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

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Readers of the JOURNAL are especially requested to eng 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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MIND CURE AND ITS DELUSIONS.

A Lecture Delivered by Prof. Joseph Rodes Buchanan in the Hortfeultural Hall, Boston, Mass., Sunday, May 2nd, 1886.

(Reported for the Religio-Philosophical Journal.)

I have been told by those who understand the situation, that it was my duty to give the ublic the true philosophy of the mind-cure theory and practice, especially to correct certain errors which have gained currency. The difficulty in reference to this as well as most other subjects, is that there are too many narrow-minded people, who desire only a limited view of any subject. The narrowminded man tolerates only one idea. As a theologian he considers everything degrading and sinful but Christianity, and all forms of Christianity obnoxious excepting his own sect. As a doctor, he tolerates nothing but the narrow ideas of his professors and like Carpenter of England, and the Harvard faculty of Boston, pronounces homeopathy a fraud, Spiritualism a delusion, and mesmerism nonsense. If a magnetizer, like Baron Dupotel of Paris, he pronounces medicine a false science, and magnetism the only true cure. If a mind cure healer he pronounces all science worthless—the only healing power in the world being the divine spirit guided and administered by himself.

To escape these follies we must recognize all truth, and pay due deference to our brethren in the pursuit of knowledge. I like the patient spirit of the great Chief Justice Marshall. When he had listened for half an hour to a bore, a lawyer present expressed his surprise at the deference he had shown his visitor's remarks. The Judge replied that he considered any opinion expressed by any human being worthy of his respectful attention. So do I-and above all, opinions entertained by any considerable number of people must have something in them, for the human mind cannot tolerate unmixed false-hood, until it has become insane.

SOME ELEMENT OF TRUTH.

I do believe, therefore, that the mind-cure theory has some elements of truth, and is worthy of attention. But, is it an old truth revived, or is it a new discovery? So far as I am informed there is no valuable truth in the metaphysical mind-cure doctrine, which is not much more than a thousand years old, while all that is really new appears to be totally false. But in the mind-cure practice, there are some good practical ideas developed in the last fifty years by various mesmerizers who call themselves psychologists and electro-biologists, and by Dr. Fahnestock and Dr. Quimby. These are useful hints; but in the metaphysical verbiage called Christian Science, the antique truths of literature are dressed up in the rags of modern delusion and imposture, and completely disguised. But we should not allow the quackery of ambitious pretenders to prejudice our minds against any species of truth. We should draw a wide distinction between truths demonstrated in practice and the crude notions

of ambitious ignorance. Rational mind cure is a valuable department of the healing art, but it has many departments and while we should honor them all, no man ever lived, or ever will live, whose mind is sufficiently capacious to master and comprehend them all, however earnest his desire. It may be that the angels in heaven comprehend them all. It may be that in some more enlightened age when mankind live on a higher plane these exalt-ed beings will give the higher wisdom of the bealing art, but there has never yet been any mediumship quite adequate to this giorious task. Yet I can say that I have never apgled to the Spirit-world for instruction hout receiving a wisdom surpassing that of earthly physicians.

When in the fullness of time that wisdom shall be expressed, it will be widely different from the pedantic technicalities of medical colleges, widely different from the utterance of any church now on earth, and still more widely different from the babblings of metaphysical theorists who would have you believe that they are silent partners in the divine firm of Father, Son and Holy Ghost.

DEPARTMENTS OF THE HEALING ART.

Let us look at the departments of the heal ing art. There are seven departments:

ing art. There are seven departments:
1. The hygienic, comprising food exercise and the sanitive environment.
2. The hydropathic.
3. The electric.
4. The magnetic.
5. The spiritual.
6. The medical

The medical.

The mechanical or surgical and obstet-

Mind cure is a subdivision of the spiritual department, which is one-seventh, and is incapable of being substituted for the other departments. We cannot rationally reject any one of these departments which have been developed by the experience of wise and practical men. No one of the seven forms of therapeutic science can take the place of six other forms any more than chemistry can take the place of six other sciences-geology, zoology, dynamics, optics, acousties and astronomy.

It requires a competent doctor to master either one of these seven departments, and when mastered it requires the whole seven doctors to make a complete physician. If you are desperately ill and require all the resources of the healing art, it would require the entire seven doctors to bring them to you. If they were liberal gentlemen, they might cooperate for your benefit; but if they were bigots, they would explode in the sick chamber like a combination of fire, oil and gunpowder.

Either one of these departments is rich in accumulated knowledge, and worthy of lifelong devotion. No one man ever came near mastering them, or could honestly say like Paracelans, " The monarchy of physic is mine." Whoever makes such pretensions tender or impostor than Paracelsus, and of all modern pretenders there are none so extravagant in their claims as certain metaphysical mind-cure theorists, who occupy only one of the seven departments of the healing art, and only a limited portion of that department.

MIND CURE PRACTITIONERS.

I don't speak of all mind-cure practition ers as bombastic theorists, for some of them are highly intelligent, entirely honest, modest, benevolent, and as free from quackery as the practitioners of any class. They have done a benevolent work, and the memory of their good deeds will long remain as blossoms above their tombs.

And there are those, somewhat fanatical in their faith but profoundly and sincerely religious, for whom I have great respect. They ove the Bible; they believe in the Holy Spirit; they keep up that spiritual exaltation of the soul which makes them successful healers, and they diffuse religion as well as health. I have no censure for them, but I do wish they could open their minds to understand the science of the soul, and to comprehend the grander Bible that I adore—the only Bible whose divine authorship cannot be questioned—the Bible of Creation, which science interprets.

The better class of mind-core healers, like Dr. Dresser, look to the Infinite Spirit for aid and influx—and that is a mood of mind which I would commend to all good people for I cannot set any definite bounds to the good that may be achieved in that way. But have very little respect for pretenders who would try to supersede all that far wiser men have learned in twenty centuries, by their little modicum of knowledge and their amusing delusion that disease has no existence but in the mind, and, therefore, that a little false thinking would dispel it by denying or ignoring it.

A SURGEON NEEDED.

When a wagon runs over you and fractures your leg, a surgeon is needed; it is of very little use to sit down and think there is nothing the matter with the broken leg. When a child cannot be born on account of long hindrance, and we need either a pair of forceps or a cesareansation, to bring it into the world, it would be insane to tell the mother there is nothing the matter, and sit down to help her by thinking it is all right until she dies. These Boston follies differ very little from the vagaries that we sometimes hear in lunatic asylums, and they help the city of Boston to acquire the reputation of having more cranks to the square mile than any other portion of the United States. This peculiarty is beginning to be noticed. Mr. James, in his graphic novel, The Bostonians, speaks of one of our eccentrics as a "confused, entangled, inconsequent, discursive old woman, whose charity begins at home and ends nowhere, and whose credulity keeps pace with it."

CREDULITY OF CERTAIN CLASSES.

The credulity of certain classes in Boston is like an eddying whirlpool that sucks every-thing into it. Mrs. Howe's Woman's Bank was a good illustration; and there are many before me now who personally know that there is no spiritual impostor so basely cuntell you, for it is no secret. If there is any class of swindlers who ought to serve their country in the State's prison as a warning, it is they who steal the livery of heaven, and who by their frauds cast a doubt upon the fact of spirit return, and thus dishonor and betray the noblest movement of the age, the dearest revelation of the 19th century.

I saw not long since a melancholy illustration of the metaphysical folly. A lady of considerable intelligence, though not a very well balanced mind, was dying with consumption. It had been preying on her life for years. Her cough was frequent and distressing. As the drowning catch at straws, she seized the metaphysical doctrine and even tried to persuade me to adopt it as a matter of policy and money making. With her strong will she forced her mind to as-sent to it. She decided that she was well; that there was nothing the matter with her. "If it will cough," said she, "let it cough. It does not affect me. I am well." Poor creature; she kept on coughing and dying by inches until in a few weeks she was placed

in her coffin. This form of the metaphysical doctrine is too absurd to admit of argument. It is not propagated by reason, and therefore it is hard to reason people out of a delusion into which they were not led by reason. It is propagated not by reason, argument or science, but by animal magnetism or mesmeric power like other epidemic delusions. You cannot reason one of Prof. Carpenter's mes-meric subjects out of any delusion which he has imposed upon them. And the mesmeric power which can extract three hundred dollars from a pocket book in return for a mass of mystical verbiage, and for a set of doctrines the sum total of which could be honestly and completely stated and explained in one hour, and still hold the allegiance of most of the victims, though not all, after their money has been absorbed, belongs to the highest walk of the mesmeric art, and has probably never been surpassed—not even by the performances of magnetic politicians and confidence men, nor even by Joanna Southcott a hundred years ago, who made she was soon to become the mother of a avior of the world. The Boston prophet is not ambitious to be the mother of a savior, but prefers to be a savior herself, for she is inspired and deified. I know a bogus medium who will assume to be Jesus Christ, but the metaphysical prophet is the embodiment of God himself.

MESSIAH AND THE CRANKS-MRS. PERFECT-SAINT.

But Boston is not the only paradise of fools. Men of intelligence and culture were deluded by Joanna Southcott, and even cler-gymen of the church; and so powerful was the delusion that although she proved to be pregnant with dropsy instead of a savior, there were congregations of her followers re-

ported in England, even in our own time. I do not think this any more absurd than the pretensions of the metaphysical Messiah of Boston, some of whose followers already recognize her as their Messiah. A long procession of cranks can be traced through all the ages. "Men may come and men may go," but the cranks keep on forever; and the Boston crank is matched by the New York crank who claims to be the mouthpiece of Jehovah and has published a book as big as the Bible crammed with vagaries, and delu-

There is nothing too crazy for mankind in religious or quasi-religious delusions. As birds and even children have been charmed by snakes, and surrendered to the influence, so the mysterious and absurd has a fascinating charm like that which some people feel on the brink of a high precipice, when they are almost irresistibly tempted to jump off, and have to go away to save their lives. So in the face of a great mystery men surrender their reason. Facing the great mysteries of life, death and eternity, they surrender to the old theology with its infinite hell and its crucified God; and all great religious systems of delusion have been based upon this propensity to surrender reason in the face of the awful mysteries of eternity which mod-ern Spiritualism has torever dispelled, so that we need no longer indulge in any absurdity or superstition, but may be rational in all things, and demand a satisfactory rea-

son for every theory presented. When the theory is presented to us that Mrs. Perfect-Saint is actually apotheosized; that the God-head dwells in her, and that with her unlimited wisdom she is to be the savior of the world from all suffering; when we are also told that there is no suffering to be saved from, only a delusive opinion that we are sick, when in reality we are perfectly well, and that we shall all be perfectly well whenever she and her followers can persuade us to think so, the first impression is to ask if this is not one of Mark Twain's jokes? But the sublime wisdom of the female prophet goes still further. She has discovered that not only is there no disease, but there is no matter, and consequently there are no human bodies to be diseased. The puzzle then is to know how diseases are healed if there are no diseases, and how patients are treated if there are no patients—no persons—for the theory is that there are no real bodies or forms, no matter. But this beautiful theory does not stop there. She has also discovered that there are neither souls nor bodies; that individual spirits do not exist at all. Then, as there are neither bodies nor souls nor dis-

therefore she does not treat the soul, for the only thing that represents a soul is the Infinite Spirit of the universe; therefore, according to her own theory, Mrs. Perfect-Saint doctors the Deity, for she has left nothing else to be doctored. And according to the same theory, though she recognizes her own existence, she cannot recognize the form of any other human being, or the soul of any one and so she is the sole accompant of the one, and so she is the sole occupant of the universe, in company with God, and so far as she practices the healing art, she must be doctoring God Almighty and persuading him that he is really well when he thinks himself sick. And yet this woman is not in a lunatic asylum, for however wildly she raves, she is as practical as anybody, and firm as a rock in matters of business. She and her followers believe in matter as firmly as anybody, and would be as quick to get out of the way of a horse car as anybody else. She believes in human beings, bodies, souls and pocket books also, and understands how to gather the kind of matter called money as well as any State Street speculator. The theory is only a mass of mystified words, an endless repetition of rubbish, nothing more. Nobody believes it in the slightest degree, not even Mrs. Perfect-Saint herself. She has simply patched. simply patched up a crazy quilt from fragments of theories floating down the ages from Plato, Plotinus, Proclus, and the medern masters of mysterious jargon, and connected that theory with a species of spiritual practice borrowed from Spiritualists and mesmerists, and uses her practice to bolster up her incomprehensible and contradictory fanfaronades in the names of philosophy and re-

CONCLUSIONS OF MRS. PERFECT-SAINT. But Mrs. Perfect-Saint has so many absurdities, some of them are kept in the back ground. It is not generally understood that in her kingdom of metaphysical bosh we are not only perfectly free from disease, but are entirely divine and free from sin, for we are all not entities but Godities. God cannot be sick and cannot be a sinner; there are no sinners, for Mrs. Perfect-Saint assures us there is no wickedness in the realm of truth, "and her followers believe her inspired and that | there is no other realm." So there is no evil, no sin, no repentance, no remorse, no work for the conscience, no depravity, no atone ment, no hell, no devil, no angels or spirit (either in or out of the body), no charity except to convince people that they are wellnot a single feature of what is called Christianity, either in theory or practice, nor a single element of common sense. It is, in fact a kind of sublimated pantheism Yankeefied into a financial scheme for enriching its dupes by selling the great secret called Christian Science, which pleases the vanity of the ignorant and credulous by converting them in a few lessons into saints and philosophers who can look down with pity upon all mankind.

The science, so-called, amounts only to this: that an Infinite Spirit exists or rather an Infinite Idea, and that the Infinite has a female mouthpiece who is a part of himself only this and nothing more; and when you agree that she is the deified teacher whom you are bound to obey and pay, your education is complete. All other sciences are only imaginary—what she calls errors of the mortal mind—for there are no sciences, as all sciences relate to matter (and matter has no existence) except psychology which relates to souls; and there are no souls, therefore there are no sciences but the one science which she sells for three hundred dollars which informs us that there is nothing but God, and there fore can all be expressed in five words.

INVENTION OF DR. QUIMBY.

The practical part of this theory which is all that has any common sense, was developed thirty years ago by Dr. Quimby of Port-land, when in practicing mesmerism and clairvoyance he found that, like Prof. Carpenter and others, he could control his pa-tient's mind, making him feel himself well, and thereby restoring his health, which he

called his short-hand method. Long ago Mrs. Perfect-Saint became his patient and was cured by him. Of course she got hold of the theory and practice which was then honestly practiced; and when Dr. Quimby died and his companion and follower, Dr. Dresser, decided that he would not take up the mantle of the departed. Mrs. Perfect-Saint discovered that by dressing up this theory as Christian doctrine and joining the warfare of Christian bigots against Spiritualism, she could enter a golden bonanza. Hence she speedily transformed herself from a Quimby patient into a Boston Messiah, and patching together a pantheistic theory, she had the hardihood to call it Christian.

In calling it Christian, they are gilding refined brass, for the doctrine recognizes neither bodies nor souls nor diseases. Christianity and common sense do recognize bodies, souls and diseases as realities for which we we must work.

THE EARLY CHRISTIANS. The early Christians did their healing without charge, in sincerity and humility. Calling this Christian Science which is neith er religious nor scientific, reminds me of Queen Elizabeth's description of an unsatisfactory feast; that the soup was cold, the ice was hot, and everything sour but the vinegar. The way some of these Christian scientists love one another is not like the Pentecostal days, but much more like the love of Calvin for Servetus. The hatred of rival practitioners at the headquarters is equalled only by ning and mercenary that he may not find cases, what does the metaphysician do? The dupes to follow him and patrons to line his bodies do not exist, therefore she does not like him and they will treat the bodies. The souls do not exist, ilization by burning the Alexandrian Libra-Moslem is said to have darkened ancient civ-

ry, has there been a more hideons imitation of his policy in a petty way than in the crazy warfare against science of all kinds in Boston, especially against medical, mesmeric and spiritual sciences. If it could be as successful as it is contemptible, it would bring back the dark ages. Mesmeric and spiritual science explain the whole foundation of the new theory, and, therefore, its disciples are warned against them, for such studies would open their eyes, and all who open their eyes are excommunicated. As a perversion and degradation of Christianity, and a blind crusade against science and philosophy, the darkest ages of history furnish nothing more pitiable than what is falsely called Christian science. Title other dalusions it has been science. Like other delusions, it has been propagated by mesmeric power, and when cool reflection comes it will die out like other delusion, and be denounced by all rational mind cure healers. Its strength lies in personal magnetism; in the ability of pretenders to find passive impressible subjects, and make them regard their teacher as a divine guide, however ignorant she may be.

EMERSON COULD NOT TEACH HER.

When one of these self-chosen prophets was advised by one of her pupils more enlightened than herself to read the writings of Emerson and other eminent authors, she replied that Emerson could not teach her anything. "Nobody can teach me anything," said she; "they might possibly revive some ideas that are dormant in my mind, but they cannot teach me anything. I am a great woman." And yet these self-sufficient pretenders generally are profoundly ignorant of the whole circle of sciences, and dread the approach of anything honestly scientific, especially the questions of an honest seeker for

A FAMOUS MIND-CURE HEALER, AND ARSENIC. Mind-cure students and practitioners sometimes discover the exceeding meagerness of their knowledge, and seek my instruction to learn the rational truth about mind cure and about the operations of soul and body, but this alarms these teachers who forbid it positively. These follies seem hardly worthy of serious discussion. They are only fit for ridicule. In the days of reconstruction in South neither read nor write nor speak decent English became legislators, we used to hear of the bottom rail being on the top. I think in Boston the bottom rail is very ambitious of getting on the top. A somewhat famous mind-cure healer, ignorant though not dishonest, was visited by a very intelligent and well educated cleryman, to whom he ex-pounded the doctrine that all diseases were caused by our imagination only, and that poisons destroyed our lives only because we thought they were poisons, and believed they could kill us. The clergyman did not ask him if aqua

fortis would be entirely harmless on the skin, if we all believed it to be olive oil; but asked him why arsenic was poisonous, no matter what we thought. He insisted that it was poisonous only because we believed it was, "But," said the clergyman, "how was it with the first man who was poisoned by it before anyone knew the qualities of arsenic?". The mind-cure philosophizer thought that might be owing to the appearance of the plant; that probably in some stage of its growth its appearance produced the idea that it was poisonous. "But," said the minister, "you are mistaken, for arsenic is not a plant, but a mineral." That ended the discussion. Is it possible, you may ask, that such a deluded ignoramus as this should set himself up as a leading philosopher to instruct the entire world in the profoundest subjects of human thought? It is possible in Boston!

And yet all these ignorant and ambitious pretenders have that healing power which in some degree is inherent in every human being, and as the community generally know very little of the healing power of man over his fellows, they are ready to accept any cores made by innate power as a proof of the unintelligible theory.

The only books on this subject that I have seen, which are worthy of notice, are those of Dr. Evans. His writings have been very widely circulated, and contain a great deal of good thought, for he has no sympathy with the metaphysical nonsense of which I have spoken, and yet, unfortunately, men who sail out on the shoreless ocean of the mysterious are liable in time to lose their anchor, and even their compass and rudder, and Dr. Evans is no exception, for he has evidently lost his scientific anchorage, which I greatly regret in the case of so worthy and intelligent a

THE CURRENCY OF MIND CURE.

The currency of mind cure is mainly due to the production of cures under a new name. in a way that does not alarm orthodox prejudice. The people who hear of these do not reflect that they are only getting the old

cures under a new name. The healing which is not medical or mechanical, is performed by the power of the soul, or as some have called it, psychodynamia. They who are gifted in that way succeed. whether they call it spirit cure, mind cure or magnetic. But in all the annals of mind cure, nothing has been done equal to what was done before, by spiritual and magnetic healers. The majority of their cures were made by the hand, as it was with the early Christians, but those whose power goes out of the body heal without contact, and often heal in a moment. Dr. Newton was the very antithesis of the metaphysical people simple, unpretending, benevolent and deeply religious, following in the path of Jesus as

That "Faith" which is based on past ex-griences, and the knewledge that the thing which we have faith is similar in characher and essence to other things which, upon previous investigation, we have found to be true, is quite a different faith from that h has no foundation in knowledge or erience, but is simply the creature of impulse and selfish superstition. The former is ennobling; the latter is degrading, and those who search for truth and wisdom, should be careful to make the distinction.

