

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

VOL. XL.

Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ-Johann Carl Friedrich Zöllner—the great German savant, Professor of Physical Astronization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting inclomy at the University of Leipsic, Member of dents of spirit communion, and well authenticated acthe Royal Saxon Society of Sciences, etc., etc., who says of himself in connection with counts of spirit phenomena are always in place and will be published as soon as possible. his investigation of Slade: "The precaution-ary measures which I have taken on these

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- something of the results and the methods used by Prof. Zöllner in his examination into SIXTH PAGE .- "Movers." Faith. Faith Cures. The "Gnos tle Theosophist." "The Rapid Growth of Sairitualism." used by Prof. Zonner in his examination into the genuineness of Slade's mediumship as it then existed, thereby aiding us to determine whether our cause has been in error, or has anything whatever to retract in connection with its acquiescences as to the genuineness of Slade's claims as a medium; nay, more: whether it would baye anything whethere it Haverhill and Vicinity. Bogus Spiritualism. "Men, Women and Gods." The Allen Boy and McQueen-Cameron. One Minister Sheets Another. A True Woman's Sad Romance. The Germans Want Sunday as a Day of Recreation. Notes and Extracts on Miscollaneous Sub iects
- SEVENTH PAGE .- The Labors of Mrs. Brigham. Spiritualism at Williamston, Mich. The Early Jews. Tramps. Miscellancous Advertisements.

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For the Religio-Philosophical Journal. SPIRITUALISM---SLADE. fraud, Henry Slade, the American medium, arrived in Leipsic on the afternoon of the 15th of November, 1877. He was unaccom-panied by any of his party, all of whom he had left in Berlin. It is not essential to de-THE WONDERFUL MANIFESTATIONS GIVEN THROUGH THE MEDIUM-

CHICAGO, MARCH 20, 1886.

lect from many such investigators of the genuineness of Slade's mediumship the methods and conclusions of but one; the one who was, perhaps, in all respects the most perfectly prepared and fitted by a life-long scientific training for his task. I allude to bought a slate and marked it; on this the bought a slate and marked it; on this the solf were seated, and had placed our inter-linked hands upon the table, there were raps on the table. Two hours previously I had bought a slate and marked it; on this the has a westerly aspect, was brilliantly light-bas a westerly aspect, was brilliantly light-bas a westerly aspect, was brilliantly light-has a westerly aspect, was brilliantly lightwriting began in the usual manner. My pocket knife, which I had lent to Slade to cut off a fragment of pencil, was laid upon the slate, and while Slade was placing the slates partially under the leaf of the table. slates partially under the leaf of the table, the knife was suddenly projected to the height of one foot, and then thrown down upon the table, but, to our extreme surprise, was open. The experiment was several times repeated with like result, and for proof that the knife was not projected by any movement of the slate, Slade laid at the same time as the knife is bit of slate, neared to the slate. occasions were such that, for my understand-ing, every possibility of deception or subjec-tive illusion was excluded. I do not, how-ever, assert that these measures will be reother men. I am, therefore, quite ready and the knife a bit of slate pencil on the slate, and to fix its position, made a small cross on willing to receive instruction and enlightenment as to better precantions than those adopted by me, provided that my advisers the place. Immediately after the knife had been projected. Slade showed us the slate, on adopted by me, provided that my advisers have given other proofs of an intellectual competence superior to my own, to induce me to defer to them and to recognize them as judges of facts of observation which they have not seen, but now learned for the first time from my description." My purpose in this article is to reproduce something of the results and the methods which the bit of pencil remained unmoved near the mark. The double slate after being well cleaned and a piece of pencil placed in it, was then held by Slade over the head of Prof. Braune. The scratching was soon heard and when the slate was opened, a long piece of writing was found on it. While all this was going on, a bed which stood in the room behind a screen suddenly moved about two feet from the wall, pushing the screen outward. Slade was more than four feet distant from the bed, had his back turned toward it, and his legs crossed, always visible, and to-ward the side away from the bed. I then re-turned the bed to its original place. A second sitting took place immediately with Prof. Weber, Scheibner and myself. While experiments similar to those first described were being successfully made, a violent crack was suddenly heard, as in the discharging of a large battery of Leyden jars. On turning with some alarm in the direction of the sound, the before mentioned screen fell apart in two pieces. The strong wooden screws, half an inch thick, were torn from

was remarkably clear and the room, which has a westerly aspect, was brilliantly light-ed by the setting sun. The two wooden rings, and the before mentioned entire blad-der band, were strung on to a piece of catgut one millimetre in thickness and 1.05 metre in length. The two ends of the catgut were tied together by myself in a knot, and then secured by myself with my own seal. When Slade and I were seated at the table in the usual manner I placed my two hands over the usual manner I placed my two hands over the upper end of the sealed catgut. [The accomupper end of the scaled catgut. [The accom-panying photograph here shows the hands resting upon the table covering the knotted and scaled end of the catgut, the loop of which is hanging down between the sitters' legs toward the floor; suspended by the loop of gut are the wooden rings of separate woods, and the endless band of bladder.] Af-ter a few moments had classed and Slade ter a few moments had elapsed and Slade had asserted, as usual during physical mani festations, that he saw lights, a slight smell of burning was apparent in the room-it seemed to come from under the table, and somewhat recalled the smell of sulphuric acid. Shortly afterwards we heard a rattling sound at the small round table opposite, as of pieces of wood knocking together. When I asked if we should close the sitting, the rattling was repeated three times consecu-tively. We then left our seats, in order that tively. We then left our seats, in order that we might ascertain the cause of the rattling at the round table. To our great astonish-ment we found the two wooden rings which about six minutes previously were strung on the catgut, in complete preservation, encir-cling the leg of the small table. [This table had but a few moments before been brought into the room by the Professor, and as shown in an accompanying photograph was a com-mon small round top center table made of birch wood. It will be remembered that the wood of the rings was oak and alderwood. above and below, without any visible contact of Slade with the screen. The parts broken The top of this table rested upon a fancifully turned and carved standard, two or three inches in diameter, which in turn rested upon were at least five feet removed from Slade, but even if whole. The rings were found encircling the standard between the top of the table and its widely branching legs, thus demonstrating a passage of matter through matter, since no human agency could place the rings in their position, as found, without removing either the table top or its legs, which under the pre-cautions observed was absolutely impossible. This table and rings are still in existence, and upon several occasions has served as the objective point in the pilgrimage of various noted personages, among them the Reverend Joseph Cook.] The catgut was tied in two loose knots, through which knots the endless bladder band was hanging uninjured. Immediately after this sitting, astonished and highly delighted at such a wealth of permanent results, I called my friend and his wife into the sitting room. Slade fell into one of his usual trances and informed us that the invisible beings surrounding him had endeavored, according to my wish, to the some knots in the endless band, but had been obliged to abandon their intention as the band was in danger of 'melting' during the operation under the great increase of temperature, and that we should perceive this by the whiteness of a spot on the band. Having taken the band into my own hands immediately after the sitting, and held it up to the moment of Slade's communication, I felt great interest in noting the correctness of this assertion. There was, in fact, a white spot as indicated, and when we took another piece, of exactly the same material, and held it over a lighted candle the effect of the increased temperature was to produce precisely such another white spot." Will any person be likely to assert that Slade, under the circumstances, produced the above two distinct passages of matter through matter, as related by any process of trickery? Doubtless, for there are those who will assert the moon to be made of green cheese. Thoughtful people will, in consequence of the above relation find therein food for reflection; but as is trenchantly said by T. L. Nichols, M. D., of London in connection with a similar success by a wholly different medi-um: "It is certain that no mortal man could have tied these knots; equally certain that all the philosophers and all the 'magiclans' of Europe cannot now untie them under the same conditions."

oblique one, proceeding from above and be-hind my back. Slade, during this occurrence, was sitting in front of me, and keep-ing both his hands quietly on the table. He asserted shortly before, as usual on occasions of similar physical phenomena that he saw lights hovering in the air, or attached to bodies, whereof, however, neither my friend nor myself were ever able to perceive any-thing." thing."

No. 4

MYSTERIOUS DISAPPEARANCE OF A TABLE.

"In the sitting of the following day, the 6th of May at a quarter past eleven, by bright sunshine. I was to be witness, quite unex-pectedly and unpreparedly, of a yet far more magnificent phenomenon of this kind. I had as usual taken my place with Slade at the card table. Opposite to me stood, as was often the case in other experiments a small round table near the card table. The height of the round table is 77 centimetres, diameter of the round table is recentimetres, manufer of the surface 46 centimetres, the material birchen-wood, and the weight of the whole table 4.5 kilogrammes. About a minute might have passed after Slade and I had sat down and laid our hands joined together on the table who the round table was get in the table when the round table was set in slow oscillations, which we could both clear-ly perceive in the top of the round table rising above the card table, while its lower part was concealed from view by the top of the card table. The motions very soon became greater, and the whole table approaching the card table laid itself under the latter, with its three feet turned towards me. Neither I nor, as it seemed. Mr. Slade, knew how the phenomenon would further develop since during the snace of a minute, which now during the space of a minute, which now elapsed, nothing whatever occurred. Slade was about to take slate and pencil to ask his 'spirits' whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card table. To my and Slade's great astonishment we found the space beneath the card table completely empty, nor were we able to find in all the rest of the room that table which only a moment before was present to our senses. In the expectation of its reappearance we sat again at the card table, Slade close to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes, in intense expectation of what should come when Slade suddenly again asserted that he saw lights in the air. ... Looking up in the air eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I sud-denly observed, at the height of about five feet, the hitherto invisible table, with its legs turned upwards, very quickly floating down in the air upon the top of the card table. Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence. which took place at about half-past eleven." MATERIALIZATION OF A HAND. Upon page 86, Prof. Zöllner says that de-siring to repeat an experiment which had succeeded with the Grand Duke Constantine of Russia, "I then took a slate myself, and held it with my right hand under the table. While now, as I did so, Slade's hands, con-tinually visible to me, lay quietly on the table, there appeared suddenly a large hand, close in front of me, emerging from under the edge of the table. All the ingers of the hand moved quickly, and I was able to observe them accurately during a space of at least two minutes. The color of the hand was pale and inclined to an olive green. And now while I continually saw Slade's hands lying before me on the table, and he himself sat at the table on my left, the above mentioned hand rose suddenly as quick as an arrow, still higher, and grasped with a powerful pressure my left upper arm for over a minute long. When this hand had disap-peared—Slade's hands lying on the table after as before,—I was so violently pinched on my right hand, which during these four minutes was all along holding the beforementioned slate under the table, that I could not help crying out. With this manifestation the extraordinary sitting ceased." At this sitting there had been other marvelous phenomena constantly occurring. Upon the morning of the 15th of Dec., at half past ten o'clock, "while W. Weber, Fechner, and Scheibner, were present. suddenly Weber's coat was unbuttoned under the table, his gold watch was taken from his waistcoat pocket, and was placed gently in his right hand, as he held it under the table. During this proceeding, which occupied about three minutes, and was described exactly in its particular phases by Weber, Mr. Slade's hands were, be it understood, before our eyes upon the table, and his legs crossed sidewise in such a position that any employment of them was out of the question. This sitting took place at my residence, in the corner room lighted by four large windows. Those who seek to explain the phenomena described above, and proved also at other places by reliable observers, of visible and angible human limbs, by suppositions of possible deception by means of gutta-percha hands, and so forth, treat the matter with-out consideration, since they judge of phe-

SHIP OF SLADE.

The Crucial Tests by Prof. Johann Carl Friedrich Zollner and Others.

General Indersement-Slade in Leipsic-Seeming Impossibilitios--Tearing Asunder a Screen-The Passage of Matter Through Matter-Disappearance and Reappearance of a Material Body-A Table Disappears-Materialization of a Hand-Sprinkled with Water-Impression of Feet Inside of a State-Four Knots Tied in an Endless Cord-The Conjurer Bellachint.

BY DR. J. FREDERICK BABCOCK.

The unfortunate charges-I was about to write occurrences, but I am not as yet pre-pared to admit so much in view of the facts which are involved within the subject-matter of this paper-against the genuineness of the mediumship of Henry Slade which have been made in Weston, W. Va., and circulated broadcast among the secular press of the country, seem to merit-nay demand-very careful consideration in the minds of those who love the truth, and hate, despise and con-demn the fraud which is, alas, so frequently encountered by those who are conscientiously endeavoring to investigate the claims of Spiritualism in an impartial manner, the basic or fundamental one of which may be said to be that, under proper conditions, the so called dead possess the ability to come back to us on this sphere, and make their power manifest by the production of widely varying phenomena, which, occurring in the presence of a peculiarly endowed physical, mental or spiritual condition of the operator, justifies us in designating such a person as a "medium."

GENERAL ENDORSEMENT OF SLADE.

Now, if there is any one person whom the cause of Spiritualism has heretofore endorsed as possessing genuine mediumistic power-endorsed as a medium, through whom the spirits of the dead effected absolutely genuine phenomena - endorsed after such investigation, and under such test conditions. as was wholly worthy of such a cause, then that person is Henry Slade, and in view of the charges recently made of this man's utter worthlessness as a medium, of ascerted deliberate fraud in his methods, I would ask: Has this great cause been heretofore de-ceived in its approval of him? If so, or even If it were possible that it could be so, under if it were possible that it could be so, under the circumstances, then Spiritualism has re-ceived a most cruel, a most pitiful wound, the pain of which will be felt as a burden of sorrow in every individual heart which loves —nay, worships at the shrine of the possibil-ities, which Spiritualism tenders so freely to all who love their dead. In that which I shall further have to say I

In that which I shall further have to say, wish it to be distinctly understood that make no reference whatever to the individual Slade, or in connection with what his status as a medium may be at the present moment, since an endorsement should only be held responsible as applying to the specific acts which it has previously approved. I propose in this article to deal solely with the medium Slade, as he has been in the past, leaving the present and future to care for itself that past which Spiritualism has heretofore sanctioned through the investigations of its most worthy, most competent, and most eminent investigators.

JOHANN CARL FRIEDRICH SÖLLNER. "Upon the next evening-Friday, Nov. 16, For the purposes of this paper I shall se- 1877-I placed a card table, with four chairs, JOHANN CARL PRIEBRICH BÖLLNER.

came interested in the medium now under discussion; suffice it to say that in the interests of science he determined to probe the matter of the genuineness of Slade's asserted mediumship to the bottom, and with such an object in view, in order that he might enjoy every possible facility, and possess all the opportunities that he could desire in his intended investigation. Slade was given, and accepted an · invitation to make Zöllner's house his home during the period of the experiments, covering many days. From that time on, until the termination of the inquiry, Slade was practically isolated from all communication with the outer world. Alone he went to Zöllner's house to undergo a series of tests, the severity of which no other professed medium had ever before encountered, nor perhaps since, and alone he remained to

garded as sufficient by the understanding of

whether it would have anything whatever to

retract even though Slade were to condemn

himself on to-morrow as a freshly developed fraud and impostor of the most pronounced

HENRY SLADE IN LEIPSIC.

ing an arrest in London upon the charge of

After many vieissitudes en route, includ-

and dangerous character.

the end. But before proceeding with my quotations I may as well say here that, in order to give his investigation all the features of a properly conducted scientific inquiry, Prof. Zöllner induced the following gentlemen among his friends and colleagues of the University to assist him in his contemplated experi-ments: William Edward Weber, Professor of Physics, at Leipsic, of whom it is said "no scientific reputation stands higher in Germany than that of Weber; Prof. Scheibner of Leipsic, a well known and highly distin-guished mathematician; Gustave Theodore Fechner, eminent as a natural philosopher, Professor at Leipsic, and the author of many scientific works; together with several other eminent personages who were invited from time to time to further assist their endeavors, all of whom unite in the assertion that deceit, trickery, collusion or delusion were under the circumstances, simply impossible, and that it is an insult to their intelligence to insinuate that they were such amateurs as to permit any opportunity for successful deception.

As a matter of explanation I will here say that I may not, at all times, employ the ex-act language used by Prof. Zöllner in relation to the intentions and designs of the parties in connection with the tests and experiments they undertook in the presence of Slade. For the sake of brevity I shall occasionally make use of my own language, though rendering it substantially the same, but as to the results which were actually ac-complished, I use Prof. Zöllner's own language verbatim et literatim.

SREMING IMPOSSIBILITIES.

For a time comparatively minor matters— though sufficiently startling in themselves— in connection with phenomens, occupied the investigators' attention in their sittings with their medium, but becoming emboldened by their success in these, Prof. Zöllner determined to suggest the accomplishment of seeming physical impossibilities, and it is to this sort of manifestations that I shall ask the readers' attention. As a first quotation I will reproduce his and his friends' sitting with Slade wherein their experiments were connected with some wholly unlooked for and unanticipated phenomena. With these preliminary remarks I will now permit Prof Zöllner to speak for himself through his English translator, Charles Carleton Massey, Barrister at Law, London, England:

MOVEMENTS OF THE BED AND TEABING ASUN-DER A SCREEN.

scribe how Prof. Zöllner, then a skeptic, behe had intended to tear it down by a cleverly devised sidewise motion, it would have been necessary to fasten it on the opposite side. As it was, the screen stood quite unat tached, and the grain of the wood being par-allel to the axis of the cylindrical wooden fastenings, the wrenching asunder could only be accomplished by a force acting longitudinally to the part in question. We were all astonished at this unexpected and violent manifestation of mechanical force, and asked Slade what it all meant; but he only shrug-ged his shoulders, saying that such phenomena occasionally, though somewhat rarely, occurred in his presence. As he spoke, he placed, while still standing, a piece of slate pencil on the polished surface of the table, laid over it a slate purchased and just cleaned by myself, and pressed the five spread fingers of his right hand on the upper surface of the slate, while his left hand rested on the centre of the table. Writing began on the inner surface of the slate, and when Slade turned it up the following sentence was writ-ten in English. It was not our intention to do harm; forgive what has happened."

who had his back to the screen.

In connection with the rending of this screen, and in order to prove conclusively that it was an impossibility for Slade to have accomplished it by his own strength, a scientific computation was made later on, which demonstrated that the amount, or strength of a pull necessary to accomplish the result of rending this wood longitudinally was 198 cwts. Further computations were made as to the strength of a man whose immense power earned for him the title of a "Hercules," of which Zöllner says:

"Comparing the above with the force 198 cwts., requisite for the rending of my bed screen, it will be seen that the strength of the Hercules referred to would have to be multiplied by nearly ten-applied in a fav-orable position — to produce the physical manifestation which took place in Slade's presence without contact."

THE PASSAGE OF MATTER THROUGH MATTER. Upon page 96, Prof. Zöllner writes:

"In order to exclude as far as possible the dependence of, to us inexplicable, phenomena upon human testimony, I desired to advise experiments such that the permanent effect, as final result, should be completely unexplainable according to the conceptions we have hitherto entertained upon the laws of nature. With this object I had arranged the following experiment."

1. Two wooden rings, one of oak, the other of alderwood, were turned each from one piece. The outer diameter of the rings was 105 millimeters, the inner 74 millimeters. Could these two rings be interlinked, without solution of continuity, the test would be ad-ditionally convincing by close microscopic examination of the unbroken continuity of the fibre. Two different kinds of wood being chošen, the possibility of cutting both rings from the same plece is likewise excluded. Two such interlinked rings would consequently in themselves represent a 'miracle,' that is, a phenomenon which our conceptions heretofore of physical and organic processes would be absolutely incompetent to explain."

Prof. Zölluer also provided for this experiment an endless band of dried gut with the desire to obtain a true knot tied in the band, so that if he succeeded a "close microscropic examination would also reveal whether the connection of the parts of this strip" (or The direction in which it came down from band) "had been severed or not." As the re- above seemed from this to have been an

DISAPPEARANCE AND REAPPEARANCE OF A MATERIAL BODY.

Upon the morning of the 5th of May, Prof. Zöllner expressed the wish to Slade that, at their then contemplated sitting, there might occur in some very striking manner, if pos-sible, the disappearance and reappearance of a "material body." "Ready at once for the experiment, Slade requested Herr Von Hoff man to give him a book; the latter thereupon took from the small bookshelf at the wall a book printed and bound in octavo. Slade laid this upon a slate, held the same partly under the edge of the table, and immediately withdrew the slate again without the book. We searched the card table carefully every where outside and inside. So also we search-ed the small room, but all in vain; the book had vanished. After about five minutes we again took our places at the table for further observations, Slade opposite me, Von Hoff-man between us on my left. We had scarcely sat down when the book fell from the celling of the room on to the table striking my right ear with some violence in its descent. The direction in which it came down from

(Continued on Mighth Page.)

The Sheep and the Goats, or the Problem of Crime.

Synopsis of a Discourse Delivered in Metropolitan Temple, San Francisco. Cal., Feb. 14, 1886, by Mrs. E. L. Watson.

[Heported for the Religio-Philosophical Journal by John B. Cummings.]

In the 25th chapter of Matthew, Jesus, a short time before his death, gave a graphic description of the last judgment, when all nations should be summoned to appear and give testimony individually and collectively in regard to their actions in this world. And whoseever had not led the true life,--whose-ever had failed in striving to embody truth, should be set on the left hand, even as a shepherd separates the goats from the sheep. Those found wanting should be cast into ev-erlasting fire, while the elect should inherit eternal life.

