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MIND CURE AND ITS DELUSIONS.

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

Buchanan in the Horticultural Hall, Boston, Mass., Sunday, May 2nd, 1886.

(Reported for the Religio-Pagesophical Journal.)

I have been told by those who understand the situation, that it was my duty to give the public 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 arrow-minded people, who desire only a limited view of any subject. The narrow-minded 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 Barop 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 he 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 di—and above all, opinions entertained by any considerable number of people must have something in them, for the human mind cannot tolerate dumixed falsehood, until it has become lusane.

SOME ELEMENT OF TRUTH.

some element of truth.

believe, therefore, that the mind-cure

has some elements of truth, and is

of attention. But, is it an old truth
, or is it a new discovery? So far as I

formed there is no valuable truth in

aphysical mind-cure doctrine, which

much more than a thousand years old,

ill that is really new appears to be

false. But in the mind-cure practice,

the cond results in the sale of the series of the ser

the metaphysical verblage called Christian Science, the antique truths of literature are dressed up in the rags of modern delasion 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.

Bational mind cure is a valuable department of the bealing 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 culightened age when mankind live on a higher plane these exalted-beings will give the higher wisdom of the healing art, but there has never yet been any mediumship quite adequate to this giorious task. Yet I can say that I have never appealed to the Spirit-world for instruction without receiving a wisdom surpassing that of earthly physiciaus.

When in the fullness of time that wisdom shall be expressed, it will be widely different from the pedantic technicalities of merical 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. DEPARTMENTS OF THE HEALING ART.
Let us look at the departments of the healing art. There are seven departments:
1. The hygienic, comprising food exercise and the sanitive environment.
2. The hydropathic.
3. The ejectric.
4. The magnetic.
5. The spiritual.
6. The medical.
7. The mechanical or surgical and obstetric.

7. The mechanical of suggests 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, scalagy, dynamics, optics, acoustics and aszoology, dynamics, optics, acoustics and a tronomy.

tronomy.

It requires a competent doctor to master either one of these seven departments, and when mastered it requires the whole seven deotors 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.

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 now, proclaims himself a much greater pretender 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.

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MIND CURE PRACTITIONERS.

I don't speak of all mind-cure practitioners as bombastic theorists, for some of them are highly intelligent, entirely honest, modest, benevolent, and as free from quackeryas 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 love 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 healfh. 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.

science Interprets.

The better class of mind-cure healers, like Dr. Dresser, look to the Infinite Spirit for aid and infux—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 I 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.

A SURGEON NEEDED.

When a wagon runsover 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 wit down to help her nothing the matter, and sit down to help her by thinking it is all right notil 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 peculiarity is beginning to be noticed. Mr. James, in his graphic novel, The Bostonians, speaks of one of our eccentries as a "confused, entangled, inconsequent, discursive, old woman, whose charity begins at home and ends nowhere, and whose credulty keeps pace with it."

CREDULITY OF CERTAIN CLASSES.

CREDULITY OF CERTAIN CLASSES.

The credulity of certain classes in Boston is like an eddying whirlpool that sucks everything 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 cunning and mercenary that he may not find dupes to follow him and patrons to line his pockets with cash. Ask them and they will

tell 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 steat 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 selzed 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 assent 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 coughlar sand-dying by inches until in a few weeks she was placed in her coffis.

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 mesmeric subjects out of any delusion which he has imposed upon them. And the mesmeric art, and has probably never been surpassed—not even by the performances of magnetic politicians and confidence me, nor even by Joanna Southcott a hundred years ago, who made her followers believe her inspired and that she was soon to become the mother of a savior of the world. The Boston prophet is not ambitious to be the mother of a savior of the world. The Boston prophet is not ambitious to be the mother of a savior of the world. The Boston prophet is inspired and delified. I know a bog

MESSIAH AND THE CRANKS-MRS. PERFECT-SAINT.

MESSIAH AND THE CRANKS—MES, PERFECT-SAINT.

But Boston is not the only paradise of fools. Men of intelligence and culture were deluded by Joanna Southcott, and even clergymen 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 reported 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 delusions.

There is nothing too crazy for mankind in

here is nothing too crazy for enablind in glous or quasi-religious delusions. As, is and even children have been charmed unkes, and surrendered to the influence, he mysterious and absurd has a fascinatcharm like that which some people feel the brink of a high precipice, when they almost irresistibly tempted to jump off, have to go away to save their lives. So he face of a great mystery men surrender ir reason. Facing the great mysteries of death and eternity, they surrender to old theology with its infinite hell and its sified God; and all great religious syssof delusion have been based upon this centily to surrender reason in the face of awful mysteries. sor defusion have been based upon this pensity to surrencer reason in the face of awful mysteries of eternity which, mod-Spiritualism has forever dispelled, so we need no longer indulge in any ability or superstition, but may be rational II things, and demand a satisfactory reafor every theory presented.

saint is actually ap d-head dwells in her imited winds. 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 in to think so, the first impressiving to the subtime 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 hard if there are no diseases. The puzzie then is to know how diseases are healed if there are no diseases. The puzzie then is to know how diseases are healed if there are no diseases. The puzzie then is to know how diseases are healed if there are no diseases. The puzzie then is to know how diseases are healed if there are no there

therefore she does not treat the soul, for the only thing that represents a soul is the Infinite Spirit of the universe; therefore, acording 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 one, and so she is the sole occupant of the nuiverse, in company with God, and so far as she practices the healing art, she must be doctoring God Almiethy and persuading him that he is really well when he thinks himself sick. And yet this woman is not in a linnatic 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 quiek 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 up a crazy quilt from fragments of theories floating down the ages from Plajo, Plotinus, Proclus, and the modern 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 fandaronades in the names of philosophy and religion. ligion.
CONCLUSIONS OF MRS. PERFECT-SAINT.

ONCLUSIONS 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 there is no other realm." So there is no evil, no sin, no repentance, no remorse, no work for the conscience, no depravity, no atonement, 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 Yankeefled into a financial scheme for curiching 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

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 defiled 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 ho sciences but the one stience which she sells-for three hundred dolf which informs in that there is nothing but God, and therefore(can all be expressed in five words.

INVENTION OF DR. QUIMBY.

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

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. Quimber of the departed of Christian decrine and joining the warfare of Christian bigots against Spiritualism, she could enter a golden bonanza. Hence she speedily transformed herself from a Quimber patient into a Boston Messiah, and patching together a panthsight become she had become the control of the contr

ry, has there been a more hideous 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. 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 TRACH HER.

guide, however ignorant she may be.

EMERSON COULD NOT TEACH HEE.

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 thay "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
truth.

pecially the questions of an honest seeker for trath.

A FANOUS 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 trath 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 ridicale. In the days of reconstruction in South Carolina, when cornfield negroes who could 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 ambitions 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 expounded 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 is.

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 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 cure was deep the profoundest subject that I have A FAMOUS MIND-CURE HEALER, AND ABSENIC.

ing, and as the community generally know very little of the healing power of man over his fellows, they are ready to accept any cures 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 regist in the case of so worthy and intelligent a gentleman.

THE CURRENCY OF MIND CURE.

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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 magnatic healers. The majority of their cures were made by the hand, Bott 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 antithests of the metaphysical people—simple, unpretending henevolent and despit religious, following in the path of Jesma as the content of the path of Jesma as the content of the path of Jesma as the path of Jesma as the content of the path of Jesma as the content of the path of Jesma as the path

PROVIDENTIAL OCCURRENCES.

BY THOMAS HARDING.

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That "Faith" which is based on past experiences, and the knowledge that the thing in which we have faith is similar in character and essence to other things which, upon previous investigation, we have found to be true, is quite a different faith from that which has no foundation in knowledge or experience, 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 difficulties which the physical scientist or atheist must encounter when he-sets aside the psychical and delife aspect of the question, and relegates them to the domain of physical causes; and although my style of presenting 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 questions 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 "universed 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 scientist evolves his "pastures green." and he follows the petals of every sc

of thought, and he so applies his knowledge as to cause it to deserve the name of "practical wisdom."

The psychiat 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 dreached 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 psychiat perceives that he possesses a soul or spirit which acts upon his physical art; 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 its 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 hody; 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

best guide through life's viciestinde; but extraordinary diseases require extraordinary remedies and extreme need often awakens great power to save. While we should be sorry to see from bury sentiment and a reasonable street of the street o

that his box hange to ashes in his hand, and that his foee may be those of his own hosehold.

The farmer gets sick at harvest time, but had his foee may be those of his own hosehold.

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The farmer gets sick at harvest time, but had his foee may he had be the solution and he work had be held in the his own that had his his own that in which he 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 squally true, whether this force inheres in the matter or exists outside as an intelligent of the work and that many are not understood, and that many are not known the operations of which amount to "special providences" to us, because of our ignorance re-pecting them. There always is something beyond and yet that soughthing which is present in the soil seems ever ariving to shape for us and for the world a high existing the satisfication of the his had arguing very much as materialists do have a shape of the same and the same and

amphs over law, is in effect to acknowledge that supreme will is triumphant over all things, and it conducts us to the omnipotent "God" of the religionist.

