seno in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ-ization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting ind-rest and saidt, communion, and well authenticated soon, and well authenticat omena are always in place and will

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MARRIAGE AND DIVORCE.

" What God Hath Joined Together, Let no Man Put Asunder."

Lecture Delivered in Metropolitan Temple San Francisco, Cal., Jan. 3 Ist, 1886, by Mrs E. L. WATSON.

Reported for the Religio-Philosophical Journal.)
You are aware that there has recently been a revision of the good book from which our text is taken. We think it might be still further revised, and we trust that you will allow us to do a little of that work tonight, since we have no reason for supposing that the eminent gentlemen who have made this revision could lay any special claim to inspiration any more than we can. We will make our text read, "What God hath put asunder, let no man join together." [Applause.]

Nature makes no mistakes. The only infallible guide we know is found in the constitution of the universe; in the right reading of the phenomena by which we are surrounded, a portion of which constitutes our own life. The relation of the sexes involves the most important issues of human life. To rightly understand Nature's desire is this matter is to obtain divine guidance, and to shake from human nature an awful incubus, which has rested upon it for countless years. The institution as it now exists has been rightly named by one of the world's best advocates of human liberty. Elizabeth Cady Stanton, a "man-marriage." While woman is as deeply concerned in the matter as man, she has never been consulted on the subject, and has never been consulted on the subject, and has never been allowed one word toward making or modifying the statutes relating to that institution.

It is self-evident that Nature intended the male and the female to live tegether in harmony, and by this relation to keep humanity ever fresh upon earth's beson, and to eternize the purest affections of the human heart. It is plain that what on the part of nature is a necessity and a legitimate condition, can have no grain of vulgarity about it, and must be held as pure and sacred. The relation of the sexes, the principle of sex, is a divine as the idea of God and immortality.

Since this relation involves the happiness of the individual, the protection of the off-spring, and the permanence of the State, it is of the highest importance tha

moral and spiritual affinity; without these the two can never be divinely joined.

Nature (which is souly another name for God) never joins in marriage two human beings who are constitutionally autagonistic to each other. If by any misapprehension they come together in the sexual relation, and then follows the revelation of antagonism, they are in duty bound by the laws of God, whatever may be the laws of man, to separate. [Applause].

Divergence of views is beautiful, and only makes more perfect the harmony; but where actual and vital antagonisms exist in the marriage relation, they redouble their force in the next generation, and this results in co.fusion in society.

At present a married woman is a nonentity before the law. She sinks her individuality in her husband; she does not own or dare to claim her own person; her earnings are her husband; also her dowry in many States; her children are her husband's; and hisopinion must be hers, if she would live in peace. This is not right. [Applause.] This relation should be mutual, not only in one particular, but from the marriage kiss to the pushing out of the birdlings from the nest and sending them on their individual and independent way. Both should feel that they still exist as individualities, yet harmoniously blended in all their interests, and that the rights of one can not be infringed upon without injuring the other. From this harmonious action the music of the marriage life would flow continually.

When we take into consideration how little we really know; that here and there we pick up a fragment of truth, and now and then catch a glimpse of the moral law, the majesty of which few as yet are able to comprehend. let me ask why two belings, who, striving to do their best, come together from mistaken judgment, not being fully acquainted with each other's habits and characteristics, when they make thing so hard for the sex of the children. That is one of the very reasons why they should be disunited. A happy home, with the rosy-cheeked little ones, their da

of the world or the fortune hunter, but the noble of the opposite sex.

In the next place, get acquainted before you marry. A great many engage in matrimony who know almost absolutely nothing of their prospective husbands and wives. They unite blindly in this sacred relation, not knowing or thinking about the consequences. Bo you say that the ecclesiastics have rendered it secure? Not a bit of it. If nature has not joined them, though the priest has pronounced them one, they are two nevertheless. This leads us to the heart of the question. Let us do away with marriage as a mere fashion. Let us recognize that a mayried woman is equal to a married man; and let half of the income be counted the wife's. In this respect you are better off in California than in some of the States east of the Rocky Mountains. Let it be remembered that happiness and independence belong to the woman also, and that she is something more to her husband than a mere convenient appendage. True marriage has justice for its basis, and it is domed with the principle of love. Any other is null and yold before Gad's law. And here would-come in the commend. What God hath nut ann-

pardonable lightness on the part of society at large; and it seems almost audacity on our part to discuss it publicly; nevertheless we are determined to do so in the pisinest manner possible.

The institution of marriage starts out with a wrong proposition, and that is the inequality of human rights. Man arrogates to himself special prerogatives, and the Pauline doctrine is perpetuated, which declares, "Man was not made for the woman, but the woman for the man," that "the man did not the woman because of the woman, but the woman, but the woman, but the woman, but the woman of the man," that "wives must submit themselfs and to all the Christs that have been nailed to grant to suffer, and you will. You have not seed the bead of the church." We have had this doctrine preached to us for hundreds of years, and the result is an unjust reistion existing between the sexes.

The basis of every true marriage is self-respect and respect for each other, the mainstenance of individual liberty, the development and perfection of character, and an agreement of the positive and the negative outle in building up mutual happiness. All true marriage has to respect to a sch other, the mainstenance of individual liberty, the develop of the second of the content of the positive and the negative outlet in building up mutual happiness. All true marriage has to respect to the second of the content of the positive and the negative outlet in building up mutual happiness. All true marriage has to respect to each other, the mainstenance of individual liberty, the develop of the second of the content of the second of the second of the second of the content of the positive and the negative outlet in building up mutual happiness. All true marriage has to respect to the second of the

the world's redeemer, and every father's heart shall rejoice in a fresh and noble humanity

snair rejoice in a fresh and noble humanity appringing forth from a pure love.

It is a significant fact that child-murder has become so common that the ecclesiastics—the last men on earth to touch a social evil—have found it hecessary to cry out against it. How are you going to overcome the desire for murder in the heart of a mother who has no rights as a wife, and who is wronged in ways that can not be spoken, wronged a thousand times more cruelly than he who was nailed upon the cross and had the spear thrust into his side? How can we hope to have children welcomed until we see maternity protected, and life at its very foundawn until woman stands before the law equal to man; never until she is something more than a doll or a household drudge. There are thousands of men who think if they dress their wives well, allow them a libefal sum for "pin money," and permit them to ride in their carriages, they have done for them all that "Guid be expected. But, we answer, husbands have not fulfilled their whole duty, if they disregard their wives individual rights and trample upon the sacred desires of the heart.

This is a great subject; and we can only make a few suggestions in our limited time. Happy homes insure presperity at large. A country where evil is disfranchised instead of legalized, and which regards the virtue of its young women, and establishes marriage upon a scientific and philosophical as well as ethical basis, can not possibly be otherwise than prosperous. When our homes are made the theatre of all the blessed Joys, we shall not fear for any of the interests of the nation.

In regard to the law of divorce, the best interests of all concerned should be taken interests of the law of divorce, the best interest of all concerned should be taken interests of the nation. springing forth from a pure love.

It is a significant fact that child-murder

riage upon a scientific and philosophical as, well as ethical basis, can not possibly be otherwise than prosperous. When our homes are made the theatre of all the blessed joys, we shall not fear for any of the interests of the nation.

In regard to the law of divorce, the best interests of all concerned should be just as easy for a woman to obtain a divorce as for a man. It should not be necessary in any State for either to commit a crime in order to sever this tie. [Applause.] I do not mean that there should be a separation on account of trivial differences; no, a thousand times no! Dō not misonderstand me. But if you have tried it thoroughly, and find that it is impossible to live together amicably; if, after a number of years of earnest endeavor to soften the asperities and round off the angles of disagreement, you fall, then. I say, get apart, for then you may know that God did not join you together, and that man ought not to. This life is too short and the world too wide for two human beings, who constantly antagonize each other, to be forced to live under the same roof. It is not good for this generation, and certainly not for the next.

When you feel that you can not possibly agree, and that it is only misery to continue the relation, go to work amicably and build up from the ruins new conditions for early other and for the children. Bring the children into the council chamber. Let them hear your reasons for this action, and let them remain with the parent they rever the most. Then be friends. Do not believe that because you could not live together you must necessarily hate each other. Tou can be brothers and sisters, and perhaps eujoy that relation tenderly and sweetly, if you can not be husbands and wives.

In separating do not, as is often the case, show harred, or fling dirt at each other, for this is unmanly and unwomanly. Always try to keep uppermost the angel side of life, jet us look at the subject rationally, and by you will east your tole for a common sense marriage institution, for individual

the move; and the two who are not growing together are growing apart day by day. If one is careful and tender, full of desire to make life more gracious and beautiful, the other careless, cold and indifferent, by and by there is going to be a separation, whether published to the world or not.

Divorce should not be considered a disgrace. No one should be compelled to commit a crime in order to be legally divorced, any more than a man should be compelled to steal from his partner in business, in order to obtain a dissolution of partnership. Let it be strictly just, and then it will be honorable. It ought to be considered a disgrace to continue the relation when a thorough trial proves that happiness is impossible.

Have courage chough to face a false opinion, and to stand true to your selfhood. Have courage enough to be pure whiatever the world may say. There are thousands of married people who are living together in utterestrangement. Bitter antagonisms undermine their health; and men and women, who, otherwise related, would be virtuous and happy, become sour and pestilential members of society. They are "highly respectable." No one thinks of saying that there is any thing wrong there, at least not without adding "it is their own business." It is not their own business alone. It is the business of society to see that they harmonize or separate, for the interests of coming generations, as well as the present, are involved.

In this plain speaking I may offend some of my hearers, but I would rather offend by stating facts than please by catering to falsehood. I have spoken to-night with my eye fixed upon a brighter and nobler future for man and woman. [Applause.]

PSYCHOMETRY AND CHRISTIANITY.

PSYCHOMETRY AND CHRISTIANITY.

To the Editor of the Religio Philosophical Journal.

In the JOURNAL of December 20th: I stated the results of psychometric explorations by Prof. Denton and myself, which indicated the existence of a mild climate at the North Pole. These explorations I considered entirely cradible, because they manifested a scientific accuracy of perception, and because psychometric exploration has proved reliable whenever I have directed it to regions where its accuracy could be tested. Your hypercritical correspondent who would compare such investigations with mediumistic fancies is not very well posted on this subject.

Having found reason to believe a mild climate in existence at the North Pole, which is quite contrary to the a priori probabilities, I sought for some reason to show the possibility of this discovery being true. If in seeking such reasons I have, as your correspondent says, resurrected a buried corpes, I was not aware that such an opinion had ever been buried. I shall believe that a mild climate exists until the question has been settled by exploration, as is predicted. But I was careless in using so freely the expression "tropical climate," which I forgot to correct in the haste of preparing the article. It was what might be called a tropical climate in summer, when my observations were first made, but in winter, when the sun was low, it was like our cool autumnal climate or a southern winter.

The wonder is that such a climate should be possible at the North Pole; but instead of seeking to show that there must be such a climate, I simply sought for reasons to believe such a climate possible.

The shorter polar diameter of the earth occurred as one reason, and if the interior were a perfectly solid mass, it would have been a sufficient reason, as the temperature might be assumed to be equal at equal distances from, the central region. Your correspondent's mathematical argument is simply a confused missingerstanding of the subject. As I do not suppose any radiating central source

to anoint, and Christos or Christ means the anointed one, in a holy sense. Hence the words christs, unction, and chrisma or chrism, the anointing substance, christirion, the vase, for the ointment, and christokinetos, for being moved or inspired by Christ, the anointed one. The lofty meaning attached to the conception of Christ, the anointed one, is further illustrated by the analogous word ches, and its numerous compounds—the followers of Christ having sometimes been called Chrestians. Chrestes means a prophet, oracle, and the prefix chres, attached to various words, conveys the idea of excellence, usefulness, or superiority in virtue or prophetic wisdom.

Beligion, which is a loving and reverential

prophetic wisdom.

Religion, which is a loving and reverential emotion, demands that we should honor and obey our Christs—the human beings whose example of wisdom and love leads us in the path of duty—not because we yield to authority as churches require, but because we yield to authority as churches require, but because we yield to truth when it is made apparent by our teachers. Hence I conceive that Christianity is not an inappropriate name for true religion, if we understand rightly the meaning of the word.

JOS. RODES BUCHANAN.

Col Olcott and the Virginian,

to the Editor of the heligic Philosophical Journai:

The following relating to Col. Olcott, the Theosophist. I elipped from a recent issue of the Cincinnati Enquirer. It is from the pen of Gath (Geo. Alfred Townsend), a bitter opponent of Spiritualism. As the Colonel is well known to the readers of the JOURNAL, elther personally or by reputation, it will doubtless be read with interest:

A DARING REPORTER.

either personally or by reputation. It will doubtless be read with interest:

A DARING REPORTER.

"I was speaking to Major Poore, after looking at his book, about reporting feats, and he asked me if I had ever known a Mr. Oleott, who was at one time an officer of the secret agency of the State Department. Said he: "At the time of the John Brown raid Oleott was a reporter on the New York Tribune, and he was directed to get to Charlestown in some way, where Brown was to be tried and hanged. He was an Abolitionist theoretically, and had been on an agricultural committee or convention with an old fellow from Virginia, who hotly debated the slavery question with him. Oleott never expected to see that man again, and he went to Richmond as a farmer, fruit grower, etc., and they knew nothing about his being a reporter. He had gone to Richmond with the idea that something would turn up that he might be taken up to Charlestown. The State Government had ordered, its militia divisions to the valley, and made it compulsory for their members to go or furnish an able-bodied substitute. It was pretty hand to get recruits. The panicky state of slavery made them think that Brown represented a huge army with massacre in their eyes. After they had taken Oleott up to their armory, they found him to be a pretty good rollicking fellow, and said: "Why can't you enlist and come along with us?" So he fough his chance and joined the Grays, and was harched to Charlestown. One day, while he was standing in parade under his leather hat and pompon, with chin-strap and masket and all that, behold the old fellow came right down the line with whom he had had the argument about the villainy of slavery. Oleott saw that he would be hanged if they detected him. They had been looking for the reporter of the Tribuse everywhere but in the military lines, and for an Abolitionist to be there would be treason to the State in its inflamed condition. So Oleott half shut his eyes, squinted with his nose, put his chin to one side, and the old fellow came nig

off."
"Said I: 'I know Olcott very well. What has become of him now?" 'Why, after the war he took up Spiritualism as a hobby or a speculation, and somebody died in New Tork and left him a legacy on account of his deroiton to that subject, and now he is out in India stadying the Hindoo Seriptures, with the idea of getting up a new religion or overthrowing all the old ones."

New Haven, Ct.

GEO. F. A. ILLINGE.

extraordinary depth, bringing up the subterranean temperature. Both of these are admissible suppositions, and the devastating
power of Mt. Heela, Skaptar Jokul and Krafla, shows that voicanie fires indicated by hot,
boiling springs, may be as powerful in hyperborean regions as elsewhere. I simply
maintain that the psychosnetric statement
on this subject is probably as true as other
psychometric statements from reliablesources on geographical questions, and that
physical science does not show its impossibility although it does show its impossibility although it does show its impossibility although it does show the great improbability of a mild elimate being found at
the North Pole. If it should be found it
would be the greatest possible triograph for
psychometry; if not, it would serve to show
the finite of the intuitive faculty and cast a
doubt upon the spiendid geological and astronomical psychometry of Prof. Denion.

Upon the stendid projection of the
meaning of the word Christianity, Christ
and Christian, I beg leave to repeat my statemants as they were somewhat marred by
typographic errors in the Greek.

My position is that the word Christ is simply an honorary little given to Jesus, and not
necessarily contined to him, but applicable
to other who may deserve it. Carle means

The Golden Mean of Metaphysical and Spiritual Healers.

BY DR. C. D. GRIMES.

As the divine methods of healing, such as mind cure, magnetic, psychologic and mesmeric, faith and prayer cures, are being criticised individually, collectively and comparatively, wisely and unwisely by many. I offer, after years of thought and research, what to me is the golden mean.

E. S. Holbrock, in his criticism in the JOURNAL of January 30th, after wisely admitting that cures are effected, by faith-prayer and other modes, proceeds to investigate the claims of Mrs. Eddy, of Boston, as "claiming new discoveries, aside from our spirit-magnetic healing. My assertion," he says, "is, therefore, that in so far as it assumes to be anything else, and faunts a new name, claiming distinctiveness and originality, it is a fraud; and further, when it denies Spiritualism and wars upon it (and this is done), it is a flagrant fraud in fact. But I do not wish to say these new devotees know it." I reply that I am not disposed to dispute this extract, except to remind him of the apparent fact that to constitute a fraud it is necessary to find knowledge, intention and volition. Admitting what this critic admits leaves it simply an error of the head and not of the heart.

Again, he adds: "But this Mrs. Eddy is

necessary to find knowledge, intention and volition. Admitting what this critic admits leaves it simply an error of the head and not of the heart.

Again, he adds: "But this Mrs. Eddy is a kind of queen bee, that can hatch out, almost any day, all over the country, full swarms (millions are they not?) of full-fledged scientists and philosophers, and all these, too, are something like the bee. They are born ab-once to their full capacity; at least if they pay something like the bee. They are born ab-once to their full capacity; at least if they pay something like \$300, and they enter at once into the great field of humanity, full of learning, full of genius, full of power.... And these in turn, wonderful to tell, swarm, too, and philosophers and healers are made in an hour (at least for \$25 or so), and these, too, can cope with anything in the shape of philosophy or disease."