With a large class of people the sayings of Jeans, as reported, have the force of authority and are conclusive. To question them is to be called "infidel" and to deserve eternal death. The time has arrived for some at least. who are not satisfied with authoritative who are not satisfied with authoritative statements, to investigate for themselves. Nothing is too sacred for analysis, and no subject is quite settled. Let us see if any one has the right to call the vast majority of people "goats." It is a question for scientists as well as for theologians. In judging of a person's innocence or guilt, we should consider the influence of ancestry and of environment. Let us see how the present civiliration is related to the past. How can the will mould the soul's destiny? What is the philosophy of crime? What is the genesis of sin?

There are three causes of crime-ignorance, idleness and intemperance. Ignorance is a failure to know the facts of existence, and a failure to trace effects to causes and causes to effects. Idleness is an inactivity of the faculties from want of opportunity, or from lack of a definite aim or incentive. Intemperance is an excess in any department. The forces run riot in one direction and lie fallow in another, causing a loss of equilibrium. This ignorance concerning the qualities of the human mind and its possi-bilities was the necessary result of the undeveloped condition of primal man. Excesses naturally arise from ignorance, but ignorance is not a crime, and no man should be punished on account of his ignorance. Suffering is nature's method for instruction. All punishment is illegitimate when excessive or when its end-enlightenment-is lost to view. Nature instructs by degrees, first in the physical department, then in the men-tal, and finally in the moral. We are barbarians first, the same as the primal man, in our infancy. Barbarism is the infancy of the human race. Our barbarism differs from that of the past, because we possess the latest capacity, which is the result of the slowly-ripening civilization of many ages, which we inherit. A babe resembles the primal man; and there are many mental and moral infants of mature years, who are full grown physically. Besides, there are many learned ignoramuses, who, from lack of the mental development, are misled by false theories and views. A child with bad habits is harder to train than one without fixed habits.

The first crime against human nature was committed through ignorance. The first crime against another was prompted by idleness. It was perpetrated by all who wished to possess what he had not earned. Crimes against individuals and society at large are caused, in the majority of cases, either directly or indirectly by intemperance. Strong drink clouds the mind and reduces the spiritual nature to an abnormal state. With all our boasted civilization and Christianity, we have yet to see the form of government which is guided by the Golden Rule. We should deal with man as a moral being. Society must meet the requirements of his spiritual nature, for they are necessities as truly as are those of his mental and physical being. Long before civilization dawned upon Europe there existed arts, sciences and systems of government of wonderful perfection in Egypt and in other parts of the world. Why were these advanced civilizations eclipsed? What caused their ebb and their utter extinction? Does nature fail? Is there not something enduring? The cause of these failures is to be found in ignorance-in the lack of perceiving the oneness of humanity. The study of mind in relation to moral law would effect a good reformation. Principles alone are eternal. We must realize the unity of human interests, recognize the eternity of obliga-tion, and be receptive to the higher light. The successful enthronement of these will alone make our civilization enduring. Through psychometric law we can trace the same fatal mistake in all the civilizations from the oldest down to our own times. We see the development of mind and body, but the spiritual has not made equal progress. The spiritual alone has the power of saving, for it possesses the balance of power. The spiritual holds all. It alone can know the law of being and the unity between the seen and the unseen. It was the lack of the spiritual which caused the downfall of all past civilizations. It is the lack of it which now causes the undertone of discontent, which is heard nearly everywhere. There is no peace now. There is a good deal said about the danger-ous classes. We are told that the poor work-ers are dangerous. I deny it. The dangerous classes are those men who, morally blind and with hearts of steel, are rolling up wealth, which is the product of the working classes. It would not be any wonder if the downtrodden, desperate men should before long cause such a frightful state of terrorism as the world has never yet beheld. The man who claims two-hundred millions as his own is a dangerous man. The man who obtains labor at the lowest price is dangerous. The man who does not see that all have their rights is dangerous. The man who would have us to believe that nature is not able to supply all is a dangerous man. Why does England fear that her palaces will be de-stroyed? Because she disregards the rights of the masses. The Established Church of England nurses the nobility that treads upon the sacred rights of the people, who, lashed to frenzy, have lately risen. Woe to kings and queens, to emperors and czars, to popes and priests, who disregard man as a mental. moral and spiritual being! Human nature is plastic. It submits to much suffering, but it will at last cry out when ground down beyond endurance. In humanity there is an unlimited amount of material for good, but what have those in power done to meet the people's wants? So little-so little! To-day re are millions in Europe who know not where to get food or where to lay their beads. Reservices of all this misery the favored few are rolling in luxury. This is caused by their moral obliquity. The idleness of the risk is as calamitous in its effect as the idle-ness of the poor. In the enforced idleness of the poor there is never lack of fear caused by the poor there is never lack of fear caused by the poor fact of the poor. In the enforced idleness of the poor there is never lack of fear caused by the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the poor fact of the poor. In the enforced idleness of the the poor fact of the poor. In the enforced idleness of the poor. In the poor fact of the poor fact of the poor. In the poor fact of the poor fact of

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want; but in the pampered idleness of the rich there is deep degradation, the result of low vices which spread their poison everywhere.

Bad government and blindness to the necessities of the people are caused by the obscuration of the moral luminary. Now what we want of teachers, rulers and others is the realization of the actual brotherhood of man -the recognition of human rights without any exception on account of race or sex. Provide opportunities for the proper exercise of all the faculties, intellectual and spiritual. Then crime will be unknown. No one wants to suffer. All wish to be happy. How can we be happy? Few persons can truly say at all times, "I am glad of this life." Every heart is sore, if not for self, for others. There is restless motion everywhere. Our educa-tional systems are at fault, and we should pull them up by the roots. A wrong visited anywhere is sure to make a noise; and rights trampled on will set all in agitation. When the mob destroys property in London, the queen sends a letter of sympathy to the suf-ferers. There is plenty for the nobility, while most of God's children have no place whic' they can call their own on God's footstool. Nature is rich, powerful and just; and the time will come when she will require of all those who control her vast stores an account of their stewardship. You have a right only to that which your needs require; and you must respect the rights of all. To deprive another of anything necessary to him is wrong, and you will suffer for it.

Criminals will not be reformed by prison idleness. To stuff the brain and neglect the heart is not education. We must recognize man as a spiritual, as well as a physical and mental being. Then the seeds of a good life will be sowed. Then children will not be moral imbeciles. The best remedy for crime is to provide healthful occupation for all. But how can this be done when inventions are driving out labor? Unless statesmen awake, crime will increase. The mind must have food as well as the body. Sometimes reformation seems hopeless, yet one star creeps up to inspire us with encouragement. No government is secure now, because power and wealth are being concentrated in the hands of a few, and the people are neglected.

When men of power become benefactors of their race, and the masses build an institution instead of a monument to their memory; when the heart shall be educated as well as the head; when the parks of the nobility shall be cut up for the houses of the multi tude; when idle hands shall have congenial work; when land robbers shall be forced to give up their ill-gotten possessions; and when prohibition prevents the transforma-tion of food into poison, -- then there will be no more crime, but, instead, virtue and hap-piness everywhere. Nature gives plenty for all. The very weeds become silken garments for our use, and insects become our servants. Are we poor, sad, hungry, full of grief? It is not that Nature has not given enough, but lack of light prevents the just distribution of her gifts. I do not mean that the rich should give their money to the poor, but that they should give them opportunities for supplying their wants by their own labor. Why does suicide increase the number of its victims? It is because the poor are denied the necessities of life; and the mother's protest against this outrage, impressing itself upon the mind of the unborn babe, becomes suicide in the adult. No man properly placed will do wrong, because it brings pain. Happiness is to be found by using and enjoying all good things in moderation. We should restrain criminals by placing them within moral ens. and discriminate Detw keeping the young separate from their hardened elders. We should have men of heart and brain, instead of selfish men, to govern and reform them. Criminals should be treated as insane, and not with the I-amholier-than-thou air. Come, let us reason together, and let us have more confidence in each other. Let us see that there is a just distribution of the products of labor among those who produced them. Let us place the angel of womanhood in place of power; and let the voice of motherhood be heard in the councils of the nation. Find something good and noble to give occupation to idlers; and look after the interests of the weak. Let us have moral legislation, and let us do all we can to better human nature. There is room in the world even for the Chinaman. Let us have fair play. Justice is the only basis for an enduring civilization. Let us make our religion a thing of love. Then home will be the building place of heavenly temples, parenthood will enjoy its divine prerogatives, and the sympathy between the two worlds will draw us to purity. O let us hasten that sweet day! Let us not try to crush out criminals, nor tram ple on the rights of another. God hasten the time when the light of day shall dispel the dark night of ignorance, when every soul shall live in obedience to moral law and find in this the balm for every ill!

This system was brought into its present shape by Mr. Edison, but the first patent was taken out by William Wiley Smith, of Tennessee, who, with E. T. Gilliland, the noted New York electrician, co-operated with Mr. Edison in the matter. Mr. Smith conceived the idea of having a message pass from a train to an ordinary wire along the route by simple induction. He told Mr. Gilliland. Mr. Gilliland told Mr. Edison Gilliland told Mr. Edison.

"I found," said Mr. Edison,." that a current of electricity could pass through the air between two conductors, but if the communication lasted longer than 250,000th of a second the air became polarized, or otherwise changed by the electricity, and it resisted any further communication. In other words, the air offered practically no resistance to an electric current for the 250,000th part of a second. If I could get a wave so short and sharp that it would pass through the air be-tween the given points in that short space of time, the thing would work. Now, in this moving car there is a little battery. When the operator at that table sends a message the waves go at the rate of about 600 to a second. These waves on an ordinary Morse current go about 13 to a second. These waves are sent into the air from the tin roof of the car with such suddenness and sharpness, by means of a simple electro-magnet, that each telegraphic letter, consisting of a dot or a dash, passes to the wires strung on the regu-lar telegraphic poles all along the railway inside of the 250,000th part of a second. There is a pause of about a thousandth of a second to let the air regain its ordinary condition. Then another letter is plumped through the air to the wires. Then another pause and another letter, and so on. If you try to push a candle through a pine board you will break the candle. If you shoot the candle out of a gun it will make a hole in the board. These letters are darted through the air so quickly that the air molecules don't have time to think about resisting, as it were. This system will work in all weathers. The electrical sympathy or induction between the roof of the car and the wires is so great that messages will leap through the air to or from the regular wires as far as 580 feet. We don't use any new wires, but work on the regular telegraph system. Our signals come to the ear of the operator in musical notes, such as a prolonged '00-0-0-0' for a dash and a short '00' for a dot. We work just as quickly and as easily as the ordinary system.

Mr. Edison said that by this principle he discovered that ships can telegraph to each other through the air at a distance of twentyfive miles. A small balloon coated with gold foil could carry a thin wire into the air 3,100 from each ship. The wire charges the bal-loon with electricity. At a height of 3,100 feet the air is so light that the electric cur-rent will pass by induction from one of these balloons to another twenty-five miles away. The moment a ship is within electrical communication of another the telegraph instrument on board begins to sing. So does the instrument on the other ship. The operators on the ships then talk to each other. "I have already experimented across great fields with this system and have met with great success." While electricity is doing a grand work, spirit, more subtle still, can be brought into reconstition by spirits, sometimes by advanced

requisition by spirits, sometimes by advanced mortals, and messages can be transmitted thousands of miles. The world is advancing. New York.

WHAT IS DEATH?

This is, perhaps, the most engrossing prob-

warped and comforted though his nature sometimes appears to be, there lurks an aspi-ration for a higher and better life, there is implanted in him such a yearning after knowledge, such a keen desire to explore and know the hidden mysteries of the universe, that annihilation after his brief and fettered sojourn here sounds like a delusion and a mockery.

If death is truly the "first dark day of nothingness," then justice is not an attri-bute of nature. When we see the glaring inequalities resulting from our social laws, by which millions are condemned to life-long wretchedness and misery, that the pampered few may revel in pomp and luxury; when we watch the hopeless, writhing under the "whips and scorns of time," and see "the spurns that patient merit of the unworthy takes," the question forces itself upon us "is there no hereafter, where all our hollow conventionalities shall count for naught, where some of the fruit shall fall to the share of him who, in this life, gathered only thorns?" Whatever may await us, hap-pily for manking Materialism cannot prove its dismal creed, and there still remains to us a solace in filluminating the dark clouds of uncertainty with the silvery beams of hope.

One word on Spiritualism. Everybody knows that Spiritualism, though without the pale of existing philosophy, claims to have solved the problem, "What is Death?" This, Materialism treats with undisguised contempt. But, as it is both unphilosophical and injudicial to pass judgment without impartially hearing both sides. I venture to suggest to those who are concerned as to a future state, if they are still strangers to psychical research, to make themselves ac-quainted with some of the literature of this very interesting subject before finally com-mitting themselves to the Materialistic doctrine of annihilation. There they will find, in support of many marvelous statements, the testimony of a host of perfectly unimpeachable witnesses, evidence of such a character that there is no escape from the conclusion-either Spiritualism is true, or all the philosophers, scientists, doctors, lawyers, etc., who have embraced it have been duped, or (more improbable still) all these men of repute are in league to cheat the world. Such a large number of people of undoubted integrity are prepared to declare that they have had the most indisputable proofs of the truth of this doctrine, and that these proofs are open to all who choose to seek them, that the subject-one of incalculable importance to the human race-deserves to be thorough-ly investigated before it is cast aside as worthless or impossible .-- A. M. D. in Secular Review.

For the Heligio-Philosophical Journal. Religion versus Dogma and Ceremonies.

BY WM. C. WATERS.

There is a class of men anxious to separate religion from dogma and ceremonies, believing that religion, pure and undefiled, should stand by itself, without any of those doubtful accompaniments about which there is so much disagreement and unpleasant feeling.

There seems to have been, all along the cen-turies, a disposition on the part of most of the clergy to inseparably bind all these ele-ments together—to make it appear that to believe an inscrutable dogma, or perform some useless ceremony, quite as important as to visit the sick, administer to the wants of the needy, or to do the work that in any sense distinguishes the good Samaritan from the Levite priest. The objection to ceremonies might not be so very great were it not evident that many attend to the outward forms and neglect the most vital parts which are prompted by the goodness and purity of the spirit within. Men quite destitute of real spirituality readily join in ceremonies, but they are not prone to live the life of a truly religious person. However much some men may, for a purpose, desire to be thought religious, their lambskin blankets are generally quite too short to cover up all their over-steppings and short steppings. If the outward life is to run smoothly year after year, keeping step and time with the law of kindness, justice and holy living, the most interior spirit must be the directing power, otherwise there will be inharmony, incongruity, sad breaks and divergencies in the tenor of a man's path; but where the most interior law of the spirit has been thoroughly educated and wisely trained into the love of righteousness, there can be no disagreement between the outer and the inner man. The life will flow in pleasant channels, and that without strained effort; such a man will be natural, not artificial, in his daily living. Shall it be said that we do not meet with such men? That would be a mistake. To the glory of God and humanity we do meet them along the highways of life, and are charmed by the sweetness and beauty of their souls. Were it not for fear of being misapprehended, we might frankly tell them of our admiration for them. Some of these fortunate persons are born into that order of life and others grow into it. These persons must enjoy a degree of happiness far in advance of those who stand upon the lower planes of action, allowing themselves to be the playthings of low passions, hate, malice, envy, prejudice, or revenge. These cloud the sunshine of the spirit, and rob the soul of its vivine right of inheritance-shuts it out, for the time being from entering into its grand possessions that wait upon its development into a more exalted, loving, and beautiful life. If anything can be made certain by human experience, it is that human happiness, in a sense most noble and true, can be obtained only through a just appreciation and humble acquiescence in the commands of the higher law written by the finger of Omnipotent Power on the tablets of our own hearts. It is not necessary to look to an outward page to find this law. We all hold it within, and a precious boon it is, but if we cover it with too much worldly rubbish, the lettering of the law may become dim to our mental vision-the angel voices proceeding from the inner temple may become low and indistinct murmuring. The musical birds of paradise that might once have nestled and saug sweetly there. perhaps have been driven out through rough contact with worldly storms. "However this may be, all that has ever been lost may be regained, and a thousand fold added. The man who stands at the low foot-hills is not bound to remain there. God has placed within him a power that, wisely used, will enable him to find a key that will unlock the doors that have shut him out from the higher courts of wisdom. The lowliest person need not tarry in the valleys of human life, thought or action—the way is open, the path is clear, the power to rise has been givgiven to upward elimb. Then why linger among low swales, brambles and briers that lacerate soul and bedy, since through these higher faculties of the spirit the Father is MARCH 20, 1866.

ever calling his dear children to come to Him. In the hours of our silent meditations we hear his voice. In the still hours of the night he speaks to us. He would have us press onward and upward through all our earthly sorrows, misfortunes and tearful sadness of spirit. He says to us, fight the battle of life manfully, nobly-falter not by the way, and your every effort shall give you strength and beauty of spirit. It is not our business to loiter by the way or to play the sluggard.

The divine law of action demands force and energy in striving. The transient storms of life only test our capacity, try our experience, skill and strength in guiding our boat along the current of life. If we fail in the effort of to-day, let us rise early and try again to-morrow, never losing confidence in the divine inheritance God has been pleased to grant us. We hold the right to render these gardens of the spirit, strong in mental pow-er, rich in resources, radiant and graceful with the love of beauty, and brilliant with flowers of thought and sparkling gems of moral excellence! Shall we fold our arms and wait while others pass on and upward through their untiring zeal and industry? No! We will not, but be up and doing, and see that every hour bears heavenward a good

report! Truly, has it been said, "Knowledge must be earned; it cannot be passively taken. Un-less the mind works for its living it will always remain poor, neither gifts nor legacies, neither houses nor lands, can enrich it. No gifts, endowments or advantages can make up for the lack of mental energy, enthusiasm and will. All beauty will fade away as surely as that of a plant when deprived of air and light. There is no fortune so good but that it may be reversed, and none so bad but that it may be bettered. The sun that rises in the clouds may set in splendor, and that which rises in splendor may set in gloom."

Men who would be truly religious and gain growth and strength of soul-power through their religion, must think and act for themselves. It will not do to give out their thinking to another and pay for it. It is a mistake to suppose that listening to sermons that send the larger share of the human family into endless woe, to listen to prayers of times repeated or human support repeated, or hymns sweetly chanted, constitutes a religious act or actions, in any absolute sense. The vital realities of a religious life are to be found in our daily contact with our fellow beings. Are we careful to hold ourselves in a frame of mind to reflect happiness upon those around us? Are the principles of kindness, justice, toleration and mercy predominant in our thoughts, our feelings and actions? Is it a pleasure to us to lift burthens from the oppressed in spirit, and do we rejoice in the prosperity of others? If we can answer these questions in the affirmative, then he may apprehend that we have at least commenced cultivating the true principles of religion. But this course of life demands no creed, no domination of ecclesiastical power over the soul. We have only to heed the gentle warnings of the monitor that whispers to us from the inner consciousness-the divinity that dwells in the immortal spirit.

The Treatment of Refractory Ghosts.

The many inquiries we have received as to the Haunted House advertised last week, leads us to make a few remarks as to the spirit and under what conditions ghosts of the refractory order should be approached. We have read several accounts in which it was stated that a party, accompanied by a ful physical medium, have held a dark seance in a haunted abode, and with such results that they will not require to be told not to do it again. As well might an aristocrat, loaded with gold chains and jewels, shut both eyes and walk into the mob of window-breakers and shop wreckers, as to adopt such a course as that. This dark circle with a powerful physical medium, places the position wholly in the hands of the dangerous class of ghost, and the end of that transaction leaves matters in a worse state than they were at the beginning. Do not take a physical medium with you at all; unless that medium be at the same time spiritually developed, and be under the influence of spiritual aspirations, and in company with spiritually-minded, positive people, who, while not antagonistic to mediumship, give strength to the sphere of thought, and furnish a kind of psychological battery to keep in its place the attacking spirit. Take with you a clairvoyant and trance medium, an harmonious circle, all enlightened on the true nature of the case; and hold your sitting in the light. Begin with the harmonious expression of your highest soul-states in singing: then let the inspired medium give more definite expression in a suitable prayer. The new condition would then be established, the one in "outer darkness" would come to the light (spiritual light) like a moth to the fiame of a candle. Then the guides would describe, or the clairvoyant would see, or the lost one would control. Turn up the Medium for the summer months of last year, and it will be seen how Mr. Spriggs and Mr. Smart treated many earth-bound spirits. We would be glad to see this haunted house properly dealt with. We could organize a party to visit it and hold a sitting. The thing must be done in true spiritual fashion, or it would be "unscientifie" in method and disastrous in results. The friends making the attempt should first send a representative down to get a report on conditions, and some preliminary sittings at home for instruction and psychical organization, before making an attempt in the haunted house itself .- Medium and Daybreak.

ELECTRICITY AND SPIRIT.

To the Editor of the Religio-Philosophical Journal:

A late number of the New York World cantains a description of another marvelous invention by Thomas E. Edison. From that I learn that the enchanted hand of Thomas A. Edison has given to the world, round and perfect, another of his wonderful electrical inventions, and from this time forward telegraphing to and from moving trains will be one of the regular conveniences of the public. The Edison system was applied to a train on the Staten Island Railroad, and for an hour message after message leaped through the air from the roof of a car mov-ing at the rate of twenty-five miles an hour to the regular telegraph wires over a hundred feet away. The answers leaped from the wires down to the roof and were ticked out on an instrument in the presence of a distinguished company of railroad men and electricians. Messages were sent home, stock quotations were received and orders to arrest imaginary fleeting criminals. In short, the exhibition was a big success.