To make Spiritualists 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 soul-sympathy. 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 of that higher condition wherein we become solicitous to form our character upon the 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 combat 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 patient 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 impart to us ennobling thoughts, ever inspiring to deeds of virtue. The iron laws of physical nature are indeed, in and of themselves, rigid and infiexible; but they are often so

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 slow to furnish them. The interest has been deepened greatily 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 scances. 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. Fairchild.

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 scats were orded lar. 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:

C. .

AA and EE are the walls separating the rooms, between and into which slide the folding coors, 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 cablust stood, which it will be seen, is on a line with the joint of the sliving 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 axcept 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 scance commenced D. rily placed at the points marked. These were removable at the pleasure of the operators in room C. When the scance commenced the stops were in place. The rooms were examined, the door under the cabinet examined. Attention was called to the fact, that the cabinet did not stand opposite the centre 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 necessary to generate the "atoms which the spirits used in materialization." Under this cover the operator in room C removed the stops and both doors, padlocked together and moving as one piece slid from the walle EE on that side to the walls AA on the other side, leaving of course an aperture directly opposite the cabinet D. Of course the whole performance is now plain. The materializations were made ready luan ante-room adjacent to the room C

and at will they could go to and fro from the scance room. These conditions have been concerted for four months past and when the reacter considers the number attending each street of the control of the money coined by her from the people who have been deceived. It is soully three weeks now since she wacated these apartments leaving behind the proofs of the possibility of deception which were a once apparent to any investigator. Attention to the nature of the manifestations was directed by requent quarrels between two sons of the laustrate. At the close of an evening at which present had been made to one of the materializations the quarrel was violent/after the present had been made to one of the materializations the quarrel was violent/after the sound of the control of the strong arm of material authority, and the was not going to part with them. The dispute was settled as usual by the intervention of the strong arm of material authority, and the control of the strong arm of material authority, and the control of the strong arm of material authority, who is merely a type of many others, had received Alice and Phoebe 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 grade and broad the same time? I might illustrate with other-incidents. The city is full of Munchaises stories which are just as sonishe as thist, and the probability of a particle of truth is equally strong.

The subsequent development are none the sound and the same time? I might illustrate with other-incidents. The city is full of Munchaises and the probability of a particle of truth is equally strong.

The subsequent development as none the longer and the control of the control of the form and the control of the form and the control of the form of the particle of the form of the particle of the form of th

REVEREND BOYCOTTERS.

Here in Cleveland, Ohio, there has recently 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 combination for the suppression of Sunday newspapers. 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 vigorously 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 gentlemen 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 emphasis of pulpit authority that their congregations must not buy, touch nor read Sunday newspapers, why their

action did not constitute as complete a boy-cott conspiracy as those of workingmen in-stituted anywhere in the land, does not read-

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 there be any less harm in securing either secalar books, magazines or newspapers on Saturday evening for 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 fifth on Saturday, would it give any less of defliation 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 plous 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 numbers 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 oppertunity to improve their minds. Is not this rank hypocrisy, as well as gross inconsistency? Is it not the old spirit of Phariseelsm that Jesus of Nazareth felt so-trongly called upon to rabuke, in consequence of their inordinate desire to lick the nutside of the platter clean while leaving all within vali of rottenness and dead men's bone

PROPHECY.

PROPHECY.

To the Editor of the Religio-Phiosphical 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 close student. Mr. Hicks comes to the front just now as having, in a series of sermons, told his congregation all about the recent 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 equinoxes, 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. That Mr. Hicks' warning was justified the fearful record extending from the 10th to the 18th 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 24th and the major cycle of Mercury on the 24th and the major cycle of Mercury on the 24th and the major cycle of Mercury on the sermons on April 19, r

ey. I don't care about this thing at'all, except that I want the public to get the advantage of this great truth, which will be of such benefit to mankind. It is nothing abstruse or technical. As printed on the charit can be understood almost at a glance, and let me say that if it were understood therewould be fewer of these great disasters to human life. I tell you that if the school teachers in Kanasa 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.

Hereford's Acid Phosphate,
A RELIABLE ARTICLE.
Dr.E. CUTTER. Boston, Mass., says: "I found it to realize the expectations raised, and regard it as a reliable article."

Woman and the Bousehold

BY HESTER M. POOLE.

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 fied, If you only were a merchant now," We need not live by the sweat of our brow," Pegging awar, spoke shoemaker John: "We ne'er see well what we're standing on."

A lady stood by her bushand's chair,
And quietly passed her hand o'er his hair;
"You never have time for me now," she said,
And at 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 stiely form, in velvet dressed—
A diamond gleaming on her breast;
"Nothing but toil for fashlon," she said,
"Till I sometimes wish that I were dead,
II i night cast this weath aside,
And be once more the poor man's bride."
From his easy chair, spoke gentlemanly Joh
"We ne'er see well what we're standing on.

DOMESTIC SERVICES.

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.

more skilifully 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 superstition. The natural tendency of Old World life, like slavery, tends 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, unitelligent, 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 frame is nourished through an ample stomach, and whe 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 coffee.

The developed woman and able housewife will skillfully sit her diet to the work and

or vaguaties, and two other heavy the and coffee.

The d-weloped woman and able housewife will skillfully sait 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, sleky children of too many American parents, show that a great deal of ignorance prevails regarding health laws, even among educated housewires. But education does not yet mean an apprehension of the best way of keeping this tenement in which the spirit lives for a while, at its best condition.

A GREAT LACK.

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 bandle, for his inner senses are relied 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 fieshly 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-

most believe it to be possible.

GOOD TESTIMONY.

Among other proof of the truth that women gather too much in cities, is the following letter from a citizen in Washington Territory 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.
Draft Madam.—In your department of the
JOURNAL, I find you setting forth the condi-

forty dollars per month, either with or withont 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 fortyfive 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 desti-

so-called, are in many parts entirely desti-tute of the female element, as the owners are unmarried. Any good women who are not afraid to work can find good husbands here.....Yours, H. A.—.

A New Poem by Poe.

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 liftle village near Richmond, Va. One night a young man, who showed plainly the marks of dissipation, appeared at the door and requested a room, Mone 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 tyleaf of which was the above poem, "written in Roman characters, and aimost 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 description of the young man, and the characteristics of the poem, point to Foe 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—angels named her, And they took the light

econaine, and is as follows:
Leonainie—angeis named her,
And they took the light
Of the laughing stars, and framed her
In a smile of white;
And they made her halr of gloomy
Midnight, and her eyes of bloomy
Moonshine, 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 caressed 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—
So must Leonatine leave you
While her love is young."

Then God smiled and it was morning,
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 Leonanine drifted
From me like a dream.

The Cassadaga Lake Camp Meeting.

to the Editor of the Reilgio-Philo

The Cassadaga Lake Camp Meeting.

The date of the annual picnic and Sunday Assembly has been fixed this year in June 5th and 5th. Damon's orchestra will furnish the music for the dances Saturday afternoon and evening; and Damon's Corpet Band will enliven the Sunday morning and afternoon services. It is positively announced that Charles Dawbarn, of New York City, will occupy 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 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. B. 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 and W. A. Mansheld. It may be said that all phases of mediumship will be represented. The celebrated North-Western Orchestra of 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 the first of Jone.

In Magazines for June Besetand

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 entieing pen and penell 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 metal workers is one on Celtic Metal-Work. An important contribution 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 ciever artist. A paper on Needlework as Art, and a copious, supply of notes, close a very entertaining number.

The Quiver. (Cassell & Co., New York.)

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 them throughout the country where they are wanted, at remunerative wages, be established.

Having been a resident of Washington Terfor the last twenty years, I can apeak 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 dive 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.

Again, I came from the East where women were almost, universally employed as teachers. Yet have men toach nearly all the schools, in small country districts as well as in villages. It looks yery much out of place to see stout, healthy men teaching twenty-five or more scholars, in suburban districts, at wages varying from twenty-five dollars to

New Books Received.

LIGHT ON THE HIDDEN WAY, with an introduction by James Freeman Clarke. Boston: Ticknow & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50 SELECTIONS FROM THE TABLE TALK OF MAR-TIN LUTHER. Cassell's National Library, No. 15-New York: Cassell and Co.; Chicago: S. A. Max-well & Co. Price 16 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 La Prang & Co., Boston, is out in pamplet 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 Liter ary Ramble, along the Thames from Fulham to Chiswick"; and the paper contains a "timely" map of the University course.

The female of a pair of eagles which have been in captivity in Toledo, O., for six years, iaid 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 captivity.

George W. Carleton, whose name, for more than a quarter of a century has been identified with Amer-ican books and anthors, 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 bis family, will spend the summer in Europe.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body. Hoolst Sersenardia did-me-screin youd.

"Hood's Sarsaparilla did me great goo I was tired out from overwork, and it tonme up. Mrs. G. E. SIMMONS, Cohoes, N. Y.
"I suffered three years from blood poison.
I took Hood's Sarsaparilla and think I am
cured." Mrs. M. J. Davis, Brockport, N. Y.