Providential occurrences (or fortunate circumstances which occur just in the nick of time) are the subjects of much study. I do not expect to throw any new light upon them or propound a positive theory respecting them; but merely point out a few of the diffi-culties which the physical scientist or atheist must encounter when he sets aside the psychical and deific aspect of the question, and relegates them to the domain of physic al causes; and although my style of present ing my ideas may appear to be positive and self-sufficient, yet my arguments are, at best but negative ones. Like other thoughtful persons. I can ask a great many more ques

tions than I can answer. All the occurrences of our lives, whether ordinary or extraordinary, may be studied scientifically, philosophically or psychically. The matter of fact man, who prides himself on his "common sense," of course prefers taking the physical-science view of them, and imagines that those who take any other do not possess "horse-sense," and when he appeals to Humboldt and reminds us that the "universe is governed by law" he thinks that he has driven a nail in a sure place, and clinched it so thoroughly that it can never be withdrawn.

The philosopher strokes his beard and sagely considers moral and social bearings; he has a retort of his own in which he analyzes, and from which he infers. He accepts the discoveries and conclusions of the scientists as to physical causes, but he goes below and above; he considers the qualities inhering in the soil from which the scientist evolves his "pastures green." and he follows the petals of every scientific flower as they are wafted hither and thither by the winds of thought, and he so applies his knowledge as to cause it to deserve the name of "practical

The psychist regards scientific, discoveries as matter very important in the field of human well being. He touches the hand of the philosopher as one near of kin, but he contemplates an interior essence and looks at the soul of things. He says to the scientist: Brother, you are correct as far as you go. May the application of your discoveries evolve much good in this antagonistic and superficial world." To the philosopher he says: "Brother, you are wise in your conclusions, and where your wisdom is accepted those impulsive and selfish ambitions which have drenched the world in tears and blood will measurably disappear and give place to social harmony, based on the knowledge that the happiness of the whole is made up of the

moral and physical well being of each."

But the psychist perceives that he possesses a soul or spirit which acts upon his physical part; which, physical, in its turn, reacts upon the soul or spirit within. He perceives also that there are other souls and spirits, embodied and disembodied, each working out some little end of its own, yet one which is essential to some great and general purpose. But does he stop there in his researches? No! for he perceives within him an incomprehensible and indefinable something operating in, upon and through his soul or spirit, somewhat as the soul acts upon this body; that this indefinable something causes a change in his aspirations and desires; that the soul grows by this vitality within itself (life within life, a soul within a soul, "God" in man), and he perceives more and more clearly the insignificance of self and the inestimable value of that occult and indefinable something by which, when he enters in to the Sanctum Sanctorum of his being, he is enabled to contemplate, not only in himself, but in all persons, conditions principles and things. By this he discovers in time that his own wisdom is foolishness that his best laid plans often come to naught that wealth may change to ashes in his hand, and that his foes may be those of his own

The psychist perceives occurrences transpiring here and there, for which the scientist and philosopher cannot account, and he knows that invisible spirits are frequently the agents in their production. He observes that "law" is simply a mode of action, and never did any thing; that it is the vital principle or intelligent force acting according to law, which does the work; and that this is equally true, whether this force inheres in the matter or exists outside as an intelligent entity. He knows that there are a great variety of laws; that many which are known to exist are not understood, and that many are not known the operations of which amount to "special providences" to us, because of our ignorance respecting them. There always is something beyond! and yet that something which is present in the soul seems ever striving to shape for us and for the world a high-

Many Spiritualists have fallen in the habit of arguing very much as materialists do; they say that we and our affairs cannot be reached directly by the higher wislom and power, or by the slow process of law; that there is nothing "providential," and that prayer has no efficacy; and this in the face of facts occurring before their eyes every day. We are every day soliciting our neighbors to do something for us, and having our "prayers" answered. Every day some one is desirous of ascertaining the truth about immortality, and gets the knowledge by or through the suspension of some law, or through its sucersedure by the introduction of another law, with which he is not acquainted; and yet we are told that "the law maker cannot afford to suspend one of his laws" although to

supersede a law is virtually to suspend it. extract the following from a recent contribution to the JOURNAL: "No matter how unsullied your character, how pure and unselfish your purpose,....if you embark on a rickety, unseaworthy vessel, and encounter a tempest in mid ocean, you will founder and go down to a watery grave, and under cirsumstances where pirates, in a sound vessel will weather the storm and reach a haven in safety;" and the writer adds: "Facts analacons to these are occurring every day." Yes, indeed they are, and facts diametrically the site occur also, very often it happens that the old rickety tub that survives the remand the splendidly appointed ship that to the bottom. Frequently it happens at it is our strong and healthy child who e to yearth, while the weakly and sickly in lives on to old age.

disc and extreme remedies and extreme need often awakens great power to save. While we should be sorry to see Spiritualists descend to supersti-tion and cant, we would be equally sorry to see them bury sentiment and a reasonable religious belief under a souliess infidelity. Those who delight in using such language as that above, quoted may be good scientists and profound philosophers, but I fear they are not much acquainted with those secret workings of the indefinable in their own souls, by which their subject gains a knowledge of his short-comings, and is introduced to instruction and a guardianship which the world can never give nor take away.

To supersede one law by the introduction f another is virtually the same as suspending it, but to be more definite, I shall relate a ase of what Spiritualists call levitation; the orthodox would doubtless apply to it the euphoneous term of a "special interposition of divine providence," and it certainly was a providential occurrence for me; one for which the material scientist cannot account, and one which I shall ask the Atheistic Spiritualists and Law-supreme-man to consider, and I shall make it a case in point from which to argue my case.

I was returning home late one night from our grocers. I had a package in each hand. The night was one of the darkest I had ever seen, so much so that I could not see the white paper package in my right hand. To shorten the distance I usually walked part of the way along the railroad, or from Chicago street south to that on which I live, Congress St. There is a cattle guard where the road meets our street. I had passed all the street lamps, (as I live on the extreme southwest corner of the village); there are no lamps so far from the center of town. There was a disagreable rain falling and I hastened on. but entirely forgot the existence of the cat-tle guard right on my way. Now I "accident-ally" touched my foot against one of the long longitudinal bars, and discovered that I was on the cattle guard. I was greatly alarmed. I could do nothing to save myself, both my hands being occupied with grocery package which I held: but I was lowered down quite gently to a sitting posture on the sharp edge of one of the bars. Then I feltaround as well as I could to ascertain where I was, when to my amazement I found that I had walked the entire length of the guard and all that was necessary for me to do was to lay the packages out of my hand on our street and get up. At the rate I had been walking, taking short quick steps through the darkness, I must have taken six steps on nothing, so to speak. have since measured the guard and the length of my steps and so calculated; indeed, half another step would probably have taken me quite across, and I should never have known how I got across that cattle guard.

Those who understand how spirits interpose sometimes to save people, will at once explain this matter by saying that some spirit friend or guardian saw my danger, and hav ing a knowledge of the law of gravity, and knowing how to supersede it, interposed to save me from a dangerous fall, which in my state of health and strength, might have terminated fatally, or at the least entailed upon me much suffering. Although there is not much sentiment or poetry to this explanation I am willing to accept it as a matter of fact. The spirit operating in this instance un-doubtedly possessed a knowledge of physical gravity and knew how to overcome it. Now shall we stop there? Certainly not, for there are other spirits, still wiser than that one who understands how to overcome the law by which he overcame the law of gravity, and thus we might go on from wise spirits to wiser, and from these to still wiser, until we at length find spirits who are able to overcome every that long before we reach the "great white throne" of our childhood dreams. Thus Spiritualism teaches us not to place implicit trust in our own unaided judgment, and what is called "religion" teaches modesty also.

Who will venture to limit the power of the spirit? Things which appear miraculous to us, because of our ignorance, may never-theless be done strictly according to law. Who will venture to circumscribe the power of "will"? What can we know about a world, with all its potencies, which is beyond our ken; or who will assert that it can go thus far and no farther? In faith not I!

The farmer gets sick at harvest time, but he arouses up his enegies and says, "I havn't time to be sick," and starts for the field and works it off. The same sickness attacks him in winter when he hasn't much to do, and he goes to bed and sends for the doctor, and it takes him six months to get well again. Now the scientist well says that in the former case it was the power of a strong will which saved him; that its exercise overcame the law of disease in his case; but shall we stop there? Certainly not, for if that strong will, in its degree, was able to overcome this law of disease, a stronger will would overcome a more powerful disease; and so we might go on and on, until we are compelled to admit that all diseases and the laws relating to them, could be overcome if the will were but sufficiently strong; and if we are capable of conceiving of an infinite will power, we shall be capable of believing that all law is controllable by such, and thus we may perceive Almighty power, or what is called "the will of God.'

When we talk of will power, in the confident strain in which we do, we should not hesitate to: follow up our own reasoning to its ultimate. When we talk of law being superseded by the spirits, through the inter-position of other and superior laws, and this being done through a superior knowledge of law, general and particular, we, as fair reasoners, should be willing to admit that greater knowledge and power produce greater effects, until at last, by playing one law against another, all laws may be controlled and overcome; here again we arrive at Almighty power, but by a different route. I assert nothing! My arguments are not affirmative. I simply suggest a few of the difficul ties which must be met and overcome to es tablish atheism. When I use the word "God," do so within quotation points, but I know of no more expressive word to convey the idea of that universal and supreme something which everyone acknowledges to exist in some shape, although no one can define it. Like every other finite being I cannot comprehend infinity, and to attempt to do so is, in my opinion, a culpable waste of time which ought to be expended on things nearer home, and on the practical application of our knowledge to the amelioration of the condition of men, women, children and animals. Therefore, let me not be charged with being an atheist, as I have been by one class; or God comprehender, as I have been by another, for I assert nothing farther than that "I don't know." But to believe that one law can be superseded by another, and this in degree of knowledge, is tantamount to admitting that controlling power is above or within law and matter. And to admit prowho the former is more likely to oc-within law and matter. And to admit pro-gression and that will" in its degree tri-

"Get" of the militaries.

To make surrandiness infidels would not be an easy task; they see that the physical laws of nature are being continually set aside in their phenomena; they believe in an infinite variety of characters and degrees of progress, and in innumerable degrees of intelligence, wisdom and power in the Spirit-world. The Spiritualist above all others ought to pause and consider before declaring anything impossible, or outside the reach of that power and wisdom which dwells supremely in that world of soul-power, soul-wisdom and soulsympathy. But extremes meet sometimes, and it is but a step from unqualified submission to authority, to the license of lawless thought. A desire to establish our reputation amongst men, may be but the forerunner

substantial basis of sterling worth. But we all ascend the spiritual staircase step by step, and our present tendency to search out causes is a prophecy of the future. That spirit of antagonism and love of com-bat which we all inherit has its use, although it may prove the very satan of our nature if not restrained by a judgment purified by spiritual experience and strengthened by pa-

of that higher condition wherein we become

solicitous to form our character upon the

tient thought. The idea of a superintending "providence" is a consoling one; the idea that even spirit friends and guardians can sometimes intervene in our behalf, when it is out of our power to save ourselves is a sweet idea and a true one. What a sense of freedom it imparts to know that we are creatures of law, not subject to punishment for our mistakes, or to trial and condemnation for our errors; but that elevated spirits in a higher sphere are ever lending their aid in our weakness, ever pitying our infirmities, ever endeavoring to impart to us ennobling thoughts, ever in-spiring to deeds of virtue. The iron laws of physical nature are indeed, in and of themselves, rigid and inflexible; but they are often softened and shaped to meet the requirements of an hour, and this through the power of almighty love. The faith loving soul triumphs over circumstances, when mere scientific acumen and philosophic calculation

would bring defeat and disaster. To the soul's eye there is law above law. wisdom above wisdom, love above love, power above power, and the higher controls the lower, as the greater contains the less. Even here, on this voyage, there is a pilot's hand on every helm, and although some few ships founder at sea, yet the vast majority reach a haven of safety and deliver, each, its valable cargo at her destined port.

I ask not wby mankind is thus and thus; (The world of cause is unexplored by us) Or why convictions are so long delayed When truth is ever in a manger laid? Pilots themselves may not be always wise, Or ruling power still their need supplies; Or wayward barks may for a time withstand The gentle pressure of the pilot's hand; And hopes and fears together must entwine Around our souls, to work the plan divine. Sturgis, Mich.

MATERIALIZATION.

Interesting Particulars with Reference to Impostors.

(Special Correspondence.) In the previous article I outlined the new departure of exemplifying the work of materialization by imitating its manifestations. The names of the so-called mediums whose phenomena were duplicated were withheld: but the many Spiritualists who have attended these exhibitions are not slew to furnish ly by added proofs of gross fraud on the part of another one whose advertisement as a materializing medium has for many months ornamented the columns of more than one spiritualistic journal. It is more than a year that she has successfully deceived at least nine out of ten who have attended her seances. Her name can add but little force to the lesson to be taught; however, it may be best to give it, to avoid confusion. It is Mrs. Fair-

In the summer of 1885 she was a prominent figure at the Onset Bay camp meeting. In the fall she returned to Boston and in January took an elegant suite of rooms on Waltham street. Here she held afternoon and evening scances to the number of seven a week. They were well attended and seats were one dollar. The scances were held in the front parlor the back parlor being shut off by folding doors as is usual in many residences. Over these doors were drapery curtains the centre of which were in view. At one side of this centre was the cabinet from which the materializations were supposed to come. To prevent the possibility of entrance from the rear parlor strong staples were driven in both doors and a hasp held them together secured by a padlock. Upon this padlock postage stamps, sealing wax, or whatever you wished could be placed. The two doors at their joints could be treated in the same manner. A diagram will illustrate:

Χ.

AA and EE are the walls separating the rooms, between and into which slide the folding doors, BB, parting at the centre at the point where the X is shown, and here the padlock was placed. D is the point where the cabinet stood, which, it will be seen, is on a line with the joint of the sliding doors and the walls. At the same points in the room C where the stars are shown was the key to the mystery. C was the room which the sitters didn't see. Those who applied were refused upon various pretexts. If they had gone in there they would have found that there were no stops on the sliding doors to prevent their moving beyond the centre except the movable stops which were temporarily placed at the points marked *. These were removable at the pleasure of the operators in room C. When the seance commenced the stops were in place. The rooms were examined, the floor under the cabinet examined. Attention was called to the fact that the cabinet did not stand opposite the cenrte of the sliding doors, and also that if the doors did open at the centre or the drapery curtains part at the centre, the form could be seen entering the cabinet. Then the lights were turned down, the organ commenced its murmurings, the sitters sung or otherwise contributed to the noise neces sary to generate the "atoms which the spirite used in materialization." Under this cover the opera tor in room C removed the stops and both doors, padlocked together and moving as one piece slid from the walls RE on that side to the walls AA on the other side leaving of course an aperture directly expecte the cabinet D. Of course the whole performance is now plain. The materialisations were made ready insu ante-room adjacent to the room U

were given, some slight idea may be gained of the money soined by her from the people who have been deceived. It is only three weeks now since she vacated these apartments leaving behind the proofs of the possi bility of deception which were at once apparent to any investigator. Attention to the nature of the manifestations was directed by frequent quarrels between two sons of the alleged medium. A single incident will il-lustrate. At the close of an evening at which a present had been made to one of the materializations the quarrel was violent after the sitters had departed. "I was Black Hawk and it belongs to me," said one; the other as steadfastly maintained that he was the young lady who received them any way and he was not going to part with them. The dispute was settled as usual by the intervention of the strong arm of maternal authority. Other incidents which would be ridiculous if they were not painful as exhibitions of spiritualistic credulity are frequent in number. One old gentleman, well-known in the community, who is merely a type of many others, had received Alice and Phœbe Cary very often and sometimes held one upon his knee. They brought Martha Washington one afternoon. They told him she had never materialized before; but they found her at the gate and brought her down because this particular old gentleman was the only one who could furnish the particular atmosphere in which she could materialize. Could anything be more ridiculous and painful at one and the same time? I might illustrate with other incidents. The city is full of Munchausen stories which are just as sensible as this; and the probability of a particle of truth is equally strong.

The subsequent developments are none the less interesting. The departure of the crowd gave hope that she had gone out of the business; but she has returned and hoisted her flag, business resumed at a new stand, and

once again the show is in progress.

A few days ago she visited the lady of the house and saucily ordered her to go to the office of the Banner of Light and tell them that the stories of sliding doors, boys' quarrels, finding chemicals and other evidences were untrue; otherwise she would do this, that and the other. The lady ordered her from the house and at once went to the Banner of Light office and told them of the in-terview, ending by a declaration of even more than I have here furnished. The senior member of the firm also called to examine the surroundings. In addition to other vis itors the representatives of two other spiritual papers have called and have possession of all the facts I have related and more too. Will they be published? Have Spiritualists and the public a right to demand it in all fairness? And those who have been deceived so outrageously ought they not to investigate thoroughly and never cease until jus tice is done? Away with the puerility which attempts to excuse such trash with the plea that spirits made them do it-that spirits used their bodies and guided their actions and therefore it was a spirit manifestation. Has not the time come for action on the part of Spiritualists? Are these mountebanks to flourish in sensuality supported by the dol lars of credulity, while reliable test mediums adopted as instruments, of the Spiritworld are neglected in poverty and suffering? Only the past week in Nashna, N. H. another Boston woman who has successfully figured as a materialization medium was captured in spite of the club wielded by her plete, is apologized for by a correspondent in was a transfiguration, and therefore a spirit manifestation. The materialization power had given out and so they used the medium direct and while using her she was detected. This bold apologist does not say why the spirit could not have foreseen the exposure; but if this point had been dealt with it is

supposable that the cry would still be, "The spirits did it for a purpose." There are those who question the advisability of even attempting to expose the frauds that are perpetrated in the name of materialization. They claim that no good will come of it and that credulous Spiritualists are not convinced. In proof of their position they cite the statements which usually follow an exposure to the effect that it does not explain the experience of some of the individuals who have at other times witnessed the so-called materializations. If the range of vision is narrowed to a few persons or to the results of a single case their assertions may seem well-founded; but it is the effect upon the large army of Spiritualists who know none of the parties interested. They read whatever is to be said and formulate their own deductions, and when they learn how trickery has succeeded even in a single instance they are apt to keep one eye directed to the impossibility of its presence at any scance which they may attend in the future. It is astonishing as well as gratifying to note the change in sentiment in this particular within the past ten years. Go back that length of time and the dogma of the infalliity of mediums was so generally accepted that it was rank heresy to even raise the question of doubt. To-day the most prominent Spiritualists openly criticise and de-nounce the methods adopted or in other words the conditions maintained at these materialization scances. Those who ten years ago were absolutely denying the possibillity of any trickery, to day are sufficiently progressed to admit that it does take place and try to explain it as a phase of spirit manifestation. It has been a process of developement, and the RELIGIO PHILOSOPHICAL Journal has been a most important factor

as an educator. Boston, Mass.

REVEREND BOYCOTTERS.

BY W. WHITWORTH.

Here in Cleveland, Ohio, there has recenty been given a remarkable phase of the boycott principle; no less than an attempt on the part of certain Methodist and Congregational ministers to conspire into a combina-tion for the suppression of Sunday newspa-pers. A regular manifesto was drawn up and published of the boycott intended, and a time set forth when the fulminations of these lesser popes were to be thundered into the heads of their several congregations from the pulpits. So vigorqualy were the reverend gentlemen assailed, however, that new light would seem to have broken in on their contracted understandings, and the boycott has not yet been carried out. The reverend gentiomen are quite indignant at the term boy cott being applied to them. But as it was distinctly announced that they would demand with all the amphasis of pulpit authority that their congregations must not buy, touch nor read Sunday newspapers, why their

ily appear.
The first thing that will strike the intelligent mind is the eminent foolishness of the project. Suppose they succeeded in shutting off the issue of Sunday newspapers, would have in securing either there be any less harm in securing either secular books, magazines or newspapers on Saturday evening for perusal on the so-called Lord's day? If the perusal of a paper issued on Sunday would be bad, in what sense could it influence more perniciously than if read on Monday or Tuesday? A wrong is a wrong, no matter on what day committed. If a man thrust his hands into filth on Saturday, would it give any less of defilation than if accomplished on the Sabbath? And so of moral stains; they stain as deeply at one time as another, with no reference to the times or seasons of their occurrence. If it was claimed that the sin or harm came from the purchase of the paper, it can be answered that that was momentary; if from perusal, that falls to the ground before the fact that precisely the same order of reading could be secured at a late hour of Saturday night, and reserved for use on Sunday. In truth, such action can only be characterized as straining at a gnat and swallowing a camel. Of the latter, we point to the circumstances, that in front of many of the churches are strung a long row of carriages, on every Sabbath morning, whose drivers and footmen are kept outside in listless idleness, while the pious owners are keeping holy the day in the near-by pews; and that street cars are in large part run on Sunday to accommodate church-going people, whereby great num-bers of men are not only denied the bodily rest they greatly need from their exceptionally long hours of toil, but debarred all chance of attendance in a place of worship. or other opportunity to improve their minds. Is not this rank hypocrisy, as well as gross inconsistency? Is it not the old spirit of Phariseeism that Jesus of Nazareth felt sostrongly called upon to rebuke, in consequence of their inordinate desire to lick the outside of the platter clean while leaving all within full of rottenness and dead men's bones? It does seem as if the same old spirit of intolerance that has obstructed progress and endeavored to dwarf the souls of men through all the ages, by theological bigots, is still rampant in our latest civilization. Not content with appeals to men's reason, they are everlastingly striving to put chains on their bodies and fetter their intellects, to the backward level of their own narrow creeds. Why cannot they see that in laying such inordinate stress on the sanctity of one day of the week they lead to the natural inference that wrong doing is not half so pernicious if committed on any of the other days. On no other hypothesis can it be explained why so many church-going people, who are great sticklers for the strictest Sabbath observance, are given to abomin-able cheateries in their business dealings, and other loose morals during the rest of the week. We are certain this clerical boycott will not succeed. Cleveland, Ohio.