By regarding the term, "in an hour," as in a comparative sense, I find no fault with this, and have raised my voice and wielded my pen against it. There are minor points in which the thoughts of Brother H and myself run parallel that I cannot ask space to enumerate, but will notice the main points where we do not parallel, for the purpose of arriving at truth. I quote:

"The mind curists adopt as true the theory attributed to Berkley, 'That all the universe is mind, and there is no matter—also old and very remote and without any respectable support as a philosophy.... But who is 'it that hath said this (that there is no matter)? It is attributed to Bishop Berkley, and he only said it because of the difficulty of asserting any theory of knowledge except our mental states, which we know from consciousness."

only said it because of the difficulty of asserting any theory of knowledge except our mental states, which we know from consciousness."

Neither metaphysicians, Spiritualists nor Berkley (as I understand them) affirm that "The universe is all mind, and there is no matter." but that matter is a "sensuous seeming." i. e., existing to physical sense as a reality, but cannot exist by and of itself as a real and an eternal existent thing, but comes into existence on demand of spirit, as a state or condition of mind to answer certain ends. When these ends are answered, spirit or mind retires it, or withdraws, when it (the body) changes to gases—to "luminiferous ether,"—breath of life breathed into man at the beginning,—unparticled substance, the chase of Genesis, etc., and these ready again on call.

The statements of Berkley are that "matter exists only in mind," not that it does not exist at all. Another is that: "The properties or sensible (physical) qualities of all the objects of Nature cannot exist-outside of percipient mind." What is, percipient mind? but the Buddha, the Christ, the logos, the intuitive conscious reality, a light fevealed within, that Paul refers to in Gal. i: 15, 16, saying: "God called me by his grace to reveal his son in me." Percipient mind is what Berkley referred to in Holbrook's last quotation from him, viz.: "Except our mentalistates, which we know from consciousness." This is explained again in Mark iv: 12, in contrast with physical sense, "That, seeing ye may see and not perceive, and hearing ye may see and not perceive, and hearing ye may hear and not understand."

Matter is a correlate of mind or spirit, as ice or show is a correlate of mind or spirit, as ice or show is a correlate of mind or spirit, as ice or show is a correlate of mind or spirit, as ice or show is a correlate of mind or spirit, as ice or show is a correlate of mind or spirit, as ice or show is a correlate of mind or spirit, as ice or show is a correlate of mind or spirit, as ice or show is a correlate of mind or

it is retired and the house stands of itself; and so the soul evolves from this material basis in reciprocal action with matter until it is superior and can maintain an independent existence; then it retires matter—moves out of the material house. At this point the house begins to fall to pieces and soon returns to that limitless ocean of cosmical matter—centle air, feminine principle of a dual God—Mother God—world-spirit or universal spirit, etc.—some of the terms used in explanation of this world stipf, that is as clay in the hands of the pitter—becomes anything desired by us when a proper state of mind is reached by the one desiring. Thus, it is not the denial of the existence of matter as a correlate of mind but of matter per se, and is as easy to comprehend as that water swings downward into ice and snow and upward into steam, caloric, electricity and light, into that cybele or chaos of the beginning.

beginning.

Bishop Berkley was the first of modern thinkers to renew the discussion of these mythical ancient, secret (or sacred) wisdom-religious coming down to him from Piato, Plotinus and others. What Berkley said of the company of water and t

religions coming down to him from Plato, Plotinus and others. What Berkley said of mind and matter, we may say of water and ites. We know the fact of change, but the reasons and processes are too deep for our scanning! These, the most ancient of historical religions were concealed in all the myths, allegories and pantomims they could invent, in order to hide them from the vulgar (ignorant) with whom it was supposed to be unsafe to trust them.

Then, instead of having, "No respectable following as a philosophy," Berkley was followed by a succession of German philosophers, such as Fichte, Shelling, Hegel, Scopanhaur and many others, reaching down to Emerson. Plato and Plotinus of Egypt, drew their facts from Pythagoras, B. C. 70 (whose miracles equalled those of Jesus), as well as Empidocles and Reculapius, B. C. 444. These reached again to the book of Kabaia of the Jewa, to the astro-masonic, astro-theological, wisdom religious, to Roserucian symbols, transcendental and hermetic philosophies; thence to the mysteries of Cerea,—to the caves of ancient Persian mythrystics, when the initiated took the names of stars and constellations, and assumed the figures of anti-

mais, and in dumb pantomime, became the orrery of the universe, playing the revolutions of the planets, occultations, eclipses, and precessions, thus searching for the hidden secret—the divine in nature.

From these again, down to the myths, Adam and Eve, Garden of Eden, Serpent and Tree of Life, to Noah and Ark, Sampson and Foxes, to that mystic book of veilations called Revelations, through myriads of secret masonic veilation societies, extending from Egypt, India and Persia to the present. And why-ali this seeking to cover with rubbish and conceal with Kabala, from the vulgar—"those without—the uninitiated?" Simply because one secret exerts a charm power surpassing a thousand realities. If mystery says "a mouse" is under the mountain, that mountain will be sapped and mined or turned over. Effort and trials are demanded, resulting in discoveries and evolution. Nature guards her secrets well; her choicest morsels with briars and thorns, bitter shucks and pricking briars.

In this case it is the spiritual significance that is concealed beneath the word—the rubbish of myth, allegory and pantomime, and each spiritual wave of a three, thousand year cycle, that sweeps over our race, is doing something to remove the veils from the bible. The present one is enlisting an army of sappers and miners from those "without" who are mining from beneath the mountains of phantasmagora, the jewels of thought, with which to unwind the maze, or remove the veils from the Ezra Bible, and determine the occult or spiritual significance beneath "The letter that killeth," but "In the spirit that maketh alive."

This work of finding the spiritual significance, of externalizing, practicalizing and bringing to light what is veiled by the word, began on earth when Spiritual significance, of externalizing, practicalizing and bringing to he mountain the fitty veight years of Spiritual is mountain to the demands of suffering bumanity, and for humanity's sake, let us not stand on the order of their coming.

This critic says: "It is not a good

is a the base of his expecte, and the kind or quality of each depends upon the constitutional peculiarities of the one that exerts or wields it.

The two hemispheres of the brain are as the poles of a magnet. From the right or positive pole, a magnetic, or mesmeric, or kind force (as above) is exerted and ceatered wherever desire fixes it, then returning to the left hemisphere as a negative force, constitutes a vortexian power capable of being extended in telepathy or as a healing power, various distances, depending on those that wield it. This forms the basis of society and the ruling power among brites, insects, etc. The difference between the attractions, repulsions and combining powers of the elements, the aroma of the rose and the sura of the insect, brute, etc. is as the differentiation of progressive life. That of the wild goose that leads his flock, will differ from that of the minister, that leads his flock, or party. Every element (as medicine), being or life, can correct or heal some other in some degree; therefore all can be cured by these divine methods, when they find what is adapted to, them. True blending is as healing. Before elements or atoms (as correlative opposites) can blend in the subile chemistry of tissue formation, and heal the organ on the material side, there must be a true blending of thought and desire, or emotion (correlative opposites) on the spiritual side. This constitutes a creative process. Nothing is created without first being idealized or imagined in the mind, accompanied by desire or emotion. In Exodus xxx and xxxx ciliapters and Helvill: 5. It is, said that when Moses "went up into the mountain" (t.e., exaited trance or spiritual condition), he created the bearnacle in idea, and was three times charged: "See thou make all things after the pattern cie in idea, and was three times charged:
"See thou make all things after the pattern
shown in the mount." When out of this condition he went down and out of it, and externalized or materialized it to physical sense,
in the wilderness.

Sturgis, Mich.

The Queen of Italy has recently presented to the Roman Museum a necklace in silver gilt, a bracelet in massive gold, 400 grammed in weight—both presents from the Shah of Persia—and also a series of plates representing the costumes of Bolivis, given to her by the Italian Minister at Lima.

Georgia can beat Kansas on sheep stories, and tells of afteen-sheep locked together by cockle burrs. Kansas raises too much corn to cultivate cockle burrs.

Philadelphia proposes to erect monuments to the memory of Generals Hancock and McClellan.

Lord Salisbury has declined a dukedom.

Mme. Ristori is writing her memotr.

Cause and Effect-Remarkable Manifesta-

To the Editor of the Religio-Philosophical Journal:

I will state a few facts which I have witnessed from time to time, and ask Mr. J. D. Hagaman or anyone else to explain them by any other hypothesis than that of spirit agency. In Mrs. Hardingo's book on "American Spiritualism," she speaks of Miss Cogwell of Midd, Vt., who not only had red communications appear written on her arms, but flowers on her forehead.

About 1852 or '3 I 'taught school in East Midd where Miss Cogswell lived. Mrs. Hyde, a cousin of mine living in the neighborhood, invited Miss Cogswell, myself and husband to her house at a séance, to exhibit her marvelous gifts. We had been visiting a brother-in-law, who had two insane daughters. As we all sat in Mrs. Hyde's well lighted parlor that evening I mentally asked what was the cause of the insanity of my nieces. As Miss C, sat in company with us, she would lift up her flowing sleeve occasionally to see the communication as it came gradually. It was this: "One thing is —— the mind." There was a blank, a word not plainly written. The writing was visible in raised script, red. letters, apparently under the skin. As it was late in the evening was visible in raised script, red. letters, apparently under the skin. As it was late in the evening was tells and '5 I taught penmanship in schools in Huffalo, N. Y., and boarded at Mr. E. A. Maynard's. Mrs. Hardings in her book describes some wonderful manifestations thus, some of which I witnessed. The medium's name was Reed. There were others more marvelous than I saw, that Mr. M. thought the public were not prepared to know. One evening Dr. Oliver and many other prominent citizens were seated in a double parlor at a scance. The doors of the room were locked and strips of wood were nailed down to them. Previous to this the spirit Samson had promised to bring a clock into the room from a certain number on Main street. The gas was unroed down, and after some music, we heard a clock tick on a mantle shelf. When the gas was lifted there was the clock. The me

Mr. and Mrs. Maynard were people of superior intelligence and probity, and moved in the first circles. Last winter, seven months after we moved to this city of Grand Rapids, Mr. Allen, the celebrated medium, came

he sees, and each one will work in that way that the "singularity of his constitution demands. Each must bill his own niche. Again: "That these mediums are in the main useful to those who want them, I must believe. Nevertheless I say, let us have something better. And I assert my belief that our magnetic way is better and seldom injures." "Great is Diana of the Ephesians." Whenever selfishness is to be found (and I can easily believe that it is found on both sides), it should meet with our unqualified condemnation.

Metaphysicians may proclaim forever. "It is not magnetism, it is not hypnotism, it is not magnetism, it is not hypnotism, it is not psychology, it is not mesmerism, it goes beyond all these;" they are only proclaiming their own want of research in the most subtled of all science and philosophy. Hermetic philosophers spent hundreds, perhaps thousands of years, detwing in occuit chemistry, in search of the soul of things—for that grand Catholicon that might transmitte the baser metal into gold; but it was left for later ages to find that this universal solvent, was mind or spirit. Later it was seen that all was life of some degree—from the atom to the Infinite Mind; and, that each life by virtue of its creation, becomes so by having a portion of this mind or, spirit, as a basis or germ from which to become. Spirit or mind is that universal solvent, which becomes a magnetic, psychological, messure it, telepathic or hypnotia force, because all of these are correlates of spirit or infinite Mind; and, that each life by virtue of the creation, becomes so by having a portion of this mind or, spirit, as a basis or germ from which to become. Spirit or mind is that universal solvent, which becomes a magnetic, psychological, messure; telepathic io or hypnotia force, because all of these are correlates of spirit or infinite Mind which is at the-base of all existence, and the kind or quality of each depends upon the constitutional peculiarities of the one that exerts or wields it.

The two hemispheres of the brai

Preachers Who Bring Diskrace.

Preachers Who Bring Disgrace.

To the Editor of the lielizio-philosephical Journas.

It is now a well 'known' fact to every inquiring mind; that there is scarcely a daily issue of Chileago papers, that does not contain an account of the moral defection of some distinguished minister of the gospel. The Times lately had an article on that subject, which is worthy of careful consideration. Spritualists can show a far better record than the church. The Times goes on to say that the 'colored preacher, Nero, whose European career as a swindler and a libertine has now been exposed, is pretty sure to be sharply dealt with by British law. Yet it seems that before he went to Scotland to obtain money on faise religious pretences and to further graitly his gross desires, the viciousness of his life had attracted attention in St. Louis and Kansas City; and one of the newspapers of the latter town denounced him last October as a profligate character.

"If what we now hear of his conduct in this country is true, he ought long ago to have been in an American prison, but he seems to have adopted the tactics which have carried through the ordeal of exposure not a few white preachers whose immoral practices have made them notorious here during the last ten or twelve years—that is, since Mr. Beecher set them the example and taught them the trick. When Nara evan hulleded.

tices have made them notorious here during the last ten or twelve years—that is, since Mr. Beecher set them the example and taught them the trick. When Nero was published as a dissolute character he had brass enough to stand, out against the charges, and his "cheek" was supplemented by an oratorical power which enabled him to get sympathy from those who listened to his ready tongue. He sould talk so plously and deny so indignantly that it seemed to them impossible that he should be a rascal.

"Yet everybody knows from practical experience how easy it is for vice and fraud to put on the cloak of plety and virtue, at least so far as epeech goes. A street beggar can do it, and draw out hy a piteous tale of domestic suffering the aims he at once proceeds to expend at the nearest rum shop; and how much more skillful at the game may be a corrupt preacher who has learned to play on the emotions of audiences, and who has about him all the impressive adjuncts of the pupilt sand of his sicred profession. If the dissolute preacher is a clever actor as well as a persuasive orator, he is likely to be the most dangerous of rascals.

"It was because we saw that the Beecher' case would remain as a lasting precedent and would furnish a continuous example, that we so, greatly lamented the success of the methods adopted in it. For it affected not merely an individual, but the whole cause of religion. If one minister of the Gospel could thus escape charges so terrible and obtain countenance in braving the opinion of a large part of the public, then every accoundred in the pulpit would be encouraged to pursue his evil practices with the condence that he could at least win partisans to sustain him, right or wrong, and sleeky rascals would be stimulated to enter the holy profession as the surest cover for their depravity.

"And what has been the result? Since the Beecher trial we have had in this country a succession of clerical scandals of the most disgraceful sort, and the preachers concerned in them have almost uniformly been able to "cheek it out," and keep their places before the public as ministers of religion. Downs, in Boston, hires a hall and draws all the more people because of the notoriety he has gained by his shameful practices. Bristor, in New Jorsey, continues preaching, and poses as a martyr before the curious and the deluded. Nero abandoned school teaching and goes to Scotland to figure as a revivalist and a missionary for the conversion of his race in Africa.

"Yet these are days when religion, beset by countless enemies, needs more than ever to be proclaimed by men whose unquestioned

"Yet these are days when religion, beset by countless enemies, needs more than ever to be proclaimed by men whose unquestioned spotlessness and sincerity shall command the respect of the world. The Church cannot afford to keep in its service a minister on whom the slightest evil suspicion rests. Even if he is wronged by the doubt, let him remain outside of the holy place until the stain is absolutely removed."

The position taken by The Times is excellent. Teachers should always maintain an unspotted character. The records of Spiritualist lecturers are generally most excellent. There are only a few exceptions.

Chicago, Ill.

The Existence of God.

The Existence of God.

To the Editor of the Religio Philosophical Journal

The Existence of God.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 6th of February, there was an article on the above subject. The writer, after putting the subject pretty fairly hefore us, joins a former writer in asking for more light. I humbly respond. I am not sure, however, that what I have to say will be considered more light, but I think it will make the subject no darker, and as one thought begets another, and not always in the same mind, I may, and do, hope it will evolve some greater thought on the subject. The design argument was long since disposed of by George Jacob Holyoak (Paley refuted it in his own words), and I think no one who attempts to solve the question by design, and follows out the logical sequence, but must conclude that, if it is necessary to conceive a being apart and independent of the universe, it must, of necessity, from the same premises, be admitted that there must have been a greater being than the creator of this world to create the creator of this world, and so on to absurdity.

If all we know has transpired in this world is the actual work of the being who is called God, then we must conclude that he and his works are entirely beyond our conception; that we cannot possibly judge him by the same rational judgment by which we judge the being we know; for If God governs this world, i.e., superintends all the phenomena, animate and inanimate, then, according to our ways of judging, be is neither wise nor good; otherwise we do not know what is meant by goodness when applied to God.

To say: "What to us is apparent evil is unmatured good," is the same as to tell us we do not understand God and his ways, and if we are so organized that we cannot understand God and his ways, af we cannot be benefited by his existence, then his existence to us is zero.

If we, to be considered good, must act contrary to what we know of this being. God.

if we are so organized that we cannot understand God and his ways, if we cannot be benefited by his existance, then his existence to us is zero.

If we, to be considered good, must act contrary to what we know of this being. God, then, to us, he is not good. If he exists and has the power to make things better, and does not, according to our ideas of goodness, then, to us his existence is of no utility; and if he does not interfere in our government; if we are responsible for our own happiness or misery, then, to us, he is from home. It is impossible to ignore the fact that as we progress—get more light and knowledge—we are ignoring that being which has been represented to us as God. The men of the "Independence" established a government without a God, and contrary to the governments with God, no man rests under any disability preventing him from serving the people in any office because of his unbellef in a God; hence it is plain we have come to the conclusion that we do not know God, or that the knowledge of him is of no use to us; that we can have a government without God, and better than those all along the ages ever had with their God!

A Father who has the power and does not make his children happy, but injures them, or some of them, by his partiality, neglect, or otherwise, we call a bad father; and a father who is kind and uses his power to make his children happy, we call a good father.