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MISS FRANCES E. WILLARD. body should have this book, and get the truth of the Sent post-paid on receipt of 10d.

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THE INDEX

BADICAL WEEKLY JOURNAL. Editors (W. J. POTTER. CONTRIBUTOR

British.
The resistence of Beigine to Modern Sciences, and to Special Sciences and Professionary, the Beigineters of Universal Religious to the Special-Sulligiane and the reliations of Sulligians to the Special-Sulligiane, and the reliations of Sulligians to State, and State State, will receive perfecting attention.
Therms, 50 per assume in advention. To new subsections, 21 for the mention. Specials of the Sulligian Sulligians Sulligians, March, 24 Sulligians Sulligians, March, 24 Sulligians, Sulligians, March, 25 Sulligians, Sulligia

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

ans, and are of incessors. The same and find in an effective remedy for Constitution and Indigestion. We are never without se Pills in the house.—Moses Grenier, 72 Hall st., Lowell, Mass.

these Pills in the house.—Moses Grenier, 72 Hau st., Lowen, 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 billious 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.—H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Com-iat. I have never known them fail to cure this disorder. They have been culiarly 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 boweis in a natural condition. —Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colle, I took Ayer's Cathartie 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 paic 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 sedies, and had become a very serious affliction. The cure is remarkable, and 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 was, 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 dicting. This treatment effected a complete cure. — Jeremiah W. Styles, Fort Mallson, lowa.

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"THE NIAGARA FALLS ROUTE."

There is but one Friegers Pails on service and had one of rect great realizable is it.

There is but one Friegers Pails on service and had one of rect great realizable is it.

This show is fally these, over the brint of the Excession of Friegers the Pails of the Excession of Friegers the Control of the Excession of Friegers the Control of the Excession of Pails of the Pails of Pails of the Pa

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN O. BUNDY.

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tain 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 Ra-LIGIO-PRINSOFMICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around-the article to 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 preors, how much future trouble would be avoided. How to control municipalities un der our form of National Government, is a study which receives but little, if any, thought, from our so-called statesmen; while men who build these cities are too busy with individual efforts to bestow the atten with marriadia enerts to bestow the atten-tion necessary to their most vital interest. Hence the cities of the United States are gov-erned 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 misrule remains. and their places are filled by affother 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

While directly or indirectly all nations must be, and are, governed by political par-ties, 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 mu-nicipal affairs, and so continue to carry on city elections by parties organized simply to oppose or support the government at Wash-ington, 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 initabitants and tax payers. That the municipalities of America are the weak spots of the Republic, will not be denied. Four 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 cor-rect the evil, which is persistent, and cannot be cured by any process other than one simi-lar to that which sustains it—organization

Organizations should look only to the preselfare and future prosperity of Chicago: to its systems of sewage, water, parks, bou-levards, tunnels, bridges, smoke and health mfort of the million of people wh ortly to be its inhabitants; to a municipal service formed for the general good of home rule without reference to national pol-ities. Cannot such organization be formed home rule without reference to national politics. Cannot such organization be formed and continued as well as political-ward ciubs? Cannot the active citizens of the several wards form associations or clubs, with the purpose of discussing the affairs and necessities of the city, and at the proper time nominate for office candidates whose reputation, earned by honest and successful toil in their own affairs, will be a promise, that they have some qualifications to conduct the affairs of the public?

rem an organization of this kind on the plan that political clubs are formed, in ity and city, with a determined purpose national politics shalt be eliminated from by local matters. There are "young demo-

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 organiza-flons. 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 candi-dates 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, nore 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 insure immediate happiness in the world to come. Spiritualism in its broad and comprehensive sense embraces all that affects man-kind , here and hereafter; it is the philosophy and science of life. Hence all matters relating to the welfare of the public are more or les 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:

previous week and comments as follows:

Nearly every religious movement has its special emphasis. It has been the special work of Unitarianism to develop and illustrate the ideas of freedom and progress in religious thought, and also on the ethical side to emphasize the importance of characteristic than creed. The development of the deciries of immortality has not been especially committed to its care. Yet this always has been, and within Unitarianism college; and they have done their which Unitarians conceptions. It has been the special aim of Spiritualism, on the other hand, To develop the idea of immortality or another basis of proof, and to make that the careful deterior is the present of proof, and to make that the careful decirine 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 demonstrating by indubitable evidence the claims of their philosophy. Psychical phenomena are to day the subject of deep and carrees 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 in adding suck hawwidge to their faith.

We are so accustomed to carping and shall-very controllegem without any conting of what

We are so accustomed to carping and shallow criticism, without any quoting of what we say and with only a fragmentary and abwe say and with only arragmentary and ac-surd statement of what our critics allege that we say, that the Register's method is a 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

We have expected, if our life on earth lasted to a somewhat advanced age, to be re-spectfully treated and fairly quoted by some religious newspaper, but the coming of this apparently far-off event is really a startling 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 criti-cisms 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 fair and earnest investigation of the facts of Spiritualism, and of the great truths to which they lead, either makes a man wrap to which they lead, ether makes a man wrap his cloak of bigotry-closer around him, or walk into the mists of materialism, and seek, light/from "the pride of science, falsely so-called." The last is the danger of all "lib-eral Christians." so it seems to us. The Register says if the Spiritualists "shall

succeed in reducing this mystery to positive knowledge, Unitarians will rejoice in adding such knowledge to their faith." We would suggest that, deducting the margin of un-critical proof and of fraud, there still re-mains 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 ig-nore 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 feet that Unitarians and all 'lib eral Christians." having left behind specially do we feet that Unitarians and all 'lib eral Christians," having left behind many dogmatic l'imitations, have reached a point where, if they do not turn toward Spiritualism, they will be dazed and chified by agnosticism and lose the triumphant power of emphasizing and affirming great spiritual

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 ap-pointed Corresponding Secretary of the Gold-en Gate Religious and Philosophical Society of San Francisco.

Sunday Sermons by Prominent Preachers.

Last Sunday the Rev. Dr. John Hull preach ed 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 mes 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 peo-ple, turn it into verse. The Gospel message is one that all could deliver. It is the life-work 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 un-awares." "We should be more liberal in our thoughts," he said, "about our neighbors and believe that in the unfamiliar and un known 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 fac-tors in adding to the strength and glory of our great country. If we realized our spirit-ual being and that we are already in eter-nity 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 fore-noon 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 par-ticipate in the services of the Sabbath."

He regretted to see ministers of the present forsaking the precept of the Bible, and try-ing to move their hearers to good solely by preaching of happiness and the love of God. He thought fear a powerful motive to re-demption, 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. Bristot 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 are a curse and not a blessing. They benefit 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 in two weeks \$30,000,000, for the month \$60,000,000; more than the enormous expenditure of a month of war. The 30,000 men on strike in Chicago have lost \$1,000,000 in wages."

The Rev. William B. Leach in his sermon at the Lincoln St. M. E. Church defended Chicago. He sald: 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 en terprises come because of our intelligence and our willingness to protect and ald. Lot the haymarket massacre forever give to the world the assurance that Chicago is the home

of a law-abiding people.".

Rev. W. H. Bolton preached in the First Methodist Episcopal Church on "The Devil's Criticism." "Job was a wealthy politician," said the preacher, "the wealthiest man in 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 Cod. 'Put forth thy hand and touch him,' Satan. God put him in Satan's hands and he became homeless, penniless, childless, and still he blessed the Lord. This surely and still he dieseed the Lord. Inthe surely was not working for the spoils. Job was af-flicted with sores and disease and robbed of his friends. Still he blessed the Lord. God wanted one man in his album of whom he wanted one man in his atoum or 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 KPES SARGENT.

writes me under date of September 27th, 1877, as follows:

"I have a siate in my possession containing a mespage written in the presence of Mr. Watkins, and digned 'B. Dale Owen, 'which I am quite sure was not written by any one in the body. The slate on which it was perfectly clean; a second siate, also clean, was laid upon it; a fragment of pencil between the two, and, while the writing was being done. I beld my hand upon it the whole time. I showed the slate, at the Lake Pleasant camp-meeting, to theosamics, many of whom had received messages, similarly written, through Mr. Watkins.

"Such evidence demonstrate beyond cavil the existence of unneen intelligences who understand our language. They invariably profess to be our departed friends; they write as we might expect those friends to write, and I know of no good nesson why we should not receive their testimony."

Confirmations similar to the shove can be got by hundreds.

Boston, U. S. A.