It was 1:30 o'clock in the afternoon when the guests of the Railway Telegraph and Tel-ephone Company arrived at Clifton and were shown into the second passenger-car of an ordinary train on the Staten Island Railroad Company. In the middle of the car was a little table two feet square, to which was attached a small battery of only five cups. A black-whiskered, swarthy operator sat at the table with a tiny telephone receiver attached to each ear, looking like a man with earmuffs on. From each receiver a wire led to the battery wire. Ordinary telegraph wires ran up from the table to the roof of the car, to which they were connected.

lem that can engage the attention of speculative thought. The mystery which enshrouds it adds to, rather than detracts from, the intense desire to discover a satisfactory solution, and invests it with a fascination which few can resist. Whether upon the death of the body, the principle of consciousness, which we term mind, soul or spirit, is utterly annihilated, or whether, after physical death, this principle continues to exist under conditions not yet revealed to us, are questions that the profoundest thinkers in all ages have in vain essayed to answer. Inductive philosophy has laid bare many of the secrets of nature; but, in this particular field of inquiry, a limit must be reached where experiment is no longer possible, and hypothesis only can step in. Man, from his own complex organization downwards, can trace the process of evolution until he reaches, in the single cell of protoplasm, the lowest known form of life. This he can prove to be a compound (of four chemical elements), which, when subject to certain conditions, undergoes certain well-defined changes. But here his science deserts him; he cannot tell how or why this combination is endowed with life, nor why, when he brings such ele-ments together, animation is wanting. He is face to face with a blank, dead wall, and what is behind it he can only conjecture. Materialism denies the separate existence of life and matter, and, as a natural corollary, denies the possibility of life continuing after the death of the body. But this is simply a dogmatism based upon an hypothesis. Before it can be asserted that physical death is absolute extinction. It is necessary to ascertain what is life? whether it is the cause or the effect of the combination of elements that constitute the organic body. If it could be proved that it is the effect. Materialism would be on tolerably safe ground; but it cannot be so proved, for human ingenuity has never yet succeeded in producing vitality. If it cannot be proved that life is an effect of matter, the theory that it is the cause of matter is as good as the opposite hypothesis. Force and matter are the twin ultimates of philosophy and science; but which, if either, came into existence first, no man knows. It is said to be a law of nature that nothing which exists can be lost or destroyed. When the body dies-that is, when this force which we call life leaves its environment, the coustituents of the body are given up to the rlements, and matter suffers no loss; but, if physical death were the annihilation of that force with which the body was endowed, one of the "ultimates" would suffer loss, which is contrary to the law just referred to. This deeply interesting question is, however, one of those which man cannot settle until he manages to peep behind that "blank, dead wall" which hides the "first cause" from his view; and with regard to it the Agnostic position, which recognizes a possible limit to human research, is at once the happiest and most philosophical. "Prove all things," said the Apostle Paul; and, if we add, Believe only that which can be proved, we have an ex-cellent rule for guidance in life. To many minds the Materialistic doctrine of extinction is peculiarly gloomy and repuisive, and, although they may believe only that which can be proved, they may have desires con-cerning matters to which the axioms of Euclid cannot be applied.

On the question, "What is Death?" I venture to say there is a prependerating feeling of hope that it may prove to be the threshold of a happier and purer existence; for in man.

A CONTRACT OF A CONTRACT OF

Dr. Schliemann is paying a short visit in London. He is somewhere broken in health. and is not going to undertake any further excavations.

Mrs. Nancy Miller, of Cumberland, Me., will be 106 years old in June. She remem-bers seeing Washington when he visited that place in October, 1754.

Mme. Modjeska placed a wreath of white immortelles on the grave of Longfellow at Cambridge the other day.

Mrs. Hawley's last words were an expression of gratitude to the Senator for his devotion as a husband.

The Mexican Postal Department has reduced the rate of postage from border to in-terior towns from 25 cents to 5 cents.

Another effort is being made to have the s'reet cars in Toronto run on Sundays, but the sentiment is against it very strong.

Horsford's Acid Phosphate.

FOR OVERWORKED FRMALES.

Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic, also in hyspeptic conditions of the stomach, with general debility, such as we find in over-worked females, with nervous headache and its accompaniments."

Section of the later

Woman and the Mousehold.

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

RESOLVE.

Build upon resolve, and not upon regret, The structure of thy future. Do not grope Among the shadows of old sine, but let Thine own soul's light shine on the path of hope And dissipate the darkness. Waste no tears Upon the blotted record of lost years, But turn the leaf and smile, oh, smile to see The fair white pages that remain to thee.

Prate not of thy repentance. But believe The spark divine dwells in thee; let it grow, The spark divine dwells in thee; let it grow, That which the upreaching spirit can achieve The grand and all-creating forces know; They will assist and strengthen, as the light Lifts up the acorn to the oak-tree's height, Thou hast but to resolve, and lo! God's whole Great universe shall fortify thy soul. —Ella Wheeler Wilcox.

The editor of this column has begged the privilege of using the following essay for our readers. It was written by a valued and cherished friend of a large number who will peruse her words, and who will gladly wel-come this token of her renewed interest in progressive work. It was prepared for the Woman's Club, in Orange, N. J.

THE ART OF LIVING WITH OTHERS.

"During childhood and youth, living with others is involuntary and spontaneous. We are born into the arms of those who love us and care for us, and in perfect unconscious-ness we are for a long time associated with others, knowing no claim, feeling no responsibility, exercising no voluntary power in the line of adapting ourselves to the needs and requirements of those about us. Sooner or later the moral nature begins to stir within later the moral nature begins to stir within us, accompanying or following the action of the mental powers through the lead of the senses, and then the *Art* of living with oth-ers begins to manifest itself. Emerson has given us the following definition of *Art* in one of his essays on that subject. 'The con-scious utterance of speech or action, to any end, is *Art.*' And he adds by way of explan-ation—'From the first imitative babble of a child to the despotism of eloupence from his ation—' From the first initiative babble of a child to the despotism of eloquence, from his first pile of toys or chip bridge to the mason-ry of Minot Rock Light-house or the Pacific railroad, from the tattooing of the Owyhees to the Vatican Gallery, from the simplest ex-pedient of private prudence to the American Constitution from its first to its last works Constitution, from its first to its last works, Art is the spirit's voluntary use and combination of things to serve its end. The Will distinguishes it as spiritual action.'

'It is in this domain of the Will, in a contemplation of the soul's innate perception of right and wrong, that it is proper to use the word Art when speaking of our relations to other souls. When we have arrived at the period of conscious action, we can make these relations harmonious or otherwise in accordance with our obedience and their obedience to the great and eternal principles of moral and spiritual nature. It is disregard of these principles that produces discord in families, neighborhoods, communities, and in families, neighborhoods, communities, and nations. The Apostle Paul uttered the great truth, 'That was not first which is spiritual, but that which is natural; and afterward that which is spiritual.' The law which governs the 'natural,'—the period of imma-turity—both of nations and individuals, is the law of selfishness; that which governs the 'spiritual'-those who have grown into the stature of true manhood and womanhood, over the ruder forces of savage and barbaric peoples, and individual and family life can approach the beautiful paths of order and harmony only by the elimination of selfishness from the heart, and the incoming of that divine spirit of love which found expression in the simple, sacred injunction: 'Whatscever ye would that men should do to you, do ye even so to them."

ly group, and are always welcome to the so-cial circle, because they are cheerful, genial and magnanimous, and bear the essence of Brother Moody, Sam Jones, and other evangood-will to every one they meet. 'True po-liteness is kindness kindly expressed,' and the poor and ignorant alike with the rich and educated, may be clothed upon with this ineffable grace:

"Desires to aid though without power, In spirit join all good deeds done; The poor man's wish, the rich man's dower, Each count as one?

THE PULPIT AND THE SUNDAY PAPER.

The New York Star of the 17th ult., con-tains a further contribution on the subject of the Sunday newspaper from the clerical point of view. More than fifty of the most prominent clergymen of this country have replied to the Star's invitation to express their opinion. They represent all sects-even to Spiritualists and Shakers-and the list embraces such prominent names as Bishop Doane, Phillips Brooks, Heber New-Bishop Doane, Phillips Brooks, Heber New-ton, A. P. Peabody, George F. Pentecost, Wil-liam H. Furness, Theodore D. Woolsey, Ly-man Abbott, James Freeman Clarke, Minot J. Savage, David Swing and Henry M. Scud-der (of this city), Thomas K. Beecher, Fran-cis G. Peabody, O. B. Frothingham, Washing-ton Gladden, Mark Hopkins, J. Hyatt Smith, Cardingl Cibbong and others. A more com-Cardinal Gibbons, and others. A more com-prehensive symposium of American ministers, in fact, has never been represented in a daily paper.

Out of the fifty-four clergymen who give their views there are but twenty one who are absolutely opposed to the issue of the Sunday paper, and who look upon it as an unmixed evil. Among these are the Rev. C. H. Parkhurst of New York, the Rev. Edward P. Ingersoll of Brooklyn, the Rev. Wayland Hoyt of Philadelphia, the Rev. Ray Palmer of Newark, N. J., the Rev. Mark Hopkins of Williamstown, Mass., Cardinal Gibbons, and Dr. Scudder of Chicago. Twelve clergymen, on the other hand, find no objection to it, and the remainder would make no objection if the contents were improved and made higher in tone. A few extracts will show why some clergymen favor the Sunday paper. It is hardly necessary to quote from those who do not, as their reasons are well known. The Rev. Newland Maynard of St. Paul's Episcopal Church, Brooklyn, says: "I believe that respectable Sunday news-

papers have become a recognized institution. I believe that such publications can afford improving reading of rational Sunday re-creation. I appreciate the prejudice clergymen feel toward any interference with church attendance, but good newspapers will aid the attendance to worship. Newspapers that are bad in influence are only read by people who never pay respect to Sunday; they, there-fore, should have no weight against the pub-lighting of good area?

lication of good ones." The Rev. Heber Newton says: "I want to see for myself of a Sunday morning what has occurred in the great world, what word God has spoken through history." Dr. Fur-ness of Philadelphia says: "Whatever tends toward refreshment of body and mind on the sabbath is in harmony with its purpose," and that "no respectable newspaper can fail to contain something which will have the effect to enliven the mind." Dr. Ward, edi-tor of the *Independent*, says: "I do not see any sin in innocent secular conversation on the Sabbath, and equally not in innocent secular reading in book or newspaper." The secular reading in book or newspaper." The Rev. Minot J. Savage of Boston says: "I is the law of universal love. It is in accord-ance with this law that human society be-comes possible. Civilization could have its evolution only by the triumph of beneficence are specific to the triumph of beneficence says: "The true use of Sunday is the lifting of life. Under this principle the place of the Sunday paper is determined. There are people to whom it may give a lift." The Rev. N. B. Thompson, Baptist, New York, says: "Personally, I cannot well get along with-out my Sunday paper. I derive good from it, even for the pulpit. I get from it the latest local and foreign news. It often gives me matter for prayer and exhortation I could not otherwise get." The Rev. John W. Chad-wick of Brooklyn says: "It seems to me that if the churches can-not hold their own against the Sunday newspaper the sooner they succumb the better. I do not believe that those who do not go to church can be drawn to church by twisting the Sunday newspaper into a rod for their refractory backs; in other words, by taking it away from them. I find my own Sunday papers the best of the week, because they have more for thought and culture in them in proportion to mere news."

gelists, who would have a tire-ome time of it were it not for their brethren in the press, who hold them up and fetch out their andi-ences. Of course, there are occasions when the Sunday paper may overdo the thing; then it is always in order for the pulpit to discipline it, just as there are occasions when some ministers get off the track, and the press has to deal with them very firmly, though always for their own good. This is a slippery world, and it is hard for both journalists and preachers to keep from tumbling. It is a wicked world, and the best thing the preachers and papers can do is to join hands and try to make it better. It is also a practical and matter-of-fact world, inhabited by some people who want to read newspapers Sunday and some who want to go to church. Both preachers and editors, therefore, have enough to do to keep them busy without in-terfering with each other until they reach that blessed land where preaching and news-papers are unknown. Instead of crying out against it, all the preachers should send in their subscriptions for The Sunday Tribune, which stands by them and even magnifies their office.—Chicago Tribune.

Magazines for March Not Before Mentioned.

THE NEW PRINCETON REVIEW. (A. C. Arm strong & Son, New York.) The New Prince-ton Review for March is a Notable number. It contains an article from Mr. Lowell, whose pen vields so little of late from the wealth of his scholarship and ripe thought; to this is added a remarkable list of timely contributions from various writers. Prof. Francis L. Patton, in Contemporary English Ethics, gives an account of the different schools of thought now dealing with questions relating to the foundations of morality; The Just Scales, touches the question of silver coinage. of wages, and other vital topics. Other articles are Do We Require a Diplomatic Service? and Movement for the Redemption of Niagara. Fiction, is well represented; and the editorial department presents brief, incisive discussions of various themes of practical interest.

THE UNITARIAN REVIEW. (Boston Mass.) The contents of the March number will be The contents of the March number will be found up to the general standard. Rev. M. J. Savage contributes The Debt of Religion to Science; Carroll D. Wright, The Pulpit and Social Reform, and Rev. N. P. Gilman, The Reaction Against Individualism. The second part of Rev. James T. Bixby's Present Aspect of Religion and Theology in Germany, ap-pears, and besides this, there is much more to interest the reader. to interest the reader.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-millan & Co., New York.) The initial article of this month is In the Jotunheim, by J. Sully, and is followed by Life-Boats and Life-Boat Men, fully illustrated. The story, Aunt Rachel, that has been running some months is concluded. On Beaux, by W. O. Tristram; Sir Thomas More and A Digger's Life, com-plete a good number.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) Contents. Mr. Gladstone as a Theologian; A Pedantic Nuisance; The "Tyrants" of Britain; Gaul and Spain; Impres-sions of a Modern Arcadian; British Columbla; On the Pleasure of Reading; Ireland and the Victoria Colony; Haweis upon Holmes, Etc.

THE HOMILETIC REVIEW. (Funk & Wag-nalls, New York.) We doubt if any other Re-view presents more of an array of timely and important subjects, discussed by as many Matin and mitter that have have have AG WA New Departments are all well sustained, while the Miscellaneous and Editorial departments are up to the usual standard. ST. LOUIS ILLUSTRATED MAGAZINE. (St-Louis, Mo.) Contents: Spliced; Rachel Wayne; Maude Meredith; Miriam Lane; The Tragedy of the Altar; After Twenty Years; A Page of Poems; Timely Topics; Editorial-marginals. BABYHOOD. (18 Spruce st., New York.) The articles in this monthly are devoted exclusively to mothers in the care of infants and young children, and the contents of this issue are suggestive.

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A GREAT SECRET.

"When we are able to adopt this rule in private life, we find the secret of living with others harmoniously. When we love others as we do ourselves, nothing that we are called upon to do for them, no sacrifice that we are required to make for them, appears in the light of a burden, but all we ask is to have the privilege of kindly service and ready self-sacrifice. The best type of such unselfish loving is found in the mother and father heart. If the time should ever come when such love reaches out to those beyond the family pale, when the children of others, the members of our broad humanity, become near and dear to us, and we care for their welfare as we do for our own, or for that of those whom God has given us in the closest relations, then will the waste places of the earth blossom as the rose, and the divine will dwell with man. For, as Frothingham says, 'The loving life is the divine life; the humane character is the God-like character. The beneficent force, the tender illumination, the power that aims to bless, the light that shines to guide and

warm, convey the intimate essence of Delty.The feeble and unintelligent, if loving, dwell near the heart of things. When the intelligent and strong are loving, the heart of things overflows, bursts out in fountains, rolls in rivers, glows in suns.' Another equal-ly profound and eloquent teacher, says 'There is a power given to men to open their souls to love in such a way that the divine influence intersperses the human faculty, and the soul moves to the touch of the divine mind, indwelling permanently.

"Unhappily the majority of people do as yet miss this great good. They have not attained the power 'to open their souls to love.' so as to abide in that serene Presence wherein each human being is made one with all. others, and benevolence reigns supreme. Hence in public and in private life, self-seeking too often gives rise to discord and injustice, and people rob themselves of all that is most beautiful in human as ociation. 'God setteth the solitary in families,' and if, in all these families.each member habitually cared for the good and happiness of every other, 'in honor preferring one another,' if gentle-ness, tenderness, fidelity, helpfulness, justice, and unwearled love were the ruling forces in every neart, the homes of the world would the fountains of purity and peace. 'A single suit Dr. Scudder, and Dr. Scudder's would never suit Dr. Kittredge and comparison of sour, sullen temper,' said Theodore never suit Dr. Kittredge and comparison of sour sullen temper.' Parker, 'what a dreadful thing it is to have such a one in the house!.....No riches, no elegance of mein, no beauty of face, can ever screen such persons from utter vulgarity.... Trust me, ill-temper is the valgarest thing that the lowest born and illest bred can bring to his home. It is one of the worst forms of implety. Peevishness in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.' "On the other hand, there are many who

have neither wealth nor beauty, and whose advantages for culture have been meagre,

The Rev. James Freeman Clarke of Boston 88**y**8.

"I see no more harm in a good newspaper Sunday than Monday or Tuesday. There are newspapers and newspapers. A bad newspaper is as bad Monday as Sunday. I do not think that going to church or reading the Bible is enough to occupy the time of hard-working people Sunday. They need reet, rec-reation, refreshment for body and mind. I should like to have the morning given to social worship; the afternoon to quiet walks, visiting museums and friends, seeing those who are sick and in trouble; and the evening to reading, family life, conversation, and study. I should be pleased to have pub-lic libraries, parks, picture galleries, and museums opened to the working people Sunday.'

Perhaps the most philosophical of all the reverend gentlemen in the symposium is the veteran Thomas K. Beecher, who says:

"As long as the Sunday newspaper 'pays the Sunday newspaper will be published, regardless of my opinion and wishes one way or the other. I do not feel inclined to 'spit in the wind' or 'heave ashes over the weather rail.' The Sunday press is sufficiently advertised already."

Where the doctors disagree, who shall de cide? There is, this comfort at least: the majority of the doctors are not opposed to the Sunday paper if it is properly conducted. But who shall decide what is a properly-con-ducted newspaper? Shall it be the clergy? Alas, they appear to be many men of many minds and often men of like passions with the rest of us. We fear that if the ideal Sunday paper should appear, manned with a clerical crew from stem to stern, it would not even then give satisfaction. We are sure that it would not inside the clerical ranks. never suit Dr. Kittredge, and so on all along the line. There would be wrangling and jangling, and the poor little weakling would die in a month of inanition, whereas the editors of Sunday papers live together in peace and harmony and, more than that, go hand in hand with their brethren in the pulpit in advancing the cause of religion.. One issue of a Sunday paper does more for the "cause" than a dozen of the religious weeklies. It tells every one where to go to church, prints all the religious news, and even spreads the sermon broadcast before thouadvantages for culture have been mengre, sands of readers who never see a religious For sale, wholesale and retail, by the Exclusio-Philosophin that are yet delightful members of the fami- newspaper and rarely go to church. It CAL Pust tenue Mount Chicago. sands of readers who never see a religious

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THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Many articles are found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

THE TRUTH SEEKER. (John Page Hopps, London, England.) This monthly contains lectures, essays and reviews on subjects related to the application of scientific knowledge and rational thought to Religion and Theology.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The youngest readers will find pretty stories, poems and pictures in this month's number.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) The usual amount of reading matter is given to the readers of this magazine.

THE PANSY. (D. Lothrop & Co., Boston.) The short stories and illustrations are adapted to please the young readers.

BABYLAND. (D. Lothrop & Co., Boston.) magazine for little ones.

New Books Received.

MAG NETISM-Revue Generale des Sciences Physio-Psychologiques. Paris, France.

THE RIVALS AND SCHOOL FOR SCANDAL. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, paper cover, 10 cents.

The President of the Cambridge, Mass., Fire In surance Co. recommends Hood's Sarsaparilla as a building up and strengthening remedy.

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CHICAGO, ILL., Saturday, March 20, 1886.

Social Purity-Home Education.