A God who fails to make his creatures happy, either has not the power, and therefore is not good, or has the power, and is indifferently bad. If destitute of goodness, then no good God exists. If his plang, according to our idea of wisdom, are not wise, then, to us, no wise God exists. If has plang, according to our idea of reason, they carry no authority with them; I shall, therefore, only quote from one leading mind, whose arguments the thelests have only to overthrow to establish their position. Charles Bradiaugh says:

ments the theists have only to overthrow to establish their position. Charles Bradiaugh says:

"As an Athelst I affirm one existence, and deny the possibility of more than one existence; by existence, meaning the totality of all phenomena, and of all that has been, is, or may be necessary for the happening of all phenomena. If, however, God is affirmed to represent an existence which I am a mode, and which it is alleged is not the nounenon of which the word 'I' represents only a specialty of phenomena, then I deny God, and affirm that it is impossible that God can be; that is, I affirm that there is one existence and deny that there can be more than one." Bee pamphlet by Charles Bradiaugh: "Is there a glod?" and the "Free Thinker's Text Book." It must be clear that we cannot conceive of an omnipresent God except as Christ eaid to Philip: "Belleve that I am in the father and the father in me," which is Pantheism—the totality of all is God.

"All are but parts of one stupendous whole, whose body Nature is, and took the soul."

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

If the term God does not represent the totality of all phenomena, then he must only be a part; if a part, then he is conditioned, subject to circumstances, and cannot have things as he wishes; cannot of himself control evil; cannot of himself establish universal good. I think it will be clear from the facts of history and the doctrine of theologians, that this has been the predicament of the God which has been represented to us all along the ages—the Bible God included.

While in our ignorance we slood in awe and trembled at the recital of the burning bush, and the thunder and lightning of the Mosaic Delity, such a God in our imagination existed; but since we dared to draw aside the vail, and with the lighted candle of philosophy have made diligent search, like all other ghosts, God is not to be found; the pretended exhibitors fail to present him; he never paid us a visit; we know not of his existence.

JOHN MILLER.

A Recent Important Decision.

The recent decision of Judge Brewer, of Kansas (U. S. District Court) to the effect that an individual cannot by act of the legislature be deprived of his business by having his brewery closed, until he has received compensation for his losses, seems to bear upon the case of the Wisconsin physician whom the old school or allopathic fraternity are prosecuting, as stated in a recent Journal whom the old school or allopathic fraternity are prosecuting, as stated in a recent Journal whom the old school or allopathic fraternity are prosecuting, as stated in a recent Journal whom the old school or allopathic fraternity are prosecuting, as stated in a recent Journal whom the case of the school of the brewer to be paid for his losses before he can be closed up by law is just and sound in reason, equity and law, and that the right to continue his professional business established prior to the passage of the selfish laws procured by the doctors, is also guaranteed by the constitution until he has been fully compensated for the deprivation. I inclose a slip from the New York Times, proving that an indian doctor removed a lagrad from the stomach of a woman where allthe "regulars" had falled. It was fortunate for Mrs. Williston that in Tueson there was no doctors' yile law to prohibit the Indian medicine man from practicing his calling.

The Times says: "Mrs. J. C. Williston, the wile of a contractor and builder, of Cleveland, Ohio, has just returned from an extended trip, after a most remarkable experience. Mrs. Williston is not yet thirty, but Aer hair is almost white, and her face bears the signs of a life of suffering. She has been the victim, for years, at varying bours of night and day, of pains like the cutting of a kulfe, and physicians supposed her to be suffering from cancer of the stomach. Eminent physicians falled to exactly locate the trouble or afford the lady relief. She spent months in travel and large amounts of money endeavoring to find effective treating, while car route, at the Soda Springs of Idaho, but

A gentleman writing from Yokohama says: A gentleman writing from Yokohama says:
"The Japanese bave acquired such a passion for being tattooed that a law has been passed forbidding the marking of natives. The law does not apply to foreigners. It is quite the thing now to be tattooed, and elaborate designs are traced on many travelers as an indetible reminiscence of their sojourn in the East. The sons of the Prince of Wales, when here a few years ago, were tattooed, and several Russian Dukes and sprigs of nobility have undergone the process. The son of Longfellow recently submitted to a very elaborate tattoo decoration, and for more than three months was in the hands of the tattooer, who did an amount of work on him during this time that is usually spread over a period of three or four years. This caused, of course, a severe hervous shock, which he was only able to withstand by the application of hypodermic injections of morphine."

The statement is made that a statue of the

The statement is made that a statue of the Pharaoh who ruled Egypt during the ten plagues has been found in the desert, where it had been buried for over three thousand

years.

Mrs. Sarah Davidson, of Lower Bodder, M.
T., shot a bear, and with the bounty received
for it paid for a sewing machine.

Liverpool has no cathedral, but plans have
been prepared for one, and the edifice is to
be one of the finest in England.

Of Charles Weeley's great grandsons three
are members of the clergy of the Church of
England.

The king and queen of Sweden have joined
the Blue Ribbon army.

George W. Childs is heartlly in favor of the
Federal aid to education bill.

President Eliot commends lawn tennis as
an excellent game for college use.

DECIDED BENEFIT.

Dr. JOHN P. WHEELER, Hodson, N. Y., says
"I have given it with decided benefit in a case of innutrition of the brain from abuse of siconol."

Woman and the Household.

BY HESTER M. POOLE

STANZAS.

Still, from the unsatisfying quest
To know the final plan,
I turn my soul to what is best
In nature and in man,

The glance that doth thy neighbor doubt Turn thou, oh man, within, And see if it will not bring out Some unsuspected sin.
To hide from shame the branded brow,
Make broad thy charity,
And judge no man except as thou
Wouldst have him judge of thee.

Among the pitfalls in our way
The best of as walk blindly,
O man, its wary, waich and pray,
And judge your brottler kindly,
Help back his feet if they have sild
Nor count him still your debtor,
Perhaps the very wrong he did
Has made yourself the better.

Alloe Carey.

Has made yourself the better.

Altec Carey.

Evéry reader of the JOURNAL will rejoice in the movement called "The White Cross Army," under the able generalship of Miss Frances E. Willard. It is to be hoped that co operative effort may largely influence public sentiment, and set on foot active work for the salvation of bodies and souls.

Moral Education societies in many cities have been struggling for the last fifteen years, to arouse action against these great enemies of religion and progress. During ten years, Mrs. Winslow's brave little Alpha has battled for purity, and it is not too much to say that these have been the forlorn hope of the White Cross Army. Yet I nowhere see a recognition of their lisbors. Why do they who sow and reap forget the pioneers who felled the trees and cleared the field for those who should come after?

I would not for a moment detract from the noble work of Miss Willard, whose career has been noted, in these columns, with admiration and delight. But I hoped history would be able, almost for the first time, to record that the pioneers of a great reform would receive their just meed of recognition.

It is true these societies lacked the magnetism of yreat numbers and the leadership of one had time and strength to give exclusively to reformatory work, as well as an organization to carry out well-laid plans. Now, if to the immense psychological power which the White Cross Army must exert over the public, they will add the necessary physical instruction, they will have begun the greatest reformatory movement the world has ever known. For it includes all other reforms.

has ever known. For it includes all other reforms.

This column has from the first strenuously advocated the truth that woman's work in society is primarily moral. She is to be the ethical seer, inspirer and teacher. It is so decreed in the constitution of things. If she fails in this, she fails in every thing. Neither wit, nor beauty, nor fascination nor intellectual power, will establish her righting position, nor give her a permanent influence in a world perishing for what she alone can supply.

tellectual power, will establish ner riguitue, position, nor give her a permanent influence in a world perishing for what she alone can supply.

For she represents the interior as man-the exterior, part of creation. From her bosom, life is unfolded, her central quality is Love. The all-powerful, indestructible principles of creative Divinity, are implanted in her very heart. Only feebly yet, is she aware of her tremendous possibilities and consequent responsibilities. Man, the forceful, constructive, material, dominant nature, has wandered restlessly from place to place, waiting for woman to do her part in establishing a society upon true principles. All that fie has yet done in that direction has contained the seeds of its own destruction. He has not recognized the duality in nature, and so has failed as all one-sided efforts must fail.

But women have something to do beside teaching moral purity. In the triune being, body, soul and spirit, the pyramid must be set firmly and squarely on its base. It is next to useless to hope that the average man will be a moral, self-respecting being, whose system is ill-nourished or inflamed by stimulating food, or who breathes bad air, or is denied healthful recreation. Occasionally the very spirit of God selzes hold of such a one and lifts him above his environments, but he must have an unusual temperament or that can not be done. Miss Williard herself said these wise words, last year: "Had I the power, our system of education should be so changed—that the course of study of every pupil, from the kindergarten toddler to the high school graduate, should be grounded where God grounds our very being, on natural law. They should know the laws of health, first of all The blessed word 'health' literally meant 'holiness,' and that means 'wholeness.' The alcohol and nicotine poisons, leagued with bad food, unnatural dress, had ventilation and ill-proportionade exerciser are the demons that hold the sacred citadel. Yet, we call ourselves a science-loying people, and think we

ple, and think we care to know the reason why?"

In the issue of February 20th, an editorial of the JOURNAL called attention to the White Cross Army, and this column has already noticed the noble movement. Yet a republication of the main objects in view, may be of use:

"It aims to exhibit the relations existing between the drink habit and the nameless habits, outrages, and crimes which disgrace modern civilization; and especially to point out the bruislizing inflasmes of mait liquors upon the bower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphiets, etc.
"It has in view a distinct effort to impress

ducted by means of mothers' meetings, leaflets, pamphiets, etc.

"It has in view a distinct effort to impress
upon the minds of men and women, youth and
maidens, the absolute demand of religion and
physiology for purity in word, thought, and
deed.

"It will endeavor to secure legislation of a
character calculated to protect the honor and
purity of women and giris, and render them
safe from the depravity of brutal men."

We wait to see by what method the work
shall be carried on. There ought to be a series
of lectures in every school district, given to
parents as well as pupils, illustrated with
diagrams, given by popular speakers. The
intimate relation between bodily and mental
habits should be insisted upon, and the necessity of unstimulating food be taught. This
is especially woman's work. A bureau to
raise money, train speakers and teachers in
physical and moral hygiene, and then set
them to work, needs to be instituted.

MESCELLANDOS.

MISCELLANEOUS.

Miss Edith Bessell's name appears as assistant cashier in the advertisement of the Bik Creek Bank, Nebraska.

Miss Georgiana Campbell of New York, recently completed an exquisite portrait of one of Vanderbilt's children, for which she rejust as much a remedy.

ceived \$3,500, and has orders for more work amounting to \$30,000.

The Eastern Railroad of France employs 2,500 women; of these, four hundred and twenty are widows who are the sole support of their families.

Ouen Victoria has sent personal thanks to Mrs. General Booth of the Salvation Army for her efforts in exposing crimes committed against little girls. Yet Mr. Stead, editor of the Pall Mall Gazette, was sentenced to six months imprisonment for a technical violation of the law, in working for the same purpose.

ton of the law, in working for the same purpose.

Dr. Lizzie Safford Gillespie was appointed physician to Harry Lee Post G. A. R. of Browkinn, N. Y., at its last meeting. She is the first woman in the United States to receive such an honor, and the same fact is true of her appointmentas physician to the Actors' Fund and to the Eiks. Of course she is proud of the distinction.

The Hahnemann Medical College of Chicago, at its annual commencement and a graduating class of ninety-seven, of whom eighteen were women, nearly one in five. Thirteen prizes were offered, four of which were carried off by the women; almost one in three. Belle Boyd, famous as a confiderate spy, and notorious in many other ways, age quetly settled down and opened a school of elocution and oratory at Little Rock. She is, now known by the name of Mrs. N. R. High.

Mrs. Elizabeth Dickinson of Hartford, Ct.,

Mrs. Elizabeth Dickinson of Hartford, Ct., has been actively engaged in the jewelyy business for twenty-five years. There and a few other jewelers in the country, but it is a business well adapted to the delicacy and skill of women.

skill of women.

The record of the Woman's Art School of Cooper Union during the last school year, under Mrs. Susan N. Carter's management, is certainly encouraging. Some four hundred pupils have profited by the opportunities offered in the school, and thirty-four of the members have proved competent to act as instructors. The pupils have received for work sold on their own account the handsome amount of \$17,000. The collection of casts is one of the largest and most representative in the country.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or an be ordered, through the office of the RELIGIO-PHILO OPHICAL JOURNAL.

MIND CURE; its Truths and Faliacies, from a Common Sense Standpoint. By W. T. Nichols, M. D. Price 75 cents. Chicago. 1886.

MIND CURE; its Truths and Faliacies, from a Common Sense Standpoint. By W. T. Nichols, M. D. Price 75 cents. Chicago. 1886.

This is an excellent work of seventy-six pages, the author carefully and critically considering the truths and faliacies of the mind cure. It is well worthy of careful perusal. In his third chapter be says:

DISEASES AND GENERAL REMEDIES.

"We will now briefly notice those conditions, or changes, that take place quite frequently in the system, called diseases, together with some of their causes and come general remedies or preventives. Disease is some abnormal action. It is the opposite of case or well-being, which is normal action. Disease is some abnormal action. It is the opposite of case or well-being, which is normal action. Disease may be the result of a large variety of causes. The organic life, or unconscious mind, may become embarrased from a lack of suitable material for the elaboration of the various cells necessary to gonstruct each particular organ, or its surroundings may not be favorable, or minute animalculus may invade its laboratory, and by their movement and voracious appetites destroy its most complex cellular structure, or the conscious mind may dissipate the forces necessary for its integrity. Any of these and numerous other causes may combine to produce an abnormal condition.

"Diseases are divided into two great classes—organic and functional. In organic diseases some part of an organ, as the lungs, or liver, or the mucous membrance of the stomach, is partially destroyed; that is, some of the proper cells have been broken up and cavities result, or ether cells have formed structures that are foreign to that location. This may take place wholly or in part only. Functional diseases are by far the most numerous, and are caused in the first place by an inharmonious distribution of life or negre force; that is, the force that has been generated by the mortal mind and stored up for use is either exhausted or critate in excess in some parts and is deficient in others. The

this condition.

"Now a word about remedies in general. The popular idea of these is just as confused as it is about discussed conditions. People, as a rule, fail to recognize the fact that constitutions differ, and their aperson having a certain disease is in an entrely different condition during the different stages of that disease and requires entrely different remedies. Mr. Jones, who is a weak, nervous man, is sick, and Brown, who is the opposite takes large doses of drugs, and recommende the same to Jones, and if Jones does not know any better he takes them and gets worse. Tomkins has congestion of the brain, Jones door not know any better he takes them and gets wires. Tomkins has congestion of the brain, and Smith, who was cured of a fewer by cold water, advises him. Tomkins to try it on her busband. She does and Tomkins to try it on her busband she does and Tomkins to try it on her busband. She consider a fewer by cold water, advises him and the constant of the const

use the kinds of food that contained the required elements in the right proportions, it would—be denecessary to supply them in so-caline remedies, for it is the necessary elements that the unconscious tarse not by what name they are called.

"The foregoing remarks apply foremedies containing elements necessary for actual cell formation. We will now consider another and entirely different class of remedies. These do not of themselves necessary for creating or decreasing the quantity of nerve fore in a certain part. They do this by their action on the involuntary nerves, or those nerves through which the unconscious mind act. From some cause it may not be sending a sufficient quantity of nerve force to the stomach, and we take a remedy that irreduce the sending a sufficient quantity of nerve force to the stomach, and we take a remedy that irreduce the sending a sufficient quantity of the trace to the stomach, and, feeling they are burnt, telegraph for help, and down comes some of the reserve nervous force, which, by its presence, increases the activity of the various little glands of the stomach, causing an outpouring of gastric juice, and the result is a better and quicker digestion. Had we seemely the sufficient of the stomach, causing an outpouring of gastric juice, and the result is a better and quicker digestion. Had we have a sufficient of the stomach, that the nuncels would nortest and so diminish the size of the sides and the size of the sides and nuncels of the stomach, that the nuncels would nortest and of diminish the size of the sides and the size of t

"I bave no appetite," complains many a sufferer cod's Sarsaparilla gives an appetite, and enable e stomach to perform its duty.

Mr. Parnell says: "I was born a Protestant, I ras bred a Protestant, and I hope to die a Protest-

A clergyman, after years of suffering from that loathesome disease, Catarrh, and vainly trying every known remedy, at last-found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed-tamped envelope to Dr. J. Flyin & Co., 117 East 15th St., New York will receive the recipe free of charge.

\$250 A MONTH. Assets stanted so that sell-

20 GTS. will buy AMEN' MARTERY OF THE PER - a guide to well-instruction - superior to Gaskell's - former price \$1. Stange taken. Address A. MUNSET, il Warren S., New York. PILES. Instant rolled. Final cure in 10 days no empository. Sudderer will learn of a simple remedia-Prec, by addressing C. J. MASON, 78 Nassen St., N. Y.

GROUP REMEDY deleterious drup. Sample with direction of the by mail. Price setaper box. Fore deliant C. / Bull. M.D., Jamaica, N. Y

TOI CORNS

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. Rie blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them cond's Sarsaparilla experience, I do feel-that flood's Sarsaparilla saved my children to me." Mrs. C. L. Thompson, West Warren, Mass.

Purify the Blood

Hood's Sarsaparilla is characterized by aree peculiarities: 1st, the combination of three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 2d, the process of securing the active medicine qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. Send for book containing additional evidence,
"Hood's Sarsaparilla tones up my system,
purifies my blood, sharpens my appetite, and
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CHICAGO, ILL., Saturday, March 6, 1886.

A Presbyterian Divine Gives Advice and

The following letter is from Rey. Byron Sunderland, D. D., minister of the Four-and-a-half Street Presbyterian Church in Washington, where it is said that President Cleve land attends with his sister.

land attends with his sister.

Washington, Feb. 2, 1886.