Not alone for the value of this testimony of two competent investigators do we give this extract but to keep fresh in all minds

and hearts the sense of what we owe to the clear words and devoted labors of Epes Sar-gent, 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. derotes 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 well-known men as Prof. Kiddle, Nelson Cross and others, anxious to advertise it to the public as a genuine exhibition of spirit phenomena. The Religio Philosophical Journal has re-peatedly 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

with Califray after the exposure, as follows:
"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 eraxy people will be hoaxed by such
stuff imight as well do it as any one else."
The provered
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. In never make
a direct statement until the person I come to says something to give me a ciue. Of courae I don't go to sleep
in the cabinet, but proceed to business as soon as the
in the cabinet, but proceed to business as soon as the
Maggie Ciliton was the most retieent of the lot. She
said she was a companion of Mrs. Caffray and was hire
to do the act, which she had learned when she was a
little girl.

of the act, which she had been in the business all-his life, the first said be had been in the business all-his life, but that he had only given seances in this city for a car past, coming here from Rochester. He gave his ge as thirty-five years, and said he ran the restaurant in the basement. The spiritual food which he discussed paid best, however, as he made about \$100 a cesc out of it, and the material furnished was cheaper. I never had any children, and of course the spirit of atlence is a boax."

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 Europ n Chris 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 says:

"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 by a false success in life. The is no exaggeration to say that the Edglish schoolboy is a young savage. At an age when liberal studies should begin to expland 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 education, 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 filmslest 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 palry 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 master's horse or dog, may insult a native caller, no matter how high his social position, while the master chuckles behind him.

"Nine-tenths of the people of India are to-day made up of her peasantry—perhaps the most industrious, the most teachable, the most industrious, the most teachable, the most industrious, the most leasting 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 ha

Mr. Glies B. Stebbins has been the guest of Mrs. M. F. Dwight, while at Stafford, Conn. Prof. Felix Adler claims to have discovered that heat engenders crime.

An lowa newspaper says that a brother of the late A. T. Stewart is a rag-picker at Cherokee, in that State.

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 sus-picions as to the clearness of the title and so expressed himself. Mrs. Lyons grew very in-dignant, 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 con-summated and during all these years Mr. Van Horn has remained in undisturbed pos-session 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 con-vened in 1890 to prepare plans for a coneti-tutional government—a step which shows his wisdom and foresight. An 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 glori-fled 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 be 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 be-fore August first."

GENERALITEMS.

Mr. and Mrs. Bundy are at present in New York City, where they will remain for a few days.

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 speak-ing 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 re-maining Sundays he has engagement at Et-mira. During August he speaks at the dif-ferent 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

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 lows. He calls on his way distributing Bibles, and often presents the family with a handsome book. He there 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 tranguli sweetness of soul and with unce. We trust that those who look on this noble statue of a true man, hon-ored 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 trauds 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 spiritually 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 plea of want, and pay her other debts here, we will say she is not so much deedbeat as trick-ster. mooth hereafter. Her tricks are the subject

The RELIGIO-PHILOSOPHICAL JOURNAL is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.: Cooper, 746 Market st.; Goldsmith, 1000½ Market st., and 3 Eddy st.; Scott, 22 Third st., and at stand cor. Market and Kearny sts.; P. O. News Depot, cor. Sansome and Washington sts.; Carll, 6 Hayes st.; and at the spiritual meet-

Lyman C. Howe is located at No. 55 South Main Street, Elmira, N. Y., which will be his headquarters the most of the time until October. 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 eting, 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 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

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 con-sidered the crowning work of his life was the creation of a universal language to replace the improses and dialects now exist-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 fife, the muscles of an animal undergo slow, alternate contractions and elongations; and he reaches the startling conclusion that the muscles in rigor mortis are not dead, but are still endowed with vital powers, being, however, in a certain chemi-cal 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 alnogrely 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 immedi acts of the Almighty Power, thereby preserving a perfect race unity. That Adam's body was directly fashioned by Almighty God, without animal parentage of any kind, out of matter previously created from noth-ing, 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 sus-tained. 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 mean by joy; if there were no night, day meant by joy; it there were no high, nay would be incomprehensible to you; therefore never theat lightly the seemingly low condi-tions 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 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. school was burned down in 1867. After this he turned his attention almost exclusively to 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 anniary science. In 1849 he married Mies Helen, C. Ciarle of Montezuma, N. Y., and she survives him. He had no children. At his special request his body will be cremated at Mount Olivet.

Dr. Dio Lewis gave the following directions.

Dr. Die Lewis gave the following direc-tions in regard to the disposition of his body:

"Although I am averse to the somewhat unpleasant notoriety which as yet cremation involves, my very strong conviction is that it is the right disposition of the dead. I leave directions that my body shall be cremated, and that the ashes shall not be put into an urn, but in the earth, over which my wife may plant forget me note."

In the little hamlet of Ulster Park, lives a young lady who for a long time has been courted by two young men. She divided her 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 mar-ry the winner. At the conclusion of the game, he said that, as the loser could not have her hand, he should have some thing as nearly it as possible. Stripping the rings from he s, 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 Tri-

Notes from Onset.

the Editor of the Religio-Phili

Notes from Onset.

**Othe 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 obliged 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. The Lyceum had been fortunate in being able to secure the free use of this spacious Temple, and aithough 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, plano 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 slik 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 handlwork 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 frue success of the Lyceum. This very pleasant episode concluded by C. W. Sullivan and ginging the song. The Fiag of the Free, with piano accompaniment by Mrs. Whittemore. The regular Lyceum exercises were resumed and carried-out in fine style, with marching, singing and recitations, all of which was pleasantly applauded by the andience. Special remarks were made by Dr. A. H. Richardson of Bos

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.

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 impeding upon innocent and unsuspecting persons, therefore

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

Resolved,—That when any person professing 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 respectably been exposed in their wicked practices, as in nowise belonging to the ranks of Spiritualists, but as assassing 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

ishmen's for their crimes.

Ersolved,—That copies of these resolutions be sent to the New York World and other public journals for publication.

The foregoing resolutions were unanimously edopted.

JOHN JEFFREY, President.

General News.

Crop reports from the Northwest continue encouraging.—Prince Bismarck's health is again reported to be bad.—Grain receipts in Minnespolis last week were 434,500 bushels.
—Mattoon clergymen are agitating a better observance of the Sabbath.—Disastrous halfobservance of the Sabbath.—Disastrous hall-storms are reported from some sections of In-dians 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.—Ot the 1,600 convicts at Joliet only about 1,200 are employed by contractors. The Board of Pen-tientiary Commissioners has been in ession trying to derise, ways in which to employ the surplus.—Prof. Brooks of Phelps, N. T., dis-covered atill another comet last Sunday evan-

ing in right ascension (as determined at Warner Observatory) 11 hours 51 minutes 15 seconds, declination north 8:55: 15.1t is large but faint, with a slow motion southeast.— The sash, door and, blind manufacturers of seconds, declination north 8:55: 15. It is large but faint, with a slow motion sontheast.—The sash, door and blind manufacturers of Chicago have resolved to return to the tenhour system. Their workmish held a meeting and resolved to insist upon a continuance 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 between Syracuse and Buffalo will be abandoned, 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 bundred 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 desire to be nominated by the republicans for lieutenani 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 tymense 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 fifty-acre tract on the Monongahela river nearly opposite Port Perry by the Duguesne company, with a capital of \$1,000,000.—Lisbon was illuminated last evening in honor of the approaching marriage of the crown prince of Portugal and the Princess Amelie d'Orieans.

Three Reasons

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

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

2d: Because the blood is sluggish and impure. Heod's Sarsaparilla printies.

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

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Spiritual Meetings in Brooklyn and New York.

Church of the New Spiritual Dispensation meets, during the nonth of Mar, at Judge Dalley's pariors, 451 Waeninaton we, Brookin, N. T. Mr. J. J. Morre will incture each Sunity evening at 7:45. All interested in the Society and its rork cordially invited. John Jeffrey, President; W. J. Cugh. gg, Secretary? A. U. Kipp, Deasurer.

The Brooklyn Spiritual Union holds weekly conferences-on sunday evenings at Fraternity Rooms, corner Bedford Ava-and South Second St. Alpha Lyceum meets in same place sunday afternoons.

The Ladies Ald Society meets every Wednesda t three o'clock at 128 West 48rd Street, New Yo The People's Spiritus! Meeting of New York City, has removed to Spencer Hall, 114 W, 14th St. Services every Sun lay at 2:30 and 7:45 r. m. No exacation for hot weather.
FRANK W JONES, Conductor.

Metropolitao Church for Humanitz, 251 West Firel Str Mrs. T. B. Strjker, services Sunday at 11 a. M. -Officers: 1 D. Cairoll. President; Cilver Russell, Vice Fresident; George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y. he First Society of Spiritualists of Saratoga Springs, N. Y. its every Sunday morning and evening in Grand Arm; Hall.
W. B. MILLS, President.
E J. HULING, Secretary.

The Society of United Spiritualists.

e Society of United Spiritualists, Chicago, meets eac as at 2 r. M. at the Madison Street Theatre. The eas will consist of a lecture, tests, short addresses, and sing DR J. H. RANDALL President.

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BT WILLIAM A. BOYET;

This work contains, hesides other matter, a complistion from the "Report of the Proceedings of the London Society for leychical Resedent, with illustrations. Couch beguld, price \$1.25... For sale, wholesale and retail, by the RELIGIO-PHILOSOFRI-LAI, PUBLISHIES HOUSE, Chicago.