PROPHECY.

To the Editor of the Heligis-Philosophical Journal

I am glad to know that some ministers of the Gospel are progressive in nature, and in their sermons treat subjects of a scientific nature. In this city the Olive Branch Congregational Church is not an aristocratic house of worship, but its pastor, the Rev. Ira R. Hicks, is a man who stands very high as a minister, and he is especially noted as a husband; and the exposure, full and com- close student. Mr. Hicks comes to the front just now as having, in a series of sermons, great storms early in January last. He presented a chart setting forth in a simple manner that disasters were coming. The chart is based upon the theory of planetary equi-noxes, and the dates of the equinoxes are indicated by figures, the periods of greatest disturbance by large figures, the periods of weakest by small. On the chart the equinoxes of all the planets are placed in regular order, so that at a glance one can see not only when an equinox occurs, but when two occur in conjunction. The large figure 12 for the month of May appeared on the chart, and some time ago Mr. Hicks called at the Signal Office, and putting his finger on the date May 12, told Sergeant Weber to, mark that date and watch the effects of the equinox, which he said would cover a period of two days before and three after the equinox. That Mr. Hicks's warning was justified the fearful record extending from the 10th to the 15th of May shows.

On Wednesday, after the Kansas City tornado, Mr. Hicks wrote another prediction saying that there would be a "Twenty-four hour cycle for three or four days, in which storms would repeat themselves." If the accounts of the terrible storms since Wednesday up to last night have not verified his prophecy Mr. Hicks says there is no value in any kind of records. In regard to the rest of the months, the storm chart presents the minor cycle of Vulcan as occurring on the 24th and the major cycle of Mercury on the 21st. These two equinoxes happening together, Mr. Hicks says that about those dates there will be another series of disturbances of marked energy.

The three sermons of Mr. Hicks, elaborating his theory, were delivered at this chirch some weeks ago. At the conclusion of the sermons on April 19, resolutions were adopted by the congregation thanking the lecturer for his discourses, and acknowledging the remarkable confirmation of his theory in the disturbances which the resolutions declared had been "foretold by him several weeks ago." The resolutions closed with a request to all to secure these charts and watch the predictions. They were then signed by the Board of Trustees and formally presented to Mr. Hicks. Mr. Hicks said:

"Of course I feel gratified that the storm chart has been verified, but I dislike to be misconstrued. I am not doing this for mon-I don't care about this thing at all, except that I want the public to get the advan-tage of this great truth, which will be of such benefit to mankind. It is nothing abstruse or technical. As printed on the chart, it can be understood almost at a glance, and let me say that if it were understood there would be fewer of these great disasters to human life. I tell you that if the school teachers in Kansas City had known what I did the day of the cyclone, and had not dismissed the school when they saw the clouds gathering, they would deserve to be tried for the lives lost. If the public will only study this chart I will look for wonderful benefit to the race. St. Louis, Mo.

Horaford's Acid Phosphate.

A RELIABLE ARTICLE. Dr. E. Curren. Boston, Mass., says: "I found it to realise the expectations raised, and regard it as a reliable article."

Woman and the Household

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

JOHN'S WIFE.

A young wife stood with her hand on her broom, And looking around the little room; "Nothing but toil forever," she said, "From early morn till the light has fled, If you only were a merchant now,
We need not live by the sweat of our brow,"
Pegging away, spoke shoemaker John:
"We ne'er see well what we're standing on."

A lady stood by her husband's chair, And quietly passed her hand o'er his hair; "You never have time for me now," she said, And a tear-drop fell on the low bent head. "If we were only rich, my dear, With nothing to do from year to year, But amuse each other, oh, dear me! What a happy woman I should be."
Looking up from his ledger, spoke merchant John:
"We never see well what we're standing on."

A stately form, in velvet dressed-A diamond gleaming on her breast;

"Nothing but toil for fashion," she said,

"'Illi I sometimes wish that I were dead,

If I might cast this wealth aside,

And be once more the poor man's bride."

From his easy chair, analy grapilemanly Jo From his easy chair, spoke gentlemanly John; "We ne'er see well what we're standing on."

DOMESTIC SERVICES.

The best form of household life is that where the service is so simple, and so much is done outside the roof, that the house mistress needs little or no help. Work is reduced to its minimum; a part of the cooking and the washing are done in bake-houses and laundries, which are managed by experts more skillfully and economically than in separate homes.

Where help is needed, there enters care, responsibility and waste. We take the Irish or German girl, who has wrestled in her own life and by heredity, with the powers of darkness in the shape of poverty, oppression, poor food, ignorance and superstion. The natural tendency of Old World life, like slavery, tends toward corvility and travelency the retends toward servility and treachery, the reaction of which is impertinence and brutality.

In the Divine Economy, we are, for the time being; their teachers and helpers. They sorely tax our patience and gentleness. From the mud-walled huts of Ireland where Bridget grew happy and dirty on buttermilk and potatoes, it is a great change to the thrifty farmer's home or the village cottage. Her senses are untrained, she is awkward, unin-telligent, wasteful. If the housekeeper had the strength of Bridget added to her own experience, she could dispense with extra service. But from early morning there is a round of petty details which it is impossible for one pair of hands to do. John wants well cooked food, and a variety of it. His sturdy from is nowighed through an ample stomframe is nourished through an ample stomach, and the danger is that it may be too well fed, rather than too ill. He cannot be satisfied with oatmeal or potatoes or soup and bread. He wants the best of beef, a variety of vegetables, and too often plenty of pie and pudding, washed down by big cups of tea and

The developed woman and able housewife will skillfully suit her diet to the work and the temperament of her John. She will also see that the children are nourished on plain, substantial food. The nervous, fretful, sickly children of too many American parents, show that a great deal of ignorance prevails regarding health laws, even among educated housewives. But education does not yet mean an annrahansion of the best way of keeping this tenement in which the spirit lives for a the music for the dances Saturday afternoon while, at its best condition.

A GREAT LACK.

Here are where Spiritualists as a class are weak. They regard the spirit as an entity imprisoned in the body, with which it has no vital connection. At least, this is done too much practically, no matter what may be the theory. It takes little thought to see that it is of the greatest moment what we eat and drink. Out of the finest essences of the body, are eliminated the fabric of the soul. Can pork and whisky and tobacco nourish a refined spirit garment? The sluggish, coarsely fed brain is devoid of the power of inner sight. The spirit is clogged and stifled. Sensual pleasures reign supreme. The Spiritualist, after feeding grossly, has gross conceptions of the future state. He wants materializations alone as the proof of immortality. He must have some thing he can see and handle, for his inner senses are veiled to the sweeter, finer evidences of deathless affection. There is no soaring into an atmosphere of exalted communion, where heart speaks to heart through the still small voice which is unheard of others. He is more material than spiritual. He haunts circles for fleshly evidences of an unfleshed existence.

I mean no reflection on materialization, which is satisfactory and genuine as a proof of spirit power,—nor criticism on those marvellous mediums who supply such proof. But I mean to say that other and more spiritual testimony can come to almost any one, in the sacred privacy of his or her own home, by following the laws of purity and health. The wife and mother can do much, by her

oversight of the dietary of the family, to bring the two worlds nearer together than most believe it to be possible.

GOOD TESTIMONY.

Among other proof of the truth that wo-men gather too much in cities, is the follow-ing letter from a citizen in Washington Ter-ritory to the editor of the Woman's column. He states anew what we have so often declared—the necessity of a distribution of working women over the West. The letter is given verbatim, with the omission of the name. PALOUSE CITY, WASHINGTON TER. May 1st, 1886.

DEAR MADAM.—In your department of the Journal, I find you setting forth the condition of those women who depend upon the needle for a living, and a suggestion that an organization for supplying means to distribute the supplying means the supplying means the supplying means the supplying means the supplying mean ute them throughout the country where they are wanted, at remunerative wages, be estab-

Having been a resident of Washington Ter. for the last twenty years, I can speak of our need here. It is impossible to get one-half the household help or "hired girls" that the country demands, though wages are from three to five dollars per week. My wife and I are living eight miles from the city; her health is poor, but we find it almost impossible to get a woman to live with us, though we can give a good home, simply because girls that work out can find places in towns where company is easy of access, which they prefer to the country. prefer to the country.

Again, I came from the East where women were almost universally employed as teachers. Yet here men teach nearly all the schools, in small bounter districts as well as in viliants. It looks very much out of place to me ment health; man beaching swonty-five of many actions, in suburface districts, at some years actions, pure species of the second seconds.

forty dollars per month, either with or with-out board. Such are the facts.

My nearest neighbor, a man with a farm and family, goes five miles to teach, this summer, and returns home each day, at forty-

five dollars per month. We are in Eastern Washington on the Idaho line. Now since the Chinamen are driven out, who were employed as housekeepers or cooks, there is still greater demand for the labor of women.

Again, nearly one-half of the farms, ranches, so called, are in many parts entirely destitute of the female element, as the owners are numarried. Any good women who are not afraid to work can find good husbands here Yours, H. A----

A New Poem by Poe.

A correspondent of the New York Critic recalls general attention to a poem published some years ago in the Dispatch of Kokomo, a little town in the State of Indiana. The poem is—or was—in the possession of an inhabitant of Kokomo, whose grandfather kept an inn in Chesterfield, a little village near Richmond, Va. One night a young man, who showed plainly the marks of dissipation, appeared at the door and requested a room if one could at the door and requested a room, if one could be given him. He retired, and the inn people saw no more of him; for the following morning, when they went to call him to breakfast, he had disappeared, leaving only a book, on the fly-leaf of which was the above "written in Roman characters, and almost as legible as print itself." The manuscript contains not an erasure or a single interlineated word, and is signed "E. A. P."

The peculiarity of the writing, the descriptions of the writing of the description. tion of the young man, and the characteristics of the poem, point to Poe as the author. The evidence -external and internal-seems in the opinion of the correspondent. Mr. Brenner, to render the authorship more than probable—almost certain. The poem is entitled "Leonainie," and is as follows:

Leonainie-augels named her, And they took the light
Of the laughing stars, and framed her
In a smile of white;
And they made her hair of gloomy
Midnight, and her eyes of bloomy
Mooushine, and they brought her to me
In a solemn night.

In a solemn night of summer, When my heart of gloom Blossomed up to greet the comer Like a rose in bloom; All forebodings that distressed me I forgot as joy careesed me (Lying joy that caught and pressed me In the arms of doom!)

Only spake the little lisper In the angel tongue: Yet I, listening, heard the whisper: "Songs are only sung Here below that they may grieve you— Tales are told you to deceive you— So must Leonainie leave you While her love is young."

Then God smiled and it was morning, Matchless and supreme;

Matchless and supreme;

Heaven's glory seemed adorning

Earth with its esteem;

Every heart but mine seemed gifted

With the voice of prayer, and lifted

Where my Leonainle drifted

Eran me like a dream From me like a dream.

The Cassadaga Lake Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The date of the annual picnic and Sunday Assembly has been fixed this year in June oth and oth. Damon's orchestra will lurhish and evening; and Damon's Cornet Band will enliven the Sunday morning and afternoon services. It is positively announced that Charles Dawbarn, of New York City, will oc-cupy the platform on both days of this meeting. This will be a welcome announcement to the friends who will be privileged to listen to his inspiration. The seventh annual listen to his inspiration. The seventh annual camp meeting will open July 31st, closing August 30th. The following are the speakers engaged: O. P. Kellogg, Miss Jennie B. Hagan, G. H. Brooks, J. Frank Baxter, Mrs. H. S. Lake, Walter Howell, J. J. Morse, Lyman C. Howe, Nellie Brigham, R. S. McCormick, Clara Watson, A. B. French, Mrs. R. S. Lillie and Mrs. S. E. Bishop. Among the mediums positively engaged are E. W. Emerson diums positively engaged are E. W. Emerson and W. A. Mansfield. It may be said that all phases of mediumship will be represented. The celebrated North-Western Orchestra of Mandrille Benerick of the celebrated of the celebrated North-Western Orchestra of the celebrated North-Western Meadville, Pa., have been engaged for the entire season. From the reputation of this sterling organization the concerts given daily will be a great feature in themselves. The children's department has been placed under the supervision of Mrs. E. W. Tillinghast, who has a reputation as a competent and thorough instructor. Camp meeting circulars will be ready for distribution about IDA M. LANG, Secy. the first of June. Fredonia, N. Y.

Magazines for June Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The frontispiece of the Magazine of Art for June, is Constable's Hay-Wain. Guilford is the subject for a most enticing pen and pencil study. This paper is followed by one on Alexander Cabanel. A paper on Some English Carriages, is illustrated by curious cuts. The Cottage Countess, is the subject of the paper on The Romance of Art. An article that will interest all matal workers is one on that will interest all metal workers is one on Celtic Metal-Work. An important contribu-tion to this number is an article on E. S. Morse's Japanese Homes and their Surroundings. The work of Her Royal Highness the Crown Princess of Germany, shows she is a clever artist. A paper on Needlework as Art, and a coplous supply of notes, close a very entertaining number.

THE QUIVER. (Cassell & Co., New York.)
The current number of The Quiver has for
its frontispiece a children's May party. Opposite is a picture of the Martyr's Child, accompanied by a poem. This is followed by an interesting paper on the False Prophets of the Past. Among the descriptive articles is Navydom in the North, and A Curious Church History. In the way of lighter food we have a continuation of the serials. There is also more than the usual supply of poetry and pictures and The Quiver is full of short sto-

THE JOURNAL OF HEREDITY. (Chicago, III.) Contents for April: Natural Law; Our Defec-tive Population; Character Building; Ralph Waldo Emerson; It runs in the family; Tem-peraments and Teeth; Alcohol and Primitive Man; Tobacco Inheritance, and much more instructive and interesting reading.

BARYLAND. (D. Lothrop & Co., Boston.) Short stories and illustrations will amuse the little ones this menth.

The Governor of Nov. Lock has signed the oil paracticate source to predice law.

New Books Received.

LIGHT ON THE HIDDEN WAY, with an introduc-tion by James Freeman Clarke. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50. SELECTIONS FROM THE TABLE TALK OF MARTIN LUTHER. Cassell's National Library, No. 15-New York: Cassell and Co.; Chicago: S. A. Maxwell & Co. Price 10 cents.

The warmer weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and lassitude.

The Christmas Card, a prize essay by Miss Janet Huntington McKelvey, with an introduction by L. Prang & Co., Boston, is out in pamphlet form and will interest many. It will be mailed free to any address by applying to the Fine Art Publishers, L. Prang & Co., Boston.

An article by Austin Dobson, illustrated by Henry Sandham and Alfred Dawson, will be the opening paper in the June Century. It is entitled "A Literary Ramble, along the Thames from Fulham to Chiswick"; and the paper contains a "timely" map

The female of a pair of eagles which have been in captivity in Toledo, O., for six years, laid an egg on the 18th of March and another the day following. Then she began sitting on the eggs, and never left the nest until Tuesday last, when a pair of eaglets were found to have been hatched. They are strong and apparently healthy. Eagles rarely breed in cap-

George W. Carleton, whose name, for more than a quarter of a century has been identified with American books and authors, has retired from business, and from the publishing firm of G. W. Carleton & Co. The business will be continued as heretofore, by the remaining partner, G. W. Dillingham. Mr. Carleton, with his family, will spend the summer in

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THE INDEX

RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Bditors. W. J. POTTER.

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B. F. UNDBRWOOD.

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The sam of The Index is—
To increase general intelligence with respect to religion;
To feeter a nobler spirit and quicken a higher purpose, both in the society and in the individual;
To institute knowledge for ignorance, right for wrong, truth for superstition. Transactions for ignorance, right for wrong, truth

south schools.

In brief, to heaten the day when tree and rational the shall take the place of degmation and coclectast firewagnest in world, and wines the waiters of huminos and now shall be the aim of all private and publishes and now shall be the aim of all private and publishes.

For Liver Disorders

And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by the use of Ayer's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.

I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipation and Indigestion. We are never without these Pills in the house.—Moses Grenier, 72 Hall st., Lowell, Mass.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—II. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

And Stomach Troubles.

Ayer's Pills are prompt and mild in their action: they gently stimulate the liver, and always leave the bowels in a natural condition.—Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colle, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestnut st., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.—Ernest Lewis, 43 Main st., Lewiston, N. Y.

Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mich.

For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief. I began to use Ayer's Cathartic Pills, and, at the same time, commenced dieting. This treatment effected a complete cure. —Jeremiah W. Styles, Fort Madison, Iowa.

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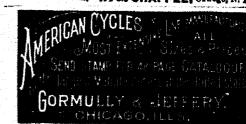
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Agio-Philosophical Fournal

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By JOHN C. BUNDY.

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

Exchanges and individuals in quoting from the RE LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica tions of correspondents.

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

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

CHICAGO, ILL., Saturday, May 29, 1886.

Politics and Municipalities.

As a rule the experience paid for is prized by the purchaser, but looked upon as worthless by all others. The most valued lesson paid for by nations, states, municipalities and individuals are those which might have been obtained without cost were the experience of others considered of any value. In this rapidly growing country should the new cities forming be guided by the experience of their predecessors, how much future trouble would be avoided. How to control municipalities under our form of National Government, is a study which receives but little, if any, thought, from our so-called statesmen; while the men who build these cities are too busy with individual efforts to bestow the attention necessary to their most vital interest. Hence the cities of the United States are governed by the lowest grade of politicians known. A class of men unable to gain a respectable position among the solid men of the town, turn their attention to demagogy, and for a brief time float upon the surface as rulers. In their attempts to rise higher in the political scale, they fall and are lost sight of, while the effect of their misrale remains, and their places are filled by another set from the same class of political weaklings. Year after year the same story is told; the young cities follow the evil ways of the older, making no effort to profit by their experience. All this comes from the method adopted to select city rulers.

While directly or indirectly all nations must be, and are, governed by political parties, supporting or opposing the reigning power, it would be unnatural to have the politics of one nation applied to another, and on general principles parties be the same throughout the civilized world. The absurdity of this can be seen at a glance, yet the voters of this country cannot, or will not, see the folly of applying national politics to municipal affairs, and so continue to carry on city elections by parties organized simply to oppose or support the government at Washington, without the slightest regard to the general welfare of growing cities, which in their way requires as much care as the national government, and are of far more importance to the inhabitants and tax payers. That the municipalities of America are the weak spots of the Republic, will not be denied. Our rural districts are called, and no doubt are, the bone and sinew of the country, but the cities are the heart, and at the heart disease will begin, to be followed by disintegration. While the thinkers of all parties will admit this, only spasmodic efforts are made to correct the evil, which is persistent, and cannot be cured by any process other than one similar to that which sustains it—organization and work.