John C. Bundy, Esq. Shr: Some one has sent me, a copy of your paper, from which I cut your article on Calvin, and herewith return it to you for further reflection. A more unfair, unjust, dogmatic, bigother, in the street of the sister of the world will be soon brought back to Calvinian. Don't you worry about John Calvin and don't lie about Servetus. This is my advice to you.

Yery frankly,

There beling no special reason for privacy,

There being no special reason for privacy, but, on the contrary, judging that the writer out, on the contrary, logging that the writer of this epistle would like to have the people know his opinion, we publish his clerical epistle. Dr. Sunderland is a man of good Presbyterian repute, and we have heard some d things of his interest in worthy charities, his kindly aid to excellent persons, and his sympathy with humane reforms, but the impudent, ill-tempered language and spirit

of this letter show to what depths a man will descend when his sectarian bigotry is aroused. Our article on John Calvin, which he re-turns to us "for further reflection" on our part, was a leading editorial in our issue of Jan. 30th. "A Monument to John Calvin in Washington," in which we plainly criticised the strange proposal made in the Presbyte-rian General Assembly to erect such a monument to a man whom we characterized as "an old-time persecutor and a religious big-ot, whose memory is ignobly associated with burning of Servetus." We commended the Interior,a large and leading Presbyterian newspaper in Chicago "for its strong and fearless protest against this miserable proet," and the statement and opinions given on Calvin's guilty and bloody spirit toward his victim Servetus, were quoted from the Interior, with our own comments. Our facts as to the career of Michael Servetus were from authentic sources. But our clerical adviser oalis the article "unfair, unjust, dog-matic, bigoist and lying," and tells us to quit lying about Servetus," said advice be-ing eminently Christian in spirit as well as legant in language!

If we lied, it was in quoting lies from the

Interior, for our facts were from its columns so far as Calvin was treated of. Will Dr.

So har as Calvin was freaded of. Will Dr.
Sunderland say that journal lied?
Of Servetus we told the truth, if there be any truth in the best histories of that excellent man, that martyr to the bloody bigotry of John Calvin. If this pious adviser wants to try his, hand at disproving what we have to try his, hand at disproving weat we have said, our columns are open to him. Why did he not write a trank and civil letter, showing our error and giving historic proof of it? Such a letter we should have published of Why did he write this poor epistle, priestly pride and impudent abuse? full of priestly pride and impu The reason is not far to seek. He was pos-sessed by a devil—obsessed by the foul find of sectarian bigotry, the same evil spirit that possessed John Calvin and urged him on in

He thinks the world will' soon be brought back to Calvinism," if a storm arises. Faint and few are the signs of such a backward

Farther reflection satisfies us that we have done right in this matter. Far be it from us to advise so eminent a clergyman and so courteous a Christian gentleman as Dr. Sun-derland, but we may venture to Juggest that it is pitiful to see the depth of andacious abuse to which his advisory epistle descends.

The man Byron Sunderland is capable of far better and higher things, but this letter is from the Calvanistic Presbyterian priest.

"To such base uses do we come at last," in defending old dogmatists and persecutors!

An Incurable Deprived of His Life.

Euthanasia, interpreted according to its general use, "means an easy or desirable ode of death." Samuel D. Williams, of Birmingham. Eng., was one of its most able adrocates, and he lays down and defends the following proposition:

lowing proposition:

"That in all cases of hopeless and painful illness it should be the recognized duty of the medical attendant, whenever so desired by the patient, to administer chloroform, or such other amesthetics, as may by and by supersede chloroform, so as to destroy consciousness, and put the sufferer at once to a quick and painless death; all-needful precautions being adopted to prevent any possible abuse of such duty; and means being taken tw-setablish, beyond the possibility of doubt or question, that the remedy was applied at the express wish of the patient."

After describing lingering diseases, which

After describing lingering diseases, which lead to inevitable death, Mr. Williams says:
"Why should all this unnecessary suffering be endured? The patient desires to die, his life can no longer be of use to others, and has become an intolerable burden to himself. The medical attendant is at the bedside with all the resources of his knowledge and his skill at haud; he could, were he permitted, bring to his patient immediate and perman-ent relief. Why is he not allowed to do so, or, rather, why should not his doing so be a recognized and sovereign duty?" -Sir Benjamin Brodle said "that a very moderate amount of pain, if continued for a long time, would make any one heartily tired of life."

It is said that an affectionate Scotchman

watching by the bedside of his dying wife, became impatient at the poor woman's anxiety to fully express her last wishes, and civilly requested her to "get on wi' her deeing." The Saturday Review says: "They pinched his nose [alluding to an incurable] beneath the clothes, and the poor dear soul went off like a lamb." "Suppose, in fact, the case of a small cottage, when the invalid has become a heavy burden upon his family, instead of support, when the expense of pro-viding medicine and attendance is most seriously felt, and when the sick room is also the only dwelling room, must there not frequently be strong temptation to give him a quiet push or two along the downward path?

A reference to this subject is suggested by the unfortunate fact that George Waterhouse, a boy fourteen years of age, some six years ago was bitten by a dog in Lansingburgh, N. Y. Very lately the boy exhibited signs of hydrophobia. His condition became alarming, and a physician was called, and administered all the medicines usually used in such cases, but it was deemed advisable to smother him on the night of Feb. 2nd.

In this most lamentable, heart-rending ase we have put into practical effect the pechliar ideas so boldly advocated by a cer-tala class under the caption—" Euthanasia." It has been the favorite plan of many half-fledged philosophers" to destroy the life, in pleasant, humane way," of all incurables diots, suffering cripples, or those who through age and decrepitude are unable to support themselves, and hence are a serious burden to their friends, or become a public charge Here was George Waterhouse, suffering the excruciating torments of that dire disease, hydrophobia, and whose restoration under circumstances seemed to be an impossibility. His friends and relatives, in order to relieve him of his terrible agonies, murdered him—nothing more, and nothing less! This is a practical illustration of the struggle for existence, "the fittest to survive being those who were not suffering from an attack of hydrophobia." If tharight thing to do under er Waterhouse, why may not the rule become more general, and systematically deprive all incurables, helpless cripples, and those who are poverty stricken, of the life God has giv en them?

. It may possibly be true that there are many incurables who would be far better off if on the opirit side of life; but it is also ir on the opinit side of life; but it is also true that if humanity adopted rigorous measures whereby incurables should be deprived of their earth existence, the effect would be to destroy all the finer feelings of human na-ture, and each one would probably have an opportunity to become a murderer.

When people are suffering from the effects of incurable diseases, life then often seems to them more dear and more precious than ever; they cling to it tenactously, and the humane thing then to do is to systematically make their last moments on earth as pleasant and happy as possible. To smother them, or deprive them of their proclous life, has a tendency to brutalize human nature, and re-duces it to the level of the instinct of the

are spasmodic convulsions, mysterious movements on the part of the suffering one, in-coherent ravings, and welrd imaginings, but there is probably no more suffering experi-enced than when a psychological subject is willed to go mad, and experiences all the symptoms of hydrophobia. Then his appearance is terrible, his convulsions and writhing heart-sickening, but his real self

oblivious to all that if the operator so wills.
If the fittest, if known, should survive, regardless of the methods employed to destroy the inferiors, then the destruction of crip ples and incurables would be in order; then ed, would this world become a charne house—a place of butchery; and kindly feelings and sympathetic emotions would great extent be entirely suppressed. Bu who should decide who are the fittest? The fittest to survive in some cases, may be a eripple or an incurable—the fittest in the high and exalted sense of possessing superior knowledge and more humane feelings and tender sympathy, and whose wise counse e light to the faltering footsteps of many. Who shall be the judge, the solemn umpire of humanity, to designate who shall be thrust out of existence? Who possesses that keen comprehensive judgment that would enable him to decide with unerring certainty and precision that momentous que tion? Who can weigh all the feelings, aspir ations and capabilities of any mortal? Not one; hence the world must move along as usual, the so called saint and sinner by the side of the helpless, poverty-stricken incur-ables, who should be humanely cared for and allowed to die a natural death.

"The Great Four in Orthodoxy."

Such is the title of an article in the Interior, by Russell Cecil, of Micholasville, Ky.a clergyman we presume. His "great four' are Paul, Augustine, John Caivin and Jona than Edwards. Without specifying chapter and verse as proof, he calls the apostle "the fountain source of orthodox theology, which some modern wiseacres tell us is dead." No proof is given from the words of St. Augus tine, but doubtless his orthodoxy was good enough for the fourth century; we ought to have grownin grace a little since then. Calvin, he says, "In the doctrines of sin and grace, was essentially Augustinian." We know that Calvin taught the total depravity of man and that divine grace saved but the few orthodox pletists, while the vast majority burn ed in hell forever. He quotes Beza, the friend and biographer of Calvin, who says: "We have in this man a most beautiful example of a truly Christian life and death." Doubt-less the Genevese theologian aimed for a rigid morality, but unless his rigid creed wen with it, the rest was as flithy rags and the heretic must flee or die. Servetus was as good a man in daily life as any Calvinist, but Calvin caused him to be burned at the stake. If Beza could call that cruel and awful deed a part of "a truly Christian life," we may well

beware of Beza. Of Jonathan Edwards, the last of his quar-tette, we are told: "His plety was exceptional, his eloquence phenomenal, his logical skill unrivalled." We know his intellectual wer, and would not ignore certain merits of the great theologian of New England a century ago, but we know, too, that he said: holds the sinner over hell as you would hold a viper over the fire." We know that he taught the eternal damnation of innocent babes, and told of "sinners in the hands of an angry God." No marvel that atheism follows such conception of Deity. Of what use is "unrivalled logical skill" if it reaches this

Mr. Cecil is a strong defender of the old faith, and he has the old way of all bigots; he assumes and asserts without proof, and of this, his closing sentence, is, proof. He says: "Orthodoxy is neither dead for on the wane —Heber Newton and all his lik to the con-trary notwithstanding." He has never caught a glimpse of the better way to judge religious views-that is, to measure them by the light of their day, and to be glad that more light brings clearer views. He could not ch the gh astly sermon of Edwards in his Kentucky pulpit. Our day has out-grown them. The Interior, in an editorial word in another corner, shows a manly courage and clear sense which are creditable. It had been charged by some dogmatic Omaha editor with "being ashamed of John Calvin," and replies es follows;

"It is not exactly shame for him, because we are in nowise responsible for what he did, but we detest the bloodthirsty spirit of that age, and we regret; it especially in Calvin, because there is very little apology for a man of his marvelous insight of divine truth, and acquaintance with the spirit of the gospel, when he let a vindictive spirit dominate him want to the average of destring to put his exercise. duces it to the level of the instinct of the ferocious, bloodthirsty wolf which, when one of its kind is wounded, sesista in killing and eating it. The life of each one is exclusively his own property. In due process of time the infirmities of holdings or disease will liberate the spirit from its imprisonment in the physical organization, and that seems to be the device adopted by nature.

Each person now living is liable to become dependent, poverty-stricken, or rendered helpless through the instrumentality of some infirmity. If, under such circumstances, relatives and friends would mete out to one of their number the death penalty, even that very measure they should expect under certain circumstances, to have extended to themselves. When a person has been attacked by hydrophobia, in the great majority of cases insanity supervenes, and the suffering is by no means so excruciating as it appears to be. The contortions of the body and the waird visions do not, to a great extent, affect the normal consciousness of the patient; there

duty, have done my best to bring him to the stake.... The Interior positively declines to whitewash the crimes of any historical character. The Holy Spirit does not do it in describing Jacob, Moses, David, Solomon, Peter, or any other great name, and we will not. If any one chooses to say that because we will not applogize for Calvin, we are not a Calvinist—very well—then we will simply laim to be a Christian. We much prefer to hold up Jesus Christ for the love and homage of men."

Daily doses of Spiritnalism in "counters."

Daily doses of Spiritualism, in "quantum sur.," as the doctors say, would be good for this old school Kentuckian. He would need a thorough course, but how much better he would feel after it had done its work!

An Inspired Cowboy Astonishes the Musical Critics.

It appears from the New York correspondent of the Chicago Tribune, that the most extraordinary musical event of the last week in that city, has been the sudden descent upon the town of a person calling himself the "cowboy planist." He is the typical "guy hooter" in appearance. Long, coarse black hair, broad-brimmed slouched hat, and blue shirt with open collar showing his brawny neck. His name is Babel. He is about twenty-three years of age and went to New York to challenge the world of planists. He calls the instrument a "planner," and is spoken of by his ranchman agent as an "ex-

Like all the men about Fourteenth Street and Steinway Hall, the Tribune correspond ent regarded this strange apparition as so thing of a guy until he heard him play. He went with a small party of musicians and critics to John Pattison's rooms to see the wild Western youth macerate the masters and enjoy the prairie school. But the cow-boy astounded him. In facility, force, brilliancy, and rapidity of execution he con fesses that he was amazed. This cowboy does not know one note of music, and de-clares that he never received a lesson in his life. His antecedents are known. They cor roborate his statement. Up to within the last six months he has been upon a ranch on the borders of the Indian Territory. He has all the characteristics of the cowboy, but he fingers like a musician who has given a life to the instrument. He played a sonata of Beethoven, a scrap of Schumann that he had, and then he improvised. A cloth was laid over the keys so that he could not see them, and he played with the same knowledge of the keyboard.

This remarkable character gave the following history of himself:

This remarkable character gave the following history of himself:

"On one occasion my father bought an old Chickering plane for twelve bushels of corn from a party of emigrants. I was then about sixteen years old. My father did not know anything about planes, but he thought it would be handy for mother to iron on. It was put in a corner, and the old woman used to cut our clothes on it, and when she wasn't using it it was covered with old harness and potatoes. When I was twenty-one I started one night to go to a round-up. You know what the boys are out there. We had a ride of sixty miles and we stopped half-way and got drunk. About three o'clock in the morning I started to go ob. My pony got his foot in a gopher-hole and threw me, for I was pretty fuil, and broke my arm in two places. They had to take me back and go to Fort Sill, which was sixty miles, for a surgeon. Well, I was laid-up for several months. One day I had as shock. I did not know what it was then, but I know now. It was electricity. It tingled down to the ends of my fingers. I did not know what was the matter with me. I was scared. I got up, and I wanted to look in that old 'planner.' I took the harness off and got it open. Then I-began to play. I hope I may die here if I know how I did it, but I played it. It made me so glad I howled. The old woman thought i had gone mad. If lever saw the music of it before I hope I may drop."

The Tribune correspondent concludes his report by saying that "this astounding story

The Tribune correspondent concludes his eport by saying that "this astounding story report by saying that this second, a trange is corroborated by several people, and, strange as it may be, is not outside the range of paychologic phenomena. The fellow plays sed. He has taken the roo one possessed. He has taken the rooms on Thirteenth Street formerly occupied by Mrs. Langtry, and is arranging to give a here, probably at Steinway Hall."

Questions about Home Circles.

A Michigan subscriber writes us from Alaska, in that State, that they have "a home circle of two or three families, very interest ing physical manifestations, and some r Our friends purport to come, when called for, and many strangers come and manifest in a contradictory way. friends, and others, promise to do thing rriends, and others, promises to do things and do not keep their promises." She wishes to know if this is all deception, that is, if "bad people come back to lie and influence others badly." This is discussed in their gatherings and she asks for light.

We can only suggest that their circles be held at regular times, and that none be admitted eave the regular members. This makes the spirits here and those from "over there" more at ease, more at home with each other, and more sure of giving true views of things. Let the circle be made up of honest and harmonious persons, Spiritual-ists and others, full of a devoted wish for the truth, sought fairly, with due judgment, and without either extreme credulity or extreme

skepticism.

People from the other world are not infal-lible or wholly good. Doubtless the ignorant or depraved may come back with something of their old ways and spirit—for we start be-yond the change called death where we leave off here, but with higher condition and more to uplift—but there need be no great trouble of this kind if the circle be made up of good or this kind if the circle be made up of good and intelligent persons, for like attracts like, and care and patience will send any per-turbed spirits away or help to reform and quiet them.

Spirits promise sometimes to try to do cartain things, feel sure they can do what they-promise, but fail as we do, erring in judgment but not meaning deception. Sometimes they may come with bad intent, or for tricky sport possibly, but a positive resolve for good and true things only on the part of the sitters will conquer such evil or deceptive aims. We must and can learn to be 'discerners of 'spirits;" that is, to ju tween good and bad, or rather low and high-er. Hold your circles with high aims and clear resolves for the best things, use your own reason always, and much good will re-

We trust our correspondent will have "the interesting things for the home circle" in our columns, which she hopes to send us.

GENERAL ITEMS.

Charles Dawbarn has been lecturing with great success at Providence, R. I.

J. Frank Baxter's lectures are creating great interest in Washington, D. C.

Judge P. P. Good is the editor of the Puget Sound Weekly Co-Operator, at Seattle, W. T-It is gotten up in excellent style.

Many thanks to J. E. Woodhead for a bound rolume of Mind in Nature. His magazine is doing a most excellent work.

Dr. J. H. Randall lectures Sunday, March 7th, for The Society of United Spiritualists in the Madison Street Theatre at 2:30 P. M. -

Miss Jennie B. Hagan occupied the rostrum. Sunday, February 28th, at Cataract Hall, Sawyer's Mills, Dover, N. H.

Glies B. Stebbins was one of the principal speakers at the annual meeting of the State Spiritualist Association at Grand Rapids, Michigan.

The municipal authorities of Paris have ordered that the name of the Deity be ex-punged from the children's books issued by the metropolitan school committee.

Societies or individuals desiring the services of J. H. Harter at weddings or funerals. or to lecture on Temperance or Spiritualism. can address him at Auburn , N. Y.

