Indians, termed mazes. 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 vectoone 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, while the left fore-finger recognizes the word by itself.

Yet another universal language has been invented. In addition to the two German systems of Schlegel (Volapuk) and Steiner ("Pasilinqua") a system has just been published by a Luttich philologist with the name of "Nil Bing," or langua universelle.

The onlone of Wetherfield, Comp. have long been fa.cous, but Sunderland township, in western Masachusesta deroled sixty-three agrees to that oderifrous builb last year, which yielded 524 bushels to the acre each, worth \$20,000, or about \$217 to the sixtence each, worth \$20,000, or about \$217 to the sixtence each, worth \$20,000, or about \$217 to the sixtence and state-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 and manner and some sear to condens the sunder of the garder.

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 Sanday, 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, Conp., and on Minday 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.

or 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 cents worth of nay plug, and then was taken sick and for two or three days acted very like a man with delirium tremeas.

two or three days acted very like a man with delilum tremens.

It is related that a lame ox in Gloucester, England,
had been turned out to grass, but he broke pesture
and made his way to a black mithr'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 und er his shoe.

At the foot of Main street in Danbury, Conn.
stands a house bulls by Einathan Osborn in 1696. It
is a low, nip-rooted house, stadded with enormous
beams, and lighted by very small diamond window
panes. When the British under Tryon fired the vilis ge this was the only house spared.

A woman in a remote Maine village, crazed by excessive 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 infunction,
"If an eye offend thee, pluck it out," etc. She is reovering, but is still insanes.

A Maine lady being advised to take an ocean voyage for her health, hired staterooms for herealf and
maid on one of the steamers which ply between Portland and Boston, took along all, the necessary over
veniences and many invaries, sich made forty trips
without quitting the ressel. She was much benefiled by the voyage.

A queer story comes from Blo Grande City, Tex-

A queer story comes from Rio Grande City, Tex

A queer story comes from Rio Grande City, Tex. Recently the wife of a Custom House gnard shere, gave birth to a boy balp, whose body was covered with scales. The mother got up and was about, when, five, days later, a girt 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 Postlippo in Italy is a fine specimen of ancient engineering. Millions of human beings have such year, for nearly twenty centuries, passed through it. Roman charlots and other ancient whicked have left their antographs 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 Rive-legged calf. About the heed and shoulders it is not different from others of life kind, but from the loins back it is deformed. The fifth leg is attached to the base of the spinal column, and has the appearance of being a perfectly formed limb, and haugs down like a tail until the joint is reached, when it bends toward the right and extends to a point beyond the right faink. The boof on this right leg is perfectly formed, and has an anterial an appearance as either of the other four. The hij joints, three in number, are plainly visible. The hij of this strange creature is altogether out of place, coming out about the middle of the right inju, and the late and fifth leg.

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 unit julep to 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 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 ferrent 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 deek a resolution.

in his utterances, and at the conclusion of his prayer senator McCreery sent to the Clerk's desk a resolution.

Mr. McDonald, who was then Chief Clerk of the Senate, took the resolution, read it over, colored up to his ears, and, turning around, beld 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. Mcreery demanded that it should be read, and there was a little breeze, in which the chair conquered, as he usually dose on such occasions.

Several senators rushed up.to the desk to see what this paper was about, and it was afterward passed around quite freely. It was a series of whreases, which set forth that the gentleman who had just occupied 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 fit the United States was composed of men who were see weak and sired, and Whereas, If these remarks were true, the persons odescribed were unfit to represent the several States or to frame laws for the people; therefore be it Hesolect, 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 retract them.—Inter Occan.

Some Work in Cincinnati.

10 the Editor of the Religio-Phi

To the Editor of the Religio-Philosophical Journal:

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. Belie F. Hamilton, is working hard for it. She is the very queen of test mediums, and she has been kindly giving tests from the restrum for uv. She recently gave forty-seven tests, many of which were truly remarkable. Mrs. Hamilton has been in Cincinnali for years, and she constantly grows more popular with the people.

years, and she constantly grows more popular with the people.

One very affecting incident that occurred among the tests above meationed, 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 Neille. 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 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.

K. G. Wallers.

The Wonderiul Luburg Chair.