Somo years ago Mrs. Emma Hardinge Britten labored with great zeal and industry to raise money for an asylum for fallen women. Her efforts were defeated for the time, as the property owners in the locality where she was ready to buy land and build, rose up against the presence of such a beneficent institution in their midst. But no good work ever fails, although it may be postponed for a time. Her elequent appeals helped to swell the pure tide of a righteous public opinion, and what she could not do then is being done by others now. In this city of Chicago amidst its intense life, where, if sin abounds, grace abounds also, a circular address is now sent out, " To all who think that not only 'Fallen Man' but 'Fallen Woman' can be saved," telling of pleasant rooms opened, and in care of Dr. Kate C. Bushnell to welcome friendless and unfortunate girls, which gives promise of large usefulness. Frances E. Willard and others of the W. C. T. U., are engaged in this work, and the hour is ripe for it, thanks to the good and true women and men who have done their duty. As has been well said:" For every fallen woman there is a fallen man." Society has condoned the man's offense, but not that of woman; henceforth they must be on the same footing, the guilt of one held as great as that of the other, and the upward struggle and repentant life of both helped alike. Moral education and physiological light are needed, and spiritual culture in all and through all. Wise training touching the saving power of the will positive against vice, we want. The innocence of ignorance must be lifted up to the righteous strength of intelligent purity. The social purity department of the W.C.T. U., aiming for home education on the laws of heredity and marriage, is an excellent move, and our Chicago Inter Ocean does well to publish Miss Willard's letter on the late demonstrations in England, and the plan of work of which she says three words give the key: "Prevention, reformation, legislation." The Philanthropist, an excellent monthly sheet in New York, edited by Aaron M. Powell and his wife, gives report of the late Decade Meeting in that city of the New York Committee for the prevention of State regulation of vice, fitly held in the parlors of the Isaac T. Hopper Home. Excellent letters from eminent persons were read. Heber Newton sending his message of unity. Dr. Elizabeth Blackwell writes from her English home, suggesting much of practical value. She says: "The first and most urgent work is to secure legal and social protection to minors, both boys and girls. No man or woman should be allowed by law to corrupt or abuse a voung creature of 17 and under, whether lad or maiden, and all our schools and colleges should be guarded and purified." The same sheet reports the second annual meeting of the White Cross Society in New York, and gives this excellent word by Bishop Potter:" How would the congregation feel if a communion chalice were stolen and carried to a brothel and used for an infamous purpose? But what about the infinitely more sacred vessel, the human body, the temple of the Holy Ghost, being found there?" Some seven hundred young people in New York, members of temperance societies, belong to the White Cross Society, pledged to a deeper sense of self-control and bodily consecration. At the New York Committee meeting at the Hopper Home, Dr. De Costa gave a tabulated statement from documents furnished him by Miss Frances E. Willard, President of the National Woman's Christian Temperance Union. concerning the legal "age of consent" in the several States and Territories, as follows: The

Colorado, Connecticut, Dakota, Florida, Kansas. Maine, Massachusetts, Maryland, Minnesota, Montana, New Hampshire, New Mexico, New York, New Jersey, North Carolina, Pennsylvania, South Carolina, Tennessee, Texas, Wisconsin, Wyoming. In the States of Rhode Island and Georgia the common law regulation of ten years obtains, and in the State of Arkansas the age is fixed at pu-

berty. The age of twelve years is named in Kentucky, Louisiana, Mississippi, West Virginia and, until recently, Washington Territory. Delaware fixes the age at seven years. In Washington Territory the "legal age of consent" has just been changed to sixteen years, the first response in our country to the late action of a like kind in England brought about there by the efforts of a company of leading women and by the moral indignation aroused by the awful exposures of outrages on the young by the Pall Mall Gazette. We may well bear in mind that women vote in Washington Territory and this is among the good first fruits of their influence.

The strangely perverted public opinion, which prevails here as well as in England, is shown by what Dr. Blackwell said of the London trial of William Stead, the Pall Mall Gazette editor, who was sentenced to three months' imprisonment:

"His conviction could only be had by laying down the false legal principle, that ' motive has nothing to do with action,' a dictum falsified by every case of 'justifiable homicide.' The Government immediately rewarded the judge who convicted Stead by raising him to the higher Court of Appeal!"

The release of Mr. Stead from prison at the end of his term was the occasion of one of the most remarkable meetings ever held in London. The great Exeter Hall held but a small part of the multitude seeking admission. Hon. James Stansfeld, M. P., presided, and the coming in of Mr. Stead, leading his six year old daughter by the hand, was the signal for a great outburst of heart felt English welcome. The leading journals in this country, as well as in England, have mostly ignored this important meeting, or given it but slight mention! Prize fights and base ball games call for more attention than this great uprising for moral purity and the safety of childhood and womanhood from the worse than brutish passions of men in high life.

We are glad to call attention to these signs of effort for right education, social purity, and wise self-control. We may all well help the world to move on in upward grooves.

The Passion Flower Emblem.

At a missionary meeting one of the speakers, whose field of labor had been among the | more, nothing less. pagan Hindoos, eloquently said:

"On one of the mountain ranges in India there lived, years ago, a coffee planter, an Englishman. Wishing to have something to remind him of home, he had his friends send out a few passion-flower seeds in a letter. They grew finely in his garden. Neighbors asked him for some plants; but he declined, wishing to have a monopoly of that flower. He ceeded, until the feathery seeds were ripe, and then the winds of heaven became distributors; for the winged seeds were blown over his garden walls into all his neighbors' grounds, aye, and into the surrounding jungles. The climate proved propiti-ous, and when I visited that mountain range, some years later, in every plantation, in every jungle, by the side of every brook, in every crack and cranny of the craggy mountains was to be seen the beauteous passion flower, turning its expectant face toward the morning sun. This he thought a "fitting emblem of the spread of the gospel in India," but far more fitly may it be held to illustrate the spread of modern Spiritualism. Only forty years ago this movement started in the little brown house at Hydesville, the chosen spot. perhaps. of the Spirit world for the opening of their great effort to open the minds of the dwellers on earth to a deeper and more real sense of their existence and presence. In that forty years forty fold more has been accomplished than by all the missionary labors of all the churches in the world. They count their converts by scanty thousands while Spiritualists count by millions. They have reached only a few heathen lands while Spiritualism has made its way among both heathen and Christian, in England and Continental Europe as well as among Hindoos in Asia, in palaces and colleges as well as in farm ary Society, to be educated for the ministry houses and common schools, among scientists | at Waterville, Me. There he was detected in and literary men as well as among the sagacious but plain workers in common life. All | pelled. He married an estimable Maine lady, this and more has been done with far less cost in money, far less parade of organized effort and labor than has been spent and planned by sectarian missionary efforts. Spontaneously have the fine gifts of mediumship been developed in many lands, and they have grown amidst trial and trouble. Not by the work of a pampered and well-paid ministry, but by the devoted efforts of eloquent | ous to community; a serpent whose breath and earnest men and women, poorly paid and not half appreciated, have these glad tidings been spread abroad. The best of our journals and books have been brought amidst sore financial embarrassments and are still pitifully misunderstood by the world, yet are mines of wealth | life he was in every sense of the word-a more precious than the diamonds of Golconda to their spiritual minded readers. No movement in the world of thought and spiritual life ever spread so far and grew so strong in forty years as this. It stands a great fact in the life of our day, known by | itentiary from Lawrence, Kansas, for seducmillions on every continent, dreaded by | ing eleven girls ranging in age from eleven blind bigots, ridiculed by the flippant, derid- to thirteen years, was Superintendent of a ed by the vulgar, yet loved and sacredly cher- Sunday school. He prayed pathetically; he ished by the goodly and growing company whom it inspires and fills with new light and life.

poor in comparison. This is the fresh impulse and inspiration of to-day; theirs the painful effort to galvanize into new life the ghosts of dying dogmas. Spiritualism may well be likened to "the beauteous passion flower turning its expectant face toward the morning sun."

IS THE DEVIL DEAD ?

That question has been made the subject for many sensational lectures, declamatory sermons, and exciting essays, and still in the well balanced and cultured minds of millions of inquiring people, an emphatic negative response would be given thereto. While a devil with long horns, a cloven foot, sulphurous breath and malignant intentions is only acknowledged to exist by those enthusiastic religionists who are extremely orthodox, there are many others who believe in the existence of numberless devils, who figure conspicuously in all the important affairs of men, and who are instrumental in causing all the evils that now exert an influence in the world. While Pluto figured prominently in ancient times as the god of Hades, or the lower world, and who was claimed to be the son of Saturn and Ops. brother of Jupiter and Neptune, and husband of Proserpina, the Christian devil has acted a no less important part in the affairs of men, having circumvented Deity himself in his earnest endeavor to evolve a perfect pair of human beings, and to retain the garden in which he placed them in its pristine purity and loveliness.

Devils, if ancient history be true, or if standard beliefs amount to anything whatever, have played almost as important a part in the history of the world, as the various deities to whom is ascribed the origin and control of the universe. But are there devile, -personal beings, well defined in bodily structure, and who are the author of evilmore or less? Certainly there are! Did you ever entertain, nourish or cuddle an unkind thought? Did you ever clasp to your heart a malignant wish? Did envy, malice, or hatred ever take possession of your soul? Did you ever covet the possessions of another? Did lust, like-an insatiate monster, ever get a foothold in your nature? Did you ever manifest an unforgiving spirit? Did you ever in word, thought or deed, invade the sanctity that clusters divinely around the home circle, and introduce discord there? Did you ever lie-send forth tongue-weeds and tonguepoison to pollute the moral atmosphere of the world? Did you ever slander your neighbor, or try to cheat him in a business transaction? If you ever, in the course of your life, did any of the above enumerated things, while in the act you were a devil!--nothing

The devil and the angel often exist together in the same person, and one ofttimes supersedes the other, as daylight supersedes the darkness. That merchant is a devil when he sells you a piece of cloth-as composed exclusively of wool, when it is constructed in part of cotton. The planter who mixed sand with his sugar and adulterated his molasses, is in every sense of the word a devil. When Parson Downs of Boston, bounced like a wild beast of prey upon an enterprising reporter, seized him ferociously by the throat, flung him back against the wall. and began to choke him, he ceased to be a man, and was transmuted for a time into a devil. There were foul words in his maddened mind; a malignant, poisonous hate in the expression of his flery eyes, and his countenance seemed to be illuminated with the fumes of a hell. The angel of his nature -the little there was-faded away when that disgraceful fight was transpiring, and in thought, spirit and intention, he was a fiend. He did not, however, have horns protruding from his forehead; his breath was not sulphurous, his foot not cloven, nor the color of his face black, but he was nevertheless devilish for a time, and the better part of his nature was entirely suppressed. There was John Washburn, a Baptist minister, who, it is said, fled to Canada from Lowell, Mass., to escape prosecution. He was sent from Lowell by the Home Missionthe robbery of the Catholic church, and exand was subsequently married in Vermont. He was sent to prison for bigamy, duped the prison officials by pretending piety, and secured a pardon. He removed West, married a third wife, induced her to transfer her bank account to him, then shortly deserted her, taking all her money. He was the poorest kind of a devil-a sort of beast, dangerwas pestilential; a slimy monster whose touch was contaminating; a human monstrosity that sowed the seeds of destruction wherever he went. Aroundabout him there was a foulness that corrupted the pure, the innocent, the confiding. In all his acts of devil. The ministerial devil, the pulpit devil, the church-member devil, and the exceedingly pious devil, are the very worst devils in existence. John Wesly Black, sent to the penexhorted eloquently; he had a beautiful reverential air, and the expression of his features was sublimely devont, yet he was a We have no wish to cast unjust slight on | fiend-a devil in all respects. His careeses were serpent-like, and his very breath contained a moral-destroying miasma. The

This Superintendent Black was somewhat different-his very nature was snakish and his pretended plety was a lighted torch that enabled him to consummate his villiany.

Devils are, indeed, too numerous to mention. Every exacting, selfish monopolist is a devil. The mother who murders her unborn child for a time is a fiend. The lawmaker who sells his vote, ought to be able to see symptoms of the appearance of a cloven foot on his own person. The slanderer, if he will try, can undoubtedly detect sulphur in his breath, and can easily imagine that he has horns on his head. When Logan Sleeper, a minister, steeped a loaf of bread in communion wine, and then munched it, he was just emerging into a full-fledged devil, and finally became a crank and vagrant.

Nearly all the members of a prominent church in Salisbury Township, near Macungie, Pa., became demonized during a disgraceful melee, which resulted in many sore heads and general disruption. The members had just been watching their opportunity to give vent to their feelings, which they did by jumping to their feet and on the benches -fifty men trying to speak at once. Very excited language was used, half a dozen men were knocked down, and the place resolved itself into a pandemonium. The people took sides pro and con, and for ten minutes the air was filled with the execrations of the malcontents. Just think of this howling mob! Hands clinched; arms gesticulating wildly; voices demon-like; eyes glistening with hate and ferocity; every attitude threatening and devilish; their language coarse and brutal. Were they not all devils for a time, and fit for a high position in the worst conceivable pandemonium? If so many devils in the churches and among ministers of the gospel, what do you think you will find in houses of prostitution; in low dens of vice; in gambling holls, and among sandbaggers, shoplifters, and petty thieves and villains generally? We have alluded principally to the so-called higher strata of society, and we find legions of devils there. What, then, can we expect in the lower walks of life?

The mission of Spiritualism is to so enlighten mankind that there will be no devils. There are only a few among Spiritualists, and they are growing daily less. The truth alone will make mankind free, and so illuminate the world with the grandeur of its ideas and the sublimity of its teachings, that devils will cease to be evolved and the millenium will be ushered i ... What the world wants, is more light on this and kindred subjects.

Jones on the Preachers.

The Chicage Herald contains the following pertinent remarks with reference to the **Revivalist Jones:**

to come hither and save sinners hoped, no | Hall's Journal of Health. Mr. Silkman can doubt, that he would help the churches. But a bull in a china shop is not more destructive of the fragile ware upon its counters than is Jones among the churches. He seems to have a positive delight in fastening upon the churches the charge of hypocrisy. The ministers who sit back of him in courted and conscious conspicuity are used for his mirth. His personal compliments are reserved for the brethren who approve him at a safe distance 'I tell you," cried Brother Jones, ' that th worst enemies God has got to-day are in pul pits of this world.' The audience was with Sam in his low estimate of the pulpit. It applauded, but its greatest demonstration, its heartiest approval, followed Jones' declaration, 'I believe as many preachers go to hell in proportion to their numbers as any class of people in God Almighty's world." That brought down the house. There was no qualification, no limitation. " Any class of people," gamblers, even euchre players. Chicago has some extraordinary .preachers, but as a class she places a very much higher es timate upon them than the itinerant from Georgia, who seems to gather his opinion from the very Uriah Heepish manner in which such of them as are puppets in his hands re ceive his bastings. They are so very humble under his lash and at the storm of derision he raises against them. The Lord, they seem to think, is using the Georgian to chasten them, and they accept insults as a spaniel re ceives blows. " During the week Mr. Jones made some ap parently sincere declarations of a purpose to reform his speech, and strive for that high standard of taste in homilies which the min isters, most of whom he devotes so readily to perdition, have established in this town. alas! for the frailty of human nature. Jones is proving a backslider. The jargon of the swamp, the debasing lingo of the irreclaim able progressive euchre player, the abound ing epithet of tap-room frequenters, the col loquialisms of the unregenerate and impolite will come trippingly from the tongue of the revivalist. But a few more weeks of the bracing and enlightening enviroment of Chicago may be trusted to improve the preacher' speech.'

restored, and in active command once more. and prepared to carry on the good work his zeal and ability are so devoted to. We remain at this address over the 31st inst., cer-

GENERAL ITEMS.

tain, and, perhaps, longer."

Col. Bundy, wife and daughter were at Long Beach, Cal., twenty-two miles from Los Angeles, March 3rd.

Mrs. A. L. Pennell will speak in Haverhilf. Mass., April 18th.

Charles Dawbarn of New York, 19 to speak at Onset Bay next season. on Sunday and Tuesday, 25th and 27th of July.

A. B. French has published several of his eloquent lectures in pamphlet form. They furnish most excellent reading.

During the next six months Lyman C. Howe will lecture the three Sundays of each month at Elmira, N.Y. The other Sundays will be occupied in Cattaraugus Co.

Lyman C. Howe writes: "Without disparaging any of the other excellent publications, I think the JOURNAL has no superior. if it has any equal, in the field it occupies."

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

Mrs. Mand E. Lord held one of her descriptive scances at United Fellowship Hall, 1371 Washington street, Boston, on Sunday afternoon. March 14th.

Alfred Russell Wallace, whose name is familiar wherever among men the Spiritual Dispensation has been under special inquiry, will make a lecture tour in the United States next winter.

A correspondent from Ottumwa, Iowa, writes: "Mr. Walter Howell, who has been lecturing for our Society through February, has been, engaged for March. He is appreciated and doing good."

"Transcendental Physics." This work is an account of experimental investigations from the Scientific Treatises of Prof. Zöllner. translated from the German. Price, only \$1.00. For sale at this office.

We publish on another page an account of a wonderful invention by Edison. Dr. Eugene Crowell, the prominent Spiritualist author, is President of the Edison electric Light Company of New York.

Dr. Dean Clarke will lecture at Brockton. March 21st; in Portland, Me., April 4th and 11th. Would like an immediate engagement for March 28th, and in Maine or New Hampshire, the last two Sundays of April. Will be at Lake Pleasant August 8th and 10th.

Mr. Jas. B. Silkman, of New York City, a valued correspondent and friend of the JOURNAL, is writing a series of articles, en-"The good brethren who invited Sam Jones | titled, "Reform of the Lunacy Laws," in give many facts from experience and investigation, and the articles are valuable and timely. Mrs. L. A. Coffin, psychometrist, thanks the mediums and Spiritualists of Chicago for the warm ieception given her and the interest and sympathy shown her while visiting here. Her address until further orders will be Somerville, Mass., where she will be glad to hear from those in search of psychometric readings. Miles Robinson of Greenspoint, N. Y., writes: In your edition of the 6th inst., under the heading, 'An Appeal on Behalf of Social Purity,' it is stated that He ' who spoke as never man spake,' freely forgave the 'woman who was a sinner,' on the condition that she should 'go in peace and sin no more.' When people who engage in such a benevolent and praiseworthy undertaking, it is sad to see them make such a false statement. If Christ made no condition with the woman before he forgave her, why should it be so stated?" Mr. William M. Salter, of the Chicago Soclety for Ethical Culture, has received a well merited compliment; a reader of his "Religion and Morals," who is familiar with ethical literature, and pleased with the work. felt that it should be read by more than the American edition would reach, and has translated it into German, and it is for sale by Leipzig, Berlin and Chicago publishers. It comprises fifteen of Mr. Salter's discourses before his Society and fills a volume of nearly four hundred pages. Mr. O. A. Babel, the untutored, inspirational cowboy planist that we alluded to lately, gave his first public recital to a New York audience March 12th, in Steinway Hall. He was dressed in a blue flannel shirt and leather leggings. When it is remembered that Mr. Babel never received any musical instruction, his execution must be considered marvelons. One feat that he performed was to cover the key board of the plano with a cloth and without looking at the instrument to play a difficult march brilliantly. The recital ended with "Home, Sweet Home," which he played with twenty-one variations. The Christian Register of Boston, prints in full, in its issue of March 4th, Prof. Wallace's article, "Science and Spiritualism," and alludes to it editorially as follows: "His [Prof. Wallace's] interesting and valuable works, which give the results of studies over a large section of the globe have proved him to be an acute and accurate observer, and a man in whom the candor of the scientific method is conspicuously illustrated. It is an interesting fact, therefore, to know that Mr. Wallace is a thoroughgoing Spiritualist; and whatever opinion our readers may have in regard to that movement, they will read with interest, we think, Dr. Wallace's view of the har-"age of consent" is ten years in Alabama, makes the results of their labors small and as armed with snakes and fighted torches. der his own hand, ere long, that he is quite | mony between Spiritualism and Science."

the honest efforts of devoted sectarian missionaries, yet this great fact of Spiritualism. with its wide-spread and uplifting power, | Furies in ancient mythology are represented

J. J. Morse writes as follows from 541 Pacif. ic street, Brooklyn, N. Y .: " My month's labors for the First Society in New York City, were again a great success. The audiences were large-over four hundred at nightslarger than they have had for a long time The work of my inspirer has been greatly appreciated, and myself and family most warmly received. Yesterday I commenced my return engagement here, and was greet ed by two very good congregations, alike as to quantity and quality. I have been during February, and will continue to do so during March, holding a weekly reception scance at the residence of Hon. A. H. Daily, and the large company attending profees themselves much interested and gratified, and much indebted to the Judge and Mrs. Daily for many kindnesses and friendships. I only wish this city and others were blessed with more of such good folks. Indirectly we learn from them and Bro. Nichols, that Col. Bundy is improving in health and recovering with satisfactory rapidity. We hope to hear, un-

and evening, at the anniversary meeting.

"Sphinx." This is the title of a new German monthly magazine, devoted to the discussion of the whole realm of Occult and Supersensuous Phenomena, including mesmerism, hypnotism, somnambulism, clairvoyance, psychometry and mediumistic phenomena. The chief aim of this monthly seems to be to induce German scientists to look into these things, and to open an arenay for an impartial and general discussion for and against their reality and good or bad tendency of the views and practices founded thereon. By its style, it addresses itself more to literary and scientific circles than to the general public. Its typographical appearance is unexceptionable. It is published by S. Hubbe-Schleiden, of Neuhausen, near Munich, Bavaria, and can be ordered of any German newsdealer.

One of the greatest novelties of the age will be presented to the people of the Northwest at Battery D, in Chicago, during the latter part of March, in the shape of a grove of bearing orange trees. This exhibit will be made in connection with an exhibit of citrus fruits, such as oranges and lemons from the now famous orange section of the Pacific coast, under the auspices of the Immigration Association of Southern California. The transcontinental railroads have generously offered to bring this exhibit to Chicago free of .freight. It will fill twenty cars, and twelve men will accompany it. The exhibit will be under the management of L. M. Holt, editor of the Riverside (Cal.) Press and Horticulturist, assisted by H. N. Rust, formerly of Chicago, as a business manager, J. E. Clarke, Commissioner of Immigration, C. Z. Culver of Santa Ana, and Frank A. Kimball of National City, San Diego county. This will be a novel exhibit for the people of Chicago and the Northwest; and will attract crowds of people. Those who desire to get information relative to Southern California should attend this fair and consult with the best posted men of that section who will be in attendance.

JESUS NOT A GOD.

But "a Great-Souled, God-Like Man and Brother."

REV. CHARLES ELLIS ON THE NATURAL RELIG-ION OF CHRIST'S REFORM.