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and kindred diseases, on a specific public have been so shamefully a upon by advertisements of worthiese medicines, that we are light to see this smaling known the virtues of A unse this cure, but so positive are the results followed to the see a stand ready to

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who have been entirely cared in a few weeks by use; these testimonists and Anth May's Story, be sent to all who write, and those who send us always the send to all who write, and those who send us always the send to always and the propie who have Casa Jiwanchita or May Jewer, will eventure free a better than the send of the send

THE SOUL.

Si II on

Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

Meditations of a Hindoo Prince and Skeptic.

have trod,
Are the people eterually seeking for the eigns and
steps of a God?
Westward across the ocean, and Northward ayout the Do they all stand gazing, as ever, and what do the wisest know?

Here in this mystical India, the delties bover an 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 c awings.

As they how to a mystic symbol, or the figures of ancient kings.

And the incease rises ever, and rises the endless cry of those who are heavy laden, and of cowards loth to die.

For the destiny drives us together, like deer in a pass of the bills.

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 to a stone.

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;
And we look to the sunlight falling afar on the mountain crest,
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 death.

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

And the myriad idols around me, and the legion of multering pricets.
The revels and rites unboly, the dark unspeakable featal?
What have they wrung 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 uttermost sea?

The 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 begats.

How the Gods are glad and angry, and a Delty once was a man.

Is life then a dream and delusion, and where shall the dreamer awake? Is the world seen like shadows oil water, and what if the mirror break? Hall it pass, as a camp that is struck, as a tent that is gathered and gone, From the sands that were lamp-lit at eve, and at morning are level and lone?

XII. Is there naught in the Heaven above, whence the hall and the levin are buried.

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 sleen and the sounds of lamenting, and voices of women who weep.

—A. C. Lyall in Cornhill Magazine.

TALKING WITH THE DEAD.

A Story that is Vouched for by a Portland Newspaper.

Express of Portland, Me., vouches for the

lowing story, and promises to give names and additional details:

For mang years there lived in this city a manwisce namedware rhousehold word with our citizens.
He was a mamber of a noble profession, and honorchie 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,
and was followed to the grave by many who had
been aided and assisted by the good man in life. A
stately monument marks his last reeting place, and
his memory is still held in high honor and respect.
Last week his son was walking down Congress street
one svening; and, when almost opposite the First
Parish Church, he looked down the street and noticed
affect a familiar-looking figure. He was startled at

shoot fixes to most stopped beating. He saw his father—not is shadow, but as he was when alive.

"Father be said.

"Yes, don't be afried,' 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, loring and interested in these lear and dear to him. What message the father hrought to the son from beyond the confines of the grave we do not know, but if there is to be confidence put in human festimony, in testimony 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 those who knew him, for we are told that to the testimony of his son is to be added other evidence of an equally strong character.

"If the man who appeared in this city last week was alive, needing three mests a day like the rost of an equally strong character.

"If the man who appeared in this city last week was alive, needing three mests a day like the rost of an antifacted in human affainty than there must be one of the best local sensations over heard of. If the man who papeared in this city last week was alive, needing three mests a day like the rost of the mission, and continues to expound and dilustrates a philosophical religion. As we outgrow the doubt the proper which is a print appeared. If the soul of the departed, reason of the thought and the facts in the special country of the soul as the street of the mission, and continues to expound and dilustrates a philosophical religion comes to the front the departed, reason of the best or an entire the soul of the departed, it is a soul of the departed, reason of the best local sensations for a heart of the mission, and contin

Afternoon Meditations of a Christian

I have been for sixty-four years a member of a Christian Community organized on the pentecostal plan evolved from the evanuel 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 unaccompanied all the way along with practical experiment and demonstration, has so far and always will amount to nothing. Such theories, I adult; are often fraught with poetic imagery and supernal beauty, but dissolve at first touch of the fires of that seething bell of guidinental selfshness in which we all seem to be born. This leads to my second proposition: The very first necessity in a successful organization is total self-abnegation, or in other words the total surrender, of one's selfsto the good of others. After this is sincerely resolved upon the succeeding practical sleps necessary to the establishment, conduct, and perpencies of the organization are sasily taken and all the series and comforting results reached from day to day without Irregularity or confusion. Our embryonic selfshness and low rudinsqualisms are in fearful antiquorism with all communal relations; and where these lower elements are allowed to predominate, a community of brotherty love and spiritual harmony is utterly impossible. Again, an organization necessarily presupposes some kind of systematic arrangement containing in itself?

1. The elements of low wisdom and instruction. 2. An acknowledged power and authority somewhere in its constitution, and by-laws to enforce obedience to these elements, and lastity, a tribunal or source of final appeal from whose decision there is no swerving and which shut 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 successities, but long years of patient and persevering practical experimentation have added their ponder out weight to the logical proof. But how the surface and boilest to the logi

The Religious Outlook.

Union Village, Ohio.

C. HAMPTON.

The Religious Outlook.

Hishop 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 1.480,000.00 of Individuals, and divides them as follows: \$80,000.000 are pagan, comprising 600,000, 000 of Brabino-Boddhista, or Brahmans and Individuals, and divides them as follows: \$80,000.000 are pagan, comprising 600,000.

Parsees, Confucianists, Shintoista, Jaina, and other smaller pagan, secte; \$10,000,000 are Unristians, composed of 25,000,000 fundamedans; \$000,000 Fortestanist; 180,000,000 are the Greek church, and \$10,000,000 Fortestanist; 180,000,000 of pagans are found chiefly in Asia and Africa, and comprise 99-100th's of the population, with scattered millions in the Americas and Islands of the sea. The \$410,009,000 Christians cogstitute the body of Europe and nine-tenths of the Americas, with a few millions in Asia, Africa, and the islands. The Mohammedans aps found chiefly in Asia and Africa. The Jews are scattered in all lands, without a home or country. The Greek Christians are mainly in European Russia, with a few millions in Asia and Africa. He smaller principalities of southeastern Europe is divided between Boman Catholicism and Protestantism in proportion to three parts Romanists to two parts Froetsants. The Bomanists hold substantially Austria, Italy, Spain, and Portugal, with a large fraction of France, dendediction and Norway, and in the United States and Canada in North America. In America as a whole—North, Cabinal, and Southern Scandinavian, Italy, Spain, and Portugal, bome in Great Britain, Germany, Switzerland, the Scandinavian, Italyand, and Southern Scandinavian, Italyands on Observation, and London of Hermany, Switzerland, the Scandinavian, Italyands on Observation, Processants of the pagan rection, invesquater of the religious status of the world to-day. Zea beef the observation composed of the pagan rection, invesquater of the whole to be pagan, or, including the Moham

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 unassalable; 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 gen that 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 lelaure 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 sheep fold by the door."

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 akin 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, Beitighelm, Germany, entitled, "Kundgaben der Wahrheit." Permit mealso to invite attention to that good book "Hafed," published by J. Burns of Lond

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 waiking all little way out of the town with her child, intending to plack a few wild flowers, she laid the child alsep 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 stitcken and frantic the mother returned to village, and would not be comforted, and to add stills more to her grief, madam rumor cried infanticle. 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 lorer."

Moorestown, N. J.

JOHN A. HOOVER.

To the Editor of the Iteligio-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 laviling place in ammer 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 Fulion St., New York, when his two keepers from Jersey arrived. They had 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 shuck, excited. Mr. Allison was anxious, of course to learn what was the matter, as it was very difficult to apply their, places with this stigms 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. 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 bedie each other, looked pale and much be wildered 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 farthermore 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, tunned and pleasantly invited the ladies to take the same and make themselves the halloode to his companion, and awakening him, asked: "Want became of those two ladies? how did they get in? and where are they gone?"

"Women," said his chum's attention to the two empty chairs still standing near the fire and finally

Letter from a Christian Spiritualist.

Letter from a Christian Spiritualist.
To the Editor of the Belgie-Philosophical Journas!

I wish to tell the 'readers of the Journal that within the last few months I have undertaken to investigate Spiritualism, taking the Hible 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 likedoffiting helpiessly on an unknown sea full of destructive reses and dangerous whirlpools. On the other hand, with. God's holy word to light my pathway and the guidness of angels ("Arc they not all ministeric spiritis, sent forth to minister for them who shall be heirs of estavation?"—Hebrews, ch. I, verse it.). His is a jorful voyage under smiling siese with a glorious port in riew.

I have long believed that the religion of Christ and what is known as modern Spiribasism are identical if properly understood, and I am now convinced 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 bove, our intelligence to produce; and was not his life death and resurrection wonderful? If these are to unreasonable for belief, it is also too uncasonable to believe the spiritual annifestations that occur in our misst. which was clearly behold, and yet which our perverse earthly human reason doubts. But deep down in our results are well and many wilderness, had we not this blessed privilege of drinking at this word full were from a swell-dead indeed, and this world that were from a swell-dead indeed, and this world this promise sustained me: "ask and it shall be given you. Seek and ye shall find. Knock and it shall be yellowed to the subject to the post of the willing to a to when communications came to them inparting the doctrine of Christ and him crucified, and that without my presence or influence, the mystery despend. Have not offer the word

while Spiritualists will not be to severe.
It is too severe.
Curtisville, Ind.