Dr. H. P. Fairfield has of late delivered eight lectures in Fairfield, Me. The people there desire a good test circle medium to vis-it them. Parties desiring particulars can address E. W. McFadden, Fairfield, Me.

J. H. Randall, President of the United Spiritualists, will answer calls to lecture, and attend funerals. Dr. Randall is an active work-er in behalf of Spiritualism. He can be ad-dressed at 431 W. Madison street.

Mrs. L. A. Coffin will return to Boston, March 10th. We are informed that Mrs.-C. has given good satisfaction to those who have had sittings with her, and has also given excellent, psychometric readings by letter. Her address will be Somerville, Mass. We have her little book on "Psychometry"; price, 10 cents.

At the annual convention of the Michigan Spiritualists' Association held last week at Grand Rapids, the following officers elected: President, G. B. Stebbins, Detroit; Vice-President, Dr. W. O. Knowles; Treasur-er, Mrs. R. A. Sheffer, South Haven; Secretary, Mrs. F. E. Spinney, Alma. The next meeting will be held there again.

A lady, whose home is at Minneapolis. Minn., called at our office last Saturday, and gave an account of a most satisfactory sitting she had with Mrs. O. A. Bishop, 79 So Peoria Street. She was a total stranger to Mrs. Bishop, yet her son came, wrote ing mess ing message to her, signing his full name. She got several other excellent tests. She does not want her name mentioned, as the Presbyterian influences with which she is surrounded at home, would not approve of her course in investigating Spiritualism. The truth will eventually make her free.

There has been more than the usual numper of revivals of religion in Kansas this winter, and one of them has been among the winter, and one of them has been among the young Indians in the school at Lawrence. It began in a prayer meeting organized voluntarily by a few of the young men. The interest grew, and soon another prayer meeting was organized by the Cheyennes in the school who could not speak English. This incited the Osages to start a prayer meeting where the services were conducted in their language. Then the young squaws must have their meetings, and now there are four daily prayer meetings, and nearly every pu-pil attends one, and often more. Over a hund-red of the pupils "think" that they have been

stormy day for people to come out, yet the at-tendance at the meeting of the Society of United Spiritualists was unexpectable. Notwithstanding Sunday last was a cold Mrs. S. De Wolf's lecture was plain, practical and earnest, and deeply interested the audience. Judge Holbrook made some pertinent remarks on the wonders and peculiarities of spirit mediumship. Dr. Randall called at-tention to the fact that the work of mediums and speakers in the interest of Spirituslism is having its effect on the church, and cited as an illustration that Mrs. Lilile and other good speakers in the cause of Spiritualism, have during the past few months occupied the lecture room of Thomas K. Beecher's church in Elmira, N. Y., and that the pastor was present at some of the lectures and commented favorably on them. He also said, "Sarely the spirit of toleration grows. If the Spiritualists will concentrate their efforts in bringing out the substantial and indisputable evidence of immortality, and in the moral work for the development of man's higher nature no Protestant church can long remain closed to them with the religious thought that now prevails. cited as an illustration that Mrs. Lillie and

An intelligent Minnesota correspondent writes from the centre of the State as fol "Spiritualists are not very numero in this region; but, as elsewhere, spiritualistic principles are making inroads upon dogmatic assumptions to a degree but little suspected by the churches. Nearly every one whether churchman, or other person, 'out of the ark of safety,' has his ghost story to relate, or particularly strange psychological experience to tell which happened either to himself or to some trustworthy informant, but as to Spiritualism, why, bless your soul.

Under date of February 22nd, Washington. D. C., A. Carey writes: "According to an article in this morning's National Republican. headed 'An evening with the Spirits,' J.
Frank Baxter 'faced an audience of eight
hundred ladies and gentlemen at Grand Army Hall, last night. Certainly the hall was packed full. I heard a remark made by a newcomer. 'I am surprised to see such an intelligent audience.' Mr. Baxter is proving to be a very great success financially and otherwise. He has volunteered to give an entertainment on Friday evening next for the hearst of the acceptation." the benefit of the association."

Liberal definition of religion as given by John Wesley: "Religious liberty is a liberty to choose our own religion, to worship God according to the best light we have. Every man living as a man, has a right to do this, as he is a rational creature. The Creator gave him this right, when he endowed him with understanding. Consequently this is an indisputable right—it is inseparable from humanity; and God never did give authority to any man or number of men, to deprive any child of man thereof under any color or pre-

The London Athenaum, in a review of a published volume of discourses by one of the noted preachers of that city, says: "Modern sermons, for the most part, are without our scope, and beyond our notice; as harangues they generally exhibit an uncommon gift of tediousness—they are painful to hear and impossible to read—they suggest uncomfortable desires and provoke profane comparisons—they are ingenious in putting the most obvious truth in the most roundabout way and attenuating very wise texts into very rapid conclusions. As to compositions, if they do not dive below the conditions of grammar, they seldom rise into the exactgrammar, they settod rise into the exact, ness of literature; and the public having benignly submitted to hear them from grounds of religion, evinces an excellent taste in refusing to buy them."

J. Simmons, Dr. Slade's partner, writes as follows under date of February 5th, from Amathal, Bohemia: "We arrived in Hamburg on Monday the second, remained over until the next day at 10:20, s. m., when we took the train for Eger. Passing through Leipsic at six in the evening, we reached Eger at 11:30 where we remained until morning. At 7:15 we left for Horazdiowić, the end of our journey by rail. Mr. Schmid had sent his carriage in which we were treated to a five hours ride to Amathal, a little village nestling among the spruce-clad hills of Central Sohemia. Mr. S. has a glass factory, was awarded a premium at the Exposition in Philadelphia, ten years ago. We had a rough voyage across the Atlantic, though we made good time. Slade stood it well, though both feel the need of rest. Mr. Schmid thinks there is a demand for phenomena in several places. He has telegraphed a gentleman in Munich. who is expected to-morrow. I understand he wishes to make arrangements for the world-renowned medium to go there."

It appears that much excitement is caused in Deep River, Haddam and Essex, Coan., on account of a religious revival that has broken out. It is believed that the new accessions to the churches will be greater than for many years past. Among the most marked of the cases is that of H. E. Johnson, a wood turner in one of the factories of Deep River, who was one of the first to become converted. He finally became so enthusiastic that he gave up his position in the mills, and went to exhorting all persons that he met in the streets to flee from the wrath to come. He finally became lasans, and his friends here were forced to confine him in a house for a short time, came insane, and his friends here were forced to confine him in a house for a short time, when his reason returned, and he then went to work at his trade. George Wagner, a farmer of Essex, was also one of the most prominent converts. He became insane, and he finally became so severe that he said he was going to "heaven across lots," and undertook to hang himself in his barn. He was finally resuscitated.

weeks for fifty cents.

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The Coming Man, Physical and Spiritual.

What will be the characteristics of the coming man? The Inter-Ocean defines him in the following interesting manner: THE COMING MAN.

"The new monthly magazine, the Forum, which made its first appearance yesterday, contains an interesting, but possibly not consoling, speculative article by Dr. W. A. Hammond. This distinguished and learned geatleman has undertaken to forecast the Coming Man, and has rather risked the popularity of the magazine with the tonsorial brotherhood by reducing remote posterity to the economic condition of poor Uncle Ned, who "Hed no har on de tou of ees hald

"Hed no har on de top of ees hald In de place what de wool oughter grow.

"Hed no har on de top of ees hald
In de place what de wool oughter grow."

"He very considerately premises his remarks by pointing out the folly of present solicitude, as it can make no serious difference to the existing race what will be the physical aspect of its descendants a few thousands of years hence, and reminds the sensitive that the general theory of evolution is to rid us of superficience as well as develop new values.

"Arguing from analogy, Dr. Hammond concludes that it is quite in the order of things that the cranium, by the process of sexual selection, should ultimately rid itself of capillary incumbrance, as the body long ago got rid of its superabundant hair. Hair, it seems to be his opinion, is a badge of rudimentary nature, and he does not hesitate to indorse the proposition that primitive man, if not literally a monkey, had many apish characteristics, including the prehensile tail. He believes, too, that both the male and the female of the human species originally wore beards, and inferentially pays a delicate compliment to the superior evoluting properties of woman, who has grown sufficiently spiritual to be generally without facial hirsute ornament. Though original nature persists in reasserting herself occasionally, so that we sometimes have women with beards, and men as completely haircoated as a gorilla, it is evident to the doctor that within the memory of those now living the growth of hair upon the cranium has diminished to a marked degree, and if we consult the statues and pictures of a former age, we see that the men of the present day are bald to an extent unknown to their ancestors.

"It is an established fact, of course, that

cestors.

"It is an established fact, of course, that certain causes may and do lead to the atrophy of parts of the animal body. Disused parts lose strength and vitality, and in the course of generations disappear. It is also well known that individual peculiarities are transmitted from one generation to another. It is, therefore, argued that disuse or persistent use and selection may accomplish anything. The hat is making hair unnecessary. Women, who cover their heads less than men, resist the proclivity to baldness with much more energy than do men, and the instance is made, the North American Indians, who go bareheaded in all kinds or weather, show no indications of the fate awaiting the more civilized race. "The hat in all its varieties is a product of civilization, and the more highly civilized a people is the more injurious to the well being of the hair are the coverings devised for the head. Nothing could be worse than the stiff 'stovepipe' hat, pressing, as it does, on the temporal arteries with such force as frequently to close them altogether."

"Dio Lewis attempted to remedy the evil of the 'stovepipe' as a non-ventilating covering by punnching the crown so full of holes it resembled a sleeve, but Dr. Hammond prescribed for incipient baldness by making his patient dispense entirely with a hat, even in cold weather. Had Dr. Hammond concluded his paper with the pathological deduction that overheating, bad ventilation, and arrest of nutrition, results of hat wearing, are the principal causes of baldness, it is possible he might have instituted a reform in the style of head-gear. But with inexplicable audacity, not to say with malicious cunning, he follows that remark with the unimation that great mental exertion leads to the death of the hair, and caps his treason with the abominable dogma that women are overcoming their one time prejudice 'and see in the bare head an element of manly beauty."

To what the dissemination of such views must lead it is not difficuit to conjecture. It is as though Dr. Hammo

General News.

General News.

General News.

General News.

General News.

General News.

James Buchanan and Zachary Taylor are members of the present Congress.—"John B. Googh," sayt the Independent, "used to leave the for 1 cent admittance."—A St. Louis paper calls Mary Anderson the female Edwin Forrest of the American stage. Queen Margharita of Italy.—"the Pearl of Savoy"—is said to be the best-dressed woman in Europe.—Mr. F. R. Comes, of Boston, has presented to the Fitchburg public library a copy of the original edition of Goldsmiths "Vicar of Wakefield."—Mr. Hamilton Disston, of Philips and the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

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America to make a speech for woman suffrage. It was forty-five years ago, and he has firmly believed in the cause ever-since.—
Comte de St. Valliere, the French statesman, who died lately, had for twenty years, in consequence of a disorder of the atomach, lived exclusively on milk, of which, during his splendid dinner parties, he sipped glasses.—
Miss Kate Field was invited to deliver the lecture on "Woman's Day" (March 2) at the New Orleans Exposition, on "Women in Art and Literature." Miss Field's engagements were such that she could not accept the invitation.—The Mayor of Portland, Me., has forbidden the police force of that city to talk politics while on duty. It seems they have been in the habit of "stopping citizens upon the street and induging in the most oftensive partisanship."—John King, who died a few days ago in Cincinnati, was only a newsboy, crippled and poor; but he gave to the public library a valuable collection of 2,700 volumes which he had purchased with the savings of years of toil and privation.—Miss Kato Kin, a daughter of Kato Klyote, a shizoku of Tokyo Fa, Japan, has been ordered by the Department of Education to visit the United States to study the routine of normal schools and nursery establishments for three years.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites, ESPECIALLY DESIRABLE FOR CHILDREN.

A LADY physician at the Child's Hospital, at Al-bany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our pati-ents are suffering from bone diseases and our physifind it very beneficial."

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Will often bring on a cough. The irritation which
induces coughing is quickly substant by "Brown"
Bronchial Troches," a simple and effective cure for
all throat troubles. Price 25 cents per box.

Blecding nostrils. It has done me so much good, I want you to send me two more bottles immediately. I have been affilted with Catarrh for over ten years—frequently my nose would bleed and leave the nostrils in a dry, infiamed condition, with constant soreness. I experienced relief after the first trial of Ely's Cream Balm. It is the best of a great many remedies I have tried, and I can fully recommend it.—E. Gill, Madison, O., Editor of the Index.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough rields and the danger disappears. 25c., 50c. and \$1.

Glenn's Sutphur Sonp heals and beautifies, 25c. GermanCornRemover killsCorns, Bunjons, 25c. Hill's Hair and Whisker Dye—Black & Brown, 55c. Pike's Toothache Drope cure in 1 Minute, 25c.

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MR. CHARLES DAWBARN will lecture for the Southern Boundon of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbard would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd S., New York City.

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urch of New Spiritual Dispensation, 416 Adeighi St., near on, Brookiya, N. Y. Sunday services, 11. M. and 71-8. Medium's Meeting B-50 P. gt. Laidies Aid Society as every Thursdays, 8 to 10 P. Michols, Tice-President; W. Ming, Socressary; A. G. Ripp, Treasurer.

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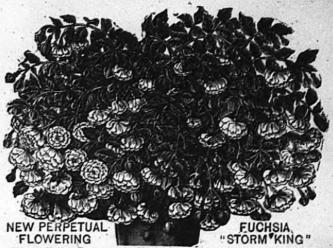
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KANSAS CITY JOURNAL

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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

Out of the Night. BY REV. H. A. REID.

Out of the night, into the light,
And over the river of fear,
We leap, we fly, and touch the sky,
And feel its music near.
And nevermore its tingling tide
warm, inspiring faith from shivering hope dior mar my vision clear.
Out of the night, into the light,
And over the river of fear,
Where nevermore lie shadowy shore
teem with many a fright of dark, mysterious
lore,

lore, build a terror on where none might yet appear, No more its phantom forms may gilde Into my soul, into my side.

ser of darkling mists, river of shadowy fear

Out of the night, into the light,

Out of the night, into the light,
And through the golden day.
Follow we on, all bars despite,
sel the quickening beams of the Sun of Truth
on bright,
And plant our feet where angels greet.
All up the shining way;
To learn sweet lessons of love divine,
To read what intue brightest shine,
To read what intopes are yours, are mine
read the rules of heaven in many a golden line,
All up the shining way;
Where Life, and Lore, and Truth their seat
of happiness have built complete;
here every soul of man may find a welcome
swite!,
All up the shining way.
Out of the night into the light

Out of the night, into the light,
And down the sisle of years,
Behold the lotty, lifted height
ecodom's pearly temple, impearled with martyr's
tears.
Out of the night, into the light,
And down the sisle of years,
The ages rolling still, must roll
'a flood of life, a flood of soul
From burning tropic line to either frigid pole,
rising on the golden wave of progress, now
appears,
appears,

raing on the goden wave or progree appear. And blend in j.y the mingling whole of many a lovely life, of many a savior Of many a martyr-spirit pure That shinea, a sacred cynosure, All down the alsie of years.

All down the alse of years.

Out of the night, into the light,
Along the path of hope,
I see them pass in angel white,
Robes of soothing, soft delight,
to of men, spirits of women, tried and faithful
found,
Never more to grieve and grope,
Through darkling doubt's eclipse of hope,
Or creed's uncertain sound,
out of the night, into the light,
From every land they come,
Of races red, and black, and white,
m God's eternal wisdom, justice, truth and right,
Have given in heaven a home.

Out of the night, into the light, And o're the silvery road, and walk the way of loves of the silvery road, or the silvery road, and the silvery road, and the silvery of the s

love,

With angels hath abode,
Happy in the realms and spheres above,
Far up the silvery road.

Out of the night, into the light.

And into the garden of God,

Where love-beams every splitt warm,

Where clogds may never burst in storm.

Where joy is fell in hollest form,

But never wrath or rod,

ome with joyful haste, we lean we run, we

come with joyrul name, we need that the come with joyrul name, and leave behind the bitter taste of earthe unhappiness, to waste And mingle with the sod; For bands of angels, stooping from the skies loved ones gone before, with love-light in their cycle.

Come whispering near the heart, the ear, And light the way to happiness and God.

Honest Mediums.

If there is any one thing more than another, that brings disrepect on the cause of Spiritualism and discouragement to candid investigators, it is a want of moral honesty and truthful uprightness in some mediums. While some mediums, and without doubt a vety large majority of them, are honest, trustworthy, and always reliable in word and deed, yet it is a samentable fact too often proved to be questioned, that there are some others who, though having mediumletic powers and readily influenced as such, yet are lacking in moral honesty, and are unreliable and not worthy of trust in ward or deed, and consquently invite a class of undeveloped and unreliable influences that result in discredit to our cause and discouragement to investigators. Admitting this fact, it may be asked, "What can be done to asked medium entire the result in the can be done to asked modify its effects, and that is, don't encourage such mediums, either in public or private circles; tell them plainty why you cannot. If a person cannot be trusted, in word or conduct, when not under spirit influence, then it is neither eate normal medium, the spiritual continuation and the sum of discourage in manifestions by encouraging a continuance of mediumality in such persons. If they are fraudelent in a spiritual right themselves should be the ones to do it, for Spiritual telemeters should be the ones to do it, for Spiritual telemeters should be the ones to do it, for Spiritual telemeters should be the one to do it, for Spiritual telemeters should be the ones to do it, for Spiritual telemeters should be the ones to do it, for Spiritual telemeters and more affecting the public, it is a spiritual telemeter and more affecting the public, it is a spiritual telemeter and more affecting the public, it is a spiritual telemeter and more affecting the public, it is spiritual telemeters and more affecting the public, it is spiritual telemeter and more affecting the public, it is spiritual telemeter and more affecting the public, in the spiritual telemeter and more af enough who are true, honest mediums who de never under any circumstance, nor for an ideration, failiff their word nor de a wrong. Bnoourage and help such honest, noble souls ration, faisify the critical failing and help such the azempia; y live to do good, and their azempia; y live to do good, and elevating influence, is telling the and right.