Rev. Charles Ellis, of East Saginaw, Mich., preached lately to a good audience at the Unitarian Church, Detroit, on "The Natural Origin of Jesus' Reform." He said:

Worshiped for 1,800 years as a God, Jesus may well be an object of supreme importance. But is he or was he God? The vast majority of Christians, so-called, have unhesitatingly accepted the dogma of his interest in the God-head and have bastened to condemn all who did not acquiesce in their opinion. It is therefore a matter of interest to us all. But to understand him we must go beyond his day and look at the causes that were for ages preparing the opportunity that he seized. Every attempt to account for Jesus by miracle only tends to hide from humanity the real grandeur of his heroism and his work. The religions of mankind are embraced under the three heads of Fetichism, Polytheism and Monotheism. The modern child hunting strange shells and oddly shaped stones on the seashore unconsciously manifests something of the character that led the savage of long ago to connect mysterious power with just such curiosities. As the human mind grew the impotency of lifeless ob-jects dawned upon it and then animate objects became the representatives of the unseen powers. This was early Polytheism. To this in time succeeded the conception that the gods were anthropomorphic, and out of this came Monotheism, still anthropomorphic, but based upon the idea of supremacy. The picture represented upon the stage whereon Jesus made his appearance was that of the dying form of Polytheism and the birth of a religion of humanity which, as it existed in Jesus' mind, has never yet been realized, but which is growing with the elevation of the race. Monotheism had been in the world ages before Jesus came, but among the Jews it had not been very attractive. Moses and his successors had as much difficulty in keeping the people from running after false gods as modern ministers have in keeping the average "member" from going a-fishing on Sunday. Jesus inherited the belief in one God, but he advanced a new conception. God was not a king, but a Father, who did not hate but loved all, Jew and Gentile, alike. There is no place for miracle in the progress of the human races. What looks marvelous in the distance becomes matter-offact when we come up with it, just as the object that may have frightened a timid lad in the darkness, becomes only an old stump, or a harmless cow when seen in the sunlight of next morning. Age follows age each giving character to and leaving opportunity for its successor. It was this succession that prepared the way for Jesus, whose reform was simply an attempt to cut the humanity around him loose from the dead and decaying body of Polytheism. Jesus was one of the sublimest heretics who ever brought truth to the world. He moved in the gulf stream of progress and paddled his own cance. Once a truth, and a man with head and heart to understand and feel it and courage to utter it, stand for it and if need be, die for it, appears on this whirling earth of ours, not all the power of national arms and priestly intolerance can arrest it! The truth may be anathematized, the man may be crucified, broken on the wheel, burned at the stake, flung to wild beasts or stung to death by the scorpions of falsehood, but the spirit of that truth and the power of that man will still walk abroad conducting the world to freedom. Belief in spirits carried man to belief in Anthropomorphic Polytheism which was followed by a direful result. It made men too familiar with the gods. They argued that if the gods were like men in form they must be so in attributes and passions and that as the gods could gratify their passions so should man gratify his. Moral restraint was breaking down. There was a reversion tow-ards savagery. Passion assumed control. Religion became corruption. In Greece phi- of the sage, the tenderness of the mother

the second states and the

Giles B. Stebbins will Jecture at Port | losophy ran into mysticism and foundered in | the devotion of the lover, and the opulent rose Socrates who declared for God and virtue. But virtue became cynicism. Morality died and sophistry once more preached the foolishness of wisdom and Greece echoed the ery. Then came Plato to found a new age of theorizing and a nobler conception of God than the world had ever known. Greece became mighty. In Alexandria the mysticism of the Orient, the logic and sophistry of Greece, the Magianism of Persia, the Mono-theism of the Jew, all blended, and in the wash of the intellectual tide each lost its sharp corners and became a rounded pebble that might be handled with safety and indifference. But Greece drooped. Rome finally stood upon her grave. But Rome grew upon the battlefield. Intellect and genius were nothing to her save as they shown in arms. She cared nothing for religion sincerely. Her watchword was "conquest." To secure that she stopped at no cruelty, but when once she had conquered a people she left them their gods and their religion, asking only tribute. The effect of Rome's policy upon the world was stagnation of moral and intellectual activity. She killed religion. Her conquered nations found that their gods were powerless to relieve them and they lost faith. They sank into indifference. The despair that grew out of Roman tyranny in the East has never lifted its black cloud from that once fair land. Desolation still sits enthroned upon the ruins of what were once the foremost nations of the world, although the power of Rome has itself been dust for ages. When she became mistress of the

world she murdered her victims with the slow poison of tyranny, sugar-coated with the pretense of religious freedom. It has long been argued that the universal peace prevailing at the time of the appear-

ance of Jesus is a proof of the miraculous character of his advent and his mission. But why was the world at peace? Because it had been conquered and enslaved. It had no power to resist. Rome was at peace because nowhere was there a sword that could be fted against her. She had nothing to light It was a peace, not of expectancy, but of opeless despair, and not Almighty God, but imperious Rome was the cause of it. The Jews had watched through generations for their long-promised Messiah, in vain. The icy waters of disappointment had chilled the hearts of the suffering poor until in their misery hope itself had died. But at last struck the hour and came the man.

Born of the long-oppressed Jews, the blood of their old time hopefulness in his veins, the miseries of his people weighing on his heart, the despair of any happiness in this world impressed upon his nature through the sorrows of his mother's life, indignant at the falsehoods and shams and hypocrisies of the priesthood, his heart full of sympathy for the poor from whom he sprang, and aching to make them happier. if not in this life then in another one, he flung aside his tools girded himself for the effort he could no longer repress, sprang into that wild sea of faithlessness, caught humanity in his arms and bore it to the shore; bore it to the sun-light of a new day, breathed into it a song of hope, breathed into it the story of a Father's love in heaven, breathed into it that great democratic watchword, "the brotherhood of man," breathed into it the divinity of vir-

tue, bathed it in the inspiration of his own heroism-and then, because in his great, unselfish devotion to the poor, of whom he was one, because he had struck at the corruption and power of the priesthood and the tyranny

Huron, Mich., Sunday, March 28th, morning a sea of atheism. Out of the decay of morals imagination of the poet, that she should let these priceless things be lost by a quinsy or a flux? It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures. making them ground work and stuff for splendid further living, by process of death; which even when it seems accidental or premature is probably as natural and gentle as birth; and wherefrom it may well be the new born dead arises to find a fresh world ready for his pleasant and novel body, with gracious and willing kindred ministrators awaiting it, like those which provided for the human babe the guarding arms and nourishing breasts of its mother. As the babe's eyes opened to strange sunlight here, so may the eyes of the dead lift glad and surprised to 'a light that never was on sea or land," and so may his delighted ears hear speech and music proper to the spheres beyond, while he laughs contentedly to find how touch, and taste, and smell, had all been forecasts of faculties accurately following upon the low-ly lessons of the earthly nursery."

These are but suggestions from a rich, thoughtful and overflowing mind in regard to this great subject. It is by such reasonings as these that men endeavor to find in Natural Religion the solace needed by the hungering and thirsting human heart in presence of the great mystery. So far as they go they are helpful; they are assuring also in the degree that the mind fully enters into the subtle thoughts and analysis of the writer. But they are far removed from that serene spirit of faith and assurance which bursts forth in the Apostle's words: 'For me to live is Christ; to die is gain.' 'We know that if our earthly house of this tabernacle were dissolved we have a building of God eternal in the heavens.' 'As in Adam all die, even so in Christ shall all be made alive,'

"Something more is required than these beautiful reflections drawn from nature, and the inherent philosophy of things, to bring home to the heart this definite conclusion of undying life. That alone is found in the Christian Revelation; in the example and power of the resurrection of Jesus Christ from the dead; in the faith that is born from the personal appropriation of Christ in the heart, finding its most triumphant assurance in the promise, 'As I live ye shall live also.' Thanks be to God for the hope of immortality thus founded on Christ! Thanks be unto the Father for the unspeakable gift of his Son, ' through whom life and immortality are brought to life in the gospel!""

Of course the above remarks by the editor in part savors very strongly of orthodoxy, and in that respect are unworthy of a pro-gressive mind. A superstitious adherence to Jesus as the only son of God, and a firm be-lief in the infallibility of his teachings still cling to him. Otherwise the article is exceptionally good. By and by when his eyes shall have become opened to tha grand truths of Spiritualism he will fully realize the ex-act status of Jesus, and look solely to himself for salvation. J.T. Chicago, Ill.

General News.

The Boston Atheneum is to be open on Sundays.—One hundred thousand bushels of peanuts are stored at Norfolk, Va .- Krupp, the Essen gun manufacturer, owns 547 iron ore mines in Germany.-Mr. Cleveland wrote 150 veto messages during his two years as of political despotism, he was murdered as a Governor of New York .-- President Cleveland

Catarth is a very prevalent and exceedingly dis-agreeable disease; liable, if neglected, to develop into serious consumption. Hood's Sar-aparilla, act-ing through the blood, reaches every part of the sys-tem, effecting a radical and permanent cure of ca-ters. tarrh. 100 doses \$1.

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Glenn's Sulphur Sonp heals and beautifies, 252. GermanCorn Remover killsCorns, Banions, 258 Hill's Hair and Whisker Dye-Black & Brown, 500. Pike's Toothache Drops cure in 1 Minuto, 25c.

Business Notices.

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

MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbarn 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 163 West 23rd S., New York City.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Laidies Aid Society meets every Thursday, 3 to 10 P. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing Secretary; A. 4, Kipp, Freasurer.

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

The Ladics Ald Society meets every Wednesday afternaon at three o'clock at 128 West 43rd Street, New York. The People's Spiritual Yueting of New York City, convenes every Sunday at 10:30 A. M. and at 2:30 and 7:39 P. M. at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES, Conductor

Metropolitan Church for Humanity, 251 West 23rd Street. Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers, Geo. D. Carrolt, President; Oliver Russell, Vice President; Ir. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N.Y.

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

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Malison Street Theatre. The exer-cises will consist of a lecture, tests, short addresses, and sing-ing. Dil J. H. RANDALL, President.



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ion of the Jews and the political power of Rome! He was an agitator and a reformer, and as such he was crucified. There was nothing miraculous about it. Natural causes working slowly through long ages produce astounding results, and people unable to fol-low the train of causes cry, "Behold, a mira-cle?" But Jesus was one of the world's great heroes, and as such we may claim him for his worth to us, not as a mythical god, but as a great-souled, god-like man and a brother.

" DEATH AND AFTERWARDS."

Fo the Editor of the Religio-Philosophical Journal:

The Universalist of Chicago is a paper that contains many thoughtful and suggestive articles. In a late number the editor say-"Mr. Edwin Arnold, the distinguished Oriental scholar, and author of "The Light of Asia, in a recent number of the Fortnightly Review prints an article with the above caption, presenting many beautiful thoughts on immortality, and suggesting grounds for the faith that he does not explicitly advocate, which is the basis of the Christian hope. The article begins with the assertion that 'man is not by any means convinced as yet of his immortality.' 'Only a few,' he further says, 'feel quite certain that they will never cease to exist' The article goes on to show, with considerable force, that it is a great mistake to refuse to believe in a continued existence after death on the ground of the mystery attached to the subject, or the incomprehensi bility of the alleged fact. If we exclude from the domain of things we believe everything that we do not fully understand, or that fails to give tangible proofs of its reality, how narrow the margin would become! How much we would exclude in the process!

"Mr. Arnold, in emphasizing this point, points out what is evident to all thoughtful minds, that because a thing is incomprehensible is no reason for its exclusion from the practical belief of mankind. We understand but very few things in their entirety We walk by faith and not by sight in regard to all the substantial realities of life. 'What is comprehensible?' asks a writer, possibly Mr. Goldwin Smith, in the *Toronto Globe*, in reviewing Mr. Arnold's article. 'Precious little of anything,' he answers. ' When a man refuses to believe in what he does not comprehend, he leaves himself a very meagre creed.' Yet many allow themselves to sink into a habit of doubt on the supreme question of immortality, disregarding the fact that in multitudes of other instances, we willingly accept things not fully understood, and never question their existence, or endeavor to put our faith to a final test.

"Mr. Arnold further shows that the inspirations of infancy, youth and manhood turn out more or less to be prophecies. He urges the question with renewed force. Why not this inspiration that is common to the heart of man in regard to immortality? 'There is a significance, like the breath of a per-petual whisper from nature,' he says, 'in the way in which the theme of his own imimmortality teases and haunts a man. Perhaps nature, so full of unexplained ironies, reserves as blithesome a surprise for her offspring, when their time arrives, to discover the simplicity, agreeableness, and absence of any serious change in the process called 'dy-ing.' And once again Mr. Arnold very beautifully says:

"What does nature possess more valuable in all she has wrought here, than the wisdom

A CALL STREET, SAN STREET, S

said to have engaged a summer residence at Litchfield, Conn.-The average of those who enter college in this country is 17; a century ago it was 14.-Mr. Charles Asbury, the Post master at Lula, La., has four daughters named Pearl, Diamond, Ruby, and Garnet.-Miss Susan B. Anthony claims that twenty-six members of the United States Senate are in in favor of woman suffrage .-- Justin Me-Carthy is to be the spokesman of the Irish Parliamentary party at the great meeting in Glasgow.-Mrs. Lillie Devereux Blake, of New York, will be one of the speakers at the National Woman Suffrage Convention.--There are in twenty-two States of our Union 308,-478 more women than men. Dakota has 29,-415 more men than women.

Helena, M. T., has a lady superintendent of schools who has Indian blood in her veins. She is highly educated, and has a decided dramatic talent.—There are in the New York Assembly 108 natives of that State, eight born in Texas, two in Pennsylvania, four in Scotland, three in New Jersey, and three in New England.-The Central Executive Committee of the Knights of Labor, having fully investigated the difference between the Atlanta Constitution and the Typographical Union on which the boycott of the Constitution was based, has declared the boycott off. -The Crown Prince of Portugal, who is to marry Princess Amelia of Orleans, has an abundant supply of names. When he signs his names in full they are Charles Ferdinand Louis Mary Victor Michael Raphael Gabriel Gonzagua Xavier Francis of Assis, Joseph Simon of Braganza, Savoy, Bourbon, Saxe-Coburg and Gotha, Duke of Braganza.-The Rev. T. De Witt Talmage, D. D., pastor of the Brooklyn Tabernacle, preaches, it is believed, to more people than any other minister in this country. He has three brothers, as fol-lows: The Rev. J. V. N. Talmage, D. D., of China; the Rev. James R. Talmage, D. D., of Kingston; the Rev. Goyn Talmage, D. D., of Port Jervis, N.Y., all of whom are eminent in their profession, and are occupying important positions in the ministry.

MICHIGAN CENTRAL.

"THE NIAGARA FALLS BOUTE."

"So long as the waters of that mighty river thunder down to the awful depths below, so long as the rush and roar, the surge and foam, and prismatic spray of nature's cataractic masterpiece remain to delight and awe the human soul, thousands and tens delight and awe the human soul, thousands and tens of thousands of beauty-lovers and grande ur-wor-shipers will journey over the only rallroad from which it can be seen. There is but one Niagara Falls on earth, and but one direct great railway to it."--Col. P. Donan in St. Louis Spectator. Trans stop at Falls View, near the brink of the Horseshoe Fall, where the finest view is obtainable without leaving the cars cross the gorge of Niagara

without leaving the cars, cross the gorge of Niagara river on the great steel, double track Cantilever Bridge, the greatest triumph of modern engineer-ing, and connect in Union Depois at Niagara Falls and Buffalo, with the New York Central & Hudson River, the only four track railroad in the world.

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Sand Loughers Mar

MARCH 20, 1886.

Voices from the People. AND

INFORMATION ON VARIOUS SUBJECTS.

"MOVERS."

"Can we find a lodging, sir, with you this bitter night? For its colder, and a snowin'; there's no other house

in sight, We're a movin' east'ard slowly, but it's little we can

do: We won't be much of bother, for of us there's only two.

"Just my wife and I, sir, and she ain't been very stout

Since we started on this journey-and we've took the shortest route Back to old Indiana from our cabin in the west.

Thankee, we'll be glad to stay, and then I'll tell the Teet.

"You see we went to Kansas, and settled on some land,

Start'n out right pertly, a workin' hand in hand; The skies looked rosy then, sir, and we couldn't see

a cloud, And Mary seemed so happy, while I was glad and proud.

"Especially when, one morning, just at the break of

Our little Lola came to us, like a flower pure in May. Then toil and care seemed nothing, and we loved

each other more. planned and plotted lovingly, 'til a shadow crossed our door.

"Our baby girl took sickly, and in spite of human skill

She left us, and her vacant chair that no other child could fill.

Then misfortune poured upon us, and our crops were pretty had,

And then a sleepin' note awoke and swallowed all we had.

Soon Mary lost the roses from her cheeks once plump and round.

And began to look so ghostly; then a cough with its hollow sound Came on to scare me dreadful, and I 'lowed to bring

her back To the home for which she's a dyin'-and now I'm on that track.

"She says she's awful homesick (she's a failin' day

by day) And wants to keep a movin', and a hurryin' on the

way, I hope she'll brighten up a bit, and get a good night's

rest: She's a coughin' badly now sir; it's that trouble in her breast.

"She'll be better in the morning, and I think I heard her say She'd be at home and happy ere the close of another

We won't get home in a day, sir, nor a week, at the

rate we go. But I don't let on to worry her; it wouldn't do, you know."

They called the "mover" early from his feathery "spare-room" bed,

And led him to her chamber, and not a word was

said. Only they stood there weeping, and those lips so still and white

Could give them back no answer-they had closed in death last night.

"She'd be better in the morning," and eager to be away

On her journey homeward pushing, hoping to reach next day.

She's better sir, this morning, for her longing soul has flown To "the home for which she was dying " to meet her

Lola at the throne. Carthage, Ill. GAY DAVIDSON.

FAITH.

BY S. FILLMORE BENNETT. They went with me to the grave

The "Gnostic Theosophist."

To the Editor of the Belleto-Philo sioni Journal: I perused the "Excursion to Scientific Choetland,"

by "A Gaostic Theosophist," contained in the JOUR-NAL of Fel. 20th, not without interest. It is open, at some points, to correction in its figures; but I are used a standard of the prince of realistic philoso-veritable "ghostly-land" of metaphysical nonsense. I am such a stannoh believer (bigoted if you will) in the old caution of that prince of realistic philosophers, Sir Isaac Newton, when he said: "Oh! phys-ics, beware of metaphysics," that whenever your correspondents set sail upon that dreamy, ghoetly, unreal sea, and attempt to carry in their boat the deduction of positive science as a float for their metaphysical unrealities, they must expect to hear from me as long as I remain in this "sublunary sphere," which literally means "under the moon." And should I ever "live to die," and get above the moon, finding them there with their fancies, they will bear from me still. Allow me to point out some of the misfiguring

first, just pausing to suggest to all persons meta-physically inclined, that figures should be altogether beneath their notice, as too positive and real in their nature, never addicted to lying, when properly treat-ed, and as dangerous as icebergs in the sea they sail

upon. Your "Gnostic Theosophist" says a "crith" is the weight of about 1% plats of hydrogen gas at a given temperature and barometric pressure. Next he says: "There are some billions of billions of "molecules" in this 134 pints of hydrogen." Again he says: "But a hydrogen molecule consists of two atoms": thence each atom weighs $\frac{1}{2}$ a "crith." That is figuring down with a vengeance. What becomes of the "billion billion" molecules in the "crith." when he calls the weight of the half of one of those mole-

cules "14 a crith "? This would be worse than calling Vanderbill? millions of dollars a "crith" and then naming the half of one of those dollars "half a crith." That will not work in financial affairs and amongst hard

will not work in inancial attairs and amonget hard dollars; but may do in "Gnostic Theosophic" busi-ness where dreams are in order and solid truth en-tirely unfashionable and irregular. Again, your correspondent says: "Neither time nor space is an objective reality." Yet just before he has told us: "The sun is 92½ millions of miles from the earth," and that "light comes that distance in a four second?" Why did he not say 8 militan in a few seconds." Why did he not say 8 minutes and 20 seconds, which is about the latest and most accurate deduction, at the earth's mean distance from the sun? Five hundred seconds can hardly be called "a few "; but if neither the distance of the sun nor the time of light-passage is an "objective reality," what is the olds whether they are correctly stated or not? and what becomes of the consummate skill and patience with which astronomers for more than 200 years (since the velocity of light was discovered and approximated by Roemer in 1675) have labored to correct and reduce to the least possible limit of error, his most important announcement?

"Time," he says, "is the eternal continuity of mind with itself." Space is the boundless contigui-ty of mind with matter." Just so! if we only knew what you meant by it! Metaphysics is the ceaseless "contiguity" of bombast with tomfoolery, wherein the reader can not understand the writer, and the latter can not explain himself.

I think the colored race would make grand metaphysicians and first-class Professors of that branch in our colleges; for they have a special aptitude for piling together big-dictionary-spread-eagle words, that it makes your head ache to ascertain what they are trying to say, or, whether or not they are trying

to say anything. I did not take time to go over all of your friends entertaining numerical statements and "supposings" but having stumbled on those few errors, I can not guarantee the rest. But I would be glad to have that calculation founded on the Pyramid of "Gizeh" spoken of in his foot note, making the sun's distance 92,285,568 miles. That "Gizeh" is a first-class pyra-mid and, as the Yankee says through his nose, "I want to know.".

There has been much labor and refined skill in endeavoring to reduce the limit of possible error in the measurement of the distance to our great all-

vivilying central sun, and still the work goes on. The venerable Prof. Newcomb's last announce-ment is: "We may, therefore call the distance of the sun 9234 millions of miles, with the uncertainty, perhaps, of nearly one quarter of a million."