F. EMILY COOPER.

Is Theosophy Only for Select Souls?

To the Editor of the Religio-Philosophical Journal:

In a Philadelphia paper of last week there is an account of the founding in New York in April of another branch of the Theosophical Society, additional to the present one activally at work here, in another branch of the Theosophical Society, additional to the present one activally at work here, in Milder of the Statement's accorded the subject. Hitherto the daily papers have done nothing but off at all our movements. Not having the hour of the writer's acquaintance I am not able to say hour of the writer's acquaintance I am not able to say hour of the writer's acquaintance I am not able to say hour of the present at the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present are in the flust the descriptions of these present of the purpose of referring to something in the account which is quite contrary to the spiritget the society. At the end of the letter to the writer say that these things are for select even under the miles for which it is the channel of dissemination are reserved for a select few, such is not the genius nor spirit of the lustitution. If was founded for the purpose of interesting all people in its work, and lately the last excuse for the letter, and the description of selectness was away when the satisfaction could lique promise and the present is the second when the spiritual world, which so far have been given out in the respiratory to the proper of the late of

foresiming."

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 narritive could not be made plainer by repetition after talking about its oddity, they tumbled into their body of the two females. But as the narritive could not be made plainer by repetition after talking about its oddity, they tumbled into their body of the two females. But as the part talking about its oddity, they tumbled into their body of the two females. But as the standard they were around the standard they were accounted to the body of the two females. But as the door, demanding their instant being his plantage of the standard they are the standar

The Towers of Silence.

Colones Floyd-Jones, writing from India to the Military Seretes Journal, gives an interesting description of the "Towers of Silence" near Bombay, and the Parsee mode of disposing of the dead. The Parsee 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 carrell in preventing the poliution of the other elements, and that after death his body is placed in an open tower, usually on some eminence, where it is devoured by vultures. These open sepuichers 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 by a set of priests called Noor-ser-sala, or death men, who prepare 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 animal 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 hare no contact with the world at large, and on no account are they admitted to the house, as their presence would poliute it. Hence it is that the body is lowered to them, in order to make their entrance unnecessary. A procession is then formed, the firends of the degondant Hence it is that the body is lowered to them, in order to make their entrance of the grounds, 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, sguifying good deeds, one for women, representing good words, and one for children, indicating good thoughts. The clothing is then removed and torp into pleces, after which it is thrown into another tower and the bodies exposed to the vultures. In a few minutes the birds have

MIRS. Mary E. Vam Horm, of Milwadkee, 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; gfour-nate that never lends likelif to trickery, or countenances deception in any form. I received apleasant letter resterday 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 welcome.

welcome.

Abner Fyle writes: I have taken the Journal a pumber of years. I regard it as one of the leading papers on the splittualistic theory. The tone of its elevating. It brings a hope and consolation that I can receive nowhere else.

Mrs. Ml. Price writes: We admire the Journal for its spiritual philosophy. We have only takent for the last six months, but would feel lost without it.

C. M. Stevens writes: The Journal is a wel-some visitor in this backwoods place, and is well worn by the time it gets around.

Notes and Extracts on Miscella Subjects.

In Lowell, Mass., there are 400 liquor

In Lowell, Mass, there are 400 liquor saloons and only 24 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 het tour in Spain and Portugai het receipts were 1,098.118 france.

Barbers neag Mone Dake, 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. Conn., have armed themselves with Cayenne pepper, 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 griss eaters chew and swallow glass. He thinks they educate their throats as does the sword swallower, and then introduce a tobe which receives the glass and holds it until it can be removed without detection.

Sunflowers are grown in Wroming Territory for

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 store for a pear.

The deepest boring yet made is said to be at Schladeback, 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 1,300 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 lades with molasses went ashore

ture at the bottom indicates 118° Fahr.

A Spanish vessel lader with molasses went ashore on the Florids coast some days ago, and all but 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 recontly 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 exandations stories circulating in Georgia about him. The reverend gentleman also gives warning to the gossips that he will hold such scandal mongers legally accordinable for future like offences.

Aeronaut Wells of Indianapolis says that he once

Aeronaut Wells of Indianapolis says that he nade an ascent from Buenos Ayres, and whil Aeronaut Wells of Indianapous says and while made an escent from Bosnos Ayres, and while above the La Piata River saw the sun set. Soos for the wind ceased and the halloon want down the water. He threw out all hallast, and then, ting in the hoop, cut away the car. At this the loon shot up to such a height that the sun, wh had set hours before to the persons below him ag appeared. The effect was as if the sun was ris

Immortality.

BY MRS, MARY E. VAN HORN.

O blessed truth! O light divine!
That now upon the world doth shine;
Thou art so preclous in my sight,
To lead and guide my steps aright,
That I shall ever seek to spread
The truth that those we once called do
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.
waukee, Wis.

Edison, the Medium Inventor, and his Mysterious Force.

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 Atlantic 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 mete announcement, and we suppose it was generally dismissed from 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 sisk 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 scapter over to one in human form. It is the soulmon's it is the God-power; and Mr. Edison only Rows 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 purent of shadows—as all mortals are on the material side of existence—Mr. Edison has only cognized the absdow of the continuously-connected spirit-atoms, which are the mediums of transmission of the soul-forces, the creative energies, that we recognize through the shadows—as all mortals are 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 we ritable field among men.

Now, that mankind will be disposed to look for them, they will have the same evidences of the existence of the spirit-effects. The negative stores is the regarder.

weitable dod 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 God; it is fished.—The World'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 Sciety to be in a good condition financially. The officers electicity. O. Hare, President; M. G. Yoemans, Vice-President; Dr. W. T. Bogert; Secretary; L. S. McCracken, Treasurer; Mrs. J. W. Hussey, Corresponding Sec. The same parties were also elected trustees, thus bringing the management under the supervision of few, which will be a great advantage in the transaction of business.

Mr. and Mrs. J. W. Hillie are now serving the Society in a very acceptable manner for the months of May and June. Mrs. Lillie is a forcible expounder of the philosophy of Spiritualism, setting forth it withes so plain that he who runs may read. The meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made very attractive in addition to the meetings are made with the sum and the sum of the sum

Hotel Colfax, Colfax Springs, In.

Hotel Colinx, Colinx Springs, In.

A fashlonable summer resort and finest sanitarium in America, 33s miles west of Chicago, 24 miles east of Des Moles. All Rock Island express trains stop there. Will open May 29, for summer of 1886—that prince of caterers, Geo. Christain, manager. Accommodations for 350 guests. Pariors and rooms elegantly furnished Tables sumpfuously provided. Wide, open verandas on all sides, and windogs admitting light and fresh air. Grounds in the order. Swings, hammecks, bowling alleys, croquet, billiards, and every auxiliary to healthful anusement. Pleasand walks and drives in shady groves. Mineral baths under direction of a competent bytesician. "Old C." water, a great restorer and lurigorator. Beautiful scenery. Excitities for boating and fishing trayer's Rorthwestern Orchestra engaged for the season. Informal "Hope" and evening concerts, Good society and congenial surroundings. The temporary abode of cultivated and refined people. Write or telegraph at once for rooms before "THE RUSM," commences.

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 Mee Sthingle, your correspondent F., says that Freedent Clereland is a fatalist, and also that he accepts spirit varnings. In the second section of the article, he deciaty is 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 tear if a close carriage."

These underscord contradictions may be reasonted out, but still remain in the condition of Bible constructions, as Jesus is the son of David; God is his Pather, and he is the son of the Holy Ghest—which are very unsatisfactory.

La Grange, Ill, May 8th, 1886.

Several kinds of quadrupeds in the London Zoo.

Several kinds of quadrupeds in the Londou Zoo uffer from the corns on their feet, due to the hard corn; and these produces boring ulcers which may trend clear through the foot. Hernia occasionally filicts the monkeys, and a tiger has lately been killed yan accumulation in his intestines of saw, dust, wellowed with his food. These are new diseases in

Frederick Amendt of Chicago says he has a chick en that has a fast very much like the face of a dog its my this armied with two rows of excellent teeth it drinks and eats like a dog, and also does some very creditable barking. The queet pird came from the West about a year ago in a crate of chickens.

Didn't our girl graduates look lovely? Yes, in-

The game of hazard, which is prohibited in every club in England, and not even permitted in tripots in France, iteratives in Berini; so much so that the Unico Club, in consequence of several recent graculate, have determined to put a stop to it. Germans may be slow gamblers, but they play uncomonly heavy at times, if it be true that one petty prince lost \$120,000 in one evening, having preciously dropped \$200,000, and a baron a trille of \$75,000 on another night.