ELLIOT WIMAR.

**LONG OF THE STATE O

the Editor of the Religio-Philosophical Jourgan While in Lowell, Mass., Prof. Cadwell was series of memoric entertainments, in whice While in Lowest, Man, Prof. Cadwall was giving.

While in Lowest, Man, Prof. Cadwall was giving.

man gradify, interested, and not haring see any support silled about the Lowest support silled and the Lowest support silled about the Lowest support silled and the Lowest support silled about the Lowest support silled and the Lowest silled and the Lowest support silled and the Lowest suppor

Manifestations Through C. H. Brown.

To thinking it may be of interest to the readers of your good Journai. I will give some of my experience in what I have witnessed in the way of spirit manifestations with Chas. H. Brown, the medium. I have been acquainted with him only since last May—He came to my bouse, a stranger from Danyille, its. He was at that time posting, advertisement, a cure for the morphine and oplum habit. He told me that he was a clairyorant; that his mediumship ran in different channels. I can safely say that for rapping and describing spirits, he has no equal, and I feel that every lover of truth and every investigator should witness the manifestations produced through his mediumistic powers. We had our first circle or escance the eventug of his arrival, an evening long to be remembered. About 6:30 we opened the escance by sitting around an extension table. Mr. B. sang a yerse, "Let the good spirits come in." At the conclusion the rappings commenced, which were very loud; could be heard a good distance away. Mr. B. then asked if the spirit present would please communicate. To which a reply was given by Core, his guide, saying; "Be patient; do not get overly anxious." I wish it understood that instead of calling over the alphabet, that long tedious way, Mr. B. writes by impression instead and is responded to by the rappings. The medium then turned the light some lower, and said: "There is a gentleman here," giving every characteristic of the man. "He is dressed in soldier's clothes, and has a lame arm." I then asked: "When and where did he pass to spirit-life?" He then said: "The spirit's name is Danlel Savage," Then taking the pencil he wrote, being responded to by the rapping and the medium's statement was correct in every particular. He then gave an accurate description and name of my father, Thomas Wentworth, and a time and place.

I was personally acquainted with Danlel Savage, and the medium's statement was correct in every particular. He then gave an accurate description of a spirit without giving the name. We have been hav

The Course of the Journal Endorsed.

The Course of the Journal Endorsed.

To the Editor of the Religio-Philosophical Journal:

I have been taking the Journal for several years, and think it is doing great good in the cause of spiritual enlightenment. I admire your course in combatting the old theologies earnestly and strongly, but respectfully. I also heartily approve your course in condemning and exposing mediums that are frauds and deceivers. Mediumistic powers are not confined, it seems, to only those of good moral character: flout we, as Spiritualists, should give countenance to none others. Spiritualism is proof palphile of immortality to all who have investigated its shenomena to such an extent as to become confismed believers in it; and while the numbers of such are constantly increasing, yet many who otherwise would be favorably disposed to investigate its claims, refuse to do so because of the deceptions and frauds of so-called professional mediums. Let us get rid of all the fraudulent sort; at the same time the genuine should be encouraged. The glorious truth demonstrated by Spiritualism, that our friends who have passed over cain, and do return, and that they by no means have lost their love for us, will yet be, I believe, "Glad tidings of great joy which shall be to all people." And it is of the utmost importance that the communications from the other world be from a good and pure source. We want, therefore, to learn wisdom from good and pure spirits, and we must have good and pure mediums.

Continue, Mr. Editor, in your work of dispelling the mists of old theologies, which chelave the mind and conscience, and which shut out the heaven-born truth which alone can make the soul free Continues, also, to oppose and to expose all wondy deception practiced in our own ranks. By so doing you will always deserve, assou do now, the thanks of all who believe that it ruth is of more consequence to the human race than creed or mere profession. Creed and humbug have cursed the world too much, and stand in the way of its progress.

Now allow me to sa

To the Editor of the Reliado-Philipsenheal Journas
The New Nork World of February 5th, publishe
a special despatch from Harrisburg, Fa., giving new
of a strange and impeterious occurrence at Millier
burg, Dauphin County, it appears that on Thurs
day morning there was a Joviel crowd in the hote
there, and while they were imbibling, Samuel Motter entered. Motter was well known throughou
the county as a patent medicine peddler, and wa
fifty-five years old. Shortly afterwards a discussion
on religious subjects aroes, and the sacrament of
the Lord's supper tailted about. Motter becam
very earnest in lite talk and finally invited the met

An Appeal on Behalf of Social Purity.

CHICAGO, February 15, 1886. To all icho think that not only "Fallen Man," but

To all the think that not only "Fallen Man," out "Fallen Women" can be saved.

A practical movement has been started in Chicago, which has for its motto, "Not willing that any should perish." Its object is to go out into the highways and hedges, seeking to save the lost; to reach out pure and friendly hands which they may have hope of restoration to a good and useful life.

grap; and to set forces in motion by which they may have hope of restoration to a good and useful life.

As the gospel cure for drunkenness has been oftered to men who were impure as well as intemperate, so it is proposed, in sisterly love and kindness to come with that same heavenly help to women to come with that same heavenly help to women mo warrant in the laws of nature or of grace, for profilering a broader gospel to the one class than to the other. If there is hope for sinful men, there is just as much for sinful women. The lips of Christ spoke no words so full of tender compassion and divinest hope as to the "Magdalene." It seems pittful that society, the unforgiving, while applying this name to its outcast women should forget that He "who spoke as never man spake," freely forgave the "woman who was a sinner," on the condition that she should "go and sin no more." But how shall these women hear without a preacher, "how shall they preach except they be sent," and what will their preaching avail except it be accompanied by steady and earnest efforts to help these women back not only to a clean life but to a new outlook for respectable maintenance? Who doubts that if the opportunity were to-day offered to every impure woman in Chicago to earn an honest living and be rectored to society with her name made reputable once more, (as a fallen man's name can be made so readily by true repentance and the works that prove his faith), three-foorths of the disreputable houses in our city wow? But as the circumstances now are, where shall they so and what can they do? The cilitating."

ready by true rependance and does was that placed in our city would be emptled of their tenants before sun down?

But as the circumstances now are, where shall they go and what can they do? The glittering spears of social ostracism hedge them in on every side, while their partners in shame share the social triumphs of the most elegant drawing-rooms in this city of wealth and fashion, and meet the smiling welcome of proud women who would not saffer their haughty gaze to rest upon the Magdalene, lest its purity be tarnished.

The Woman's Christian Temperance Union has entered on the experiment of trying to reach the outcast women of Chicago. Like all beginnings, this one is small and would be unnoted but for the generous help of journalists. We have organized our committee, opened pleasant rooms, secured the services of Dr. Kate C. Bushnell, a noble Christian woman and thoroughly educated physician, who has had large experience in this work and who will "lend a hand" to any and all whome she can induce begin the splendid struggle for a better life. Associated with Dr. Bushnell is her first trophy in this work, now for five years a Christian, but one who knows by what she has suffered, the horrors of an impure life. We shall do the best for the protection of women and girls who are friendless; who are strangers in the city, or have been defrauded of their honest carnings, or who have endured such outrages as the prees daily recounts, and which transplant the savagery of Indians to the centers of civilization. In their defence we will invoke such laws as are already available and steadily strive to God and Humanity, depends upon the financial aid

laws as are already available and steadily strive to secure better one.

To secure better one.

God and Humanity, depends upon the financial aid that may be given us. As fast as our base of supplies extends, we will multiply these agencies delp, healing and defense. We have taken up this work in faith with twenty-five dollars in our hands, contributed by one of our best women in Chleago. Our expenses can not be less than sixty to seventy five dollars per month for the work aiready planned. Who will help us? Let those willing to do so send any amount from one penny upwards, to The Inter-Ocean, Chicago, or to any one of the committee, acting in all cases that it is for this cause, and may fod blees this sacred endeavor begun in His name, who said to the repentant Magdaleee, "Go, and sinno more."

FRANCES E. WILLARD, MATITIDA R. CARSE, MRS. J. B. HOBBS, MARY ALLEN WEST, HELEN, L. HOOD.

161 La Salle Street, Chicago, office of W. C. T. U. Send also to Dr. Kate C. Bushnell, same address (161 La Salle street.) Moneys will then most di-rectly reach the work.

Independent State-Writing.

Independent State-Writing.

This beautiful phase of mediumship, so satisfactory and convincing, is rapidly gaining ground in the world. There are probably, at this time, more persons sitting for development in this phase than for any other; and, many mediums for other phases are also anxious to add independent writing to their gifut. Although the number who succeed are yet comparality few; still, with the persistent efforts put forth on the part of those anxious to acquire the power, the time is, doublies, not distant when every neighborhood will have its medium for independent state writing.

Among those recently developed for this phase, on this Coast, is a leading physician of San Jose, who does not wist-bits phase to be made public in connection with the intaiter. But he is ever ready to "hold the slates" with his personal friends, and generally with the most satisfactory results.

Mrs. Mattie P. Owen (our other self) was in San Jose a day or two last week, and, in company with Dr. Jennie Williams, called at the rooms of the Doctor referred to, with whom they were both well sequainted and requested a peanet. He cheerfully compiled, and suggested that the sixtee be fastened together with screws, which was done, in their presence, and in a manner to reader all collision impossible. Although the communications themselves, without any such precaution, would put away every suggestion of previous preparation. In a few minutes the peaned was heard moving rapidly within, and soon both of the inner surfaces of the slates were covered with the following communications from old friends of this journal:

Please tell my friend, your good husband J. J. O. that I am with him heart and could in the work in

Please tell my friend, your good husband J. J. O., that I am with him heart and soul in the work in which he is engaged; and many others are standing with him shoulder to shoulder in defense of the principles so dear to us all.

The Golden Gats will process.

on both sides of the river.

If STARE AING.

My PRIENDS:—I greet you to-day as honest investigators of the spiritual philosophy, which is the grandest of the ages, as it brings immortality to light. The aithestic skeptician of le-day, which has been caused by the bigotry of theological dogmation, is fast giving place to a rational religion of humanity, which believes in the highest good to man here and hereafter. This thought expressed in your daily lives will bring you ealwallon here and hereafter.

Your friend,

Prof. Norton, as is well known, was late Vice.

Your friend,
Prof. Norton, as is well known, was late Vice rincipal of the State Normal School of San Jose

A GREAT FRAUD.

A Nevada Audience Victimized by Prot. Hume's Saide Tricks.

Hume's Snide Tricks.

The religious illustrated lecture on Spiritualism advertised to take place at Moore's Opera House, was the worst and most complete fraud ever perpetrated on the people of Nevada.

Fitteen minutes before the doors were opened for this so-called "religious" show, the steps and entrances to the Opera House were crowded with a surging mass of people, many of whom were anxious to get a glimpse of the "manifestations" to be produced at this wonderful "acance."

Before eight o'clock the Opera House was filled with people. Even the gallery was well filled on this occasion. When the curiain arose the "company" part of Prof (?) Hume's wonderful combination appeared before the footlights, and in a ramibling, ungrammatical manner attempted to explain the position taken by himself and the renowned Professor, and apologized for what appeared on the bills. A cabinet about ten feet long was on the stage, about which was drawn a curtain, in which place the greater part of the manifestations were to appear.

Dr. Dodson and Capt. Cummins were selected as a

stage, about which was drawn a curtain, in which piace the greater part of the manifestations were to papear.

Dr. Dodson and Capt. Cummins were selected as a committee to take positions on the stage as judges. The first thing in order was to the the Professor in the cabinet, in which was placed a guitar, tambourine, belis, etc. Then the cabinet was closed, and the Professor would proceed to rattle the instruments left with him. After numerous attempts at these old legerdemain tricks the "company" part of the show went into the cabinet with a bundle of ropes and when the curtain was drawn be was tied fast to his chair. Theses and kindred tricks were the "manifestations" presented. One of the men said they "had been levited by a list of ten names to give a light and dark scance at Hotel-Mitchell Monday night, and that if the list could be swelled to blirty-they would give the performance."

When the curtain dropped, the small boys in the gallery called out "snide! snide!" The audience took up the retrain, and had a vote been taken the verdict would have been, by unanimous consent, that the performance was a cheat and a fraud.

Prof. Hume and his accomplice left on the early morning train. If they will show themselves in Nevada again, they will stand a good show of being egged out.

The press of Missourt is warned to look out for

Nevada again, they will stand a good show of being egged out.

The press of Missouri is warned to look out for these frauds. Give it to them hot whenever and wherever they show their freads. Sorch them; yes, roast the rascals with plain truths which tell of their fraudulent performances.—Daily Mail, Nevada, Mo.

For the Religio-Philosophical Journal. The Ideal Man.

The Ideal Man expresses the moral tone of the age he represents. The point which the aspirations of man reach, if that point be high, his aspirations will be low. In the age of chivalry the Ideal man charged in fury across the vision, as a male knight. In the Elizabethean age, he became the accomplished man of letters. In the beginning of the present century, when Napoleon, Weilington and Washington rose to the zeninth of their fame, he took the field as a commander of armies. Later he became an inventor in the mechanical arts, then a politician, and finally a man of science.

The Ideal man of the future will be he who best understands the universal brotherhood of man; who seeks to unify the human race, and whose highest conception of civilization will be found in the complete and perpetual extinction of war, the cultivation of all the arts of peace, and the banishment of all sectarianism. Jeeus ought to have been the Ideal man of his time, but he lived too far in advance of the age. He was not the man they wanted, yet he was, and is, the realized ideal of humanity. He was intensely human. He was coughed with the feeling of our infirmities; he was often moved to tears, so great was his sympathy. Thus he was a man among men, sustaining human relations, and comforting human hearts. He taught the science of manhood, as it had not been taught before; but up to the present time it has been rejected by the orthodox churches. They are not willing to admit that its possible for other men to be; but still there is a tendency to condemn those when the self any more than it is possible for other men to be; but still there is a tendency to condemn those which we shall call God, or the Father of all?

Green wich, Kas.

J. Frank Baxter in Washington.

J. Frank Baxter in Washington.

J. Frank Baxter in Washington.

To the Editor of the Religio-Philosophical Journal:

I have spent several winters in Washington and the idea that Spiritualism was at a rather low ebb in this city, has been quite general. There seemed to be great difficulty in getting people to attend the lectures which have been given from the spiritual platform. It seems to have been reserved for J. Frank Baxter to create a real interest in the cause. Last evening, being warned by my last Sunday evening's experience, I went to the hall at 6:20. The lecture was to commence at 7:20. I found the hall one-third full at that early hour. The janitor told me that he hald managed to crowd in seventy chairs more than on the last Sunday evening; but at 7:20 every seat was taken, then as many extra chairs as possible were placed in the sisles, which were filled at once; the door was closed to keep out the constantly arriving new comers, and I was told that from one to two hundred were turned way. Mr. Baxter's lecture was replete with fire thoughts; the tests numerous and all recognized. A happier lot of, faces than those uplifted to the medium's it would be hard to find. Mr. Baxter has received a royal reception in this city. An effort is being made to obtain a hall of sufficient size to seat the ever increasing number.

Washington, D. C. Feb. 15. number. sahington, D. C., Feb. 15.

A Son Appears to His Mother.

A Son Appears to His Mother to Editor of the letter Philosophica Journal:

I will vouch for the absolute correctness following: The mother and all the famil Cleveland, Ohio, but the son William was York City for some time prior to his death, not been heard from for a number of weel facts came from Cleveland to this city in the Mrs. J.—has been in trouble lately; her son Will. He was taken sick on the se January in New York, with pueumoula, and the seventh." They did not know a word until a message came that he was dead. The did Mrs. J.—was standing in the early in the vereing, making pies, when she and, like T. Starr King. was, and is, a grand character of the start o

Notes and Extracts on Miscellaneous

The word Shenandoah means "the daughter of

The greatest depth of the ocean is said to be 7,706 fathoms.

teen young women.

The Mexican Government supports 10,000 public schools, with facilities equal to many of our colleges. The prospects for a greatly locreased yield of bullion from Colorado in 1886 are said to be very promising.

George and Martha Washington were arraigned on the same day recently at a police court within sight of Mt. Vernon.

In a complexy in Oblo, there is a tombetone with

In a cemetery in Ohlo there is a tombstone with the totlowing inscription: "Christiana Hang, died Feb. 31, 1869."

Feb. 31, 1889."

MLos Angeles, Cal. rejoices in the possession of a black Morocco grapevine which has produced three crops of fruit since May las.

One of the latest "fade" for preserving health and beauty is to drink a glass of hot water before breakfast, and it is largely practiced.

reauty is to drain a glass of not water order break-fast, and it is largely practiced.

The oldest and largest tree in the world is a chest-nut near the foot of Mount Eina. The circumfer-ence of the main trunk is 212 feet.

A mathematician who had a little spare time re-cently weighed the earth, and found it tipped the scales at exactly 5585,000,000,000,000 tons.

Mrs. Desdemons Wadsworth Fullmer Smith, who died recently in Salt Lake City, aged 76 years, was one of the first of Prophet Joe Smith's wives.

The vitality of widows astonishes the Pension Bu reau. There are now on the rolls the names of 17,-212 women, widows of soldlers of the war of 1812. There were 40,712 persons employed in the oyster interest in Maryland last season, and 9,000,000 bush-els were taken from the waters, the aggregate value of which was \$2,250,000.

of which was \$2,220,000.