These figures are given by one of our most skillful and conservative astronomers, and are arrived at after a review of the results of all the latest and best and we can not, according to them, get below 921 millions nor above 93 millions. But let us by a means know what "Gizch" says, and how she (if she is a female) makes it out only little above 9214 millions. We have no knowledge that the Egyptians had the refinements of modern instrumental appliances; but by all means put "Gizeh " on the witness stand.

Havorhill and Vicinity.

Property lighted and address

to the Editor of the Religio-Philosophical Journal

Since my last notes to the JOURNAL, the First Spiritualist Society of Haverhill and Bradford have had the pleasure of listening to Mr. J. Morse on Sunday, Jan. 31st, the closing day of his engage-ment with the Society. The 2 P. M. lecture was upon this subject: "The Future Life, Its Facts and Fancies." In the evening the subject was: "Who Made Man?" Both lectures were candid comparisons of ancient or creedal fancies with modern or

scientific facts. Mrs. Abby N. Burnham, of Boston, occupied our platform the 7th and 14th of February, her lectures partaking largely of her observations in psychometry. The Sundays of February 21st and 28th, we had the extreme pleasure of listening to A. B. French, of Clyde, Ohio. It was his first time in Haverhill, but we trust not the last. Mr. French's lectures gave unbounded satisfaction to increasing audiences. The two lectures on Sundwy, the 28th of February, were full of historical research and present adaptation. At 2 P. M. he spoke upon "Mo-hammed and the Wars of Islam," and at 7 P. M., "Buddha and the Victory of the Soul."

A PARTING BECEPTION.

On the evening of March 1st, members of the First Spiritualist Society of Haverhill and Bradford assembled at the parlors of Mr. and Mrs. J. C. Sturgis, 186 Merrimack street, to meet socially Mr. A. B. French before he left for other engagements in the west. The large parlors were filled with those who have listened to his utterances with pleasure, and men desirous of expressing to him their high appreciation of the labor he is engaged in, and of him as an earnest worker in the cause of progress. During the evening the following resolutions were unanimously passed:

Whereas, Mr. A. B. French, of Clyde, Ohio, has served the First Spiritualist Society of Haverhill and Bradford faithfully during his engagement ending February 28th, 1886, this society desires to express its high appreciation of him as a man of noble char-agter and ability or a chamion in the noble character and ability, as a champion in the cause of all vital reforms of the day; therefore,

Resolved, That the First Spiritualist Society of Haverhill and Bradford tenders to Mr. French their sincere and most cordial thanks for the highly acceptable manner in which he has administered to this Society during the engagement just closing, and that we extend to him the assurance of the sincere love and esteem, we as a society and as individuals have for him, and the further assurance that our love and sympathy will go with him as he shall go forward in the prosecution of his labors for the enlightenment, advancement and elevation of humanity.

Resolved, That in parting with Mr. French, we are parting with a friend who has appirations in har-mony with our own, and that we trust that he may again come among us and brighten and strengthen the link that has been forged in friendship's chain. Haverhill, Mass., March 4. W. W. CURBIER.

BOGUS SPIRITUALISM.

To the Editor of the Religio Philosophical Journal:

To the earnest, candid, honest Spiritualist, who is aware that frauds are present everywhere—in church and out--it is not surprising that the widow of Gen. Hancock has received seventeen letters from as many spiritualistic mediums, all declaring that the writers had or could get messages from her dead husband. This is not unusual, for the death of any man at all generally known is sure to elicit just such demonstrations. In some instances the correspond-ents are probably sincere, but nearly all are in business as mediums and are expectant of fees. The present batch includes six palpable swindlers, who profess to have received exceedingly confidential and important secrets from the General which Mrs. Hancock ought to know, and which she can have for prices ranging from \$2 to \$10. One purported to come from a devout Spiritualist at Albany, N. Y., who had been "impressed" that the widow could get, by going or sending to a certain medium in New York City, a communication from the General deeply concerning her welfare. Sergt. Dickken, who out of mere curiosity went to the address given, found a woman at No. 74 Third Avenue who called herself Mme. Burnett. "My object was merely to find out how great a humbugshe was," the Sergeant says, "and especially to satisfy myself that I was right in supposing that she was practicing an orig-inal method of drumming up custom. The letters to Mrs. Hancock had been thrown aside, with no second thought, and I had no authority to investi-

The Allen Boy and McQueen-Cameron,

or of the Religio-Phil to the Edi al Journal

Mr. Henry Allen, the musical medium, has been holding circles at the residence of Mr. R. D. Snyder, of this place, for some time. On Wednesday, Feb. 24th, arrangements were made for a test circle, at which a large number of skeptics were present, some of whom were to be given all consistent means for detecting fraud, the better to satisfy all concern-ed. Mr. John McQueen, of Hillsdale, Mich., was iu-troduced to those present as Mr. Cameron. After the circle was formed and the music begun, Mo-Queen left his seat in the circle and made an at-tempt to catch the medium at some trickery, but tempt to catch the medium at some trickery, but failing in this he waited till the guitar was being played as it passed overhead, and when it came near Mr. Allen, he suddenly lit a bunch of parlor matches, upon which five or six of the skeptics stated that they saw Mr. Allen holding the guitar above his head with his right hand, and picking the strings with his thumb. The next morning some twelve persons had come to the conclusion that they saw the hand and arm, while one said he did not see the arm, but saw the guitar while yet in the air. On the other hand, none of the believers and

many of the skeptics saw nothing wrong on the part of the medium. When the light was struck a gentleman held his left and a lady his right hand to which fact they are willing to make oath, yet they were both skeptics. Five other ladies here are willing to swear that they have held his right hand during the same kind of musical performance, while those on the left change often with other members of the circle, giving each one a few moments at the medium's left, holding his hand. I saw the guitar while yet from twelve to eighteen inches above the medium's head, and am positive that no hand was touching it from below at that time. This seems to be the evidence on both sides of the case, as near as it is possible to get it.

Now regarding McQueen: He gave a dark circle at a private house; he gave also two lectures and a light circle at the hall before a large audience, all of which I attended. His dark circle was a noisy, ridiculous farce. The conditions were: first, a large square room with outer circle seated as close to the wall as possible—a table near one side of the room with six persons including himself; this gave plenty of space between the inner and outer circle. Sec ond, two violins playing rapidly and loudly, to drown any noise from walking or moving. Third, he was to be at liberty, having both hands to use, and a large open space around the table in which to move. When the lights were put out the bells were rung in time to the violin, and the guitar was picked. No one could hold a circle of that kind among Spiritualists to-day without being detected as a fraud.

McQueen came here acknowledging that he had wronged the people, by claiming to be a genuine medium. He says he gave the names of departed friends that were taken from tombstones and family records by himself and other mediums, claiming that mediums have large lists of such arranged in alphabetical order, for all parts of the country.

We believe Mr. Allen to be a genuine and wonderful medium, and none can say aught against him as a gentleman. I should like to hear from others who know of Mr. Allen, or McQueen.

H. L. CHAPMAN. Marcellus, Mich.

One Minister Shoots Another.

To the Editor of the Religio-Philosophical Journal: Did you ever hear of one Spiritualist lecturer

shooting another? Of course not. The Rev. Alfred Powell and the Rev. John A.

Williams are ministers of rival congregations in Con-tentia Neck, N. C. Both are hard-shell Baptists. They rented adjoining farms, and for some time past have been quarreling over their boundary lines. Williams on one occasion lately, so says a dispatch from Goldsboro, visited Powell and attempted to reason bim into accepting his views. Both got angry and finally Powell, it is said, ordered Williams off the place. The latter left, warning Powell that he would make him suffer for this indignity. When Williams returned home and informed his wife of the occurrence, she told him they could not live in the same county with Powell. The daughter, a buxom and pretty brunette of Amazonian height, urged her faither to make it hot for the man who urged her father to make it hot for the man who had insulted him.

Ouray, Col., has just invested \$1,000 in a novel hearse. It is said to be a very gorgeous affair, but its principal feature is a speaking tube leading from On the morning of February 28th, the Rev. Mr. Williams, armed with an axe, and his daughter and the driver's seat to the interior. wife armed with knives, went over to Powell's farm to demand an apology. As they approached the house Powell came to the door armed with a long sustained a loss in the death of Dr. Daniel McCarthy, physician to the Galignani Hospital and prominent warned them to come no nearer. Williams hesita-ted, but his daughter moved forward, saying: "Come pa; his old single barrel gun ain't loaded." Williams then rushed forward with his are uplifted. Powell let him come within twelve feet of the house, and then taking deliberate aim fired. The entire charge of squirrel shot went into Will-iam's two legs. He fell, and Mr. Powell, fearing the two women, shut and barred his door, and then oading his gun, aimed at them from the window. The wounded man was carried home by the wo men. His physicians fear that both legs will have to be amputated. Powell surrendered himself and plead self-defence. He said he was so disabled with rheumatism that he was forced to shoot in order to protect himself. The affair causes intense excitement in the neighborhood.

Geo. W. Morse writes: I like the JOURNAL; its general course amidet the conflicting opinions now prevailing in the dimly defined realms of mind and matter, seems to me to be eminently just and proper. Not being a Spiritualist in the popular meaning of the term, yet. I sympathize with its beautiful philosophy, and am walting patiently to be convinced of its phenomenal truths.

Notes and Extracts on Miscellaneous Subjects.

Germany sent out 103,657 emigrants last year.

Connecticut has eleven living ex-governors. A lady in Fairburn, Ga., aged 70, has never tasted mest

General Pope will make Cincinnati his future

Springfield, Mass., is doing its best to be made a port of entry.

An unusual quantity of snow is noted in the Swise Lips this year.

In Searsport, Me., are 131 sea captains-one to every three voters.

The last week in January 99,266 persons received parish relief in London.

Portland, Maine, has 200 men possessing from \$100,000+to \$2,000,000 each.

Birmingham, England, still makes flint-lock muskets for use in the interior of Africa.

It takes but six minutes now to send a cable message to London and to get the answer.

The late John B. Gough-delivered over 8,600 lectures. One year he lectured 386 times.

A Kansas man points with pride to the fact that his wife has worn one bonnet for twenty-five years.

The "gold bugs" of New York are represented by 1,165,000 depositors in savings banks, having §400,-000.000.

Ouida says that if the Venus de Medici could be animated into life, women would only remark that her waist was large.

Miss Blanche Willis Howard, who is passing the winter with her sister in Stuttgart, Germany, is said to be engaged in writing a new novel.

King Humbert of Italy is practising economy in his household. No champagne costing above seven francs is henceforth to be drank by the court.

Capt. Boycott, whose experience originated the term "boycotting," has been appointed agent to the Flinton Hall estates of Lord Wavency, in Suifolk, England.

David McDaniels, of Morristown, Vt., claims to be the oldest Mason in New England. He is 95 years old, and was made a member of Mount Vernon in 1812.

A colored woman, Miss Carrie Bragg, is editor of the Virginia *Lancet*, published in Petersburg, Va.,— the only newspaper in the Union conducted by a colored woman. Mrs. Langtry is busy storing away her wealth in New York City. She has gradually been adding to

her investments in mortgages in that city until she

Harry Adams of Chicago had in his stable a fine

Dr. Hamilton Griffin, Mary Anderson's vigilant

stepfather, says that at the close of the present sea-son the Kentucky actress will retire for two years

Some of the money made in Northern cities by electric Lulu Hurst wont to buy Jersey cattle for

Father Hurst's farm, and he is selling Georgians an

At a recent temperance meeting in Youngstown, Ohio, Mrs. Knight, a saloon keeper, signed the pledge, and at once put her faith into works by turning her

The Mormons are still picking up proselytes among the poor whites of the South. Elder Morgan has just taken thirty pretty tough-looking converts from Tennessee and Alabama.

harness and wolf robe, and a valuable bull dog to guard them. Mike Welch broke in and stole har-

now holds over \$150,000.

to gain much needed rest.

excellent quality of butter.

saloon into a coffee house.

ness, robe, and dog.

To bury my child below; And they said: "Thy white browed girl, Thy lily, with heart of snow, Is dead; and the years shall come, And the years shall sadly go, But thy heart will be in the grave with her Under the winter snow."

I scarcely heard their speech, For the angels whispered low, And they said: "Thy white-browed girl, Thy lily, with heart of snow, Is born: and the days shall come, And the days shall gladly go, So keep thy heart in the sky with her, Not in the grave below."

The pain that held my soul Crushed like a lump of clay, And the darkness, dumb with grief. Were gone; and behold, the day Dawned up from out the dark! The Father stood by my side. And he bore my soul in his arms of love, With my darling across the tide.

, FAITH CURES.

To the Editor of the Religio-Philosophical Journal:

It is amusing to read an account of the proceed ings of the faith cure meetings at No. 15 Washing-ton Street, this city. At one of their meetings lately, it appears from the reports in the Tribune, that pe sons about to be operated upon by surgeons and cases in which tumors figured prominently, seemed to be specialties. Sister Bounds said that the devil was after her with sewer gas. A week ago she was taken with a chill. This was evidently Satan's meth-od of preventing her from attending the Adelphi Theatre meetings, but after hands had been laid upon her she was entirely cured. A red-nosed man remarked that he had given his soul to the Lord four weeks ago, and that he had taken a strong drink away from him. A woman who claimed to have been cured ten months ago of cancer in the throat by prayer said that two weeks ago she was afflicted with blood-poisoning and couldn't see for two days. She got medicine, but would not use it. She was anointed, and now she was glad to say that she had been miraculously healed. A brother was present who had come all the way from Kentucky to be operated upon. He wanted the prayers of the assemblage so that he might become enabled to overcome the necessity of an operation. Brother Deming stated the Lord had directed his steps to a certain barber shop which contained a drunken barber. He sat in the chair ostensibly to get his hair cut, but the barber cut more head than hair both times the brother went there. He at once saw the necessity of converting this knight of the clip-pers, and he wanted the prayers of the meeting to may the man, as he was in danger of losing his job. The requests were again numerous among others be-ing the following: A man about to undergo a sur-gical operation, between twelve and one o'c'ock, an operation which few live through; a blind man seeking God; a friend that has a tumor; boy in the community whose friends think he must have a doctor: the Bey. Johnson of Cleveland who fell a few weeks ago, causing concussion of the brain, and who cannot now preach; a man who has consump-tion, and a sick man in St. Louis; a son failen into the habit of drinking; woman blind eleven years that she may receive sight; County Treasurer of Milwaukee who has a carbuncle on the back of his neck and who is not expected to live; a woman of seventy-five, too enfeebled for an operation, and who must have help soon or she will die; a woman trou-bled with Bright's disease which has taken the form of dropey; a sore-eyed man whose vision is obscured --the doctors have pronounced his case incurable two women in Park Bidge, one suffering from asthma and the other from a tumor which has been operated upon; a friend with a large tumor; and a m in Iowa, that he may be rid of sin and the effects of a sinful career. J. T. Chicago, Ill.

Br. Furrand of Charleston, W. Va., was 100 years old on the first day of March. He is a hale old mun, walks about the city alone, and reads without glass-m. He was once a very well known Philadelphia

C. LANSING ST.

1

Hockessin, Del. J. G. JACKSON.

"The Rapid Growth of Spiritualism."

Under the above heading a clergyman is reported, in your last issue, to have made a communication to the RELIGIO-PHILOSOPHICAL JOURNAL, in certain statements, to which I ask permission to reply.

1. "Its converts used to be entirely from the in-fidel and atheist classes, so much so that Spiritualism itself was ranked, and rightly so, as a species of infidelity." The italics are mine.

Those who classed Spiritualism with infidelity were, I suppose, the churches amongst whom it is now spreading rapidly. But their estimate of Spir-itualism did not make it infidel then; neither does their reception of Spiritualism make it other than infidel then; neither than infidel now, if it ever were so. Spiritualism is not. and never was, rightly ranked as a species of infidel-ity. It is a development of the spiritual side of hu-manity, sent to supply a great need in the world, and also in the Church, which to a great extent has lost hold of the truth; sent to bear witness, and give demonstrative evidence of the reality of a future life, and of the presence amongst us of the departed for good or evil, according to the inclination or bent of those who seek or obtain intercourse with them. It is no new departure in our relations with the Spirit-world. Human history and Divine revelation are full of the records. The enlargement of the manifestations at this time is in apparent fulfillment of the Divine purposes of wisdom and righteousness, power and love, toward the human family, whose transition to the higher or lower spheres is hereby being promoted.

But now vast numbers of people who com-2 mune with Catholic and Protestant churches are bellevers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism.

Happily there is no need to abandon Spiritualism or give up Christianity. There are evils in the form-er to be guarded against or overcome, and there are defects in the latter, to be given up. Where the relative estimate of Spiritualism and Christianity is such that "vast numbers....would rather give up their Christianity than abendon their Spiritualism," I conclude that the Christianity of such could never conclude that the Christianity of such could never have been to them much more than a name. "Their Christianity," having the name of Catholic or Prot-estant, they might give up, in many cases probably with advantage, for the more reliable evidences and certainties of Spiritualism. But no one who has ever known, or now knows Christ, would for one moment think of giving him up for all the spirit manifestations and communications recently grant. manifestations and communications recently granted to men in all parts of the world-men of all sorts, both in an out of the churches.

This low estimate of Christ, and of Christianity as presented to us in the records of his teaching and his life, is one of those ominously and manifestly evil features which Spiritualists must abandon. It worthy of comparison with the teaching of Christ? Is there presented from the Spirit-world any ideal of perfect manhood such as that of Christ? Is there from the Spirit-world any such inculcation of love, and obedience, and purity as that which Christ taught, and enforced with his example? As be-tween the sun and the stars of beaven, these are in contrast. Let no one abandon the greater light for the leaser. Christ is the sun of rightcoursness, and whatsoever Divine light proceeds from any one of the many spirits who visit us, is from him—sent by him for our good, or the dark and the evil are per-mitted by him -- it may be, for purposes of trial of our faith and love, or for our chastleement.-- M. D., in Light, London.

S. F. Deame, M. D., writes: It is many years since I first became a subscriber to the JOURNAL, and I intend to remain one for an indefinite period. I think much of the paper. I am alone here, though surrounded by quasi-liberals, such as cars more for Madam Gossip than any thing else.

A 12

die <u>Destautie</u>

rate on her account: and so T didn't mention the name of Hancock at all. I told Madam Rurnett that my name was Brown, that my wife had lately died, that I had received a letter from a Spiritualist in Chicago telling me to come to her for a communication, and that I was willing to pay the fee of \$1 for it. She readily gave me a message from my dec ed wife, though I have never married; but I incldentally found out, conclusively, that the woman has arrangements with confederates in several cities. and that these persons write to bereaved families in New York in the manner that Mrs. Hancock was written to. The names and addresses are got from the death notices in the papers. It seems to be a new and shrewd trick in bogus Spiritualism." New York City. G.

"Men Women and Gods."

To the Editor of the Religio-Philosophical Journal:

A pleasure unshared loses half its charms, so l come to my friends of the dear old JOURNAL, to tell them what a treat awaits those who have not read Miss Helen Gardner's new book, "Men, Women and Gods.

Though a mere girl in years, Miss Gardner is aged in mental culture and moral strength, and is ex-tremely well fitted as a leader in the path she has chosen. Her book bears evidence of her earnestness of purpose in helping woman to break the shackles which have so long bound her; and establishes be-yond doubt the fact that priestcraft and the Church have caused her disabilities and degradation. Its exposure of Bible myths and the vices, crimes and inhumanity which are the outgrowths of Christianity, should open the eyes of all rational women. Indeed, were this little volume substituted for the purple velvet prayer-books which women like to have seen in their possession, it would, no doubt, have a whole-some effect on their minds. Although it deals with the everyday ills of life, and more especially the wrongs of women, it is not depressing, but heavy on-ly in importance. The unwholesome facts it reveals, are relieved by the fine voin of humor and wit which sparkles through almost every page, making truth so palatable to those who have a horror of "dry reading," that they are fully interested and in sympathy with the subject at once. It advocates justice and denounces wrong, in whatever guise, and in so do-ing, brings into play the fireworks of reason and logic, and the batteries of unanswerable argument. And the rattle of artillery and the brilliancy of display, surpass any Fourth of July on record.

I hope every Spiritualist woman who can, will purchase this book, if for no other reason than to let her Christian neighbor read it and "corner the par-son" with its arguments. Miss Gardner is the femi-nine Ingersoll of the day, and as one of the many of her sex who appreciate her work for woman, I ten-der her my heartfelt thanks. AMABALA MARTIN. Cairo, Ill.

The following lines are reported to have been written by a lady when past eighty years of age:

Life, I know not what thou art. But know that thou and I must part. And when, or how, or where we met, I own to me 's a secret yet. Life, we have been long together, Through pleasant and through cloudy weather. 'Tis hard to part when friends are dear, 'Twill cost, perchance, a sigh or tear. Then steal away, give little warning, Choose thine own time, Say not good night, But in some brighter clime. Bid me-good morning.

Laz. Munger writes: I read the JOUBNAL with an increasing degree of interest. The spirit of fairness which permeates its columns in its endeavor to substantiate the claims of Spiritualism, and the courtesy which it manifests toward those who may choose to place themselves in the category of its most bitter opponents, is truly commendable. Truth s its watchword, and truth is the keystone to the arch of Spiritualism. Long may the JOURNAL live.