"An article of beauty is a joy forever," the poet says, but when an article combines both beauty and usefulness, it becomes almost an absolute necessity at the chair seems a comparatively prosaic afair, but it is very often a source of much pleasure or annoyance, according to its adaptability for the purpose desired. The "Luburg Chair" is one of those wonderful contrivances that seem, to please everybody. It is designed for the purpoy library, or as part furnishing of any room, as a feelingle, smoking, or for invalide use, lounge, bed or conch. Having over fifty changes, it can be adjusted to suit any position of the body. Their new combination springs are an improvement indeed; and as wonderful as anything is the fact that so much comfort can be had for so small an outlay of anoney. Send for descriptive catalogue to the Luburg Manufacturing Co., 145 North Eight Street, Philadelphia, Pa.

The May number of Lucrary Life is unusually

Eight Street, Philadelphia, Pa.

The May number of "Liveray Life is unusually bright." Josquin Miller Under His Oaks," accompanied by a robust portrait of the poet of the Sierras, is the introductory article. Maurice Thompson contributes an excellent paper on "Tests of Originality in Art." There is an illustrated article on Professor David Swing, of Chicago, in which his bome 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 bumorists, Tom Hood and Artemus Ward, are portrayed. The editor contributes a most attractive paper, on the Poetry of the Future, illustrated by a poem epitified. "Mid Ocean." The jounger poets hold a poedie symposium in which appear some very brilliant verses. Literary Gessip is an original paper contributed by Pioteus, and the usual installment of Anecdotes of Authors and tivest 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, published in Chicago, is, the best jet issued.

Life In the Parts Sewers.

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 reaking atmosphere. How
much more revolting to be in one's self a living serie.
But this is actually the case with those in whom
the inactivity of the liver drives the refuse matter of
the body to eccape through the lungs, breath, the
pores, hidners and bladder. It is astonishing that
life remains in such a dwelling. Dr. Pierce's "Giddan lifedial Discovery" reviores normal purity to the
system and renews the whole being.

On the Pottsville and Mananoy Railroad a tunne of teet in length is being cut under a mountain of through selid rock. Three bundred men mployed and the work is prosecuted day and night

To the young face Pozzoni's Powder gives freech harm; to the old, renewed youth. For sale by al ruggists and fancy goods dealers.

rgista and fancy goods dealers.

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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 hoodwink-d, 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 acress 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 earth.

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 earth.

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 tigamore 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 psalmist and prophet, and the humane lessons of the Hebrew pesisant, 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 Testament, but yet no master over you, or me, however humble men.

In theological matters my preaching has heen read the men.

men.

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 deatroyed only what seemed permictious, and that I might build a better structure in its place.

THE BURIAL OF THE YOGHL.

(Reported by Dr. G. Bloede for the Religio-Philosophica Journal.)

(Reported by Dr. G. Bloede for the Beligio-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 mercifess science, which acknowledges no other source of truth besides the evidence of human senses. We lately have had the satisfaction to see clairvoyance, mesmerism, trance, elc., not only, examined, but practiced in hospitals and public exhibitions, and to read in the letters which the uncombrowing German materialist, Hæckel, wrote from the eduntry of the Rising Sun, what he saw there of the "tricks" of the Hindoo Cagliosiros, 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 scientiats, the physiologist 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 acorpse—a process to which Preyer has given the name of "Anabiosis" (Reaniamtion, Revival 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. Honigberger, who for a long time was the Court-physician of the Rajah of Lahore, and the family doctor of the English Minister-realdent, 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 Jonnal).

Tierke in the vienna "rageoratt (bany 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 and and.

quires a most severe training of body and soul.

To prepare himself for being buried aligo, the Yokel begins by digging a kind of helf-the yokel begins a light grant and air, with ouly one narrow door, which is closely shut up with clay as soon as the ascetic has laid down to his rest. He commences by shutting filmself 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 traing, 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 pronouncing 6,000 syllables in twelve hours. He trains himself also to a reclining posture, with the head bent backwards, and the legs lifted high, of to twisting his limbs into all kinds of abnormal positions.

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:

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 jaw-bone, 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.

complishing this speedler, the tongue is treated with frequent kneading and baths of astringent oils.