A fond father was greatly surprised the other day to find that his daughter, who had been attending the public schools of Louisville, Ky, for a number of years, has never heard of Gen Bobert E. Lee.

There is a smart little girl in Cedal Rapida, Nebraska. She is nice years old, and the 6ther day she wrote an account of a children's partly set it up in type, and corrected the proof and the work was well done, too.

one, too.

The extent to which steel rails are taking the place of iron rails is illustrated by the fact that the production of iron rails has failen in the United States from 500,000 tons in 1880 to less than 15,000 tons in 1885.

1885.

A Texas editor is one of the curiosities in Washington at present, by reason of his extraord/narily long bair. He was a Whig in 1844, and made a row that he would never shave his beard or cut his hair until Clay was elected President.

until Clay was elected President.

George Lelb, a colored carpenter of Savannah, Ga, fell backward from a third story scaffolding the other day, turned a complete somersault, struck squarely on his feet, looked around to see if any one was hurt, and quietly climbed back to his work.

Several citizens of New Haven, with worthy forethought, have had their graves day and tombstones erected. The graves are stoned up and sealed over, to protect them from the weather, and the stones are all lettered, except the date of death.

"To the topogram siled" read the signs attached.

are all lettered, except the date of death.

"To the toboggan slide" read the signs attached to a sleigh that led a funeral train at Saratoga. The solemn procession had proceeded about two yards when a bystander called attention to the printed cards, which were quickly removed by the driver.

A Maine farmer astonished even the natives by ingenuity in keeping warm. Orbie forward part of his sled was rigged a small tight shanty, in which were a comfortable seat and a hot stove. Two small boles admitted the reins and a pane of glass the him see whither he was going.

A few years ago the Montreal Witness, being a strong temperance journal, reduced to publish advertisements of salcons. One day, however, it printed an advertisement headed "Schooners for Sale," and giving time and place. It was an announcement of the opening of a liger beer salcon.

Canadian lumber dealers are now glad to buy the

giving time and place. It was an announcement or the opening of a läger beer saloon.

Canadian lumber dealers are now glad to buy the black wainut fence rails which farmers split and used as they would any other timber twenty or thirty years ago. The long exposure has seasoned the wood thoroughly, and it is valuable as material for chair legs, spindles, and other small articles.

Capt. Tom Gregory of Winchester, Tenn., has a unique pair of glores. They were made by Miss Nannie Thillips, who suared a lot of rabbits, carded and spun their fur as if it were wool, and from the yarn kult the glores. She decorated the back of each glore with the ear of a full grown rabbit.

One of the novel sights seen about the docks on a

One of the novel sights seen about the docks on a recent morning, observes a Jacksonville, Fis., paper was a schooner discharging a part of its cargo here which consisted of orange crate material manufactured in Baltimore out of Florida reliow pine, which had been shipped from Jacksonville previously in bulk.

bulk.

A writer in the British Medical Journal advises people to be careful not to alice up a pineapple with the same knife they use in peeling it, as the rind contains an aerid organic substance which is likely to cause a swellen mouth and sore lips. In Cuba sail is used as an antidote for the poison of pineapple

Doorkeeper Date of the Connecticut House of Representatives has ten cartridges that were carried by Jude B. Gage in the retreat from New London in the war of 1812. They are hand made, the wrap-pers being pieces of newspapers, and the round balls are kept in place by tow strings. Mr. Gage when 90 years old gave the relics to Mr. Date.

years old gave the reine to hit, have.

A photograph of the American breech-loading rifle gun which has successfully passed the ordeal at Sandy Hook represents it as looking litte an immense champagne bottle. "It make a louder pop however," says the Boston Transcript, "as with 250 pounds of powder it sends a projectile weighing 50 pounds of powder its ends a projectile weighing 50 pounds whizzing at the rate of 1,840 feet per second.

Samuel J. Piper and Albert G. Herndon virisoners in the Albany ponitentiary for a nail coach in Texas. When the recent spyphus fever broke out in the jall they was nurses, and both rendered valuable serv mail coacu in the property of the property of

An English stage manager is said to have inve

SCIENTIFIC TRUTH.

Regarding the Functions of an Important Organ,

MICH THE PUBLIC KNOWS BUT LITTLE WORTHY CAREFUL CONSIDERATION.

To the Editor of the Scientific American:

To the Editor of the Scientific Americans: Will you permit us to make known to the public the facts we have learned during the yeart eight years, convening disorders of the human Kidneys and the organs which diseased Kudneys so canily break down! You are conducting a Scientific paper, and are unprejudeed except in favor of TRUTH. It is needless to say, so medical journal of "Gode" standing would admit these facts, for very obvious reasons.

H. H. WARNER & CO. Proprietors of "Warner's Safe Cure."

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wast-bowl before us, and examine it for the public benefit.

Yau will imagine that we have before us a body shaped like a bean, amooth and glistenling, about four inches in length, two in which and one in thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say! But understand, the body of the average iss man contains about any quarts of blood, of which every drop passes through these filters or sectors, as they may be called, maint dines a day, as often as through the heart, making a complete revolution in three minerals, and the second display and the second of the perparation of the part of the part of as much vital inportance around a part of an another of the part of the part of a much vital inportance around a part of pallons or waking, the produgious strain, treated and negligible of the part of the pallons of the pallo

adding fuel brought from these suppurating, pushed hidders which here in our wash-bowl are very putrefection itself, and which should have been forced first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of neurishment every twenty-four hours to supply the waste of the body which is constantly golog on, a waste equal to the quantity taken. This, too, the kidneys, have to separate from the blood with all other decomposing matter.

But ybu say, "my kidneys are all right. I have copain is the tack." Mistaken man! People the of kidney disease of so lead a character that, the organs are reiten, and yet they have never there had a pain nor dn ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are feet nerves of follow to convey the sensation of pain. Why this is on we may never know.

When you counder the their great work, the delicacy of their structure, the case with which they are detanged, can you wonder at the ill health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers, say we are degelerating. Don't you see the great, the extreme importance of keeping this machiner; in working ofder? Could the figest engine do even a fractional part of this work, without attention from the engineer? Poo't you see how dangerous this hidden disease is? It is intering about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, yor the kidneys themselves cannot be expensived by any means which we have at our command. Even shape any means which we have at our command. Even shape any means which we have at our command. Even shape any means which we have a tour command. Even shape and when the kidneys are fairly broken down.

wn.
Then look out for them, as disease, no matter here situated, to 33 per cent, as shown by after ath examinations, has its origin in the breaking wn of these secreting tubes in the interior of the day.

As you value health, as you desire long life free from sickness and suffering, give these organs some

attention. Keep them in good condition and thus prevent (as is easily doue) all diseases.

Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the physicians and medicine known. Warner's Safe Cure is a true specific, mild out certain, harmiess but energetic and agrees bis to the taste.

Take it when sick as a cure, and never let a month go by if you need it, without taking a few bottles as a preventive, that the kidneys may be kept in proper order, the blood pure, that health and in giff may be your blessing. H. H. WARNER & CO.

One firm in Germany has made and sold, during the last five years, 3,900,000 thermometers.

An Offensive Breath
is most distressing, not only to the person efflicted if
he have any pride, but to those with whom he comes
in contact. It is a delicate matter to speak of, but it
has parted not only friends but lovers. Bad breath
and catarrh are inseparable. Dr. Sagré Catarrh
Remedy cures the worst cases as thousands can testit.

Especially to Women.

"Sweet is revenge sepecially to women," said the gifted, but naughty, Loid Byron. Surely he was in bad humor when he wrote such words. But there are complaints that only women suffer, that are carriging numbers of them down to early graves. There is hope for those who suffer, no matter how sorely, or severely, in Dr. R. V. Pierce's "Favorite Prescription." Safe in its action it is a blessing, especially to scomers and to men, too, for when women suffer, the bouschold is askew.

Whittler, the poet, is color blind. He says that reliow is his favorite color because this is the only one he can distinguish.

There is nothing equal to it as a beautifier. Poz-zoni's Complexion Powder. For sale by all drug-gists and fancy goods dealers.

A copy of the first book on arithmetic, of which only two copies exist, was sold in London recently for \$200.

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trance on Jackson-Bi-, hiera.

Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence, when properly administered. All who truches are delighted with the effect. Thousands of our base citieses can sentily to their great curative properties. To them at once and judge for forest and their properties. The true and pudge for forest ALTA. The Electron Thomas and General Deddity.

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been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

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LICHT.

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The aim of The index of the Computer of the Comp To foster a nobler spirit and quicken a higher purp in the society and in the individual;

In the society and in the individual;

To substitute knowledge for ignorance, right for wrong, trust
for superstition, freedom for slavery, character for creed
catholicity for bigotry, leve (se-hate, humanitarianium for
sectarianium, devotion to universal ends for absorption it

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The Electric Aurophone Cures Deafness.

Dr. T. G. Comstock, St. Louis, skyls.—"I have known Mr. Etrilich for years, am quity certain his deafnessis much less, we know out."

Rev. A. N. Holliffell, Grand Av. Presbyte-flan church, asys: "I can recommend the Aurophone. The commend the Aurophone. The commendation of the cases will be benefitted if not cured by its sleady use." I may be compared to the cases will be benefitted if not cured by its sleady use. The commendation of the cases will be benefitted if not cured by its sleady use. The commendation of the com

The Electric Aurophone Co.,

FREECIFT | A copy of my Medsense Rech will be sent to any person afficient with Consumption, broachilite, Asthma, flore Throat, or MassiOunter?. If the deganity printed and financised; 164 pages,
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sith my disease of the Hose, Throat or Lunge. Address
OR. H. B. WOLFS, (threshnat, Units.)

17-44.

Useless Doctors

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

In solemn silence stethoscoped each lung; From moulting head to gout distorted toe, They searched, then said, "Poor woman, "t



A WOMAN'S
GRATITUDE

I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a warour the door-yard, to see my neighbors. I had not been the complete to see my neighbors. I had not been the complete out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I roude in a wagon ten miles; my neighbors were all surprised to see me up and going about and helping to do my housework, after doctoring with thirteen of the best physicians we could get to do my housework any more. I am thankful to my God that Lewrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair.'

Mrs. F. E. WILLOX, (Friendship, N. Y., writes:

TERRIBLE

PAIN.

TERRIBLE

PAIN.

Terrible pains across weakness/and terrible pains across the sall of my back and pit of the stomach. Three bottles of Dr. Pierce's Favorite Prescription's acted like a charm, and cured me completely, to my great joy.

MARVELOUS BENEFITS.

BED-FAST FOR MONTHS.

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with pain here and there, and in this way they all present alike to themselved doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them all symptoms causerly by some uterine disorder. While the physician is ignorant of the cause of until large bills are made, when the suffering patient is no better, but probably worse for the delay made. A proper medicine directed to the cause would perhaps have entirely removed the discount of prolonged misery.

DOCTORS

"Female Weakness" Cured.—Mrs. Sarah
LOVELY, Greenfield, Adaip Co., Iosea, writes;
R. V. PIERCE, 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
without benefit. I was finally industry to our local physicians,
vised me to send for your medicines. I accordingly sent for your
'Medical Adviser,' six bottles of your 'Oolden Medical Discovery,'
six of your 'Favorite Prescription,' and six vials of your 'Pressent
Purgative Pellets. When I first becam using these I could not
stand on my feet. In ninety days I could walk a mile, and do
attended to the complete completely cured,
and my our finelectines wherever I go, and loan recomment
you and your finelectines wherever I go, and loan recomment
viser to my friends. Two of our most prominent physicians
who have read your great works. The Yeople's Common Sense
Medical Adviser, purpassance if the bost family doctor book they
have ever seen.

"DO LIKEWISE"

"BO Mrs. E. F. MORGAN, of Neucostie, Lincoln Co., Maine, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having expansion of the property of the propert

VER-WORKED WOMEN.

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

"CURE-ALL."

To proper as well as uterine, tonic and weakness, in either sex. "Favorite Prescription is not a "Cure-all," but admirably fuffilis a finglends of purpose, being a most potent specific for all those Chronic Weaknesses and Discuses peculiar to women. It is a powerful, it promptly cure names and weakness of stomach, indigestion, being, cruciations of gas, nervous prostration, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under our positive guarantee. For conditions, see wrapper around bottle. Price Reduced to \$1.00 per Hottle,

EVERY INVALID LADY should send for "The People's Comms are devoted to the consideration of dis a wood-cuts and colored plates. It will be sent, post-paid, to any address for smeen, singlinged the plates are devoted to the consideration of discovery the sent post-paid, to any address for smeen, singlinged the plates and numerous wood-cuts, will

LIVER, BLOOD AND LUNG DISEASES.

DISEASE.

S. L. PISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir—My wife suffered for several years-from general debility. Since the several years-from general debility. Since who attended her failed to help he, and it plays from the must die. On reading one of your Memoran-ery might help her. I procured a bottle, and, after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I can never feel too grateful to you for the saving of my wife's life."

G. W. Lorz, Trushomme, La, writes: "For four years I suffered from liver complaint and attacks of bilious fever; loss of appetite, nause, constipation, sometimes diarries, pain in the back of the head right side, and under the shoulder-hiades, fullness after eating, general debility, restless nights, tongue After taking four bottles of 'Dr. Pierce's Gold-Discovery' and 'Pellets, I find I am as well as I in the attending physicians, her father assures me that she has now fully recovered."

MALARIAL

"I have been troubled with symptoms of malaria with fover, for three years, but after using three bottles of your "Golden Medical Discovery" and "Pleasant Turgative Pelieta. I am happy to say feetly well and able to do my own work.

DYSPEPSIA CURED.

AND COUGH.

Mr. Curus Bogue, West Encelore, Vt., writes: "Two bottles of your Golden Medical Discrety has worked like a charm in the first truly wonderful. I walked over a mile ast week to recommend your medicines."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery curve all humors from the common plumple, blotch or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Discase, Scrofulous Sores and Swellings, Kalarged Glands, and Esting Utiers.

ABSCESS OF LIVER.

Isaac Ginson, Kenwood, Fa., writen: "My wife is getting well fast. When she legan to use your 'Golden Medical Discovery,' and the result is I have used nine boths of your 'Golden Medical Discovery,' and the result is I have used nine boths of your 'Golden Medical Discovery,' and the result is I have used nine boths of your 'Golden Medical Discovery,' and the result is I have used nine boths of your 'Golden Medical Discovery,' and the result is I have used nine boths of your 'Golden Medical Discovery,' and the result is I have used nine boths of your 'Golden Medical Discovery,' and the result is I am boday free from boils and eartbah cles for the first time in many years.

SCROFULOUS

Mrs. A. L. Conv. Hadieu, Conveford Co., Kansas, with a wellings on his subject on the service of the result is good; that he held a lice over now to deal of the part of which continued to classes at the time he commenced using your 'Golden Medical Discovery,' he is almost well and walks three-fourths of a mile port your advise of the 'Discovery,' he is almost well and walks three-fourths of a mile work of the property of the property

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

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

A Wonderful Cure.—Daniel Plerchea, Esq. Glouester, Moss., writes: "Nearly five years ago, I was taken sick with a disease regarding which the three physicians who attended me were unable to account that, nearly killing me with physic; another, a homeopethic physician, thought I had consumption. When taken sick, I weighed 107 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physician gave me up. They were unable to help me in the least. At that time I weighed but mirety pounds, and had not been able to be able to be

REDUCED TO

A SKELETON.

A SKELETON.

To dry, Ala, writes: "I neet with an old friend of mine not long since, and he told me in the very low state of health he had been in and he applied to our best doctor, but graduate have consumption. White in this low state he made a visit was reduced to a skeleton, had a fearful cough and was thought to have consumption. White in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of took it, and by the time it was used be was as well enough to be the localith. He statement caused a great deal of inquiry, as he is a man of high standing."

PLEEDING My wife had frequent bleeding from the lungs before she commenced using your folder Medical Discovery. She has not any since its unit of the last not any since its use. For some six months as he has been feeling so well that she has

Consumption Cured.—I. Avenory Swinz, Longolo. His. writes: "For five years I suffered very much from a terrible cough had debility. More than a year since I commenced to take your 'Golden Medical. Discovery' and it has completely cure mo, I thank you for the splendid health I have since supposed."

Golden Medical Discovery is Sold by Druggists.

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

Sudden Appearance of a Spirit in the Forest. The Spirit of a Little Girl.

BY DR. R. P. WRIGHT.

Am Is Spiritualist? Well, I'am sure I do not know, because I am not certain that I clearly understand just what is meant by the term. Why? Because I have never tried to inform myself on the subject, and, fintifright recently, it has never been my pleasure to hold conversation with those who claim an acquaintance with the Spirit-world. But I do know that there is a land or sphere of spirita, and that ephere is illimitable space—the deep mazarine vault above and all that is beneath us—it is everywhere. This is nor the statement of a bellef, a something of gossamer form with no materiality by which it may be proved or identified; on the contrary it is the declaration of a fact. Now, if this knowledge had not come to me unsolicited, or without previous thought or study on the subject, perhaps I might have argued that I had been declared by a vivid imagination, intensified and enlivened by ardent hope and desire; so might the opponents of the theory have argued, and hence might have deprived me—for a time at least—of that which affords me more genuine pleasure than all things else on earth—a knowledge of the spirit land and the inhabitants thereof. But this is a subject I never speak of anything of the kind to paper.