E. B. Collins writes: I have been a subscriber for the JOURNAL since 1866. I shall take it as long as I stay here in the form, if my eyesight hold out.

Manana and a second second

If they had been conversant with the grand truths of Spiritualism this terrible tragedy would never have occurred. Washington, D. C. E.

A True Woman's Sad Romance.

Having read the account of the remarkable instance of George Washington Monk living twenty-three years with a bullet in his brain, I give you an instance in some respects still more remarkable. On the 17th of September, 1861, the Third Iowa Infant-ry, then commanded by Lieutenant Colonel John Scott, was on the march from Cameron, Mo., to re-enforce Col. Mulligan, who was surrounded at Lexington, Mo., when they encountered a largely supe-rior force at Blue Mills Landing, on the Missouri River, and had a wicked little fight lasting an hour and a half. Second Lieutenant Ole Anderson, of Company D, received a rife bullet in the forchead just above and to the left of his left eye, which entered the brain, and he was supposed to be dead for some time, but when about to bury him some signs of life were seen and he was taken to a field hospital, carefully cared for, and now after more than twenty-four years is still living and apparently in excellent health, but his mind seems almost gone. He cannot converse intelligently on any subject unless you refer to something that occurred previous to the battle. Then his face will light up; its expression changes entirely. His mind seems clear, but as soon as the subject is changed to incidents of to-day the old dazed expression comes back. Lieu-tenant Anderson requires a constant attendant, which he finds in his devoted wife, to whom he was married since his wound was received. The young people were engaged to be married when the war broke out, but when he came home a helpless inva-lid her friends told her she was free and ought not to take to husband a man in his condition, but her to take to nussand a man in his condition, but her answer was like the true woman she is: "My place is by his side," and after a short time they were mar-ried. They now have a plenant little home, and the ample pension received from the government makes them independent. H. Nora Springs, Iowa.

The Germans Want Sunday as a Day of Recreation.

To the Editor of the Religio-Philosophical Journal

The Sun of this city contains a long article on the effects of the recent active warfare of the Law and Order League here, on Sabbath desceration. According to the Sun, members of the Cincinnati Turners Association, a powerful German organiza-tion, are thoroughly aroused over what they term in-terference with their personal liberty, and propose to take active measures in support of their views on the subject. They intend to employ counsel to fight the Sunday cases, and if they lose they intend to ap-peal the cases to the United States Supreme Court, in order to accertain definitely the powers of the State in regard to closing anuscements, etc. on any particular day in the week. It is also decided that, in case the laws should be construed in favor of anti-Sabbath descenators, that the Turners should form a political association and nominate and yote only for

men who are opposed to all religious bigotry. That the Sunday of those who are Puritanic in faith should be somewhat modified, every Spiritualist be Cincinnati, Ohio. ANTI-SABBATH.

in many benevolent enterprise

The English and American colonels in Paris have

Some Bostonians are enjoying themselves in dis-cussing the question, "Who wrote the letters of Ju-nius?" Thus far the claims of Earl Temple have been advanced with the most ability.

Georgians point with pride to David Sargent of Hall county. He is a vigorous native of 95 years, and walked twenty-two miles the other day, and said he could just as well have walked ten miles further.

Edison's patents have now become so numerous that they have a special series of index or reference numbers in the Patent office-the only case in which such separation from the general index has been thought necessary.

A Chinaman walked into the public school at El-lensburg, Oregon, the other day, with books and slate, and wished to be enrolled as a student. The teacher permitted him to stay until noon, and then the directors told him that the Chinese must go.

Liext has written a letter to the London Times saying that he will not play in public during the visit to England that he proposes soon to make. He says: "My fingers are 75 years old, and Bulow, Saint-Saëns, Rubinstein, and Walter Bache play my compositions much better than my dilapidated self."

A Columbus, W. T., man and wife drove several A countries, w. T., main and while drove several miles to a grist mill carrying with them several sacks of corn and their child, which had a bad case of whooping cough. While the corn was being ground the child was kept in the hopper until the grain all ran out. They had heard that such treat-ment would cure whooping cough.

Bichard W. Belmont, who was going from Denver to the Pueblo Insane Asylum in charge of Sheriff Shrock, sprang through a car window when the train was running thirty miles an hour. When the train was stopped Belmont was seen running over the prairie unhurt. Shrock after a long chase recaptured him.

Two little Cleveland lads, whose father is in the workhouse and whose mother is dead, keep house alone, the elder doing all the housework as well as the average housekeeper can do it. He says that be-fore his mother died she taught bim housework, say-ing that after she was dead she wanted him to take care of his father and little brother.

Young men of Baitimore need not fear to partake of delicacies at the hands of the young women of Baltimore. One of the latter bought a love powder the other day, warranted to bring any obdurate young man to her feet. She had it analyzed and it proved to be white sugar and nothing else, except it might be the terra alba that most white sugar con-

Two bales of cotton raised by slave labor in 1862 were sold the other day at Rock Hill, S. C. The owner had been offered 33% cents in gold a pound. but for some unknown reason would not sell and when he died he still had it stored. It was in excellent condition, although twenty-four years old, and was sold for 81/2 cents a pound, the lowest price fouched by cotton since those bales were grown.

Wong Ah Wong, said in the Shanghai newspapers to be one of the Chinese students who were educated in this country, has been arrested for getting money on a forged order. He got only about \$2. In court he pleaded for mercy on the ground that his rela-tions had disowned him, that his wife had been taken away from him, and that he was without home and money. He was sentenced to one month's imprisonment and to receive 200 blows.

One of the workmen in the bluestone quarries on the Lackawaxan Biver keeps his family well sup-plied with duck meat. He sets ordinary steel rat traps baited with fish, whenever he finds an open shallow spot in the ice bound river. The ducks go there to swim and hunt for food, see the fish under the water, dive for it, and get caught by the head, and a series of duck tails sticking out of the water mark the spot where they died.

In the cometery at Crawfordsville, Ga., a stone has just been placed over the grave of Harry Stevens, who died in 1881. It bears these words: "He was for many years the faithful, trusted, and beloved body servant of Alexander, H. Stephens. Like him he was distinguished for kindness, uprightness, and benevolence. As a man he was housest and true. As a Christian he was humble and trusting." The grave of the master is still unmarked by monument or stope.

24.32.32

MARCH 20, 18:6.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Labors of Mrs. Brigham.

To the Editor of the Religio-Philosophical Journal

To the Editor of the Religio-Philosophical Journal: We have resumed our regular Sunday meetings here again after having suspended them for a time. Mrs. Brigham continues her monthly lectures, and we are favored with able speakers besides meet of the time. Mrs. Brigham is kept constantly at work, her calls to officiate at funerals are so very frequent. About every time she comes here one or more calls from some parts of the country reach her. The sud-den death of Mr. Ellsworth, a little north of here at the time of her last coming, made an occasion long to be remembered. It is noticeable how her control adapts these discourses to the occasions. A large church crowded with hearers, as funeral occasions adapts these discourses to the occasions. A large church crowded with hearers, as funeral occasions are often, and mostly non-spiritualists, many bitterly opposed, to adapt an oration so as to force the fact of her inspiration, and at the same time make no possible chance for any honestly inclined person to be repelled on account of any radical expression, is truly wonderful. Many listened to her at this funertruly wonderful. Many instance to ner at this funer-al who had before only heard of her, and a most pro-found sensation was produced. We are having for two Sundays Mr. A. H. Donnelly, now of Troy, N. Y., who is giving marked satisfaction. We are opposed vigorously by the so-called Christian church. Our clergy are only willing to admit ancient inspiration and spiritual manifestions. They want all newly discovered tarritory to conform to the ancient map discovered territory to conform to the ancient map, and all revealments from the Spirit-world to be lim-ited by the ancient; but it is and has been and per-P. THOMPSON. haps is yet to be. Saratoga Springs, N. Y.

Spiritualism at Williamston, Mich.

Fo the Editor of the Religio-Philosophical Journal:

The beautiful and comforting principles of the spiritual philosophy are taking deep root, and the knowledge of the truth is spreading slowly but surely in this vicinity.

We have had a regularly organized society of Spir-itualists and Liberalists here for some years, but about six months ago the liberalist clause was dropped, and a reorganization effected as a Spiritualist association.

We are very fortunate in being able to secure the services of Mrs. Julia M. Walton of Williamston, to speak for us at our meetings, held every two weeks. In the opinion of the writer, and many others of her acquaintance, Mrs. Walton is one of the most re-liable and finely developed mediums in the country. She is an excellent test medium, and a very success-ful clairvoyant physician. Her psychometric read-ings and diagnosis of disease, from locks of hair sent from a distance, are wonderful. As an inspira-tional speaker, her lectures and impromptu poems from subjects presented by the audience, show a very high order of control—their beauty, eloquence and power, being well worthy of the most cultured and appreciative audiences.

and appreciative audiences. The principles of purity, honesty, and strict test conditions for mediums advocated by the JOURNAL, are firmly adhered to in our Association, although this course has brought to Mrs. Walton and her friends a tasks of the JOURNAL'S experience, viz. vindictive enemies, and consequent slanderous attack and misrepresentation. H. BIX, JR.

THE EARLY JEWS.

In Rome during the whole eighteenth century it was a strict rule that the Jews should visit a certain church on certain days to listen to sermons on the Christian religin. Gregory XIII., so far back as 1572, issued a decree that the Jews should be forced to hear a sermon weekly. A Jewish convert intro-duced this custom On the Jewish Sabbath the pricets proceeded to the Ghetto and drove the Jews to church with white. Men. women, and children to church with whips. Men, women, and children -- if the latter were above twelve years of age-must appear to the number of one hundred males and fifty females, but the number was eventually raised to three hundred. At the church door an inspector counted the persons who entered, while in the church itself the shirri made the people attentive, and if any Jew was careless or sleepy, he was arous-ed by hows and kicks. A Dominican generally preached, and he took care to select a text from the lesson the Jews had just before listened to in the synagogue. The host was always carefully remov-ed from the altar upon these occ slons. These ser-vices were, at the outset, held in the Church of San Benedetto ala Regola, but afterward in the Church of San Angelo, in Pescaria, which is built on the ruins of the Aula Octavia, and is the spot where

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

IS now giving attention to the treatment of chronic diseases. L aided by paychometric diagnosis and the use of new rem-edies discovered by himself. His residence is in the more elevated, healthy and picturesque location in Boeton, and he can receive a few invalids in his family for medical care. MRS. BUCHANAN continues the practice of Psychometry-full written opinion three dollars.



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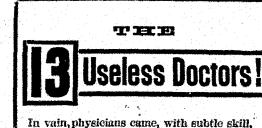
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Spencer, calorite in bale, and said A. Underwood, into in, 2. Hardaker. The sim of The Index is— To increase general intelligence with respect to religion; To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed catholicity for bigotr, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes. In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ec lesisaticism throughout the world, and when the welfare f humanity here and now shall be the aim of all private and public ac-tivities.

interesting and the stant of an presses and provide ar-tivities. The relations of Beligion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Terms, \$3 per annum in advance. To new subscribers, \$1 for six months. Specimen conless sent gratis. Address: The Index. 44 Boylston St. Boston. Mass. Is anunfailing remedy for all diseases of the Throat an Lungs. Tossisculas Consumption has been cured by 1 Price \$2.00 per bottle. Three bottles for \$5.00 Ad ***86-SAR'sH A. DANSKIN, Baltimore, Md. PostOffice Mon. y Orders and remittances by express payable to the ord** of Sarah A. Danskin iarah A. Danskin

PILES. Instant relief. Final cure in 10 days, mosuppositorr. Sufferers will learn of a supple remedy Free, by addressing C.J. MASON, 65 Nassau St., N.Y.



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

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

A WOMAN'S GRATITUDE. Mrs. F. OATS, of Shumaran, III., writes: "When I had used Dr. Pierce's "Favorite Prescription' one week, I could walk all over the Drescription' and I could get into a wagon and ride two miles to see my neighbors. I had not been able to walk out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and going about and helping to do my housework, after doctoring to its the fast one told my husband that I would never be able to do my housework any more. I am thankful to my God that i wrote to you, for I had suffered from 'Female Weakness' until land almost given up in despair."

 Mrs. F. E. WILCOX, Friendship, N. Y., writes:

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



 MARVELOUS BENEFITS.
 Rev. SIDNEY C. DAVIS, Galien, Michigan, writes: "Twish, in this letter, to express my gratitude for "Iwish, in this letter, to express my gratitude for "Iwish, in this letter, to express my gratitude for has been accomplished in her case by the use of your proprietary medicines. When she began to take them, in January last, she could not en-to take them, in January last, she could not en-to take them, in January last, she could not en-to take them, in January last, she could not en-to take them, in January last, she could not en-to take them, in January last, she could not en-to take them, in January last, she could not en-to take them and there blocks away, and not feel any injurious effects at all. When we consider that she had kept her bed the greater part of the time for four-teen months, and would lose repeatedly the advance she had made, her progess now seems marvelous. We had almost lost confidence beiges, but have found in your Dr. Pierce's 'Favorite Prescription' and 'Pellets' the complete and final recovery."

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with backache, or nervousness, another with pain here and there, and in this way they all present alike to themselves and their casy-going and indifferent doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptome-caused by some uterine disorder. While the physician is ignorant of the cause of suffering, he encourages his practice until large bills are made, when the suffering patient is no better, but probably worse for the delay, treatment, and other complications made. A proper medicine directed to the cause would perhaps have entirely removed the disease, thereby instituting comfort instead of prolonged inisery.

STREET STREET STREET

of prolonged misery. **BETTERS A.** LOVELY, Greenfield, Adair Co., Iowa, writes: **B.** V. PIERCE, M. D. Dear Su--"Having been ill a number of years, and having tried in vain almost every advertised remedy, as well as having paid nearly a nandred dollars to our local physicknes, without benefit, I was finally induced to consult you. You ad-vised me to send for your medicines. I accordingly sent for your "Medical Adviser, six bottles of your 'Golden Medical Discovery, six of your, 'Personite Prescription,' and six yials of your' Pleasant Purgative Pellets,' When I first began using these I could not stand on my feet. In ninety days I could walk a mile, and do light housework; whilst in six months I was completely cured, and your medicines wherever I go, and loan your 'Ad-viser' to my friends. Two of our most prominent physicians Who have read your great work 'The People's Common Sense Medical Adviser, pronounce it the best family doctor book they have ever seen.'

The entirely removed the disease, thereby instituting comfort instead "D LIKEWISE." Mrs. E. F. MORGAN, of Newcastle, Lâncoln Co., Maine, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having ex-hausted the skill of three physicians, I was com-pletely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's 'Favorite Prescription' and using the local treat-ment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was per-'feelly cured, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writ-ing me for them, and inclusing a stamped envelope for reply. I have received over four hundred letters. In reply, I have de-scribed my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have re-ceived second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.30 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

OVER·WORKED WOMEN.

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

Not A "CURE-ALL." In promptly cures nausea and weakness of stomach, indigestion, bloating, cructations of gas, nervous pro-tration, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under our posi-or Six Bottles for \$5.00.

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

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



Cola Rienzi first held his enthusiastic address to the Romans. Eventually the services were limited to five times a year, and the custom was dying a natural death when Leo XII., Genga, revived it in 1824. It was finally abolished in the first year of Pio Nono's papacy.

Tramps,

"Look upon this picture and on this."

-Shakspeare. The JOURNAL of February 27th contains a very interesting letter from "G." of New York City, un-der the heading "For a time she was angelic." It states that Miss Kate Bayard, daughter of the Secretary of State, rescued a tramp from his persecutors, and although ragged, dirty and the subject of joers and scoffs, she literally lifted him into her phæton, took him to a place of safety and ultimately made of him a respectable citizen.

One of the most pleasing recollections of my life is that I was the first person who ever raised his pen in defense of tramps. Poor feilowe! Many of them had wives who loved them and children who longed for their return; men who were once good and true, but whom adverse circumstances, absence from the tender endearments of home and the cruel persecutions of a selfish world, rendered desperate and cruel in return.

That letter from New York is a beautiful word That letter from New York is a Desutiful word picture—inspiring to deeds of charity. Now look on the following, which, I am ashamed to say, I have clipped from a Michigan newspaper: "Tramps are hunted by dogs in Berrien county. When caught they are jailed for vagrancy." Let us try to keep in mind one of the last utter-ances of that model man, whom "Christians" profess to follow: "Wether foreign they know not

to follow. "Father, forgive them, they know not what they do." Sturgis, Mich. THOS. HARDING.

Only Two Hottles. Mesora Johnston, Hol-loway & Co., wholesale druggists of Philadelphia, Pa.,

loway & Co., wholesale druggists of Philadelphis, Pa., report that some time ago a gentleman handed them a dollar, with a request to send a good catarrh cure to two army officers in Arisona. Recently the same gentleman fold them that both of the officers and the wife of a well-known U. S. A. General had been cured of Catarrh by the two bottles of Ely's Cream Balm. Not a liquid or snuff. Price 50 cents.

Joseph English, of Bostou, has wasted ten and a-half valuable hours in writing on a postal card the entire address of the Hon. H. B. Metcalf, delivered at the General Convention of Universalists, held last year in Brooklyn. The address contains 4,162 words, and Mr. Fordight words them all with a start part by and Mr. English wrote them all with a steel pen, by gaslight, without the sid of a magnifying glass.

TO LADIES

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatise, illustrated with wood-cute and colored plates (160 pages), suggests sure means of complete self-curs. Sent for 10 cents in stamps, Address World's Dispensary Medical Association, Buffale N Y Buffalo, N. Y.

One plank 9 feet wide and 20 feet long, without mot or blemish of any kind, and another 12 fest, wide are among the contributions of British Columbia to the Liverpool Exhibition.

Man wants but little here below. Woman wants Pozzoni's Complexion Powder. For sale by all druggists and fancy goods dealers.

Major H. Kyd Douglass, of Hagerstows, Md., has accepted an invitation to deliver a lecture on General Les before the Harvard Historical Society in Boston.

COUGHS.

"Brown's Bronchial Troches" are used with ad-vantage to alleviate Coughs, Sore Throat, Hoane-ness and Bronchiai Affections. Sold only in boxes.

The Rev. John L. Scudder, of Minneapolis, preach-ed on danci g and said: "There is a line where safety ends and peril begins. In dencing that line can be definitely drawn, and the place to draw it is around the woman's waist."

20 CTS. will buy AMES' MASTERY OF THE PEN-a guide to selfinistruction-superior to Gaskelly-former piles #1. Stamps taken. Ad-dress F. A. MUNSEY, at Warren St. New York. CORN(LIEBIG'S CORN CURE WILL CURE

All kinds of hard or soft corns, callouses and bunlons, causing no pain or sor ness, dries instantly, will not soil anything and never fails to effect a cure; price 25C. Liebig's Corn Saive sent by mail prepaid on receipt of 80C. The genuine put up in yellow wrappers, and manufactured only by JOM. R. HOFFLIN, Druggist, Miancapolis, Minn.

酽COUGHS, CROUP _____AND____ CONSUMPTION USE YLOR'S +CHEROKEE.



OF SWEET CUM AND MULLEIN.

The sweet gum, as rathered from a tree of the same name, growing along the small stree of the southern States, contains a stimulating expecto-rant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the heat-ing muchaginous principle in the mullein plant of the old fields, presents in TATLOR'S CHEROKES REMEDY OF SWART GUM AND MULLEN the finese known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, REMEDY of Walter A.Tagbor, A than ta, the

FREECIFT / A copy of my Med-manes Bush will be sent to any person addicted with Oon-manption, Bronchitis, Asthman, Bore Throad, or Wanth Ostarris. It is depending printed and Hundrated; 144 pages, 12me, 1879. It has been the means of awing unary valuable free, Send name and post-effice address, with dis contra post-meting of the mailing. The book is invaluable to persons suffering with any dimete of the Yose, Throad or Canaga. Address BR. R. B. Will/FR, Onetmath.Onis. Britte the paper to which you wat this advertisement 77-44t

77.44

State State

LIVER DISEASE. G. W. LOTZ, Trudhomme, La., writes: "For four veits I suffered from liver complaint and attacks of billious fever; loss of appetite, musea, constipation, sometimes diarrhea, pain in the back of the head, right side and under the shoulder-blades, fullness after eating, general debility, restless nights, tongue on Medical Discovery' and "Pellets,' I find I am as well as I ever was.

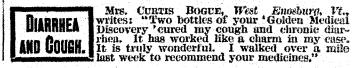
A BAD GASE. SAMANTHA GAINES, Lookport, N. Y., writes: "For six or cight years previous to 1880, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled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

GENERAL BEDILITY. S. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir—My wife suf-fered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as the second of the several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as dum Books, it occurred to me that your 'Golden Medical Discov-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-scaults. I can never feel too grateful to you for the saving of my wife's life."

all the attending physicians, her father assures me has now fully recovered."



Dyspepsia. LUCY A. WOOD, Taylor's Store, Va., **Dyspepsia Current State Current State Current State Current State Constant State**



"THE BLOOD IS THE LIFE."

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

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

Bolls and Carbuncles. J. ADANS, Esq., Toledo, Ohio, writes: "I have used nine bottles of your 'Golden Medical Dis-covery,' and the result is I am to-day free from boils and carbun-cles for the first time in many years."

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

Mrs. A. L. CORY, Hadley, Crawford Co., Kan-scs, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He ky help-less for first worth when spect throws SCROFULOUS

Sorres. right shoulder, left hip and knee. He hay help-less for five months, when great abscesses formed, four of which continued to discharge at the time he commenced using your 'Golden Medical Discovery' under your advice. Now, after having used four hottles of the 'Discovery,' he is almost well and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influ-ence of the remedy named."