Organizations should look only to the present welfare and future prosperity of Chicago: to its systems of sewage, water, parks, boulevards, tunnels, bridges, smoke and health; to the comfort of the million of people who are shortly to be its inhabitants; to a municipal service formed for the general good of home rule without reference to national polities. Cannot such organization be formed and continued as well as political-ward clubs? Cannot the active citizens of the several wards form associations or clubs, with the rpose of discussing the affairs and necessie of the city, and at the proper time nomiis far office candidates whose reputation. med by honest and successful toll in their Tairs, will be a promise, that they have matifications to conduct the affaire of

cratic" and "young republican" clubs, led, as a rule, by office holders and office seekers. Now let "young citizens" come to the front and form clubs in every ward and throughout the country; get the encouragement and aid of our present Citizens' Association and the Commercial Club in forming such organizations. Do not wait till the eve of an important local election, and then, disgusted with the action of the two National parties, attempt a Citizen's movement when it is too late. Form like the two bodies just mentioned. Be an honor and a power in the city, and compel the political parties to, at least, select candidates worthy the respect and confidence of those who elect them, and pay taxes to support them.

Spiritualism emphasizes the fact that all which tends to make men better, happier, more just and virtuous here, molds their state and progress in the next life for the better, and that no lightning change of heart or conduct at the last moment can inenre immediate happiness in the world to come. Spiritualism in its broad and comprehensive sense embraces all that affects mankind here and hereafter; it is the philosophy and science of life. Hence all matters relating to the welfare of the public are more or less directly within the line of the Journal's scope. Hence we shall from time to time give our views on subjects which we consider of general importance, and worthy of the thought of the best citizens of this and other cities, if they can but rise above the claims of mere partisan politics.

Unitarianism and Spiritualism.

Under the above heading the Christian Register of May 13th quotes from the RELIGIO-PHILOSOPHICAL JOURNAL an editorial of the previous week and comments as follows:

Nearly every religious movement has its special emphasis. It has been the special work of Unitar-ianism to develop and illustrate the ideas of freedom and progress in religious thought, and also on the ethical side to emphasize the importance of charac-ter rather than creed. The development of the doctrine of immortality has not been especially commit ted to its care. Yet this always has been, and we trust always will be, one of the great decirines to which Unitarians cling; and they have done their full share in presenting the idea of immortality to the faith of the Christian world in the light of ra tional and ethical conceptions. It has been the special aim of Spiritualism, on the other hand, to de velop the idea of immortality on another basis of proof, and to make that the cardinal doctrine of its philosophy. Unitarians have looked with interest upon the work of Spiritualists, and have waited to see to what extent they could succeed in demonstrat ing by indubitable evidence the claims of their phi losophy. Psychical phenomena are to-day the subject of deep and earnest investigation. Spiritualists have succeeded in exhibiting the depth and reality of the world of mystery by which we are surrounded If they shall succeed now in reducing this mystery to positive knowledge, Unitarians will rejoice i adding such knowledge to their faith.

We are so accustomed to carping and shallow criticism, without any quoting of what we say and with only a fragmentary and absurd statement of what our critics allege that we say, that the Register's method is a are a curse and not a blessing. They benefit refreshing variety and a welcome change from the monotony of misstatement and misconception. It actually makes fair quotation of the matter on which it speaks, and makes its comments in good faith, in courteous language, and with an aim and desire to reach the truth!

We have expected, if our life on earth lasted to a somewhat advanced age, to be re- in two weeks \$30,000,000, for the month \$60,spectfully treated and fairly quoted by some | 000,000; more than the enormous expenditure religious newspaper, but the coming of this of a month of war. The 30,000 men on strike apparently far-off event is really a startling in Chicago have lost \$1,000,000 in wages." surprise. It is true that we have had brief and inconsequent paragraphs quoted and even commended, but this is the first time that any thing of really vital consequence has been treated in this way, and therefore we make a note of it. All the more noteworthy is it as following some plain criticisms of ours in months past on the agnostic chill which one feels in the words of some Unitarian clergymen. The progress of thought has reached a stage in which the avoidance of a law-abiding people." of a fair and earnest investigation of the facts of Spiritualism, and of the great truths to which they lead, either makes a man wrap his cloak of bigotry closer around him, or said the preacher, "the wealthiest man in light from "the pride of science, falsely socalled." The last is the danger of all "liberal Christians," so it seems to us.

The Register says if the Spiritualists "shall succeed in reducing this mystery to positive such knowledge to their faith." We would suggest that, deducting the margin of uncritical proof and of fraud, there still remains a mass of evidence which will stand the test of strictest scientific sifting (if it be fair as well as strict, the only true scientific method) greater than the evidence of any modern scientific discovery, and this is solid basis for positive knowledge. Let those ignore it who will, it stands and will stand.

While believing in the good Scripture: Let every man be fully persuaded in his own mind," we would turn all thoughtful minds toward this great matter for which the time is ripe and which the world needs. Especially do we feel that Unitarians and all 'lib eral Christians," having left behind many dogmatic limitations, have reached a point where, if they do not turn toward Spiritualism, they will be dazed and chilled by agnosticism and lose the triumphant power of emphasizing and affirming great spiritual realities.

In all this, while plain and frank, we would be just and fair, especially when we meet justice and fairness in return, for thus can our own errors as well as those of others.

William Emmette Coleman has been an pointed Corresponding Secretary of the Goldlists Holigious and Philosophical Society

Sunday Sormons by Prominent Preachers.

Last Sunday the Rev. Dr. John Hull preached an old-time sermon, worn threadbare and very dilapidated, at the First Presbyterian Church. He claimed that the business of the preacher was to deliver the Gospel message as he received it, not to tinker it to suit the times. "What would be thought," he said, of a Governor-General of India who would, before delivering a royal message to the people, turn it into verse. The Gospel message is one that all could deliver. It is the lifework of the minister to preach Christ crucified, and it is the duty of the elders and members of the church to do the same so far as lay in their power. It is not a matter of ordination, but of information."

At McVicker's Theatre Dr. W. H. Thomas preached to a large congregation from the thirteenth chapter of Hebrews, second verse: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." "We should be more liberal in our thoughts," he said, "about our neighbors and believe that in the unfamiliar and unknown there is more of good than of evil. That is the lesson the Bible means to teach, though it does not mean to teach us that we should give up all watchfulness. Some of the angels who come to us might need restraining and arresting, as, for instance, those foreigners concerned in the late riots; but their descendants will prove to be factors in adding to the strength and glory of our great country. If we realized our spiritual being and that we are already in eternity we would be more liberal and better in every way and come to believe that good would result from even evil in the end."

The Rev. R. W. Bland at the Wabash Avenue M. E. Church preached a sermon on the philosophy of the feelings. He prefaced his remarks by a request that the members of his congregation do their shopping in the forenoon of Saturday, thereby allowing the stores to close in the afternoon. "This," he said, was to further a general movement for the benefit of clerks, and to allow them some recreation Saturday so that they might participate in the services of the Sabbath."

He regretted to see ministers of the present forsaking the precept of the Bible, and trying to move their hearers to good solely by preaching of happiness and the love of God. He thought fear a powerful motive to redemption, and that the fear of future punishment and endless misery should be held up to sinners to cause them to seek salvation.

The Rev. Frank M. Bristol of Grace M. E. Church lectured on the subject, "Strikes," taking his text from Nehemiah: "So built we the wall....for the people had a mind to work." "I cannot see the manliness, the Christianity, or the benefit of the strikes that have recently distressed the country and this city in particular," said the speaker. "Strikes nobody. For 30,000 men to stop work in Chicago; for 250,000 men to stop work in this country is evil and people cannot blind their eyes to it. A strike is a calamity, worse than a failure of crops, equal to a war. The recent strike is costing the country more than a failure of crops, and even more than the War of the Rebellion. In Wages alone it has cost

The Rev. William B. Leach in his sermon at the Lincoln St. M. E. Church defended Chicago. He said: "We are a city of churches as no other of like inhabitants. Our moral and spiritual interests are behind none in America. Great men, evangelists, vast enterprises come because of our intelligence and our willingness to protect and aid. Let the haymarket massacre forever give to the world the assurance that Chicago is the home

Rev. W. H. Bolton preached in the First Methodist Episcopal Church on "The Devil's Criticism." "Job was a wealthy politician." walk into the mists of materialism, and seek the east. The fallacy of Satan's criticism is clearly shown. Job was not religious because he wanted to be wealthy, but he loved and feared God. 'Put forth thy hand and touch him,' Satan. God put him in Satan's hands and he became homeless, penniless, childless, knowledge, Unitarians will rejoice in adding and still he blessed the Lord. This surely was not working for the spoils. Job was afflicted with sores and disease and robbed of his friends. Still he blessed the Lord. God wanted one man in his album of whom he could be proud. That was Christianity; that was the spoils Job was after." His sermon was intensely orthodox, and at least 100 years behind the times.

Slate-Writing Phenomena. BY EPES SARGENT.

(From the Spiritualist, London, Eng.)

Professor William Denton, an Englishman, and a thoroughly sincere and experienced investigator, writes me under date of September 27th, 1877, as

"I have a slate in my possession containing a mes sage written in the presence of Mr. Watkins, and signed 'B. Dale Owen,' which I am quite sure was signed 'H. Dale Owen,' which I am quite sure was not written by any one in the body. The slate on which it was written was perfectly clean; a second slate, also clean, was laid upon it; a fragment of pencil between the two, and, while the writing was being done, I held my hand upon it the whole time. I showed the slate, at the Lake Pleasant compementing, to thousands, many of whom had received measure, aimiliarly written, through Mr. Watkins.

ing, to thousande, many of whom had received anges, similarly written, through Mr. Watkins. "Such evidence demonstrates beyond cavil the istence of unseen intelligences who understand language. They invariably profess to be our detected friends; they write as yet might expect threads to write, and I know of no good messen was stoudd not receive their testimons." paid not receive their

and hearts the sense of what we owe to the clear words and devoted labors of Epes Sargent, and to the heroic zeal and unbending truthfulness of William Denton. Let them never be forgotten.

Joe Caffray Again.

The New York World of the 16th inst. devotes a page to the exposure of one of John Truesdell's pupils, who turned his expertness in trickery to good account as a business venture. Dispite the transparent character of Caffray's show, he has found such wellknown men as Prof. Kiddle, Nelson Cross and others, anxious to advertise it to the public as a genuine exhibition of spirit phenomens. The Religio-Philosophical Journal has repeatedly and for years warned the public as to Caffray's true character. In doing this it has incurred the vindictive antagonism of some among Spiritualists who assume to be overflowing with charity (?) toward all men, and full of zeal for Spiritualism. Is it not about time for those of the Journal's opponents who claim to be honest and reputable, to courageously and manfully own that they were mistaken, and that the Journal was right? The World alludes to its interview with Caffray after the exposure, as follows: "Do you believe in Spiritualism, Mr. Caffray?" asked

"Do you believe in Spiritualism, Mr. Caffray?" asked the World man.
"No, certainly not," he said, with a very faint attempt at a smile, "but if crazy people will be hoaxed by such stuff I might as well do it as any one else."

Mrs. Caffray, who by this time had fully recovered from her fright, said: "It was not so hard to do the business. It was only necessary to move slowly, be very careful and wait for others to talk. I never make a direct statement until the person I come to says mane-

a direct statement until the person I come to says some-thing to give me a clue. Of course I don't go to sleep in the cabinet, but proceed to business as soon as the curtains are drawn, and very warm work it is, too."
Maggle Clifton was the most reticent of the lot. She
said she was a companion of Mrs. Caffray and was hired to do the act, which she had learned when she was a little girl. Caffray said he had been in the business all his life,

but that he had only given seances in this city for a year past, coming here from Rochester. He gave his age as thirty-five years, and said he ran the restaurant in the basement. The spiritual food which he dispensed paid best, however, as he made about \$100 a week out of it, and the material furnished was cheaper.

In common with all who deserve to be called Spiritualists we thank the New York World for its efficient aid to the Journal in exposing error and deception.

England in India—The Dark Side.

A late North American Review has an able article on the dark side of English rule in India by Amrita Lal Roy, a high caste Hindoo. It strongly illustrated what another Hindoo-Mozoomdar, the Bramo Somaj preacher, called "the heathenism of European Christianity." Such things will be until that other and better England, the spiritual-minded people who believe in moral obligation and human fraternity, desire otherwise. Mr. Roy vividly savs:

"The high-paid offices are filled by Englishmen to whom India is, at best, a luxurious exile. And who are the gods manufactured for this rule? Lads plucked from school, spoiled by the 'cram' of a competitive examination, and demoralized forever tion to say that the English schoolboy is a young savage. At an age when liberal studies should begin to 'expand his mind, and social restraints should curb its egotism and form the heart, he is at once placed as a ruler over millions of men. Restrained in edu-cation, with irresponsible license, he remains narrow in culture, and his expression assumes a vapid dogmatism.

"Such are the rulers of India. How the natives are treated is thus told: In the street, the park, or the railway car all classes of Englishmen make it a rule to keep the native in systematic degradation. A native may be turned out of a car if an Eaglishman desires it; he may be insulted on the street upon the flimslest excuse; it is risky for him to walk in the public parks kept at his own cost. He dares not resent, for the slightest show of resistance is met with physical violence, which may result in death, while the offender escapes with only a paitry fine. The highest punishment usually awarded to an Englishman for wantonly killing a native is six months' light imprisonment, with chances of a remission on a memorial to the Government from his brethren. Things are so arranged in Anglo-India that the servant of an Englishman, who dares not touch his mas-ter's horse or dog, may insult a native caller, no matter how high his social position, while the maeter chuckles behind Him.

"Nine-tenths of the people of India are today made up of her peasantry—perhaps the most industrious, the most teachable, the most thrifty, the most heroic, peasantry on earth. The Indian ryot can just pay his taxes in a good year, and would fail altogether in a bad year but for the money-lender; and there is a bad season, in some district or other, every year. He lives on coarse rice or millet in the best of times. In bad times he is not sure in the morning if his family will have one meal during the day. He has to borrow for seed at exorbitant interest, often to work without cattle, and to use the branches of trees when the plow is in pawn. Rent days send him, again and again, to the money-lender, until both his present property and future prospects are mortgaged. He is always in need, always in debt, and always liable to be oppressed by whoever has power over him, be it the tax-gatherer or the moneylender. When there is little chance of a harvest the money-lender closes his advances. and the farmer is thrown upon the mercy of barren nature. He ekes out an unmentionable living on weeds and unmarketable grains. His meals, now, are often as fatal as starvation. There are weeds that can be eaten by people in distress, but salt is indispensable to make them bearable. Salt is, however, a government monopoly, and a costly luxury to the poor. Anti-Corn-Law England sells to the Indian peasant for from \$15 to \$20 salt whose cost value is \$1.

Next to water, salt is a necessity of Indian diet. Many used to make 'earth salt' by washing the saline earth found on the surface, and to boil their food in the liquid. For this they were punished. They stole out at night to lick it up from the earth in the dark. The police destroyed the 'salt licks.' "

Mr. Giles B. Stebbins has been the guest of Mrs. M. F. Dwight, while at Stafford, Conn. Prof. Polix Adjer claims to have discovered ibat heat engenders erime

She Had Her Wish.

A dispatch from Greenville, Mich., sets forth that eight years ago Abraham Van Horn bought a farm in Crystal Township, Mich., from Mrs. Lydia Lyons. While the trade was pending Van Horn indicated suspicions as to the clearness of the title and so expressed himself. Mrs. Lyons grew very indignant, and in an angry voice cried out, "If I am trying to cheat you I hope that God will strike me dead!" The trade was consummated and during all these years Mr. Van Horn has remained in undisturbed possession of the land. Mrs. Lyons removed to a neighboring township. One morning lately, James Masten served a notice of ejectment upon Van Horn, claiming to have a clear title to the property. Van Horn advised with a lawyer, who suggested that he call upon Mrs. Lyons at once and demand that she should secure him from loss. Van Horn visited Mrs. Lyons and made the demand. The woman heard him through, and then as if in answer to the hope expressed eight years ago she gave a loud cry and dropped dead. The neighborhood is greatly excited over the event.

Japanese Spiritualism.

The Emperor of Japan has issued an Imperial decree for the Parliament to be convened in 1890 to prepare plans for a constitutional government—a step which shows his wisdom and foresight. In the decree are these golden words:

"Our ancestors in heaven watch our acts, and we recognize our responsibility to them for the faithful discharge of our high duties, in accordance with the principles and the perpetual increase of glory they have bequeathed to us."

This clear and earnest recognition of the life beyond, of the watchful care of our glorified ancestors, and of our responsibility to them, as we are responsible to each other here, for our acts, is remarkable and cheering. So spreads and shines the soul-light all round the world, in palace and cottage.

Lake Pleasant Camp Meeting.

N. S. Henry of Montague, Mass., writes: "Mrs. Newton Reynolds of Troy, has been chosen in Dr. Ross's place, and he and Dr. Smith of Brandon, Vt., have the transportation business all attended to with the exception of the West Shore. I have the circulars all ready for the press; am only waiting for the West Shore. The directors held a meeting on the 12th inst., and voted to build the long talked of bridge from near my place over to the new grounds, to be completed before August first."

GENERALITEMS.

Mr. and Mrs. Bundy are at present in New

Spiritualists will hold their annual camp meeting at Blodgett's Landing, Lake Sunapee, beginning June 25th.

Dr. J. K. Bailey is now on a tour of speaking and healing through Central New York. Address him, box 123, Scranton, Pa. Mrs. E. L. Watson has been granted a vaca-

tion of two months (June and July), with salary to continue. She has been tendered a sociable to be held May 28th. Lyman C. Howe lectures the first Sunday

of each month at Yorkshire, N. Y. The remaining Sundays he has engagement at Elmira. During August he speaks at the different camp meetings.

Mrs. Edith E. R. Nickles, late of New York, is now located at 1641 Wabash avenue, in this city. The Journal is credibly informed that Mrs. Nickles is an excellent trance and test medium.

The members of the Church of the New Dispensation, Brooklyn, N. Y., give utterance to no uncertain sounds in the resolutions which they send to the Journal for publication, and which may be found in another column.

The "preacher" is the latest swindling dodge being worked in Iowa. He calls on his way distributing Bibles, and often presents the family with a handsome book. He then asks for dinner or other meal, and takes a receipt for twenty-five cents paid for the meal. A few months later the neighboring bank calls for the payment of a note for a large

In 1856 Mr. Garrison avowed in his Liberator his belief in the fact of spirit presence and manifestation, held strong to his faith and increased his knowledge so long as he lived on earth, and passed to the life beyond in tranquil sweetness of soul and with unshaken confidence. We trust that those who look on this noble statue of a true man, honored and beloved the wide world over, will bear in mind that he was a Spiritualist.

The notorious Mrs. Fairchild who, with Joe Caffrey and other frauds has, with the aid of the Banner of Light's advertising columns and the romancing of John Wetherbee & Co., been reaping a rich harvest among the gullible, is not likely to find her path so smooth hereafter. Her tricks are the subject of comment by our special Boston correspondent this week. She is well known at the JOURNAL office and in Chicago. But she never essayed cabinet work in the West; no, indeed! only the highly developed and apiritually minded souls of Boston could appreciate her elevated spiritual evolutions. If Mrs. Fairchild will refund \$75, which she borrowed of a poor medium of this city on the ples of want, and pay her other debts here, we will say she is not so much de

The RELIGIO-PHILOSOPHICAL JOURNAL is on Depot, cor. Sansome and Washington sts.: Caril, 6 Hayes et.; and at the spiritual meet-

Lyman C. Howe is located at No. 55 South tober. He is engaged at Cassadaga Camp. Sunday, Aug. 15th, and Saturday, Aug. 21st, and at Lake Pleasant, Friday and Sunday, Aug. 27th and 29th, and at the Collins Yearly Meeting, North Collins, Erie Co., N. Y., from Friday to Sunday, first week in September.

The second annual camp meeting of the California Spiritualists' Camp Meeting Association will open at Oakland, June 5th, and close July 5th. W. J. Colville, trance speaker, of Boston, has been engaged for the season, and F. O. Matthews, platform test medium and speaker, of Brooklyn, N. Y., is also engaged. They will be assisted by local mediums and speakers.

Mrs. F. E. Odell, Secretary of the First District Association of Spiritualists of Michigan, writes as follows from Metamora: "A camp meeting will be held at Orion Lake, Oakland Co., Mich., commencing June 5th and closing June 14th. Good speakers will be in attendance, and mediums of acknowledged merit and worth. We are awaiting the action of the railroad companies in regard to reduced rates."

The "Mikado" was given by the young people of St. John's Reformed Episcopal Church at Rosalie Music Hall. South Park. on last Monday evening. The Mikado was C H. Chester. Frank W. Holder gave the role of Nanki-Poo. The Misses Alice L. Luther, Mary E. Belding and Belle Henderson were the three little maids, while Miss Kate M. Stahler took the trying part of Katisha. Truly the world moves.