While a railroad train was ratting through Dako-ta an Io-lander giri—an emigrant—jumped from a car, ran 339 yarda,gathered her apron full of flowers, and returned-smilling to the train, which had been stopped where her regimes jump was made. An Iowa cattle grown-has deborned 125 cattle with no bad results, and regards it a great sconomy. He failuits that home do \$1,090,000 damage annual-ity in Iowa alone.

RISINGSUN STOVE POLISH

DR. JOS. RODES BUCHANAN 6 James Street, Boston,

Turkish, Russian, Electric, Suiphur, Mer curial, Roman, and other Valicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en-trance on Jackson st., near La Salle, Chicago.

Chicago.

Chicago.

These baths are a great luxury and unor potent curative spent. Nearly all forms of Disease Bapthy Disappear Under Indicago when properly administered. All who them are delighted with the effect. Thousands of our best sitemes can testify to their great curature proposites. Try hem at once and judge for pourself.

ELECTRICATE (CITY A SPECIALITY. The Electromormal Bath, as given in a, is par excellence in Nerver s. Open for Ladies and Gentlemen. Iron 7 a. m. to 9 r. m. hundays 7 a. m. to 12.

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Office: 481 N. Gilmore St, Balt'more, Md. During fittees years past Mas. Dawkeys has been the yes ill and medium for the spirit of Dr. Benj. Rush. Many case probounced hopeiess have been permanently cured througa Sce is clairrandent and clairroyant. Reads the interior condition of the patient, whether present or at a distance and Dr. Rush treats the case with a scientific skill which reables greatly senianced by his fifty years' experience in the "Application by letter, enclosing Consolitation Fee, \$2.06 and two stamps, will receive prompt attention.

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Prepared and Magnetized by Mrs. Dandits.

Is annufailing remedy for all diseases of the Throat and
Langs. Townscrutan Consumption has been cored by it.
Price \$2.00 per bottle. Three bottles for \$5.00 Address
RARHA A DANSEIN, Baltimore, Md. Post-Office Mosey
Orders and remittances by express payable to the order of
Sarah A Danskin.

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ELOCUTION.

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FIVE business questions asswered for 50 cents. Ten questions or a full business letter, \$1 on. Medical Examination and advice (from lock of patients) hairy \$1.00.

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ekir Journal for Spiritualists and other students on Philosophy, Published at 16 Craven St., Charlog London, W. C., England. Price, postpaid, \$3 per an-in advance. Subscriptions taken at this office.

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The Great Rock Island Route

The Fast Express Trains between Chicago and Peoria, Council Buffs, Kansas City, Lawrenwerth and Alchanon, rec complessed or well vanishated, thely up-all the complessed of well vanishated, thely up-liance of the latent and the control Pullman Falance Biospers of the latent and provided meals are leaving; Cars, in which elaborately cooked meals are leaving; each. Between Chicago and Kansas City and Atchicon are also run the Geldbratch Siciliang (Chair Cars.

The Farrious Albert Lea Route
It the first and favorish the between Chicago and
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THE

Useless Doctors!

And tried, in turn, prescription, lotion, pill; With saddened looks they viewed her furry I tongue,

In solemn silence stethoscoped each lung: From moulting head to gout distorted toe, They searched, then said, "Poor woman, t [no go"!



GRATITUDE.

Mrs. F. Oars, of Shumany, Ill., writes: "Wh I had used Dr. Pierces" Favorite Prescriptio one week, I could walk all over the door-ya and I could get into wagon and ride two mi to see my neighbors. I had not been able to we out in the door-yard for six months. After us rescription we weeks, I rode in a wagon thou

the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and agoing about and later of the boundary of the later of the early of th

MARVELOUS BENEFITS.

BED-FAST FOR MONTHS.

TREATING THE WRONG DISEASE.

"Female Weakness" Cured.—Mrs. Sarah A. Lovelly, Greenfield Adair Co., Iosed, writes: R. V. Prence, M. D. Dear Sir.— Having been ill a number of years, and having tried in vain almost every advertised remedy, as well as having paid nearly a number dedicate to our local physicians, Rt. I was finally induced to consult you. You ad-aid for your medicines. I accordingly sent for your list, its bottles of your 'Golden Medicai Discovery. Swr. its bottles of your 'Golden Medicai Discovery.

d the discuss, twenty instruction of the discuss, twenty instruction of the man and instruction of the LIKEWISE."

OVER-WORKED

Dr. Pierce's Pavorite Prescription is the best of all restoralive tonics.

Dr. Pierce's Pavorite Prescription is not a "Cure-all," but admirably fulfills a singlegges of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system. It promptly cures nauses and weakness of stomach, indigrestion, bloating, cructations of gas, nervous prostration, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under our post-live guarantee. For conditions, see wrapper around bettle. Price Reduced to \$1.00 per Bottle, for \$5.00. **CURE-ALL**

EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," are devoted to the consideration of discuss peculiar to women, are devoted to the consideration of discuss peculiar to women, are considerable and colored plates. It will be sent for \$1.50. A large pumphic omen, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents in pestage

LIVER, BLOOD AND LUNG DISEASES.

DISEASE.

BAMANTHA GAINES, Lockport, N. Y., writes; "
six or eight years previous to 189, I had been trout
with a severe pain in the small of my back, a
across my shoulder-blades, with considerable bleat
of the stomach from wind; was so nervous at its
athing spells. I was induced by thy step-daught
ner, of Olean, N. Y., to try the "Golden Medical I.
The effects were marvelous. After taking three bott
irely cured."

GENERAL

S. L. Fisher, Sidney Plains, N. Y., writes: "Dr. R. V. Pierce, Buffalo, N. Y., Lear Ser—My wife surfered 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 Memoran-it occurred to me that your Golden Medical Discovhelp her. I procured a bottle, and, after its use, a the better was noticeable and after using five bottles, cell woman. I have recommended it to several, and in it has produced good results, I can never feel too you for the saving of my wife's life."

TO DIE.

nithough befo

FEVER.

DYSPEPSIA CURED.

Dyspepsia.—LUCY A. WOOD, Taylor's Store, Va writes: "After many years of great suffering frost the evils of dyspepsia, I was induced to try you Golden Medical Discovery," and I cannot expre-the gratitude I feel for the yreat good it has doe to be a feel of the great good it has doe ell as snybody can wish.

AND COUGH.

"THE BLOOD IS THE LIFE."

ISAAC GIBSON. Kenwood. Pa., writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our test doctors in Indhua County said she would die. They said your medicing would do her no good; that she had an ulcer on her liver as large read. Well-set, to our surprise, when she began at Medical Pracovery,' she commenced spitting no two weeks, and then commenced spitting to

SCROFULOUS

SORES.

rusa Co., loied, writes: "I am the person who wrote to you tyears ago for advice respecting fever-sores on my leg. I took bottles of your 'Golden Medical Discovery' and was cured."

Scrotulous Tumoy and Sore Eyes.—Mrs. S. E. Ga. box, of Greencood, S. S., writes: "My daughter has been entired or generating the control of the control of

CONSUMPTION, WEAK LUNGS, SPITTING OF BL

A Wonderful Cure.—Daniel Flerches. Esq.
Gloucoster, Mass., writes: "Nearly five years ago, I
was taken sick with a disease regarding which the LUNG USEASE.

Observed. Market, writes: "Access of the search ago. I was taken sick with a disease regarding which the wast taken sick with a disease regarding which the 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 physicians thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney toubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to belp me in the least class gave me up. They were unable to belp me in the least of his 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 take; nor was I able to walk. I picked up one of your temoorandum books on the Boor of the botel where I was bearding, and after reading it I began taking your Godden Medical Decovery, and the around the room all day—Typer began to build up, and gained so mpily that it, antonished me. I have taken no other medicine since then and have used perhaps them to be a superior of the superior of the

A ORLLEUM, and the applied to our best dector, but gradually grow worse under his treatment; was roduced to a skeleton, had a fearful cough and was thought to have consumption. While in shis low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Fierce's Golden Medicai Discovery,' and took it, and by the time it was used he was as will 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 P. McPantawn. Athens. La. writes:

"We wife had frequent bleeding from the
strings before she commenced using your
Golden Medical Discovery. She has not
had any shoo its use. For some six months
has been feeling so well that she has

discontinued it."

Consumptioni Curec.—I Armory Serge, Dongolo, Ille writes : "For five years I suffered very much from a terribough and deblity, More than a year since I combessed to take your 'Golden Medical Discovery' and It has completely corn. I thank you for the sphenicial besits I have since recipied.

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.

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

closely as possible, and verifying his glorious promise: "He that believeth on me, the works that I do shall he do also, and greater than these shall he do." "And these things shall follow them that believe; they shall say hands on the sick and they shall recover." And they did recover as the wagon load or crutches thrown away testified. The sum total of all that mind-ours healers have done does not equal to the labors of this one good man.

cotal of all that mind-cure healers have done does not equal to the labors of this one good does not equal to the labors of this one good man.

The 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 spirity, 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 pharisalcal orthoday, in its pretensions to exalted holiness and its use of the name of Christ.