In behalf of these peculiar, exercises, the Yould observes the rules of his caste; he ab-stains 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

ribbon, and then pulls it out again from the mouth. After having gone through all these preparatory exercises, the Yogh is ready to venture the trial, and to lie down in his

mouth. After having gone through all these preparatory exercises, the Yoghl 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. Honigberger 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 contrand the people. His eyes were straightly fixed upon the point of his nose, and after a few moments the magnetic catalepsy set in; the eyes closed, the lids became stiff. Soon the servants of the Yoghl approached and stuffed his nostriis 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 believed 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, ak inn 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 doc

which they poured warm water upon the head-end of the winding sheet without removing this.

But the doctor tried to examine the body with Fakir before the men could commence to bring him back to life. The arms and legs were shrunk and stiff. The heaft 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 aknife 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 sellp back to the back part of the mouth. Then the eyellos 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 smill 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 me?"

All this had lasted half an hour, and after another half hoer. The Fakir although yet.

of the Rajan, he said: "Do you now believe me?"

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 addraed 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. Toghi 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

lace and sown with barley. The Fakir remained buried during four months, but nevertheless was brought back to life!

Wymay be allowed to make a few remarks on t.ese 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 elasticity of the mysterious band between the two as long as this is not soveried by the natural process called "death." It may be questioned, however, whether these facts do not entirely belong to the domain of a 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"—sestatic condition—which enables the Indian addept 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 dedious course of physical and—mental training—of—such—severity and cruelty, and requiring such a degree of self-denial and sagifice, that compared to it. the efforts of our abstemious Tanners appear childs-play. That this trance of the Koghi is an artificial one, something similar to the-process of "statuvolence" and the more of less willful going into the "spiritual state," of Swedenborg, Davis and other "secrat"—can not be doubted. It must, however, be a much deeper condition, a much stronger stretching of the bonds between soil and body, as it involves a complete suspension of the vital functions of this latter, and, se 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 sever-yellow and the wistern of the fired laws of nature, is clear from the well-known cases of prol al 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 eseming 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 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 much more tenacious than we imagine.

In what condition the soul of the Yoghl

much more tenacious than we imagine.

In what condition the soul of the Yoghi may be during his burial—a question of the highest interess not only for Spiritualists but for all psychologists—is for the present velted 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 not, that some fakirs, who not unfrequently

are men of culture, could throw some light on this matter.

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 unreleuting 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 dis-eases that afflict humanity. Not one doctor in a hundred ever saw a well-authenticated

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

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 buil-terrier held by a chain. I patted him on the head. He wagged his tail, jumped up affectionately upon me. I elapped 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 gof 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 phantasmagoria of a nervous sleep.

I woke up in the morning unrefreshed and with a duil 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 evolute out of nothing all the symptoms of rables:

I sincerely believe at this moment that I could have brought on the symptoms of tea-

bies.
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 billed.

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_ambjective and fanciful results. Science and common experience 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 doom—and 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 rablid 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 dways 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 stod helpiess at her bedside, unable to sa

the most powerful drugs known to the pharmacopela.

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 hydrophobia in Wisconsin that was diagnosed as tetanus. It was that of a child six years old that was blitten by a Spitz dog, that died two hours after in a rabid paroxysm. The parents were ignorant Germans, knew nothing of hydrophobia whatever, and the wound was a mere pin-prick in the shumb.

But a month later the child was taken sick,

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 afoat 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.

several of the dogs developed incipient epi-lepsy.

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 in-vestigations on the line of germinant or zy-motic inoculation, and not on the line of en-ergetic fecundation.

But even Pasteur does not claim that the bits of a dog that is not rabid ought to cause hydrophobia, and his first question when a

case of dog-bite is brought to him is, "Where is the dog?"

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 abourd to say that the life of a dog that is supposed to be mad ought to be eaved. 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 teach. It is possible to produce this kind of hydrophobia in any highly-organized dog.—Nym Crinkle, in Mind in Nature.

Thomas Gales Porster's Farewell.

(The last words of Mr. Forster were: "Your old friend is

BY SUSAN G. HORN.

Good night! "Your old friend is going!" The anchor is lifted, the sails epread 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 glone 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 blow Now smilling 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 religions 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 language 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.

How Mrs. Spurgeon's Wishes were Gratified.

A London newspaper relates a singular incident that occurred to the Rev. Mr. and Mrs. 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 ther 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 ikad been wishing for a piping builfinch 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 builfinch; 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 reproach, as if he had allowed his regard to 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 rapply 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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