Just (why all men and women cannot or do not conte in contact with the departed I cannot say; I am inclined to think they do, but know i-hot; but here is what I would call attention to: We of America are indeed a free and independent people; we are ever surrounded with personal, liberty and political freedom, in every respect our own masters and guaranteed the privilege of worshiping God according to the dictates of our own consciences. Yes, reposing under the shady boughs of the graat American tree of liberty, our brows fanned by the gentie zephyrs of republican liberty, the dictates of our own hearts alone map out the course we would pursue, whether relating to temporal prival erected and his god according to the dictates of our own consciences. Yes, reposing under the shady will tell you that the de

of the theory; but I thought it necessary as a preface to the statement of the following

—SPIRITUAL MANIFESTATIONS:

Five years ago I was in the pine woods district of Louisians with a party of camphunters. Dose dark. cloudy afternoon, while in quest of game, I suddenly realized that the sombre curtains of night were rapidly unfolding, and that I was—loat. I sat down on an old hickory log to listen for some noise at the camp. I sat for some time but heard nothing. The cold wind just rushing in from the north-west shrieked and howied through the boughs of the majestic yellow pines that raised their lofty heads skyward. I was lost in the depth of a dense forest! Hark! I hear just one low howl of a great grey wolf in the distant bramble jungle. But let him howl, his timidity is a sufficient guarantee that he will do me no harm, even if I must remain all night alone in the dark. Yet there is a deep, undefinable, sickening dread at my heart. "Ah! Good evening, sit." I said as I looked up and saw in front of me an old hunter quietly seated on a log not six feet away. But he said not a word. Where did he come from, I thought. Why don't he speak? He looks kindly, there is no harm in those large, liquid brown eyes. I will speak again: "I am lost. I am a member of a party of hunters. We are camping in this vicinity, yet I know not the exact locality." He smiled pleasantly, then said: "Why, my son, get up and go straight to camp. "Tis not far away!" Then to my utter surprise his form changed to a deep blue shadow, which in turn faded to nothing. Of course I at once recognized the fact that one of my spirit friends had visited me; yet he had not benefited me. "Let's 'see," I thought. The said get up and go straight to camp. "Its not far away!" Well, I did go. I turned the said not a party of the remain and party of the remain and party is not far away." Well, I did go. I turned the said not a party of the remain and party of th spirit friedus man visites me; visites mot benefited me. "Let's see." I thought.
"He said 'get up and go straight to camp—'tis not far away." Well, I did go. I turned directly to the right, and, having traveled a half-mee-walked up to the camp, where the rich flavor of reasting venison perfumed the air. How did the old hunter look? Well, he was quite elderly. I had never seen him before, nor have I seen him since. He was dressed in an ordinary huntsman's suit, wearing moccasins and a cap made of the skin of some animal. In his hand he held a very long flint-look rifle, such as we rarely see now. A leathern belt encircled his body, a pocket at either side—one holding a long knife, the other a hatchet.

WAS IT MY LITTLE SISTER?

WAS IT MY LITTLE SISTER?

Four years ago I was, prospecting for gold in Mexico. At the close of one long summer day, not feeling well, I withdraw from my comrades and sought the hospitality of an elderly Mexican whose thatched hut hung on the southern slope of a mountain overbooking the green valley below, the vineyard and onlon patch. He received the with a degree of unusual kindness, and chatted away in his very imperfect English at a lively rate. Night came on, and after partaking of a frugal repast I took a seat on the outside of the hut to enjoy, the last cigar in my case. About thirty feet from where I sat stood a beautiful scrubby, widespread live oak, among whose branches the old Mexican's chickens roosted. The moon, nearly full, rode on her pathway in brilliant splendor, and a moonlight night in Mexico is indeed beautiful. While I sat there alone meditating on the great display of natural boauty surrounding me, my attention was suddenly attracted by the noise of the chickens that all at once appeared on the ground, at the root of the true, and they seemed lost and greatly surprised. Then it was a little child began crying in the top of the free. Of course I

was at first astonished, but I soon, almost in an instant, became satisfied that what I heard was the voice of a spirit. The poor child cried most pitifully and began coming down. A short ladder rested against the tree, and until the crying child reached this ladder I saw nothing. Down the ladder it came, and still crying—came running to me with outstretched arms, as though anxions I should take it up; but just as it reached me it vanished and I saw and heard no more of it. When I looked for the chickens they were all quietly resting away among the boughs of their oak as if nothing had happened. I asked my host if he had heard anything, and he answered in the negative. On that very evening, about two hours before I saw the child, my six year-old sister died in Washington City. Was it her I saw? I have seen the sweet darling often, but she never would say yes or no to an inquiry on this point.

Denison, Texas.

CHRISTIANITY AND SPIRITUALISM.

BY W. N. DAVIDSON.

CHRISTIANITY AND SPIRITUALISM.

BY W. N. DAVIDSON.

Much truth is couched in the adage, "Once a priest always a priest," and it would be as true to say, "Once a sectarian, always such," so prone is the mind to continue in, or to return to, the old familiar ruts. Hence, it is but natural that there exists among a class of Spiritualiste, a distinction very analogous to sectarianism, and that many well meaning persons, upon whom the life inspiring beams of the New Day have fallen, desire will to be called Christian, and to be afflicated with an organization called "the church." Educated and accustomed to follow a leader according to a "plan of salvation," they feel the need of both pastor and exemplar. Like Spiritualists in general, fuey are intelligent people, of strong convictions; their leaders are men of great mental force, whose opinions upon moral and ethical questions are entitled to much respect, but whose religious ideas are probably colored by early training or hereditary influences. These have labored diligently to show that the name Christ or Christian is of momentous importance to be incorporated with modern Spiztualism. Dr. Crowell is sure that the superface to be incorporated with modern Spiztualism of to-day is the same as the Christianlity which received its name at Auticoh; Dr. Peebles, the whilom "Spiritual Pilgrim," so sure that Christ is the "Corner Stone of Spiritualism," has taken scrip and staff, gone "out of the spiritualistic lecture field" and presumably threaded his way back into orthodoxy, pure and simple; and Prof. Buchmans sums up his sentiments in the statement that the word Christian expresses the perfect ideal of all that is to be admired in life. Again he says: "There never has been, and probably never will be, another such word as Christianity," to which last proposition-doubtless there are millions entertaining views quite different from his upon the subject, who will readily assent! These good brethren, as I understand them, all insist that Spiritualism in the term Christian.

Pompeli.

Is the profession of the Christian religion

in musty bottles delved from the ashes of Pompeli.

Is the profession of the Christian religion such a passport, per se, to public confidence, that the name would give greater prestige to Spiritualism? And, particularly, do believers in Spiritualism, constitute a sect or denomination in any sense whatever, any more than do ethnologists or geologists?

The proposition that there is any great similarity, between modern Spiritualism and the Christianity known to the world's experience, is based on a total misapprehension, or a monstrous perversion of the facts. The name Spiritualism is suggestive not only of all there is of the material universe, but embodies in its meaning the sum of all mental discipline, soul life, eternal advancement in charity and love of soul to 'aoul and of soul to God. It is the philosophy or philosophies, the science of sciences, the religion of religions. While Unristianity reeks with the bodo of martyrs, and smells to heaven with the odor of the burning flesh of thousands whose ransomed souls soared upward from the midst of flames kindled by the Calvins and the Torquemadas of Christianity's golden age, modern Spiritualism is redolent of the flowers of sweet charity and affections among men, and of the breath, of angels. The history of Christianity is but a panorama twenty centuries long of disputation, heartburn, tumult and bloody war, at the contemplation of which the heart sickens and the sourieries out with angulab—all done in the name of Jesus Christ.

Of all the actors in the great drama of earth the bloodiest and most implacable has been Christianity; there is a plain distinction between Jesus, the Nazarene, and Christ, the impersonal spirit of righteouness pervading the universe, and of which Jesus was the grand and sinces exemplar. He was filled with this drine affatus, and we should emulate him in his meekness, his loving spirit and God-like example."

All of this is jausible, but why insist on adopting as an adjective to quality Spiritualism of the carring the sevence of all p

the man, and Christ the divinity. For the most part they have never heard of it, but have supposed that Jesus and Christ were but names of one and the same individual. Myriads of them have sung and heard sung and been taught at Sunday school of a date—
"When Christ, the mighty maker died."

And no amount of special pleading can now change the impressions of free minds in this respect. When they read of the taking off of Hypatia, Bruno, and Servetus, they do not indulge in any such intricate speculations, but charge the whole to the account of Christianity; and stronger and stronger grows the desire to hear less of Christ and Christian, and more of human brotherhood; less of the rewards of heaven and more of right for the very right's sake; less of organizing into sects and more of aggregated humanity. If we wish to refer to the divine spirit so reverenced by these earnest friends under the cognomen of Christ, we shall be correct in following Emerson and saying, "The Oversoul," or Denton, who named it the "Soul of Things." The term, Supreme Power, includes the thought in its entirety. Will the calling of Spiritualism Christian hasten in the least degree the glad time when philosophy shall be freed from supersitition, and religion from dogmatism? Would that course aid in building up the cause we have so much at heart, making it mighty to the pulling down of the walls that bigotry has reared between man and his brother man? Would the Christian world any more readily accept Spiritualism as an ally in the conquest of evil? Would the cause itself be strengthened in general estimation, or in fact, by the christening? Verily, nay! On the contrary, nothing more valuable could result than the adding of one more to the ample list of sects whose contentions and blckerings have haraseed the world for all these long weary centuries.

Against Jesus, the son of Joseph and Mary, there is no reason for blas. According to the collated accounts he was a man at least fully up to the level of his cotemporaries in ethics and morals, comparing favorably with any of the reformers who had preceded him, and his memory ought not to suffer for the misdeeds of such as committed wrongs in his name. Were he upon the stage of action to day doubtless he would be found in the van of earth's noble men and women, whose very life cons

BROOKLYN SPIRITUAL DIARY.

Experiences with the Controlling Spirit, Jimmy Hicks.

or of the Religio-Philosophical Jo

To the Editor of the Religio Philosophical Journal:

As promised, I forward you a few extracts from my journal. It was the last scance I witnessed at the pesidence of my friend, Mr. Nelison, although I attended many through the preceding winter. On the present occasion, accompanied by two intimate friends, we found ourselves punctually on hand at eight o'clock, at Mr. N.'s house. There were eight persons, including the young medium that formed the scance. As on former occasions the room was made suitably dark, all the doors closed and locked, the lamp extinguished, and we sat in whispering silence for a few minutes, each sitter holding his neighbor's hand, when our silence was broken by the loud, hoarse voice of Jimmy Hicks. He annanced his presence by saying, "Good evening, Iadles and gentlemen."

"Jimmy," remarked a lady, "we thought you had forgotten us."

"Oh! no," he replied, "I had a good deal to do."

"Mrs. Nellson, sald Jimmy, addressing

you had forgotten us."
"Ohl no," he replied, "I had a good deal to do."
"Mrs. Nellson, all Jimmy, addressing Mr. N.'s wife, "would you have any objections against having our scalees held up stairs in the parior this evening?" She answered, "No." "Mr. B., I perceive you are in good company this evening," said Jimmy, addressing me; "one is a doctor, the other an undertaker. It is best to be on the safe side, you know!" Here he gave a bolsterous laugh. "That's so," I remarked, "let me introduce them. This is Doctor Hays and this Mr. Bryan, the gentleman who did the last office for an old friend, Mr. Witt."
"Well, Mr. Bryan, did you bury his body deep enough, and sod it down workmanlike, and all that?" said Jimmy, "on will never have that office to do for me. I know where my old bones are buried. They are saugenough in the old churchyard."

I would here remark that Jimmy Hicks in all his familiarity with his visitors, was always respectful in answering their questions, good manneredly and kindly, but when opportunity offered he was quite humorous and surprisingly witty, and it was hezardous to try to turn the laugh upon him.

Jimmy, addressing himself to me said at a former scance: "Mr. B. Cliff has broken into your house, and he feels put out. You took

Jimmy, addressing himself to me said at a former scance: "Mr. B., Cliff has broken into your house, and he feels put out. You took no notice of him."

This aroused my memory.

"Was that Cliff the other evening who called me by name three different times in my study?"

"Bo he says," answered Jimmy.

"Well, I am sorry I did not recognize the voice. I thought it came) from some children in the street. Now, Jimmy, if you can send some of your spirits again around to my house, I shall be pleased to hear, feel or see them."

house, I shall be pleased to near, test them."

Jim'ny signified he would, and no more passed between us individually at this seance. All these events related to some former scance. Incredible as it may seem to ordinary readers and even some Spiritualists, the fact of spirits speaking audibly and conversing rationally with visitors, even this species of manifestation began to lose its novelty with me, after I was satisfied of the fact. But it seems the spirits were determined they would leave ne doubt or skeptic-

ism within me; and I must say I looked forward to the meeting of this present scance with great anxiety, as I had something to request. "Jimmy," I remarked siter I got an opportunity, "I should like to talk with you. At my request you sent your spirits around to my house and they have been there nightly for a week past. I have seen enough of them, and now I request you to withdraw them."

to my house and they have been there nightly for a week past. I have seen enough of them, and now I request you to withdraw them."

I here gave a statement to the company of what occurred. Every night for a week past I had a different species of manifestation, the first night two large and powerful hands were pressed upon my mouth so hard, indeed, as to be hurtful. I still thought this might be a severe cramp of my lips, and let it go at that. The next night both ears were pulled violently! The next, both my feet were, jerked downward! The next night there-was a motion as of some one under the bed, making an effort to tumble me out on the floor. This aroused the attention of my wife and she bid me lie still and be quiet. I must say! began to be each succeeding night timia about retiring to bed, not knowing what new starting freak I had to undergo, as the invisibles never repeated the same manifestations. It readily acknowledged to myself the unmistakable truthfulness of the nocturnal spirituality of these manifestations, but the last was, indeed, as clincher! I was just in that state between wakefulness and sleep, when I was seized by two powerful hands by the throat as if I were being choked or garroted! I was, indeed, so real that for an instant I thought it possible that burglare had broken into our bed chamber, but found on examination the door was still botted on the inside!

I stated these occurrences to the members of the scance, when Jimmy, with affected sarcasm, broke in, saying: "Mr. B., I should be afraid to sleep in that bed! O Jerusalem!"

"Jimmy." I replied, "I am not afraid of your spirits, but I don't like to be startled. At my request you have sent your spirits to visit me at my house, and now you would do me a favor to withdraw them."

He promptly promised to do that, and has so done, as I have not been startled by them since. These are to me remarkable occurrences, and if necessary could be verified by many still living witnesses. The writer would hardly dare forward you these accounts unsust

Not by Our "Will," but While We Live

To the Editor of the Religio-Phile

To the Editor of the Religio-Philosophical Journal:
Rev. James Freeman Clarke says manybeautiful things. He gives the following:
"Mrs. Oliphant, in one of her stories, has
described how an old lady, whose only fault
was a modest self-indulgence, saw after she
had entered the other world how wicked she
had been in neglecting to make any provision in her will for one whom she ought to
have taken care of; and Mrs. Oliphant tells
how the old lady tried to bome back and
rectify this error, but only succeeded in
frightening some persons by her helpless
apparation. The story illustrates what a terrible punishment it may be to be auddenly
enlightened hereafter to see our sins of omission and commission.

frightening some persons by her helpless apparition. The story illustrates what a terrible punishment it may be to be auddenly enlightened hereafter to see our sins of omission and commission.

"I am afraid that if persons are to suffer hereafter for not making a just and good disposition of their property by will, there will be a great deal of misery from that cause. Too often a man's testament is just what the name implies—it is his will, not his conscience, not his reason, not his heart, only his will. He says: 'Shall I not do what I will with my own?' He forgets that he must answer for the use of this power, as of all others. He seeks, to find some way by which he can still hold his property after death. This feeling produced by all those abuses which the law calls by the expressive word mortmain—'the dead hand.' The statutes of mortmain were intended to prevent the 'very abuse which Jesus denounced as practiced by the Pharisees, who allowed persons to allenate their property from their relations by dedicating it to the Temple, and calling it corban—that is, a gift to God. Dring persons were persuaded by priests that their sins would be forgiven if they gave their property to the church and disinherited their heirs. There was at one time danger that a large part of the land in England would go into the possession of the church, and the English law of mortmain declares that land must not be given for such purposes by a deed or will executed by a dying man. He must give his land for charitable bejects in his lifetime, or not at all.

"When our friends leave for auother world, how often we say, "Why did I not do, differently during all those years when I had them? Why was I not kinder? Why did I not appreciate more their goodness? Alas! I see it all now, when it is too late. How often I wounded the feelings of that dear friend who was to me so true and faithful, so loving and tender, so conscientious and pure! Too late! too late! If it were all too'd again, how different my conduct would be?

"It I had thought

Recent excavations at the Acropolis at Athons have resulted in the discovery of aix mutilated female statues in marble. These fragments, which are colored and belong to the period before Philias, cannot fail to be of great importance in the history of art, as no museum in Europe possesses works of this period. The statues are part of those overthrown by the Persians, and buried by the Greeks at the building of the Acropolis in the time of Pericles.

An auxiliary rudder for steering seagoing vessels has been proposed. It consists simply of two discharge pipes, placed one at each side of the vessel's stern as far below the water line as possible, and connected with a steam pump capable of forcing a powerful stream of water through the pipes, which, impinging upon the water in contact with the vessel, forces it in the side opposite that from which the stream issues.

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weet gum, as gathered from a ame, growing along the small str in States, contains a stimulati inciple that loosens the phlego mentary sinters are longer to many property that the sarry morning cough, and stimulates the sarry morning cough, and stimulates the sarry morning cough and summarise in croup and to through the sarry morning principle in the annual plant of the old lesies, presents in favious CERROUGH REALDY OF SWIETF GUY AND MULLIUM the finest market to the contract of the cold many that is not consumption; and so palasable, any child be pleased to take it. Ask your creates for it. This, Section 14. Walker 2. Taylor, Atlanton de-