This double stroke of policy manifested extraordinary 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 Béston. He said that he was completely lost in running through crooked streets and turning sharp around street corners, battli in his despair as he turned 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 coatail as it vanished around the corner.

"THERE IS NO MATTER"—SELF-CONTRADICTIONS. THERE IS NO MATTER"—SELF-CONTRADIC-

"THERE IS NO MATTER"—SELF-CONTRADICTIONS.

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 propositions, and much that sounds like hysterical raving. 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 absurdity false. For example, on page second, she says: "Mindalone 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 as out inside of it," is pronounced inadmissible in science; but on page slight, she says: "There is but one spirit," and "all is mind." Page fifty-one: "There 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 sald 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 foily. It is as follows:

"I, I, I

ly appropriate to such a mass of egotistic fory. 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,
Ail 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 beilefs." 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.

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, [0.55]: "Man has not a separate mind from Delty." "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 anly that which is good." Page 144: "Matter was never made, and is a chimera, a bellif, an error,"—hence there is a cala, 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 sincurers and all sorts of crimes, and the "bottomless pit"—and in her ravings against mesmeric or magnetic operators and clair-toyants, she shows the intensely jealous malignity of her own nature—alternately raving against magnetic paratitioners, and for whom she proposes the punishment of death, and yst 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 personality is retained."

I have heretdore had too much respect for

flesh and bones as Jesus said, and is not a spirit as long as the finite form or personality is retained."

I have heretefore had too much respect for human natural 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 jugglety of words which proceeds on the same principle of antangling the mind fit he details. If you will pardon the tediousness of this nonsense I will give a few more quotations. She says:

"Destroy the belief that we owe to organization, our hearing, seeing, feeling, etc., and we can bear without an auditory nerve and tympanum, and see without optic."

"Stence the belief that mind is in the seed of the se

body, and you discern the past and future as readily as the events of to-day."

"Divest belief of substance or matter, and the movements and transitions possible to mind would be found just as possible to the body; and spirit would identify being, and death that we suppose must occur before immortality would become absolute."

Then why does she not prove her doctrine by telling us everything that is to come—by dying over to Europe, Asia and Africar perturning in fifteen minutes, by living in perfect health which she does not, and by living forever?

PURRILITIES .- SALEM WITCHCHAFT.

I feel a sense of degradation in taking up these puerilities and discussing them seriously; a feeling of mortification to thick that it should be necessary in this enlightened city in the 19th century. That teachings on insane should have any followers, shows that the virus of the old days of Salem witcher att still lingers in New England blood. And, in fact, this book teaches the very doctrine of Salem witcher att. It teaches that a man or woman can sit at home and insite disease and death upon wiscuspoever they choose, and that laws ought to be passed to punish this witcher att crime, which she even charges against some of her pupils and her rivals. These insantities which are current in certain classes in Boston now, must pass away in a few years, and her coarse ravings against Spiritualism should be captivated by these absurdities and induced to abandon the spiritual philosophy, it will be a happy riddance.

The BEATT AND GRANDEUR OF RATIONAL SCIENCE.

Now, having performed the unpleasant duty of dissecting that which is too filmsy to be handled, let us turn to the beauty, the utility, and the grandeur of rational science, the philosophy of man and the healing at, 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. Inside of the visible body is conceasied a brain which embodies his entire life, his intellegt, passions, emotions and physiological energies; all that we are conscious of; all that we can do. Within that brain is an Invisible, spiritual ower which a surprise and the continue according in the Spiritual environment affects the soul, and when the brain has crumbled away, if is the entire of the criminal for the continuence of th

makes him incapable of performing a single voluntary act.

We know that when the red bleed is flying rapidly through the brain, all the mental and moral powers are in their highest vigor, and just in proportion as the circulation diminishes, every power of the soul goes down until it is arrested by failure of the heart to the leaf to hear the bleed every faculty is supended.

the soul alone, without regard to the body, where they are equal partners in the journey of life, is about as unpractical as the ides of running a cart upon a single wheel. But, in this matter, the metaphysical theorists are only imitating the narrowness of the old medical profession, who treat the body exclusively and ignore the soul, their leaders not belleving 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 is the view of Huzley and Tyndail, and the majority of medical professors.

To treat the body is rational, and to treat the soul is rational, and to treat the soul is rational, but to treat either exclusively, refusing to recognize the other, is a narrow minded folly. Yet of the two follies, the medical and metaphysical, the metaphysical is the more absurd, for it does not belong to this life. It is only in the 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 pharmacopoul for the soul is extremely limited and Hittle 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 infimities philosophically by either method, requires a knowledge of the trinne 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 espiritual, magaetic 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 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.

onned 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 griuding 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 employer has been rapidly disappearing through the development of corporate industry. The management of the business falls upon a superintendent, who has necessarily a very large liberty, and who if he so disposes, can become a great fyrant without, the stockholders knowing anything about it. I was asked last summer to mediate in a strike, where I found the trouble lay 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 capital.

"You complain, my capitalist friend, of the

ager. This is the sort of man that is stirring up brouble in many an unsuspected quarter, and envenoming the attitude of labor toward capital.

"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 whiche 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 making 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. Hadies, gives us the reason for concluding that our usual estimates of wages in this country tend to err upon the optimistic side. But you missis 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 for him are enormous. The direct benefits of civilization for him are enormous. The direct benefits of civilization for him are enormous. The direct benefits of civilization for him are enormous and the bettering of the conditions of his work and the bettering of the conditions of his work are by no means so clear. Prof. Thorold Regers of Oxford University, England, takes quite a different view of the situation. He inclines to the opinion that in real wages the workingman of the filteent intentry 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 lab

minishes, every power of the soul goes down until it is arrested by failure of the heart to 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 brain of the brain of the brain brain of the brain of the United States, machinery has doubled the productive power of our century.

The body, therefore, has as much power of the united States, machinery has doubled the productive power of our century.

The body, the fact of the brain produce as much in six months as would have required 120 years ago the entire working force of the same of this tremsndous gain of productive power? The increase of wealth in our century has been something stupendous. Since 1830 Great Britain has almost trebled her wealth, the brain of the brain the beauty many the condition of the brain the power of the p

"You say, again, 'if the condition of labor is bad it is its own fault." It is true that the lat its own fault." It is true that had it is its own fault." It is true that its its own and by labores individually, but there are other and far larger factors at work in the problem than mere laxiness, grorance, and waste. The growth of population is handicapping labor. The population of shandicapping labor. The population of shandicapping labor. The population of shandicapping labor. The population of the control of

der has already prevented hundreds of strikes and for its own preservation will tighten dis-cipline, 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 toward society.

organizations have come to stay. Upon your attitude, my capitalist friends, toward them largely depends their attitude toward you and toward society.

"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 cauliously. Within the last fortnight I have observed perhaps a dozer notices of the formation of associations among employers of labor, looking to action which seems to me certain to make not for pesce, but for war. It goes without saying that manufacturers have the right to binch-list incorrigible hands, men who have proven themselves hopelessly vicious. But how easily may this right pass on into a frightful wrong! How readily may it be used by superintendents and bosses whom you trust, to punish

private quarrels. How inevitable that it shall mass in the labor market a growing host who bear the mark of Cain upon their forcheads, who find no avenue of employment open to them, who face starvation, and thus becoming desperate turn their hands against society, who feeling themselves out laws, act as outlaws! How certain that labor at large will espouse 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 the boycott!

"To assume to black-list men because of their connection with labor unions is to

the 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 that. But have you seriously contemplated what such a war means? The end of such a campaign may be the overthrow of our republic."

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Lite, Health, Elegance, Durability.

This is the moto of Dr. Scott's Electric Corseta. These admirable corsets should be examined by every lady in the land. There is a great demand for them by all who have ever used them. In wearing these corsets it is claimed that all drugs or medicines of any kind can be entirely done away with, while they are slegant in shape, and 'it to the figure beautifully, and are every way comfortable. Over three thousand familles in the city of New York alone are now wearing them. They are double-stitched and never are known to rip. They are made of English sateen, in white and dove color; sizes, 18 to 39 inches; abdominal up to 25 inches; all fine goods and exceedingly durable. The result is neticed very quickly after beginning to wear them, as the electro-magnetism acts quickly, generally after the first week, but more frequently the first day, and often dyring the first hour they are put on. They will remove any ache, pain or other disagreeable feeling from which one may suffer. They cause the mind to become active, tone up the nerves, and bring about a proper circulation. All this may seem strauge to the unbedieving—as there are many such in the world—and yet when one stops to think how my inversal electric treatment has become, it does not seem so wonderful, after all. These electro-magnetic crosets are constructed on scientific plunciples and therefore cannot fail to impart an exhilarating, health-giving current to the whole system. These corsets. The magnetism is conducted through the first steel, in place of the ordinary corses teel. The crosets are all equally charged, differing only in quality, shape and efficacy. They prevent as well/as cure sickness. We are assured that Dr. Scott and bis goods are reliable, and you run no risk in fealing with him. See large advertisement in thir issue. His head office is at 812 Broadway, New York.



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