Stephen Pearl Andrews, who died in New York City lately at the residence of his son, Dr. Charles L. Andrews, No. 201 East Thirtyfourth street, was a man, who had for fifty years devoted himself to the elaboration of the idea that there is a unity of the sciences or a science through which the operation of all natural laws may be determined. This he claimed to have discovered. What he considered the crowning work of his life was the creation of a universal language to replace the languages and dialects now existing. This language he called "Alwato." He was a firm believer in Spiritualism.

Brown Sequard, the French physiologist, has demonstrated that for several weeks after death, or during the persistence of the rigid condition which immediately follows the cessation of life, the muscles of an animal and carried out in fine style, with marching, undergo slow, alternate contractions and elongations; and he reaches the startling cial remarks were made by Dr. A. H. Richconclusion that the muscles in rigor mortis | ardson of Boston, and Mrs. Mary A. Thompare not dead, but are still endowed with vital powers, being, however, in a certain chemical condition which is antecedent and preparatory to final death.

The committee on evolution of the Southern Presbyterians at Augusta, Ga., submitted a report that the Presbyterian church remains sincerely convinced that the scriptures as truly and authoritatively expounded in its confession of faith, teach that Adam and Eve were created, body and soul, by the immediate acts of the Almighty Power, thereby preserving a perfect race unity. That Adam's body was directly fashioned by Aimighty God, without animal parentage of any kind, out of matter previously created from nothing, and that any doctrine at variance therewith is a dangerous error. This is sublimated orthodoxy.

The second number of The Eastern Star. published at Glenburn, Me., and devoted to Spiritualism, has come to hand. It presents a neat appearance, and should be well sustained. We quote: "Always remember that gold is abstracted from dross and the dross is as good as the gold in its place, and if there were no dross you would have no metal to call gold. If you never have endured sorrow you could not understand for yourself what is meant by joy; if there were no night, day would be incomprehensible to you; therefore never treat lightly the seemingly low conditions of nature for therein are immortal truths only waiting for the impediments to be taken away so as to shine out with an unfading lustre."

Dr. Dio Lewis died lately at his home in Yonkers, N. Y., of erysipelas. About six weeks ago he was thrown from his horse and the horse stepped on his right leg. 'He was born in Auburn in 1823. He practiced medicine in Buffalo, where he first became known as a lecturer and writer on physiology and hygiene. Afterward, in Boston, he established the Dio Lewis system of exercise for children. He opened a school for young women in Lexington, Mass., where he put in practice a system of physical reformation. This school was burned down in 1867. After this he turned his attention almost exclusively to lecturing and writing on hygiene. He took a conspicuous part in the woman's temperance crusade in Ohio. The last two years of his life were spent in New York City and vicinity, where he published a bi-monthly paper called Dio Lewis's Nuggets, devoted to popular sanitary science. In 1849 he married Miss Helen C. Clark of Montexuma, N. Y., and she survives him. He had no children. At his special request his body will be ereated at Mount Olivat.

lighting Leavis gave the following direc-mathy appeal to the disposition of his body:

"Although I am averse to the somewhat unsale at five cents per copy by the following pleasant notoriety which as yet cremation newsdealers in San Francisco, Cal.: Cooper, involves, my very strong conviction is that 746 Market st.; Goldsmith, 10001/2 Market st., it is the right disposition of the dead. I leave The sash, door and blind manufacturers of and 3 Eddy st.; Scott, 22 Third st., and at | directions that my body shall be cremated, stand cor. Market and Kearny sts.; P.O. News | and that the ashes shall not be put into an may plant forget me nots."

In the little hamlet of Ulster Park, lives a young lady who for a long time has been Main Street, Elmira, N. Y., which will be his | courted by two young men. She divided her | tween Syracuse and Buffalo will be abandonheadquarters the most of the time until Oc- affections between the lovers so impartially. that neither of them knew which was the favorite one. The lovers were friends, although rivals. They agreed to play a game of dominoes, the winner to ask the girl for her hand in marriage. Being anxious to see whether the young woman would object to this, they went to her home, and stated what they had agreed upon. She consented to marry the winner. At the conclusion of the game. she said that, as the loser could not have her hand, he should have some thing as near to it as possible. Stripping the rings from her fingers, she gave them to him. The marriage to take place next week, and the loser is to be the "best man." The girl kept tally during the progress of the game.-N. Y Tribune.

Notes from Onset.

the Editor of the Religio-Philosophical Journal:

The Directors of the Onset Bay Grove Association having voted the free use of the Temple to the Children's Progressive Lyceum, the offer has been formally accepted by the officers of the Lyceum. The Temple was occupied by the latter on Sunday, May 16th, for the first time to the pleasure of all interested. Conductor D. N. Ford called the Lyceum to order at 2:30 o'clock P. M., and made fitting remarks relative to their being oblig-ed to leave Novelty Hall where they have been located during the past winter—a place the Lyceum had completely outgrown, and was compelled to seek larger quarters. Lyceum had been fortunate in being able to secure the free use of this spacious Temple, and although it was a large room, he felt sure that they would see the Temple well packed at the different sessions before the

close of the present season. The Lyceum exercises commenced by singing by the full school, piano accompaniment by Mrs. J. Whittemore. After singing a very pleasant episode took place in the presentation to the Guardian and her assistant, Mrs. Minnie Pierce and Mrs. Smalley, of two beautiful silk flags from the Lyceum Industrial Union, the presentation speech being made by Miss Blanch Shelden. The Guardian, Mrs. Pierce, responded splendidly for herself and her assistant, and in behalf of the Lyceum. Conductor Ford was then presented with an elaborate Lyceum badge, the handiwork of Charles W. Sullivan, who also made fitting remarks as he adjusted the badge upon the lapel of the Conductor's coat. Conductor Ford responded in words of hopefulness for the future success of the Lyceum. This very pleasant episode concluded by C. W. Sullivan singing the song, The Flag of the Free, with piano accompaniment by Mrs. Whittemore. The regular Lyceum exercises were resumed singing and recitations, all of which was pleasantly applauded by the audience. Speson of Rockland, Maine.

The cottage building has commenced at Onset, and the saw and hammer are heard in many places.

The opening day of the season for 1886, will be on June 17th, when the annual good time and reunions will take place.

W. W. CURRIER. Onse t, Mass., May 16, 1886.

Resolutions with Reference to Frauds in

New York City. To the Editor of the Religio-Philosophical Journal:

At a meeting of the Church of the New Spiritual Dispensation held in the city of Brooklyn on Sunday evening, May 16th, 1886, Mr. A. H. Dailey arose and introduced the following preamble and resolutions:

WHEREAS.—It is well known to the great body of intelligent Spiritualists that there are in this city and in the city of New York. a number of persons professing the gift of mediumship for the materialization of spirit forms, who are known frauds, and have repeatedly been exposed as such, but who are plying their nefarious vocations by trick and device extorting money from and imposing upon innocent and unsuspecting persons,

Resolved.—That it is our duty and the duty of all Spiritualists to warn the public against any and all professed mediums of that class.

Resolved,—That when any person profess-

ing the gift of mediumship for materialization declines to give sittings under such strict conditions as preclude the possibility of fraud, that fact alone is sufficient evidence of deception to warn all persons to beware of intended deception.

Resolved,-That we tender to the New York World our sincere thanks for exposing the shameful frauds of one Caffrey and others, in the city of New York in their pretended materialization scances.

Resolved,—That we denounce such persons as have repeatedly been exposed in their wicked practices, as in nowise belonging to the ranks of Spiritualists, but as assassins and enemies to a great and divine truth, and that we will aid in their exposure and punishment for their crimes.

Resolved,—That copies of these resolutions be sent to the New York World and other public journals for publication. The foregoing resolutions were unanimous-

ly adopted.

General News.

Crop reports from the Northwest continue

JOHN JEFFREY, President.

encouraging.—Prince Bismarck's health is again reported to be bad.—Grain receipts in Minneapolis last week were 434,500 bushels. —Mattoon clergymen are agitating a better observance of the Sabbath.—Disastrous hailstorms are reported from some sections of indiana and Illinois.—Berlin cable advices are to the effect that the present relation between France and Germany are more strained than they have been since the last war.—Of the 1,600 convicts at Joliet only about 1,200 are employed by contractors. The Board of Penitentiary Communicationers has been in session toying to device ways in which to employ the acceptant. Finally, as a Philips of Philips. S. T. discovered, stell applicate acceptant ways.

ing in right ascension (as determined at Warner Observatory) 11 hours 51 minutes 15 seconds, declination north 8:55: 15. It is large but faint, with a slow motion southeast. Chicago have resolved to return to the tenhour system. Their workmen held a meeting and resolved to insist upon a continuance urn, but in the earth, over which my wife of the eight-hour day, even at cut wages. -A bolt of lightning at Cedar Rapids, lowa, tore from the Bible on the pulpit the book of Numbers, leaving the other pages uninjured. -It is said that the West Shore tracks beed, and that the line between Lyons and Buffalo has been leased for ninety-nine years to the Lehigh Valley company.—A merchant of Lubeck, Germany, bequeathed to the University of Jena 300,000 marks to found a Darwin chair. -There are over one hundred thousand head of cattle on the trail from Texas to Colorado. So severe has been the drought that vast herds can be heard tramping the dry ground at night and lowing for water.-George H. Ives, a colored teacher at Harrisburg. Pennsylvania has announced his de-sire to be nominated to the republicans for lieutenant governor.—A riot is expected at Erie between several hundred employes of the Lake Shore and Pennsylvania companies in regard to a switch built on disputed property.—The twenty-first anniversary of the founding of a bible class in Chicago by E. F. Cragin was made the occasion of an interesting letter by D. L. Moody.—A forest fire of immense proportions is raging in the vicinity of Chippewa Station, in Clare county, Michigan.—The second largest steel works in the United States are to be erected on a fiftyacre tract on the Monongahela river nearly opposite Port Perry by the Duquesne company, with a capital of \$1,000,000 .- Lisbon was itluminated last evening in honor of the approaching marriage of the crown prince of Portugal and the Princess Amelie d'Orleans.

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Ist: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength.

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COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar-an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25e., 50e. and \$1.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites, Possesses the remedial power of these two valuable specifics in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate sickly children, Emaciation, Consumption and all impoverished conditions of the blood is unequalled by any other remedy.

Glenn's Sulphur Sonpheals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 250,

Business Notices.

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

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Spiritual Meetings in Brooklyn and New York.

Church of the New Spiritual Dispensation meets, during the month of May, at Judge Dailey's pariors, 451 Washington Ave., Brooklyn, N. Y. Mr. J. J. Morse will fecture each Sunday evening at 7:45 All interested in the Society and its work cordially invited John Jeffrey, President; W. J. Cushing, Secretary; A. G. Kipp, Theasurer.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyccum meets in same place Sunday afterneens. The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritus! Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for hot weather.

FRANK W. JONES, Conductor. Metropolitae Church for Humanity, 251 West 23rd Street, Mss. T. B. Stryker, services Sunday at 11 A.M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. D. MILLS, President. E J. HULING, Secretary,

The Society of United Spiritualists.

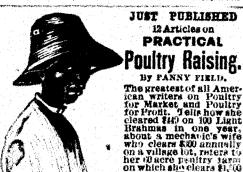
The Society of United Spiritualists, Chicago, meets each Sunday at 2 P.M. at the Madison Street Theatre. The exercises will coasist of a lecture, tests, short addresses, and singing.

DR. J. H. RANDALL, President.

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THE NEW ENGLAND

SPIRITUAL

CAMP MEETING ASSOCIATION

will hold their 13th acrual camp meeting at

LAKE PLEASANT, MONTAGUE, Mass. Commencing Saturday, July 31st, and closing Wednesday

September 1st. Circulars will soon be issued giving list of speakers and all information in regard to arrangements made for the conven-tence and accommodation of the public.

N. S. HENRY, Montague, Mass. MIND-READING AND BEYOND.

BY WILLIAM A. HOVEY.

This work contains, besides other matter, a compliation from the "Report of the Proceedings of the London Society for Esychical Research," with illustrations. Cloth bound, price \$1.25.

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

DR. SCOTT'S ELECTRIC CORSETS AND BELTS.

Corsets, \$1.00, \$1.50, \$2.00, \$3.00. Belts, \$3.00. Nursing Corset, Price, \$1.50. Abdominal Corset, Price, \$3.00. Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts, and other appliances. Over Five Thousand Families in the City of New York alone are now wearing them daily.

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lation are etimulated, and all the old-time health and good feeling come back. They are constructed on scientific principles, imparting an existarating, health-giving current to the whole system. Professional nien a sert that there is hardly a disease which bleetricity or Magnetism may not benefit or cure, and they daily practise the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U.S. Army, lately lectured upon this subject, and advised all medical pien to make trial of these aconcles, describing at the same time most remarkable cures he had made, even in cases which

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Suffered four years with a suffered four years with the wind of the model. They may be ment from other remedies. They may be witt, N. Y., June H.

I have an invalid elster who had not been dies est for year. She has worn Dr. Scott's Electric to creats for two and is now able to be dressed and si for most of the Milley a. J. Dr. of Chendre s.

Chamberdurp, Pa., Gerder s

Chambershurg, Fa. Cetaler s.
I found Dr. Scott's Electric Coxet's power and indiregion
power in stimulating and invitagating my enfective factly,
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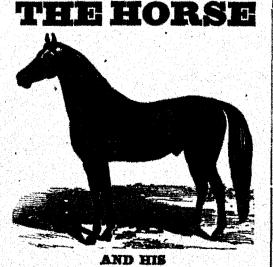
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To the Militer of the Retirio-Philose

Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

Meditations et a Hindee Prince and Skeptic.

I. All the world over, I wonder, in lands that I never have trod. the people eternally seeking for the signs and steps of a God? Westward across the ocean, and Northward ayont the Do they all stand gazing, as ever, and what do the wieest know?

11. Here in this mystical India, the deities hover and swarm Like the wild bees herd in the tree tops, or the gusts of a gathering storm; In the air men hear their voices, their feet on the rocks are seen. Yet we all say "Whence is the message, and what may the wonders mean?"

A million shrines stand open, and ever the censor ewings, As they bow to a mystic symbol, or the figures of ancient kings.

And the incense rises ever, and rises the endless cry Of those who are heavy laden, and of cowards loth

to a stone.

For the dectiny drives us together, like deer in a pass of the hills, Above is the sky, and around us the sound and the shot that kills, Pushed by a power we see not, and struck by a hand unknown, We pray to the trees for shelter, and press our lips

The trees wave a shadowy answer, and the rock frowns hollow and grim, And the form and the nod of the demon are caught in the twilight dim; we look to the sunlight falling afar on the mountain creet, Is there never a path runs upward to a refuge there and a rest?

The path, ah! who has shown it, and which is the faithful guide? The Haven, ah! who has known it? for steep is the mountain side, For ever the shot strikes surely, and ever the wasted breath Of the praying multitude rises, whose answer is only

VII.

Here are the tombs of my kinsfolk, the first of an ancient name. Chiefs who were slain on the war-field, and women who died in flame; They are Gods, these Kings of the foretime, they are spirits who guard our race-Ever I watch and worship; they sit with a marble

And the myriad idols around me, and the legion of muttering priests, The revels and rites unholy, the dark unspeakable Tenate! What have they wrong from the silence? Hath even

a whisper come Of the secret—Whence and Whither? Alas for the Gods are dumb.

Shall I list to the word of the English, who come from the ultermost sea? secret, bath it been told you, and what is your message to me? It is naught but the wide-world story how the earth and the heavens began, How the Gods are glad and angry, and a Deity once

Х. I had thought, "Perchance in the cities where the rulers of India dwell. Whose orders flash from the far land, who gird the earth with a spell, They have fathomed the depths we float on, or measured the unknown main "

Sadly they turn from the venture, and say that the quest is vain. XI. Is life then a dream and delusion, and where shall

the dreamer awake? Is the world seen like shadows on water, and what if the mirror break? Shall it pass, as a camp that is struck, as a tent that is gathered and gone, From the sauds that were lamp-lit at eve, and at morning are level and lone?

XII. Is there naught in the Heaven above, whence the hail and the levin are burled, But the wind that is swept around us by the rush of the rolling world? The wind that shall scatter my ashes, and bear me

to slience and sleep With the dirge and the sounds of lamenting, and voices of women who weep.

—A. C. Lyali in Cornhill Magazine.

TALKING WITH THE DEAD. A Story that is Vouched for by a Portland Newspaper.

The Express of Portland, Me., vouches for the fol lowing story, and promises to give names and additional details: For many years there lived in this city a man

whose name was a household word with our citizens He was a member of a noble profession, and honored his ministry as it deserved to be honored. He lived an honored, active, faithful, most devoted Christian life, and he died a death that was worthy the man. He was laid to rest by his friends and family, man. He was laid to rest by his friends and ramily, and was followed to the grave by many who had been sided and assisted by the good man in life. A stately monument marks his last resting place, and his memory is still held in high honor and respect. Last week his son was walking down Congress street. one evening, and, when almost opposite the Firs Parish Church, he looked down the street and noticed ahead a familiar-looking figure. He was startled at the close resemblance to his departed father, and quickened his walk. In front of the City Hall, where the electric light makes it as bright as day, the man ahead stopped and turned about. The two stood face to face, and each knew the other. The heart of the son almost stopped beating. He saw his father—not a shadow, but as he was when alive.

"'Father?" he said.

"'Yes, don't be afraid,' was the reply of the parent as he shook the hand of his son and walked with him down the street.

"The two who had so strangely met walked to-gether for a long time. We cannot to-day give the conversation, but not the shadow of a doubt existed in the mind of the son in regard to the one fact—his companion was no other than his own father, as of old. He was calm, confident, as of old, loving and interested in those near and dear to him. What message the father brought to the son from beyond message the rather prought to the son from beyond the confines of the grave we do not know, but if there is to be confidence put in human testimony, in businessy that would be accepted without hesitation in a court of law, then it must be believed that a man who has for years rested in his grave, or is so believed to have rested, has appeared and been seen by these who knew him, for we are told that to the restance of his son is to be added other syldence of

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Afternoon Moditations of a Christian Communist.

to the Editor of the Beligio-Phili

I have been for sixty-four years a member of a Christian Community organized on the pentecestal plan evolved from the evangel of Jesus Christ, nearly two centuries ago, I therefore feel prepared to say something about organization. I will venture to say, first, that any theory of organization unaccompame, time, that any theory of organization unaccompa-nied all the way along with practical experiment and demonstration, has so far and always will amount to nothing. Such theories, I admit, are often fraught with poetic imagery and supernal beauty, but dis-solve at first touch of the fires of that seething heli of rudimental selfishness in which we all seem to be horn. This leads to my second proposition: The very first necessity in a successful organization is total seif-abnegation, or in other words the total surrender of one's self to the good of others. After this is sincerely resolved upon the aucceeding practical steps necessary to the establishment, conduct, and perpe-tuity of the organization are easily taken and all the serene and comforting results reached from day to day without irregularity or confusion. Our embry-onic selfishness and low rudimentalisms are in fearful antagonism with all communal relations; and where these lower elements are allowed to predominate, a community of brotherly love and spiritual harmony is utterly impossible. Again, an organization necessarily presupposes some kind of systematic arrangement containing in itself:

1. The elements of love, wisdom and instruction.
2. An acknowledged power and authority somewhere in its constitution, and by-laws to enforce obedience to these elements, and lastly, a tribunal or source of final appeal from whose decision there is no awerving and which shuts down on all further contention about disputed points. Without these three last conditions a community cannot possibly exist. They not only can be logically proven to be necessities, but long years of patient and persevering practical experimentation have added their pouderpractical experimentation have added their poulder-ous weight to the logical proof. But how is a man to surrender his almighty "individual sovereignty," and allow himself to be absorbed into the behests of a community under the stultifying processes of au-thority, obedience, and having his difficulties and trials sat upon and decided by a tribunal other than himself? I nawar he is not define to do it at all the himself? I answer, he is not going to do it at all un-less he wants to. He is free to go on to all eternity brandishing and blowing his little one horse torch and creating his little bit of light and fire scarcely visible amid the surrounding darkness of his lower sensualisms and selfishness if he thinks best. But the good he will likely do to his fellow man on this plan will not be near so palpable as would be the experiment of sticking his feet through the fence of a ten-acre field and trying to warm them by a pot of

warm mush in the center, on a zero day.

But the "individual sovereignty" of man is all a
myth. The sooner he can find this out the sooner he will get over his prodigious self-conceit. The fact is we are all bound together in the bundle of Universal life, the animating and vivifying principles of which are Infinite love and wisdom, and this through the instrumentality of a law clearly enunciated by St. Paul (the keenest of all the apostles) viz.:
"Without all contradiction the less is blest of the better." This is the relation of parent to child—guardian to ward—teacher to taught, etc. This does not necessarily imply the assumption and arbitrary authority and execrable surveillance of the more experionced and progressed over the less; but a self-abnegation on all sides, towards the highest, happiest and holiest results. Indeed on this principle there can be no such assumption, from the fact that we all have both inferiors and superiors in point of love and wisdom (as we'l as experience) and if there is no end to the series we all belong to the party of the " as well as that of the "less."

This parental machinery of government in a community, is the only one which can successfully run it, and the community I hall from has proved it for about one hundred and ten years, succeeding and prospering precisely in proportion to the obedience we have rendered to the principle proclaimed by the apoetles of the Gentiles. We believe also that this principle contains within it the power of eternal perpetuity for our institution, and though the present is the winter of our present cycle we are no way disthe winter of our present cycle, we are no way discouraged, being assured that the spring is shortly to follow. Besides we are continually ministered to by our sister societies in the spirit land, whose higher experiences and inspirations flow in upon us and nerve us for all trials and waitings while detained in this rudimental world of creations and moving on to that far brighter world of ultimates. Union Village, Ohio. O. C. HAMPTON.

The Religious Outlook.

Rishop Foster, in a recent paper on the religious outlook of the world, presents some figures of interest. He computes the man family of the world to be 1,450,000,000 of individuals, and divides them as follows: 860,000,000 are pagan, comprising 600,000,000 of Brahmo-Buddhists, or Brahmans and Buddhists, 160,000,000 of unclassified pagans, 100,000,000 Parsees, Confucianists, Shintoists, Jains, and other smaller pagan sects; 410,000,000 are Christians, composed of 225,000,000 Roman Catholics, 75,000,000 of the Greek church, and 110,000,000 Protestants: 180,-000,000 Mohammedans; 8,000,000 Jews. The 860,-000,000 of pagans are found chiefly in Asia and Africa, and comprise 99-100ths of the population, with scattered millions in the Americas and islands of the sea. The 410,000,000 Christians constitute the body of Europe and nine-tenths of the Americas, with a few millions in Asia, Africa, and the islands. The Mohammedaus are found chiefly in Asia and Africa. The Jews are scattered in all lands, without a home or country. The Greek Christiaus are mainly in European Russia, with a few millions in Asia and in the smaller principalities of southeastern Europe, extending into Africa. Western and southern Europe is divided between Roman Catholicism and Protestantism in proportion to three parts Romanists to two parts Profestants. The Romanists hold substantially Austria, Italy, Spain, and Portugal, with a large fraction of France, a considerable part of Germany, the larger part of Ireland, and a strong following in England. The Catholics have almost entire South and Central America, with the whole of Mexico, and a powerful constituency in the United States and Canada in North America. In America, and a powerful constituency of the United States and Canada in Control and South there ica as a whole-North, Central, and South-there are over 60,000,000 Roman Catholics to about 48,000,-000 Protestante. Protestantism has its principal home in Great Britain, Germany, Switzerland, the Scandinavian kingdoms of Denmark, Sweden and Norway, and in the United States of America and the British provinces, and some of the smaller and larger islands. This is approximately a correct cast of the religious status of the world to-day. En bloc it shows two thirds of the whole to be pagan, or, including the Mohammedans and Jews as anti-Christian components of the pagan fraction, three-quarters of the whole—not less than 1,050,000,000. The remaining fraction of 410,000,000—a little more than a quarter—Christians, of which fraction more than a quarter—Christians, of which fraction more than one-half is Roman Catholic, one-quarter, nearly, Greek, and a trifle over a quarter Protestant. Of the race he estimates that 500,000,000 live in houses partly furnished with the appointments of civilization; y turniened with the appointments of civilization; 700,000,000 in huts or caves with no furnishings; 250,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the proper line of human conditions is at the very least three-fifths of the whole or 200,000, Taking these facts and the whole, or 900,000,000. Taking these facts and figures as the basis for his calculations, the Bishop concludes that the outlook might be far better for the religious world than it is.

Laura E. Meyer writes: I can't possibly get along without the Journal. I expect to read it as long as I am able to pay for it. I am only adding to the testimony of many others, when I say that the Journal is without doubt the best exponent of Spiritualism published. I am proud, when I put the Journal into the bands of my friends, to say: "That is Spiritualism. All that is contained within its pages is uplifting and ennobling. It is impossible to be a thoughtful, intelligent reader, and not be the better and wiser for its teachings."

J. L. Batcheler write: The Journal holds true to its mission, and continues to expound and illustrate a phisosophical religion. As we outgrow limitation and restriction, and obtain larger standards of judgment, this religion comes to the front. The Journal is deing a good work in this direction.

Mrs. E. B. Towner writes: I shall never case laking the Journal while I stay in this life. It is not with me, with my thoughts and aonti-calls, and that is my highest peaks I can give a

Is there a God-A Curious Incident.

I am still appreciative of the Journal, having read I am still appreciative of the Journal, having read nearly every consecutive number of its issue. I am not, however, one of those who thinks every page is perfect, and its writers unassaliable; quite otherwise. I do a little criticism on a private scale. Some writers give us long dissertations on utterly impossible subjects; such, for instance, "Is there a God?" "Who and where is God?" "A search after God." and so on. All such questions were asked but never answered thousands of years ago. If these would-be pioneers and thinkers for mankind would enter the kingdom of human experience, dig deep down for its choicest treasures, burnish each gem that they find, and bring them all fresh and bright—reset they find, and bring them all fresh and bright—reset with new thought to our hungering race, they would do the world a real benefit, find ready and anxious readers and enhance the value of the paper that contains their contribution. Above all, let writers condense their thoughts. I am sure that most of the readers of the JOURNAL are not overburthened with patience or have too much leisure time.

Mr. Editor, do not be so hard on minister Jones, or the Salvation Army. They are doing God's will in another way. I see right over their heads pure, white angels who are helping them in this line of work. The Bible is the key-stone of Spiritualism, coming down through the ages, until it culminated in Jesus and his apostles who brought to the world the knowledge of an interior spiritual illumination, which they only can know "who enter the sheet

I was pleased with the remarks of brother Harral in the Journal of May 1st, relative to the book, "The History of the Creation of all Things." The book treats of many subjects that have thus far been hidden to mankind. It is really skin to what its Master might say were he with us to-day. There has been a book published of a similar kind, by the New Theosophical Society, Bietigheim, Germany, entitled, "Kundgaben der Wahrheit." Permit me also to invite attention to that good book "Hafed," published by J. Burns of London. It is an eye witness of spiritual things in apostolic times and is truly a marvel of its kind. I have lately taken up my abode in Moores town, N. J., a village of about 2,000 inhabitants eleven miles east of Philadelphia, and so far as I know I am the only Spiritualist in the place. The Quaker element is apparently dominant here.

Now I shall conclude by giving your readers a Quaker spirit story which I gleaned from the biography of Isaac T. Hopper, by Mrs. Child, and obtained from the Methodist Sabbath School library; it reads as follows:

Arthur Howell was an intimate acquaintance of friend Hopper. He was a currier in Philadelphia, a preacher in the society of Friends, characterized by kindly feelings and a very tender conscience. One Sunday morning he was suddenly impelled to proceed to Germantown in haste. As he approached the village he met a funeral procession. He had no knowledge whatever of the deceased; but it was suddenly revealed to him that the occupant of the coffin was a woman whose life had been saddened by the suspicion of a crime which she never committed The impression became very strong on his mind that she wished him to make certain statements at her funeral; accordingly he followed the procession, and when they arrived at the meeting house, he entered when they arrived at the meeting house, he chaster, and listened to the prayer delivered by the pastor. When the customary services were finished, Arthur Howell rose, and asked permission to speak. 'I did not know the deceased, even by name 'said he, 'but it is given me to say that she suffered much unjustly. Her neighbors generally suspected her of a crime which she did not commit, and in a few weeks from this time, it will be made clearly manifest to the world that she was innocent. A few hours before her death she talked on this subject with the clergyman who attended her, and who is now present, and it is given me to declare the communication she made to him upon that occasion.' He then recited a conversation that took place between the clergyman and the deceased, and when he was done the clergyman arose and said: 'This man is a stranger to me, but certainly he has related a conversation that took place between the deceased and myself a few hours before her death, of which conversation and the facts there-in stated I did not think any one knew aught about but myself.

"This young woman was a resident of Germantown and was betrothed to a man whom she never married, but married another with whom she had one child, when he was suddenly taken away from her by death. One day while walking a little way out of the town with her child, intending to pluck a few wild flowers, she laid the child asleep upon a heap of leaves, and while she was momentarily away, her old lover lurking in the neighborhood came across the sleeping child and to avenge himself he stole it. Heart stricken and frantic the mother returned to village, and would not be comforted, and to add still more to her grief, madam rumor cried infanticide. This broke her heart, and she died. The child was soon after discovered in an institution, well and hearty, having been put there by her cruel lover."
Moorectown, N. J. John A. Hoover JOHN A. HOOVER.

Logic versus Facts.

To the Editor of the Religio-Philosophical Journal:

My friend Allison held an interest in a summer resort in the vicinity of Long Branch, N. J. It was near the verge of the sea. Although a very inviting place in summer it must have been a very desolate one in winter. Mr. Allison succeeded in obtaining as keepers for the winter two fishermen, or rather wreckers, inhabitants of that neighborhood. I happened in his store in Fulton St., New York, when his two keepers from Jersey arrived. They had come to notify him to get other keepers of his hotel come to notify him to get other keepers of his hotel, "as the d—d place," as they expressed it, "is haunted!" They were both much excited. Mr. Allison was anxious, of course, to learn what was the matter, as it was very difficult to supply their places with this stigma hanging over the hotel, particularly in the depth of winter. Their story was this: One of the partners had retired to bed in an adjoining room; the other, whom I will denominate Parker, was reposing on a cot bed in the spacious saloon. He was reading by a small lamp at the head of his bed. A small wood fire was burning in the fire place and reflected light throughout the room. Raisplace and reflected light throughout the room. Raising his eyes from his book he saw distinctly sitting on benches on the back part of the room the figures of two women dressed in dark clothing. They were seated beside each other, looked pale and much bewildered as they gazed at each other! Parker was naturally surprised, and wondered what could have induced them to visit the hotel on such a cold stormy night, for it was blowing a terrific gale outside; and furthermore the hotel was far removed from any highway. These ideas flashed through his mind However he jumped from his cot and drawing two chairs up to the fire, turned and pleasantly invited the ladies to take the same and make themselves comfortable. He then punched the fire into a lively blaze. Turning again to urge the women forward to accept the chairs, to his surprise, no ladies were there! Recovering from his astonishment somewhat, he hallooed to his companion, and awakening him, asked: "What became of those two ladies? how did they got in? and where are they gone?"
"Women," said his chum, "what would bring

women here such a stormy night? You have been

Parker called his chum's attention to the two empty chairs still standing near the fire and finally repeated the story of the two females. But as the narrative could not be made plainer by repetition after talking about its oddity, they tumbled into their

About daybreak next morning they were aroused by a loud rapping at the door, demanding their instant help. A large ship had been driven ashore during the last night's gale, and was now lying high upon the beach! Hurriedly they rushed to the aid of the shiflerers, and there, "By heavens," excitedly asseverated Parker, "well up on the beach not far from the stranded vessel, lay the identical bodies of the two females who had sought shelter in the hotel the night before!" the night before!"

The stranded vessel proved to be an unfortunate Bremen ship loaded with emigrants of whom many

Letter from a Christian Spiritualist. To the Editor of the Bellate-Philo

I wish to tell the readers of the JOURNAL that within the last few months I have undertaken to investigate Spiritualism, taking the Bible for my foundation of faith, fully resolved if there was contradiction, that I would hold on to the Scriptures as the revealed word of God, realizing that without their light, life would be much like drifting helplessly on an unknown sea full of destructive reefs and dangerous whirlpools. On the other hand, with God's holy word to light my pathway and the guidance of angels ("Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews, ch. 1, verse 14), life is a joyful voyage under smiling skies with a giorious port in view.

I have long believed that the religion of Christ and what is known as modern Spiritualism are identical if properly understood, and I am now con-vinced that this is true. I know there are many persons who will reject this idea; but why? Was not the coming of Christ wonderfully proclaimed? Yet not more wonderful than the fact that we receive these communications so much above our intelligence to produce; and was not his life, death and resurrection wonderful? If these are too unreasonable for belief, it is also too unreasonable to believe the spiritual manifestations that occur in our midst, which we clearly behold, and yet which our perverse earthly human reason doubts. But deep down in our souls we know they are true, and feel that we would be wretched indeed, and this world in very truth a howling wilderness, had we not this blessed privilege of drinking at this ever-flowing and never-failing fountain of truth. Jesus said:
"He that believeth on me shall never thirst."

It was, indeed, with fear and trembling that I sought the portals of this wonderful kingdom, but his promise sustained me: "Ask and it shall be given you. Seek and ye shall find. Kuock and it shall be opened unto you." Surprising has been the results. I have been between two fires, but I hold on to the faith. The so-called Christians denounced me, and the few acquainted with the teachings of Spiritualism in the past, laughed at me; but when communications came to them imparting the doctrine of Christ and him crucified, and that without my presence or influence, the mystery deepened. Have not Spiritualists been waiting for a new dispensation? Read the discourse of Mrs. E. R. Dyar in the JOUR-NAL of May 30th, 1855; that will present more information than I can here.

I will give a few communications received through the mediumship of a young man of twenty-one, the spirit giving the name of a man loved and honored y his country, who came as a ministering angel on Feb. 11th. The first message was this: "Seek the Lord while he may be found. Labor

in the vineyard of the Lord." Feb. 12th.—"Pray without ceasing. Go into the vineyard of the Lord and whatsoever is right he will Feb. 13th. -" Heed the advice given you."

Feb. 13th.—" Heed the advice given you."
Feb. 14th.—" Heed my advice. Trifle not with earthly things. You owe your Master."
Feb. 15th.—" Build unto yourself a temple and call the walls salvation and the gates faith."
Feb. 16th.—" Arise for thy light is come and the glory of the Lord is risen on thee. Thou shalt call thy temple, Praise."
Feb. 17th.—"Build your temple on a solid rock,

and call your foundation, Hope."

Feb. 18th.—"Have patience and faith in Jesus's name. I cannot visit you again until Monday.

Since that time I have received communications on Thursdays of each week. Church members will not believe Spiritualism, because it is too liberal, while Spiritualists will not believe the Bible because it is too severe. Curtisville, Ind. F. EMILY COOPER.

Is Theosophy Only for Select Souls?

To the Editor of the Religie-Philosophical Journal:

In a Philadelphia paper of last week there is an ac count of the founding in New York in April of another branch of the Theosophical Society, additional to the present one actively at work here, in which very fair treatment is accorded the subject. Hitherto the daily papers have done nothing but scoff at all our movements. Not having the honor of the writer's acquaintance I am not able to say how much previous study she devoted to the matter, nor can I say whether she was actually present at the gathering, notwithstanding that the descriptions of those present are in the main accurate enough to enable friends to identify the persons described. But as I am deeply interested in seeing that erro-

neous ideas of what the Theosophical Society claims and doctrines may be, are not disseminated, either by accident or design, I ask the favor of a few lines of your valuable space for the purpose of referring to something in the account which is quite contrary to the spirit of the society. At the end of the letter the writer says that these things are for "select souls." Although some few Theosophists have made the mistake of supposing that the society and the doctrines for which it is the channel of dissemination are reserved for a select few, such is not the genius nor spirit of the institution. It was founded for the purpose of interesting all people in its work, and lately the last excuse for the idea of selectness was swept when the general council in December, 1885, removed all secresy from it, and permitted every one without distinction who might be interested to join it upon proper application. In the face of this, and also considering the main object of the society-universal brotherhood—it is manifestly improper to talk of "select souls" in our brotherhood. There is no benefit, but rather harm, to follow from pretending that the doctrines as to man and the spiritual world, which so far have been given out in theosophical circles, are not common property, open to study by each man, and distinctly put forward to that end.

In 1875, it was our purpose to found a society which should offer to the world theories through which satisfaction could be attained by all thinking people. It is true that many of our terms are new to the West and to Europe, and many of our doc-trines are apparently extraordinary, but they are none of them really new, having long been known in Asia. It, therefore, seems to me very wrong to make mysteries out of them. There are mysteries for all of us; but that which is a mystery to one is for another plain. The people should know that while, truly, secrets exist among certain theosophists, those secrets are only given to members who can in the first place keep a secret, and in the second place do not permit themselves to give out to the world that they possess such a thing If there really does exist another degree in the Theosophical Society, it is an absolute certainty that its exoteric work, which at present is its greatest work, is only con-cerned with the lowest degree, and as in this has been given out all the philosophy contained in "Ecoteric Buddhism" and other books, it follows that statements about "some select souls," and the like, are erroneous and likely to lead to error. New York City. WILLIAM Q. JUDGE.

Working Women.

to the Editor of the Religio Philosophical Journal:

The condition of the working women of New York, as described in a late number of the JOURNAL, is simply appalling. This description covers the case in all large cities. At the risk of seeming officious I will suggest a plan that if carried out will, I believe, bring permanent relief. It is this: Let a stock company be formed under the general law, making the shares small enough to enable the poorest working woman to own at least one. Stipulate in the bylaws that any stockholder can purchase from the company, for actual use, at a small advance above cost. This will induce many ladies who are large cost. This will induce many ladies who are large consumers and who do not serve for wages, to become stockholders. Suppose in a city like New York the capital stock was placed at \$1,000,000. An assessment of 10 per cent. would give a fair working capital to begin business with. Have agents in every town to sell goods and solicit stock subscriptions. In six months the stock would all be taken and much of it reads. The stranded vessel proved to be an unfortunate Bremen ship loaded with emigrants of whom many were drowned.

Here was a strange dilemma for my friend allison. Although like myself a confirmed Spiritualist his interest naturally prompted him that to retain the old fishermen's services, he must affect the tactics of materialism. Semesthing must be done to overcome the fishermen's scrapics. He admitted it was queer, even funny; he had often heart of ghosts, witches and goblins, but all learned men had proved their existence an impossibility.

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The Towers of Silence.

Colonel Floyd-Jones, writing from India to the Military Service Journal, gives an interesting de-scription of the "Towers of Stience" near Bombay, and the Parsee mode of disposing of the dead. Parse is a devoted fire worshiper, and most of his prayers are offered at morning and evening, facing the sun. It is perhaps in consequence of this belief that he is so careful in preventing the pollution of the other elements, and that after death his body is placed in an ones tower mension on a mineroe. placed in an open tower, usually on some eminence, where it is devoured by vultures. These open sepulchers have been appropriately named the "Towers of Silence." In every Parsee dwelling house there is an aperture in the upper or sleeping story, which is usually covered by a grating; but when a member of the household dies, his body is placed on a bier and lowered through the aperture to the ground floor, where it is cared for hy a set of priests called floor, where it is cared for by a set of priests called Neor-ser-sals, or death men, who prepare the body and clothe it entirely in white. Before the body is removed from the house, however, the forehead is smeared with a species of clarified butter, or "ghee," and the dog of the house admitted. Should the ani-mal lick the butter, it is regarded as a good omen of the departed's future happiness, but its refusal would signify perdition. The death men have no contact with the world at large, and on no account are they admitted to the house, as their presence would pollute it. Hence it is that the body is lowered to them, in order to make their entrance unnecessary. A pro-cession is then formed, the friends of the dead fol-lowing the priests to the Towers of Silence, on Malabar Hill. Arriving at the entrance of the grounds, the body is taken in charge by another set of priests, with long beards, who carry it to whichever of the five towers may be selected by the last set of priests. The body is taken through an aperture in the wall of the tower and deposited on a grating. There are three sets of these, one for men, signifying good deeds, one for women, representing good words, and one for children, indicating good thoughts. The clothing is then removed and torn into pieces, after which it is thrown into another tower and the bodies exposed to the vultures. In a few minutes the birds have stripped all the flesh from the bones. Everything about the grounds is kept as neat as possible, and flowers grow in pretty gardens near the entrance. It is very curious that a religion which otherwise contains so much that is elevating should countenance a mode of burial at once so unnatural

Mrs. Mary E. Van Horn, of Milwaukee, Wis., writes: All who have the best interests of our loved cause at heart will lend you a helping hand so far as they may be able, to make your paper what it has ever been—one of the best in the land; a journal that never lends itself to trickery, or countenances deception in any form. I received a pleasant letter yesterday of April 25th, from Geo. P. Colby, Victoria, B. C. He writes me that he expects to leave for the East the latter part of this month, and will visit Milwaukee on his way to Minnesota. He has many friends here who will give him a hearty

Abuser Pyle writes: I have taken the JOURNAL a number of years. I regard it as one of the leading papers on the spiritualistic theory. The tone of it is elevating. It brings a hope and consolution that can receive nowhere else.

Mrs. M. Price writes: We admire the Jour-NAL for its spiritual philosophy. We have only tak-en it for the last six months, but would feel lost without it.

C. M. Steven's writes: The Journal is a welcome visitor in this backwoods place, and is well worn by the time it gets around.

Notes and Extracts on Miscellaneous Subjects.

In Lowell, Mass., there are 400 liquor saloons and only 21 bakeries.

The Boston and Albany Railroad has a circulating library of 2,000 volumes free to its employes. Those who in one sense follow the fortunes of

Patti, say that during her tour in Spain and Portugal her receipts were 1,098,113 france. Barbers near Mono Lake, California, whose water is heavy with saits of sodium and borax, use it as a

natural shampooing water, to the satisfaction of their customers. The women of the Salvation Army in Bristol,

to throw in the faces of the ruffians who are accustomed to annoy them in their street parades. A writer in the Boston Transcript explains to his own satisfaction how the glass eaters chew and swal-

low glass. He thinks they educate their throats as does the sword swallower, and then introduce a tube which receives the glass and holds it until it can be removed without detection. Sunflowers are grown in Wyoming Territory for

fuel. The stalks when dry are as hard as maple-wood and make a hot fire, and the seed heads with the seeds in are said to burn better than the best hard coal. An acre of sunflowers will furnish fuel for one stove for a year. The deepest boring yet made is said to be at Schla-

deback, near the line between Leipsic and Corbeths. It has been made by the Prussian Government for the purpose of ascertaining the presence of coal, and was bored with diamond drills. Its depth is 1,890 metres, or 4,560 feeet, its breadth at the bottom two inches, and at the top eleven inches. The temperature at the bottom indicates 118° Fahr. A Spanish vessel laden with molacese went ashore

on the Florida coast some days ago, and all but one on the Florida coast some days ago, and an bus one of the crew escaped, thanks to the assistance of the residents of that neighborhood. When the wreck broke up and casks of molasses began to come ashore, the Captain and the crew stood by with axes and broke them up as fast as they came within reach, refusing even the empty casks to the men who so recently helped save their lives. Dr. Armstrong of Atlanta, Ga., the Episcopalian

minister who was recently suspended for drinking and immoral conduct has demanded of the Bishop that the evidence at his trial be surrendered to him for publication. This is done, he says, to put a stop to scandalous stories circulating in Georgia about him. The reverend gentleman also gives warning to the goesips that he will hold such scandal mon-gers legally accountable for future like offences.

Aeronaut Wells of Indianapolis says that he once made an ascent from Buenos Ayres, and while far above the La Plata River saw the sun set. Soon af-ter the wind ceased and the balloon went down to the water. He threw out all ballast, and then, sitting in the hoop, cut away the car. At this the bal-loon shot up to such a height that the sun, which had set hours before to the persons below him, again appeared. The effect was as if the sun was rising in the west.

Deafness appears to be exceptionally prevalent in Kennebec county, Maine, and in Martha's Vineyard. A recent scientific investigation of the matter shows that in both districts there is abundant evidence of heredity and especially of atavism. In the families affected there were also found blindness, insanity, idiocy, and deformity, and in some cases a long history of consanguinesi marriages. In Martha's Vineyard the distribution of deafness coincides with that of certain soils, and its eastern boundary is also the typhold fever line.

Tobacco blindness is becoming a common affliction. At present there are several persons under treatment for it at one London hospital. It first takes the form of color blindness, the sufferers who have smoked themselves into this condition being quite unable to distinguish the color of a piece of red cloth held up before them. Sometimes the victim land the sufference of tim loses his eyesight altogether. Although smoking is to a large extent the cause of the malady, and so gives it its name, heavy drinking is also partly re-

Alfred Krupp owns probably the largest business in the world dependent on one individual. The works within the town of Rescu occupy more than 500 scres, half of which are under cover. Accepting to a consus taken in September, 1881, the number of hands employed by Mr. Krupp was 19,505, the members of their families 45,776, making 65,881 persons as provided by his works. Mr. Krupp owns 167 from unines in Germany. He owns four sea steamers, and there are counseled with his head works 48 which of rail way, employing 28 second/lives and 325 cars, 48 bornes with 101 wingers and 40 miles of allocated wires, with 26 sealons and 40 miles of allocated wires, with 26 sealons and 40 miles of allocated wires, with 36 sealons and 40 miles of allocated wires. The establishment processes 4 man of changes in the sealons and the sealons and the sealons are sealed.

BY MRS. MARY E. VAN HORN.

O blessed truth! O light divine! That now upon the world doth shine; Thou art so precious in my sight, To lead and guide my steps aright, That I shall ever seek to spread The truth that those we once called dead, Do live eternal, through new birth, In homes, according to their worth; For we do build while living here, Our mansions in a higher sphere. Milwaukee, Wis.

Edison, the Medium Inventor, and his Mysterious Force.

Five or six years ago. Thomas A. Edison, the great medium inventor, announced that he thought that he had discovered a way to telegraph across the At-lantic without a wire. His idea was that the electric current would follow a direct chain of molecular connections, which was to stand in the place of a wire. The difficulty suggested was the small one of finding the exact point of connection on the opposite coast. The matter dropped with the mere announcement, and we suppose it was generally dismissed from mind as a canard. Now the great medium-inventor

mind as a canard. Now the great medium-inventor announcesthat he has been "mysteriously informed" [by spirits] of "a new force," compared to which all known forces sink into insignificance.

That force actually exists, and no machinery of human device is necessary to use it; but it will only respond to the invocation of the spirit-man—it is not for the man who is "of the earth, earthy." The Being is now hovering in our earth's atmosphere who controls it, and who, in due time, will pass the scepter over to one in human form. It is the soulmotor; it is the God-power; and Mr. Edison only knows of its existence by having seen its shadow. knows of its existence by having seen its shadow, just as the sphericity of the earth has been established by seeing its outlines upon the moon during an eclipse. A shadow himself in pursuit of shadows eclipse. A shadow himself in pursuit of shadows—as all mortals are on the material side of existence—life. Edison has only cognized the shadow of the continuously-connected spirit-atoms, which are the mediums of transmission of the soul-forces, the creative energies, that we recognize through the shadowy symbols of matter as God. Thus far Mr. Edison has been working on the secondary plane, and with and among effects. To use the "new force" he must rise to the plane of causative energies, and, to the extent that he subjects it to control, become a veritable God among men.

veritable God among men.

Now, that mankind will be disposed to look for them, they will have the same evidences of the existence of this mighty Over-Force that they have of the existence of "the physical forces"—the negative conditions of its manifestations. It exists; it is the truth of God; it is the Power of Ged; it is God.—The Worla's Advanced Thought.

The Cause in Cincinnati.

To the Editor of the Religio-Philosophical Journal:

The Society of Union Spiritualists held its second annual election at its hall, 115 W. 6th St., on the evening of May 12th. The treasurer and secretary read their reports, which showed the Society to be in a good condition financially. The officers elected: E. O. Hare, President; M. G. Yoemans, Vice-President; Dr. W. T. Bogert, Secretary; I. S. McCracken, Treasurer; Mrs. J. W. Hussey, Corresponding Sec. The same parties were also elected trustees, thus bringing the management under the supervision of a few, which will be a great advantage in the transaction of husiness. action of busines

Mr. and Mrs. J. T. Lillie are now serving the Society in a very acceptable manner for the months of May and June. Mrs. Lillie is a forcible expounder may and June. Mrs. Liline is a torcible expounder of the philosophy of Spiritualism, setting forth its truths so plain that he who runs may read. The meetings are made very attractive in addition to the fine speaking, by Mr. Lillie's music.

The Society will hold its annual Basket Picnic at Mt. Lookout Park, June 16th. All Spiritualists visiting Cincinnati are most cordially invited to come to our hall and waks the meals though to the may.

our hall and make themselves known to the management and members, that they may extend the hand of fellowship to all workers in this glorious cause of truth. Cincinnati, Ohio. I. S. MCCRACKEN.

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The President.

To the Editor of the Religio-Philosophical Journal:

In the third article from the top, in the third column of the sixth page of the Journal of the Sth inst., your correspondent F., says that President Cleveland is a fatalist, and also that he accepts spirit warnings. In the second section of the article, he declares that Mr. Cleveland was spiritually warned of a possible accident to himself at the funeral of Vice-President Hendricks, and that is the reason he did not attend. In the concluding section he says. that "Mr. Cleveland never has been down Pennsylvania Avenue in his life, except to be inaugurated, and to attend the funeral of the Vice-President, and

then he went in a close carriage."

These underscored contradictions may be reasoned out, but still remain in the condition of Bible constructions, as Jesus is the son of David; God is his Father, and he is the son of the Holy Ghost-which are very unsatisfactory. ISAIAH ROGERS, La Grange, Ill., May 8th, 1886.

Several kinds of quadrupeds in the London Zoo suffer from the corns on their feet, due to the hard floors; and these produce boring ulcers which may extend clear through the foot. Hernia occasionally afflicts the monkeys, and a tiger has lately been killed by an accumulation in his intestines of saw dust, swallowed with his food. These are new diseases in menageries.

There is but one N. K. Brown's Ess. Jamaica Ginger. It costs 50 cents, and always conquers pain.

Frederick Amends of Chicago says he has a chick-en that has a face very much like the face of a dog. Its mouth is armed with two rows of excellent teeth, it drinks and eats like a dog, and also does some very creditable barking. The queer bird came from the West about a year ago in a crate of chickens.

Didn't our girl graduates look lovely? Yes, in-deed; they all use Pozzoni's Complexion Powder. For sale by all druggists and fancy goods dealers.

The game of hazard, which is prohibited in every club in Eugland, and not even permitted in tripots in France, flourishes in Berlin; so much so that the Union Club, in consequence of several recent grave scandale, have determined to put a stop to it. Germans may be slow gamblers, but they play uncommonly heavy at times, if it be true that one petty prince lost \$125,000 in one evening, having previously dropped \$500,000, and a baron a trifle of \$75,000 on another pight

Joseph C. Barrett of Newport, Pa., while working in the woods, hung his vest on a bush. The woods caught fire, and when Barrett went for his vest only the buttons remained. His gold watch lay on the ground ticking steadily in spite of the fire.

While a railroad train was ratiling through Dakota an forlander girl—an emigrant—jumped from a car, ran 200 yards gathered her apron full of flowers, and letterned smilling to the train, which had been appears where her renkies jump was made.

An lowe maile grower has delicated 125 cattle filting had results, and regards it a great economy. I thinks that hours do \$1,000,000 damage annual-

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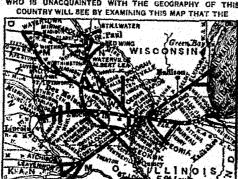
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R. R. CABLE, Press & Gen'l My'r, E. ST. JOHN, OMICAGO. THE

In vain, physicians came, with subtle skill, And tried, in turn, prescription, lotion, pill; With saddened looks they viewed her furry Ltongue.

In solemn silence stethoscoped each lung; From moulting head to gout distorted toe, They searched, then said, "Poor woman, 'tis Ino go"!



A WOMAN'S I had used Dr. Pierce's 'Favorite Prescription' one week, I could welk all over the door-yard, and I could get into a wagon and ride two miles to see my neighbors. I had not heen able to walk the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and going about and helping to do my housework, after doctoring with thirteen of the best physicians we could get to do my housework any more. I am thankful to my God that I wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair."

TERRIBLE Mrs. F. E. Wilcox, Friendship, N. Y., writes:

"For five or six years I had been badly troubles with female weakness and terrible pains across the small of my back and pit of the stomach. Three bottles of Dr. Pierce's 'Favorite Prescrippletely, to my great joy."

MARVELOUS

BENEFITS.

"I wish, in this letter, to express my gratitude for Mrs. Davis and myself for the great good which has been accomplished in her case by the use of vour proprietary medicines. When she began to take them, in January last, she could not ended to take them, in January last, she could not end the dead to take them, in January last, she could not end to take them, in January last, she could not end to take them, in January last, she could not end to take them, in January last, she began to take them, in January last, she could not end to take them, in January last, she could not end to take them, in January last, she could not end to take them, in January last, she could not end to take them, in January last, she could not end to take them, in January last, she could not end to take them, in J

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with backache, or nervousness, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent all symptoms caused by some uterine disorder. While the physician is ignorant of the cause of suffering, he encourages his practice until large bills are made, when the suffering patient is no better, but probably worse for the delay, treatment, and other complications of prolonged misery.

GETORS

A. LOVELY, Greenfield, Adair Co., Iowa, writes:
R. V. Pierce, M. D. Dear Str. Having been ill
a number of years, and having tried in vain almost
every advertised remedy, as well as having paid
nearly a handred dollars to our local physicians,
vised me to send for your medicines. I accordingly sent for your
Medical Adviser, six bottles of your 'Golden Medical Discovery,'
six of your 'Favorite Prescription,' and six vials of your 'Pleasant
Purgative Pellets.' When I first began using these I could not
stand on my feet. In ninety days I could walk a mile, and do
light housework; whilst in six months I was completely cured,
and my health has remained perfect ever since. I recommend
you and your medicines wherever I go, and loan your 'Adviser' to my friends. Two of our most prominent physicians
Who have read your great work 'The People's Common Sense
Medical Adviser,' prohounce it the best family doctor book they
'nove ever seen.'



Mrs. E. F. Morgan, of Newcastle, Lincoln Co. Maine, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having expletely discouraged, and so weak I could with difficulty cross the room alone. I began taking ment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was perfectly eared, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and inclosing a stamped envelope for reply. I have received over four bundred letters. In reply, I have described my case and the treatment used, and have described second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

OVER-WORKED WOMEN.

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Picree's Favorite Prescription is the best of all restorative tonics.



Dr. Piere's Favorite Prescription is one a "Gure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, it promptly cares nausen and weakness of stomach, indigestion, bloating, eractations of gas, nervous prestive guarantee. For conditions, see wrapper around bottle. Price Reduced to \$1.00 per Bottle,

EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," in which over fifty pages our wood-cuts and colored plates. It will be sent, post-paid, to any address for \$1.50. A large pamphlet, treatise on Diseases of Women, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents in postage stamps. Address,

WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

LIVER, BLOOD AND LUNG DISEASES.

LIVER

G. W. Lotz, Trudhomme, La., writes: "For four years I suffered from fiver complaint and attacks of billions fever; loss of appetia, nausea, constipation, semetimes diarrhed, pain in the back of the head, right side and under the shoulder-blades, fullness after eating, general debility, restless nights, tongue on Medical Discovery' and 'Pellets,' I find I am as well as I ever was.



GASE.

SAMANTHA GAINES, Lockport, N. Y., writes: "For six or eight years previous to 1880, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and hard breathing spells, I was induced by my step-daughter, Mrs. Warner, of Olcan, N. Y., to try the "Golden Medical Discovery." The effects were marvelous. After taking three bottles I was entirely cured."

GENERAL

B. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buifalo, N. Y. Dear Sir—My wife suffered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memorandry might help her. I procured a bottle, and, after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I can never feel too grateful to you for the saving of my wife's life."

although before us

GIVEN UP Gist, of Bluf Springs, Ala., writes: "Miss Blazza Glenn, of this place, had been sick for more than a year with a severe affection of the liver, but when she was at the lowest, she bought three battles of Golden Medical Discovery from me, and, although before using the medicine she was given up to die by all the attending physicians, her father assures me that she has now fully recovered."

MALARIAL "I have been troubled with symptoms of making with fever, for three years, but after using three bottles of your 'Golden Medical Discovery' an 'Pleasant Purgative Pellets,' I am happy to sa feetly well and able to do my own work."

Dyspepsia.—Lucy A. Wood, Taylor's Store, Va., writes: "After many years of great suffering from the evils of dyspepsia, I was induced to try your 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from cating, and I enjoy life as well as anybody can wish."

DIARRHEA Writes: "Two bottles of your Golden Medical Discovery cured my cough and chronic diarrhea. It has worked like a charm in my ease. It is truly wonderful. I walked over a mile last week to recommend your medicines."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ABSCESS OF LIVER.

ISAAC GIBSON, Kenwood, Pa., writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our best doctors in Indiana County said she would die. They said your medicine would do her no good; that she had an ulcer on her liver as large using your 'Golden Medical Discovery,' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood (it looked like what comes out of a blood boil) for some ten days. She now has been well for weeks."

Hoils and Carbuncles.—J. Adams, Esq., Toledo, Okio, writes: "I have used nine bottles of your Golden Medical Discovery,' and the result is I am to-day free from hoils and carbuncles for the first time in many years."

Constipation and Ulcers.—Mrs. A. D. Johnson, Georgetown, Ky., writes; "The 'Golden Medical Discovery' relieved me at once. I had a very bad sore on the back of my left hand for five months, and it cured that, as well as constipation and indigestion, from which I was suffering very much."

SCROFULOUS

Sas, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He kay helpless for five months, when great abscesses formed, four of which continued to discharge under your advice. Now, after having used four bottles of the 'Discovery,' he is almost well and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influence of the remedy named."

"Fever-Sores."—Mrs. A. H. Chawford. Linn Grove, Buend Vista Co., Iowa, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my leg. I took six bottles of your 'Golden Medical Discovery' and was cured."

Scrofulous Tumor and Sore Eyes.—Mrs. S. E. GRAY-DON, of *Greenwood*, S. C., writes: "My daughter has been entirely cured of scrofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all your medicines."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and purifies the blood.

While it promptly cures the severest Coughs it strengthens the system and The nutritive properties of cod-liver oil are trifling when compared with those possessed by Golden Medical Discovery. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by

"wasting diseases."

A Wonderful Cure.—Daniel Fletcher, Esq., Gloucester, Mass., writes: "Nearly five years ago, I was taken sick with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homeopathic physician, thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to help me in the least. At that time I weighed but ninety pounds, and had not been able to lie down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, as I could not talk; nor was I able to walk. I picked up one of your memorandum books on the floor of the hotel where I was boarding, and after reading it I began taking your 'Golden Medical Discovery,' and the first bottle brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps twenty bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now weigh about 160 pounds, and I think, and my friends with me, that this medicine saved my life. It certainly is worth its weight in gold, and I consider it a wonderful remedy from its effect in curing all my ailments."

Golden Medical Discovery is Sold by Drageists.

REDUCEO TO

A SKELETON.

Consumption Cured.—W. J. HARTLEY. Yera Cruz, Ala., writes: "I met with an old friend of mine not long since, and he fold me of the very low state of health he had been in and he applied to our best doctor, but gradually grew worse under his treatment; was reduced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing."

BLEEDING

JOSEPH F. McFarland, Athens, La., writes:
"My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has

Consumption Cured.—J. Anthony Swink, Dongola, Illa, writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bettle, or Six Bettles for \$5.00. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

No. 663 Main Street, BUFFALO, N. Y.

on practice and varifying his giari-musion: "He that believeth on me, the timit is chall be do also, and greater hant chall be do." And these things follow them that believe; they shall ands on the sick and they shall recover." And they did recover as the wagon load of crutches thrown away testified. The sum ial of all that mind-cure healers have done as not equal to the labors of this one good

metaphysical movement under the name of science is a war against all science, and uses the name of Christianity as a cloak for business purposes and a charm for its dupes. In its hostility to spiritual religion or religious Spiritualism, its ceases to speak of souls or spirits, and uses the word mind instead, which does not represent the soul, but merely the intellectual power which materialists recognize, who reject the soul. Thus, on one side it shakes hands in the word mind cure, with dogmatic materialists, and on the other with pharisaical orthodoxy, in its pretensions to exalted holiness and its use of the name of Christ.

This double stroke of policy manifested ex-traordinary cunning without consistency, for in performing this serpentine feat, they whirl around from the doctrine of spirit to the doctrine of mind, and deny all spirit, so that they land at last in the deepest bog of materialism. The whole doctrine is a mass of contradictions, and the way in which they whirl around from one contradiction to another reminds me of a joke of a country editor on the crooked streets of Boston. He said that he was completely lost in running through crooked streets and turning sharp around street corners, until in his despair as he turued around one sharp corner, he saw a man before him and rushed up to tap him on the back and ask him where he was, when he discovered that he was tapping his own coattail as it vanished around the corner.

"THERE IS 'NO MATTER"-SELF-CONTRADIC-TIONS.

I have some sympathy and good will for those honest enthusiasts, blind as bats in matters of science, who repeat the insane cry, "There is no matter!" They would like to establish a university on that basis with Dr. Buchanan for its president, but I have informed them that I am not a mercenary politician to be caught by such a bait. The text books of the new doctrine in Boston contain instead of sound sense and intelligible truth, a mass of unintelligible proposi tions, and much that sounds like hysterical raying. If you have patience to listen to this worthless self-contradicting stuff, I will read a few quotations from the text book, "Science and Health," as follows:

"In metaphysics man and the universe are resolved into idea" (p. 3.)-not ideas but idea: so we learn that nothing exists but an idea; yet on page seven, she says: "There is neither life nor intelligence in the idea." This is a fair sample. The whole book is a promiscuous hash of contradictory propositions, nearly all of which are absurdly false. For example, on page second, she says: "Mind alone produces and changes the action of the body;" but on page eight, she says: "There can be no material manifestation of mind.' Again: "A body supposed to have a soul inside of it." is pronounced inadmissible in science; but on page sixteen, she says: "Jesus cast out spirits," and on page forty-one she says: "Not spirits, for there is but one spirit," and "all is mind." Page fifty-one: "There is but one spirit." is but one mind." She says: "There is in fact nothing but God," and she defines this God by saying: "The I is God, and God is principle, and principle is intelligence." So there is nothing in the universe but ideas, and she has said there is no life in the idea—but God, I, and idea are the same thing. Her definition that I am God and God is I

is the key to the whole anti-Christian system of perfectly selfish egotism, and the motto of the book is the most appropriate thing in it It is the very motto I should approve as strictly appropriate to such a mass of egotistic folly. It is as follows:

"I, I, I, I itself, I
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I."

The insane egotism thus expressed is not a quotation-it is original, senseless and appropriate to the book.* She says: "There is no substance-matter," and yet she recognizes matter, and even says it thinks, saying, "Thoughts from the brain or matter are beliefs." She speaks of "the control that spirit holds over matter," and refers to the winds, waves, hairs of the head, diseases, medicines and natural objects generally as rational people do.

According to this crazy book we have no bodies, but are identified with God; we have no capacity for sin; we know everything past, present and future, and can fly around the globe as we please, as soon as we believe her theory, and will never die. She says (p. 55): "Man has not a separate mind from Deity." "But has neither identity nor individuality." "Sin, sickness and death belong no more to immortal man than to God: to body than to soul, and it is morally impossible that these should adhere to either" (p. 57.) Page forty-five: "God made only that which is good." Page 144: "Matter was never made, and is a chimera, a belief, an error,"hence there is no sin, no error, no hatred, no death or as she says page 162. "Sin and sinners are mythology, the creations of error." Yet in other passages she speaks of sin and sinners and all sorts of crimes, and the "bottomless pit"-and in her ravings against mesmeric or magnetic operators and clairvoyants, she shows the intensely jealous malignity of her own nature—alternately rav-ing against magnetic practitioners, and for whom she proposes the punishment of death, and yet declaring that there is no such thing as a man or any other form of matter, and yet on page 154 saying that a material man "has flesh and bones as Jesus said, and is not a spirit as long as the finite form or personal-

ity is retained." I have heretofore had too much respect for human nature to believe that there were many minds feeble enough to be deluded by gross absurdity, or caught by the miserable verbal jugglery. But there is an old trick of putting eleven men in ten rooms and giving each man a separate room; it is a little verbal juggle, but there are some who cannot see through it when it is first presented to them, and the number of people who can be fooled in this way will give us some idea of the number to be fooled by a metaphysical jug-glery of words which proceeds on the same principle of entangling the mind in the de-tails. If you will pardon the tediousness of this noncense I will give a few more quotations. She says:

"Destroy the belief that we owe to organisation, our hearing, seeing, feeling, etc., and we can beer without an auditory nerve and tympanum, and see without optic."
"Bilence the belief that mind is in the

* Science and Realth," by Mary Baker Gloves iddy. Lynn, 1878.

holy, and you discure the past and fabuty us readily as the preside of in-day. "Divest beiled of substance or matter, and the morements and transitions possible to mind would be found just as possible to the mind would be found just as possible to the bedy; and spirit would identify being, and death that we suppose must occur before im-mertality would become absolute."

100

Then why does she not prove her doctrine by telling us everything that is to come—by flying over to Europe, Asia and Africa, re-turning in fifteen minutes, by living in perfeet health which she does not, and by living

PURRILITIES .- SALEM WITCHCBAFT.

I feel a sense of degradation in taking up these puerilities and discussing them seri-ously; a feeling of mortification to think that it should be necessary in this enlightened city in the 19th century. That teachings so insane should have any followers, shows that the virus of the old days of Salem witchcraft still lingers in New England blood. And, in fact, this book teaches the very doc-trine of Salem witchcraft. It teaches that a man or woman can sit at home and inflict disease and death upon whomsoever they choose, and that laws ought to be passed to punish this witchcraft crime, which she even charges against some of her pupils and her rivals. These insanities which are current in certain classes in Boston now, must pass away in a few years, and her coarse ravings against Spiritualism and Spiritualista will soon be forgotten rubbish. If a few feeble minds among Spiritualists should be captivated by these absurdities and induced to abandon the spiritual philosophy, it will be a happy riddance.

THE BEAUTY AND GRANDEUR OF RATIONAL SCIENCE.

Now, having performed the unpleasant duty of dissecting that which is too flimsy to be handled, let us turn to the beauty, the utility and the grandeur of rational science, the philosophy of man and the healing art, which gives to every method its proper place and rational application as I have been giving them for forty years, and as I am teaching now in the lectures of the College of Therapeutics.

Man is a threefold being. We see his physical body which represents all his powers, for every part of the body sympathizes with some impulse or faculty of the soul. In side of the visible body is concealed a brain which embodies his entire life, his intellect, passions, emotions and physiological energies; all that we are conscious of; all that we can do. Within that brain is an invisible, spiritual power, which also represents the entire man, and when the brain has crumbled away, it is the entire man, as he lives throughout eternity. The interior governs the exterior. The brain governs the body; the spirit governs the brain, and in the interior of the spirit is the vital relation to the Divine Spirit of the universe, from whom all life springs and all life is reunited -a relation so mysterious as to have been in all ages a matter of superstition and fanatical thought.

The spirit and soul are destined to ascend from the top of the brain, as has often been seen, and to continue ascending in the Spirit-world according to a definite law. The body is destined to drop among the clods of the earth, and become a part of the continents, atmosphere and ocean. Spirit and body are thus severed forever, but while they are together their life is a continual inter-action; for every condition of the soul affects the body, and every condition of the body af-fects the soul. Moreover, each is in its own element and affected by its own environments. The spiritual nature of man is affected by spiritual elements, and his physical body by the physical surroundings-earth clothing. Th ronment affects the body with health or disease, and the effects go up to the soul in infinite variety. The spiritual environment affects the soul and its conditions go down into the body, with an infinite variety of effects-rousing the muscles to action, stirring or depressing the heart, expanding or oppressing the lungs, disturbing or soothing the stomach, oppressing or relieving the liver and spleen, bringing flushes of heat or cold chills to the surface, developing the body into manly vigor or sinking it into the nerveless despondency and premature death of what is called the broken heart. And as the soul thus seems almost omnipotent over the body, narrow-minded thinkers sometimes assume that all power is in the soul; that the body is precisely what the soul would make it, and that it is necessary to treat the soul alone, and unnecessary to treat the body for the restoration of health, and especially unnecessary to use medicines to operate on the body. They shut their eyes to the fact that the body operates on the soul as much as the soul on the body, and thus plunge into voluntary and inexcusable ignorance or delusion, which we see among certain metaphysical pretenders whom we might suspect

of having lost their common sense. We know that the action of the mind depends on the brain, for it is totally arrested the moment that we press our finger on the brain, or that it is compressed by broken bone or hemorrhagic blood. We know that if any part of the brain is softened by what the French call rammollissment, the corresponding faculty is lost-for in the corpora striata or the thalami, it produces paralysis, and in front of the striata, in the posterior convolution of the front lobe, it destroys the faculty of language, and makes it impossible, though the man has a soul and mind, for him to write or to utter a word. The same disease in the front lobe destroys his memory, and on the upper part of the brain, it makes him incapable of performing a single voluntary act.

We know that when the red blood is flying rapidly through the brain, all the mental and moral powers are in their highest vigor. and just in proportion as the circulation di minishes, every power of the soul goes down impel the blood, every faculty is suspended in the unconsciousness called syncope. We know, too, that all the powers of the soul are affected and controlled not only by the condition of the brain, but by the condition of the body. Diseases of the liver often produce coma or delirium; diseases in the pelvis produce insanity; diseases of the heart produce fear, and affections of the upper lobes of the lungs produce that unyielding hope which marks the consumptive, while abdominal diseases produce every variety of men-

tal depression. The body, therefore, has as much power over the soul as the soul over the body, and there is no endowment of genius in a child which may not be destroyed by the treatment of its body or by excessive toil. In every churchyard there are those who might have been eminent had they been properly trained, and Gray might well say in the country churchyard,

"Some mute, inglorious Milton here may rest." THE BODY AND SOUL. The idea of healing diseases in all cases by uey of life. A stanti as unpractical of the idea of remaining a cart upon a single wheel. But in this station the metaphysical theorists are only imitaking the narrowness of the old medical preferation, who treat the body exclusively and ignore the soul, their leaders not believing that there are any souls. Such was the opinion of the late Dr. Flint, of N. Y., who was considered the head of his profession, and such in the view of Huxley and Tyndall. and such is the view of Huxley and Tyndall

and the majority of medical professors.

To treat the body is rational, and to treat the soul is rational, but to treat either exclusively, refusing to recognize the other, is a narrow minded foily. Yet of the two fol-lies, the medical and metaphysical, the metaphysical is the more absurd, for it does not belong to this life. It is only in the Spiritworld that spiritual powers have their full application to spiritual beings, and we are now living in a material world, with material bodies and material appliances which all can see and understand, while spiritual things are invisible and intangible to the majority of mankind.

In treating the body we treat the entire man, soul as well as body, if we understand the art, and we have a thousand appliances for this that have been carefully studied while the pharmacoposia for the soul is extremely limited and little understood.

Believing that treatment of the soul and of the body are alike rational and may be alike successful. I give the philosophy of both in my coming course of lectures very differently from the way they are understood and practiced by materialistic physicians and speculative mind curers, neither of whom

have any broad view of the subject. To treat human infirmities philosophically by either method, requires a knowledge of the triune constitution of man-the mysterious union of soul, brain and body, which is at present unknown and untaught in colleges. but which is made known by the science of Sarcognomy, discovered in 1842, which gives us a clear comprehension of all spiritual, magnetic, electric and medical modes of treatment.

RIGHTS OF WORKING MEN.

The Rev. Heber Newton on the Burning Question of the Day.

Factors in Our Social System that place Labor on the Losing Side-Plain Talk to Capitalists-Missions of Labor Unions.

"Labor's View of the Situation" was lately the subject of the Rev. R. Heber Newton's sermon in All Souls' Protestant Episcopal Church, N. Y. Social anarchy, he said, may be precipitated upon the whole country at any time by a great strike. It is high time for capitalists to consider the laboring man's view of the situation.

"To you of my friends," he continued, "who are capitalists, I speak. Stop and think of what the workingman thinks before both you and the workingman become dogged in your opinions. You see on the side of labor only the dictatorial and tyrannous power that laboring organizations are using. But do not be blinded by your indignation. Discontent does not come into a great nation without a

cause. "Do you ask why employes treat you with suspicion? Remember that while you may be good employers, there are grinding employers. As one Shylock stamped a race with opprobrium, so one Shylock to-day may brand a whole class with the mark which leads men to turn from it in distrust. The old personal relationship of employer and nas been rapidly disappearing through the development of corporate industry. The management of the business fails upon a superintendent, who has necessarily a very large liberty, and who if he so disposes, can become a great tyrant without the stockholders knowing anything about it. I was asked last summer to mediate in a strike. where I found the trouble lav with the manager. This is the sort of man that is stirring up trouble in many an unsuspected quarter, and envenoming the attitude of labor toward

"You complain, my capitalist friend, of the loss of interest in their work shown by employes. Is it wholly labor's fault that it is losing interest in its tasks? Of old the artisan was master of his craft. He could hold up the shoe which he had made and take some pride in its being well made. Now he is but a part of a great industrial machine, the wheels and straps of which are men and women. The man is but the living tender of the steely monster who has robbed him of his brains, and stolen from him the joy that comes from their rightful exercise in mak-

ing things. Some capitalists say our workingmen are well enough off if they only knew it. Skilled labor in this country is probably paid higher than in any other country in the world.' But I reply, how about the unskilled labor of the country? The chief of the Connecticut Labor Bureau, Prof. Hadley, gives us the reason for concluding that our usual estimates of wages in this country tend to err upon the optimistic side. But you insist that workingmen are certainly better off now than of old. Unquestionably it is so in many respects. The indirect benefits of civilization for him are enormous. The direct benefits of civilization —the increase of his wages, the lessening of his work and the bettering of the conditions of his work—are by no means so clear. Prof. Thorold Rogers of Oxford University, England, takes quite a different view of the sit-uation. He inclines to the opinion that in real wages the workingman of the fifteenth century was better off than the workingman of to day. American labor is inevitably tending by natural causes, to the level of European labor. We have been distinctly warned through our consular reports that labor in until it is arrested by failure of the heart to | this country must expect to accept the conditions of the Old World. The general question is not whether labor is better off than of old, but as to whether it shares proportionately in the enormous advance of our cen-

"Since 1870. in the United States, machinery has doubled the productive power of our people. This represents an increase of 22,000, 000 man power. Prof. Huxley says that the 7,500,000 workers in England can produce as much in six months as would have required 100 years ago the entire working force of the world for one year. Does anybody imagine that labor has entered into its proportionate share of this tremendous gain of productive power? The increase of wealth in our century has been something stupendous. Since 1830 Great Britain has almost trebled her wealth. France has quadrupled hers, and the United States has multiplied its wealth six fold. At present we are growing nearly \$4,000,000 richer between each sunrise and sunset. Does any one imagine that ishor, as a whole, has shared proportionately in this astonishing ingrease of wealth?

inclines and by laborers individually, but there are other and far larger factors at work in the problem than more laxiness, igno-ratice, and waste. The growth of population is handicapping labor. Machinery is disseeing labor from one field after another at an alarming rate. The population of England and the United States together equals some 80,000,000 to 90,000,000, but nessured by the productive power of machinery these two countries alone have to-day a population of 1,000,000,000. This represents the real extent of the crowd in the labor market. Women work on the average for one-half the wages of men, and children for one-third those wages. How portentous, then, is the fact that, whereas the increase of labor at large between 1870 and 1880 was 52 per cent., the increase of child labor in the same period was 98 per cent. There is thus massing in every labor market of the world a constantly increasing body of unemployed or partially employed men, ready to bid down wages.

"There is no real overproduction. The mere idea is an absurdity. Can there be overproduction of wheat while tens of thousands of men stand hungry, unable to buy flour? Were there any equable distribution of the wealth that exists to-day, from myriads of homes men and women would go forth at once to buy the things that they need, for body or mind, bread or books, clothes or pictures, and the biggest boom would be started that the country has ever known. I am astonished at nothing in our business life so much as the absence of an earnest, determined endeavor on the part of our men of brains to find the cause of these chronic crises and hard times, and then set upon the track of some remedy therefor. Were there any serious endeavor to systematize production, now carried on in the helter-skelter scramble of individual greed, things would soon be better with us in this respect

"The tendency to concentration of population in our towns and cities, our imperfect and corrupt government —municipal, State, and National—our crude and well-nigh barbaric methods of taxation, our special legis-lation, partial to wealth, our grotesquely inappropriate system of education for the people, which provides in the common schools for well nigh everything but the most common needs of the common people-I mean industrial training. These and many other factors of our social condition enter into the problem, combining to put labor on the los-

"Above all and back of all lies everywhere the problem of rent. Listen to the murmurs of discontent, as they rise in every country, and under all the changing conditions of life you will hear this one growl against the increasing exaction of land. When labor has taught itself to be energetic, intelligent, and thrifty, it will then simply have prepared itself to grapple with the large forces in our industrial system which, while working for it as a part of civilization at large, are yet working against it sorely in special ways. "Do you capitalists say, granting all you

say for the laboringman, his position cannot be helped? It is easy, my friends, for one who is well off to talk thus. Put yourself in the place of the man who is standing sullenly idle in the market, without work; who has used up the hard earned savings of months, whose wife and bables are at home hungry: Would you thus calmiy sit down and say: It cannot be helped? It is a lie of the devil. If there is one wrong on the earth that cannot, sooner or later, be righted, then this is no world of God. Labor is beginning to study the problem for itself, with its wits sharp-ened by want, and, with insight clear from all sophisms of vested interests, it sees that these things can be helped. It shall be helped. That is the meaning of the labor organizations which are springing up to-day on every hand, developing such tremendous power, and provoking such strong opposition from the employers of labor. Labor can no more win its economic independence to-day without association than employers could have won their liberty in past times.
"If wages have risen it has been chiefly be-

cause labor has developed a power to enforce its demands for a larger share of profits. Labor organizations have learned wisdom through experience in the past. They began in England with methods as objectionable as certain of those now brought into use here, in some of which, however, let me remind you, they were simply imitating the bad example set by employers of labor, "ratting," for ex-ample, having been first introduced by the bosses; but they have been gradually correcting their mistakes, gaining sobriety and good judgment and turning their organizations into institutions for the education of their members, for their mutual assurance, and for political influence upon legislation. Seven of the great societies in England spent less than 2 per cent. of their income on strikes and 99 per cent. of union funds in England have been expended in the beneficent work of supporting workmen in bad times, in laying by a store for bad times, and saving the country from a crisis of destitution and strife. We may reasonably expect, therefore, that labor organizations will educate themselves here, as they have done in England; in the practical methods of self-help. The trades unions of skilled labor are even more conservative institutions. The unions of unskilled labor present, doubtless, the real danger before us. Unskilled labor, comparatively ignorant and distrustful of its employers will in time follow the guidance of skilled

labor, and this is always conservative. "Such an association as the Knights of Labor, which, because of its comprehensive character, seems to threaten so much danger, presents the very safeguard which socity needs. So far from standing aloof from the Knights of Labor, it seems to me that all employers of labor ought frankly to recognize this order as an invaluable ally. Its principles are on the whole excellent. That order has already prevented hundreds of strikes and for its own preservation will tighten discipline, so as to stop local assemblies from precipitating general contests. These labor organizations have come to stay. Upon your attitude, my capitalist friends, toward them largely depends their attitude toward you and

"In simple self-preservation you must resist vigorously the dictatorial and tyrannous methods which they at present are so largely using. To do this it may be needful for you to combine, as in so many lines of industry you are doing, but let me urge upon you to proceed slowly and cautiously. Within the last fortnight I have observed perhaps a dozen notices of the formation of associations among employers of labor, looking to action which seems to me certain to make not for peace. but for war. It goes without saying that manufacturers have the right to black-list incorrigible hands, men who have proven them-seives hopelessly vicious. But how easily may this right pass on into a frightful wrong! How readily may it be used by superintend-suts and bosses whom you trust, to punish

hus becoming desperate turn their hands gainst society, who feeling themselves out-aws, set as outlaws! How certain that labor it large will esponse the cause of men whom it will judge to be martyrs, forgiving their follies and crimes because they are of themselves, backing them by the power of its organizations, answering the black list with he boycott!

"To assume to black-list men because of their connection with labor unions is to throw down the gage of war. You can fight labor organizations if you will, my friends, and perhaps crush them—though I doubt But have you seriously contemplated that. what such a war means? The end of such a campaign may be the overthrow of our repub-

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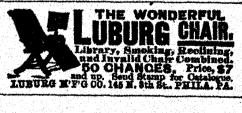
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