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

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

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Splitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

The nutritive properties of cod-liver oil are trifling when compared with those possessed by Golden Medical Discovery. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting discases."

"wasting discases." A Wonderful Cure.-DANIEL FLETCHER, Esq., Gloucester, Mass., writes: "Nearly five years ago, I was taken sick with a disease regarding which the chree physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homeopathic phy-sician, thought I had consumption. When taken sick. I weighed by toubles, etc., and was reduced so rapidly that my physi-cians gave me up. They were unable to beep me in the least. At that time I weighed but ninety pounds, and had not been able to le down, but had to sit up in order to breathe. I had been con-find to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, as I could not talk; nor was I able to walk. I picked up one of where I was boarding, and after reading it I began this bottle brought me around so that I could walk around the room all day. I soon began to build thave taken no other medicine since then, and have used perhaps twenty bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now when this medicine since then, and have used perhaps that in soon is not her medicine since then, and have used perhaps the inst bottle brought me around so that I could walk around the room all day. I soon began to build have taken no other medicine since then, and have used perhaps the intis medicine since then, and have used perhaps that intis medicine and the root all day. I soon began to build the total boottle brought me around so that I could walk around the room all day. I soon began to build the total boottle brought me around so that I could walk around the room all day. I soon began to build the total boottle brought me around so that I could walk around the room all day. I soon began to build the total boottle brought me around so that I could walk around the room all d

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

REDUCED TO A SKELETON. Wera Cruz, Ala., writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in and he applied to our best doctor, but gradu-ally grew worse under his treatment; was re-duced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing." JOSEPH F. MCFABLAND, Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has BLEEDING

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

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

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

FROM LUNGS. discontinued it."

Golden Medical Discovery is Sold by Druggists.

MARCH 20, 1886.

(Continued from Minst Page)

nomena which they have neither seen nor examined referably to the conditions of their occurrence.

SPRINKLED WITH WATER.

Upon the morning of the 7th of May a se ance had been held in the room so frequently before occupied for the purpose, when "Siade and I then rose to look in a closet near by for a somewhat larger piece of slate pencil, but before this could be done, almost at the moment when we rose, we were sprinkled from above by a sort of drizzle. We were wet on the head, clothes, and hands, and the traces of this shower-of perhaps one-fourth of a second's duration-were after wards clearly perceptible on the floor of the room. Remains of the liquid were especially on the upper side of my right hand. I touched it with the tip of my tongue; so far as taste could inform the moisture was pure water. I should mention here that in the room in which we were there was no vessel with water, although there was in that immediately adjoining. Surprised at this unexpected phenomenon, and yet busied in drying our clothes, we took our places again at the table, and were about to join hands, when suddenly the same thing was repeated almost more strongly. This time the ceiling and walls of the room were also moistened, and there seemed, judging from the direction and form of the traces of water, to have projected several different jets of water at the same time, from a point in the middle of the room, perhaps four feet high above our heads; as if a jet of water were to be discharged perpendicularly upon a plane, where it would then spread itself out radially in all directions."

MATERIALIRATION ESTABLISHED.

Upon page 63 Prof. Zöllner says: "As al-most regularly at all the sittings (while Slade's hands rested on the table, visible to all present, and his feet, in the sideways position, could be at any time observed) we felt the touch of hands under the table, and had even seen them transiently under the same conditions, I desired to institute an experiment by which a convincing proof of the existence of these hands could be perman-ently afforded. I therefore proposed to Mr. Slade to have placed under the table a flat porcelain vase filled up to the edge with wheat flour, and that he should then request his 'spirits' to put their hands in the flour before touching us. In this manner the visible traces of the touching must be shown on our clothes after contact, and at the same time Slade's hands and feet could be examined for remains of flour adhering to them. Slade declared himself ready at once for the proposed test. I fetched a large porcelain bowl of about one foot diameter and two inches deep; filled it evenly to the brim with flour and placed it under the table. We did not trouble ourselves at first about the eventual success of this experiment, but continued for over five minutes the magnetic experiments I wherein Slade would cause the needle of a compass to turn in all directions at will. -J. F. B.]. Slade's hands being all the time visible upon the table, when suddenly I felt my right knee powerfully grasped and pressed by a large hand under the table for about a second, and at the same moment, as I mentioned this to the others, and was about to get up, the bowl of meal was pushed forward from its place under the table about four feet on the floor. Upon my trousers I had the impression in meal of a large strong hand, and on the meal 'surface of the bowl were indented the thumb and four fingers with all the niceties of structure and folds of the skin impressed. An immediate examination of Slade's hands and feet showed not the slightest traces of flour, and the comparison of his own hand with the impression on the meal proved the latter to be considerably the larger. The impression is still in my possession, although through frequent shaking, the delicacy of the lines is becoming gradually obliterated by the falling together of the particles of meal." As another of this class of experiments and it will be the last which came under Zöllner's direct inspection, that I shall use for the purposes of this paper, although I have left a wealth of even more startling and important testimony in abundance unquoted-from which permanent results were obtained is the record of that on page 70: IMPRESSION OF FEET INSIDE OF A SLATE. "I took a book-slate bought by myself; that is, two slates connected at one side by cross hinges, like a book for folding up. In the absence of Slade I lined both slates within, on the sides applied to one another, with a half sheet of my letter paper, which, immediately before the sitting, was evenly spread with soot in the way already described. This slate I closed, and remarked to Mr. Slade that it must be an easy thing for them to place on the interior of the closed slates [italics mine] the impression of feet hitherto only produced on the open slates. Slade laughed, and thought that this would be absolutely impossible. Even his 'spirits' which he questioned, seemed at first much perplexed with this proposition, but finally answered with the stereotyped caution, 'We will try.' To my great surprise, Slade consented to my laying the closed book slate (which I had never let out of my hands after I had spread the soot) on my lap during the sitting, so that I could continually observe it to the middle. We might have sat at the table in the brightly lighted room for about five minutes, our hands linked with those of Slade in the usual manner above the table, when I suddenly felt on two occasions, the one shortly after the other, the slate pressed down upon my lap, without my having per-ceived any thing in the least visible. Three raps on the table announced that all was completed, and when I opened the slate there was within it on the one side the impression of a right foot; on the other side that of a left foot, and indeed of the same which we had already obtained impressions on the two former evenings." Upon which occasions Prof. Zöllner and assistants had carefully taken accurate measurements, and made other exact comparisons, as between Slade's feet and those of the "spirit," and found them totally different in every respect; and just here allow me to inquire in view of the above results, is Mr. Simmons's explanation of the occurrences, and the charges of alleged fraud upon the part of Slade, in Weston, Va., so wholly preposterous as they might, to the uninformed reader at a first glance seem? As Prof. Zöllner says: "My readers may judge for themselves how far it is possible for me, after witnessing these facts, to consider Slade either an impostor or a conjuror, and, as I am expressly authorized to mention in the presence of my friends and colleagues. Prof. Fechner, Prof. Weber, the celebrated electrician from Gottengen, and Herr Scheibner, Professor of Mathematics in the University of Leipsic, they are *perfectly* convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation."

knots were tied in an endless cord under the most stringent conditions against trickery, possible, and of this occurrence — which I have omitted in detail because of its similarity in minimized to the second string of t principle to some I have quoted. Prof. Zöllner says:

"The four knots in the before mentioned cord, with the seal unbroken, this day still lie before me. I can send this cord to any man for examination. I might send it in turn to all the learned societies of the world, so as to convince them that not a subjective phantasma is here in question, but an objective and lasting effect produced in the material world, which no human intelligence, with the conceptions of space so far current, is able to explain. If, nevertheless, the foundation of this fact, deduced by me on the ground of an enlarged conception of space, should be denied only one other kind of explanation would remain, arising from a moral mode of consideration that at present, it is true, is quite customary. This ex-planation would consist in the presumption that I myself and the honorable men and citizens of Leipsic, in whose presence several of these cords were sealed, were either common impostors, or were not in possession of our sound senses sufficient to perceive if Mr. Slade himself, before the cords were sealed, had tied them in knots. The discussion, however of such a hypothesis would no longer belong to the domain of science, but would fall under the category of social decency.... Mr. Slade produced upon me and my friends the impression of his being a gentleman; the sentence [not enforced.-J. F. B.] for imposture pronounced against him in London necessarily excited our moral sympathy, for the physical facts observed by us in such astonishing a variety in his presence, negatived on every reasonable ground the supposition that he had, in one solitary instance, taken refuge in willful imposture. Mr. Slade in our eyes, therefore, was innocently con-demned-a victim of his accusers' and his judges' limited knowledge." And may it not reasonably be the fact that this language is as applicable to his accusers, and his judges,

in Weston, Va., as in London, England?

SLADE AND THE CONJURER BELLACHINI.

Upon his travels in Europe Slade visited, among other countries, that of Russia, where he appeared as a medium before the Grand Duke, who announced his belief in the genuineness of Slade's productions, after having witnessed many of the most marvelous phenomena, but it was at Berlin that he underwent a series of the most searching tests at the hands of Bellachini, Prestidigitator and Court Conjurer to His Majesty the King and Emperor William, who appeared and made oath to the following:

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Henry Slade, after only one sitting, and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also in my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must for the sake of truth hereby certify that the phenomenal occur rences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, to be absolutely impossible. It must rest with such men of sciand Walla 00 00 ty in Berne, and Butlerof in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinion of laymen, as to the 'How' of this subject to be premature, and according to my view and experience, false, and one sided. This, my declaration, is signed and executed before a notary and witnesses.

avidity, the alleged exposure of Slade as in-volving the *truths* of Spiritualism in its meshes, a Boston daily announcing as its display lines of the story beneath. "The Greateet Mediums of Spiritualism! Only needing investigation to render them impostors." An-other paper published there, the *Herald* says: 'It appears that, after all, it is only a question of time and the right kind of opportunity when every so-called spiritual medium who produces what are claimed to be physical manifestations of spiritual force, will be exposed to the world as an imposter and a fraud. No impostor can long continuously practice his infernal trade without repeated exposures, if investigated, and if time shall show that Henry Slade's powers as a genuine medium have waned, or been wholly withdrawn (as has been frequently the case with others), and that he is now practicing imposture and fraud-which personally I can not believe-then, however great his temptation, condemn him utterly, but pity him still in consideration of his great past and all that he has accom-plished through much personal sacrifice and suffering. If, however, his mediumship remain unimpaired, those who have hitherto controlled it will carry him through triumphant, inexorable time will reveal. "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

Bangor, Me.

Similars, or the Two Worlds, Spiritual and Material.

to the Editor of the Religio Philosophical Journals

The Swedenborgians are very liberal, and I must confess that I read the following in the New Church Independent (Swedenborgian) with a great deal of interest:

"There are two worlds: one a natural world, infixed with natural matter; the other a spiritual world governed by spiritual laws, as they relate to individual and aggre gate states. These two worlds are one within the other, as the spirit is in the body, and in all and every part of it; or as the thought is in the written or printed word; or as the internal sense of the Word is in all and every part of the letter.

"Spirit and the material counterpart sub serving it, resemble one another, not in eve-ry particular, but in general. Thus a man may have a very perfect and beautiful body and face, while his spirit may be deformed and ugly; or vice versa, the spirit may be beautiful and symmetrical, while the body and face are ugly, deformed, mutilated. The spirit and body of man resemble one another, not in particular features, but in the one general fact, that they are both in the same human form; that is to say: that the spirit is never a horse or a tree, while the body is a man; neither is the spirit ever a vapor or a cloud, while the body is a man. They are both men. And in this they resemble one another, while as to particular features and traits they may be widely dissimilar. "The same is true of the two worlds. In

general traits they resemble one another so strikingly, that the newly arisen spirit with difficulty learns the lesson of his own death. The new world in which he moves is so much like that which he has just left behind him, that it is difficult for him to understand the change that has taken place. In fact, there are spirits now in the other life, to whom it cannot be proven, that they have ever died. Thus in their general traits the two worlds resemble one another, although in particular features they may radically differ. Thus sea, as seen by John, would require an endboth worlds have mountains and valleys and less number of supplementary levers, inclinrivers and oceans, but the mountain of the ed planes, windlasses and horse-powers in one does not always coincide with the moun- | matter. Thus a principle is established. For tain of the other; nor does the river of one instance, the process of assimilation, of follow of necessity the same course exactly | chemical affinity, of homeopathy, of the atas the other. "But in order to enter upon our subject with the full power of penetration, it is necessary to set before the mind fully and clearly the picture of the two worlds. Our natural world is sufficiently known. Ascend a mountain and you have the world spread at your feet. That clump of green is a forest; yonder regularly divided spaces separated from one another by faint dark lines, are farms and fields; those black patches scattered everywhere, with here and there a daub of red or yellow, are the roofs of cottages, beneath which beat human hearts in all the fulness of joy and woe; that silver thread spinning its length toward the white line in the horizon, is a river, restlessly running into the ocean. The shadows swiftly gliding over the landscape are the clouds that float immediately above your head; and yonder pale halo of murky gold surrounds a large city and covers it as with a pall. This is our world, the natural world. But now, supposing the eyes of the spirit be opened, and the state of the subject be one of sublime resignation to the Divine Will, and of intense love to the Lord in His Divine Human;-such a spirit would find himself upon a mountain, with a beautiful house in which to dwell, simple, but royally sweet in its appurtenances; and as he stands in the doorway of his residence and gazes forth upon the world be neath him, he too would see green meadows and clumps of forest here and there; he too would see the habitations of men scattered far and wide at his feet; he too would see the silver thread of a river running unceasingly into the sea; he too would see in the distance a dull haze of gray vapor that hange over the city-and over it all, the glory and beauty of the never-setting Sun, the dwelling place of the Lord above the heavens, and here and there the shadow of a wandering cloud flying rapidly over the landscape. This is the spiritual world. "The two worlds are in all respects exactly alike. And there is one feature noticeable in the letter of the Word in regard to this spiritual world, and that is, that the spiritual world is accepted as an axiomatic factor in the sequence of created realities. Nowhere in the letter is there an attempt at explanation of spiritual entities. They are simply introduced as actual facts, and left to stand as they are. It is nowhere stated that there are two worlds, exactly alike. The eye is simply opened to both of them simultaneous. ly, and it is left to the ingenuity of man to trace the boundary line between the two. Just as John and Ezekiel do not laboriously prove that they have a spirit, or are a spirit, but they simply say: 'I was in the spirit,' or "As man is accepted as a dual factor in Scripture, spirit and matter in one, so is the world accepted as a dual fact in Scripture, a world of spirit and a world of matter, the two coinciding as hand and glove, as "pirit and body, as thought and word. This fact may be traced in the general scenery as pre-sented in the Word. When Ezekiel is in the spirit, he sees a great and high mountain, a valley filled with bones, a city and a temple, whereof he gives all accurate measurements; and even an entire country which is divided and allotted to the various parts and tribes of the honse of Israel; and then again he sees the cherubims and their mysterious ming-nal vanity and affection.

C. Catter (

A State of the second secon

good! Notwithstanding which the secular ling of the known and the unknown. Zach-press of this country have welcomed, with arish sees horses and charlots and mountains; Daniel sees a river and trees and a man clothed in Byseus, with a measuring reed in his hand and an inkhorn at his side; John sees the Son of Man walking in the midst of seven lampstands; he sees a sea of crystal, rivers, mountains, cities, houses, trees, woods, scales, men, animals;-while other prophets see ephans, houses, trees, baskets, armies riding on horses, fire, water, air, etc. All these objects go to make up a real world, just as real as the world in which we now live.

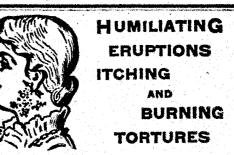
"Thus there is an unmistakable resemblance between the external appearance of both worlds, the spiritual and the natural,

"One other fact enters into the considera-tion of this subject. It is the fact that both the spiritual and the natural worlds are under the same laws, with the sole difference, that matter of itself is dead and remains inertly in a state of rest or motion, as preordained; while spiritual substance of itself is, by the nearness of the Divine sphere, quickened into life. All laws which we find upon earth are projected into matter from the spiritual world: hence thinkers, like Drummond, seeing the similarity, or rather same-ness in the law, reason that there is natural law in the spiritual world. In reality, how-ever, the opposite is true. The spiritual is projected into the natural and formulates and shapes it. The spiritual, being more readily vivified and nearer the center of Life, comes under the law with less resisting force. The same force which in the spiritual world immediately, that is, after the delay of a few moments, can produce a tree, will operate into matter through a space of years, and there again produce a tree of the same kind and after the same manner, using the seed as a first formative principle. The force which builds up a tree in the spiritual world works with volatile and plastic substances; the same force exerted into matter, works against the inertia and deadness of matter. In the one case it takes a few seconds, in the other a few years. Just as electricity, the finer force can travel along its cable across the Atlantic in a few moments, while a sailing vessel consumes at least three weeks in a similar trip, because it is under the control of similar laws, but exerted into grosser and heavier parts of matter. Thus a law in the spiritual world (owing to the absence of resistance and the non-existence of gravitation and friction, as peculiar accidents of matter) can produce in the twinkling of an eye, what may require sev-eral days, weeks, months or even years to accomplish in matter, the spiritual force and life working against the natural inertia and deadness of matter. Thus again in a dream, I can live through a number of incidents in five or ten minutes, which if duly developed in matter, with its slowness and deadness, would occupy the space of a year or two Thus the same force in the spiritual world will accomplish with marvelous rapidity what requires a great lapse of time in the world of matter.

'Again, a spiritual law will have control of larger and more composite masses in the spiritual world than in the natural. A force controlling and attracting a thousand men and knitting them into a society in the spiritual world, would probably be sufficient only to unite the atomic parts of two or three chemical substances in the world of matter. Or again, a law which will control a vast mass of spiritual substance without intervening means, would require in the world of matter endless supplementary means. As a force sufficient to hurl a large stone into the traction of cohesion and gravitation, of magnetism and electricity,-all work upon the infinitesimally small, and are the same law active upon varying atomic parts. But this same law, that is, the law of 'similia simil-bus,' is not so active upon greater masses. Animals and plants come under it to some extent; those of similar species being inclined to be gregarious. But men are almost altogether exempt from it; except in some very pronounced cases. That is, musician and musician may be mutually attracted. artist and artist may be mutually attracted to one another, but as to the body upon earth, they will yet be very distinct. But in the spiritual world, the same law which in mat ter attracts water to water, and gold to gold, and iron to iron, draws man to man, and knits them into societies. All whose affections are alike or similar dwell together in the other life. "Thus again are the two worlds very similar; so similar that they can scarcely be distinguished, and the boundary line can be set only with difficulty." While, of course, there are enormous errors in the teachings of the erratic Swedenborg, there are also grand truths. I will give the Swedenborgians credit for entertaining many advanced thoughts.

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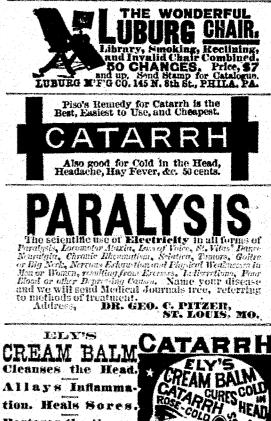
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SAMUEL BELLACHINI." (Signed) Berlin, 9th Dec.

THE CONCLUSION.

In so far as human ability can accomplish and encompass an end, Slade has heretofore come within its power as never man did before. Experts, of the character above quoted, have passed him through their most carefully devised schemes to discover the evidence of trickery, if such there were, and, when these men, Zöllner, Weber, Fechner, Scheibner and Bellachini, whose words and whose testimony would be accepted in every other relation in life, assure us that they are " perfectly convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation," why should not their as-sertions and conclusions in connection with the genuineness of Slade's mediumship, in the past, be entitled to the most respectful consideration? Spiritualists demand that they shall receive such consideration. In relation to the character of Henry Slade, as an individual, I know absolutely nothing. I trust that it may be of the best, but if, in the future, he is destined (which God forbid) to go down into the very depths of vileness and degradation, let no man hold the cause of Spiritualism responsible therefor, nor aver that it was ever the victim of any deception upon his part, in so far as it has heretofore endorsed his past mediumship with the stamp of genuiness, by means of which he, as an irresponsible agent-as a machine, of which it matters little whether it be rough or pol-ished, if it possess the ability to be properly used by its masters-has represented a source of actual, tangible communication between those who are living and those who are dead; and this, it seems to me. no man can reason ably deny who, having investigated, will believe that he sees what he sees, hears what he hears, feels what he feels, or who will accept the most competent human testimony. Of Slade's denunciators in Weston, Va., I can say nothing condemnatory, if their charges are made in good faith, and beyond the pos-sibility of all error, which in view of Mr. Simmons's explanation in the JOURNAL and the marvelous phenomena herein recorded, I must still be permitted to entertain an honest doubt. However, if these parties who allege fraud upon the part of Slade are consci-entious-and this I have no right, under the rules of courtesy, to doubt-they are to be commended in taking the course which they did, for fraud is rampant and should be exposed at any cost, even though it should announce the downfall of a man (or a woman) who, like Henry Slade, has honestly earned in connection with his past, the distinguished merit of an endorsement by the Cause of Spiritualism, as an undoubtedly genuine medium-an endorsement of which it retracts not a word, jot or tittle, whatever may prove to be the result of Slade's future; since no person could reasonably require that Spiritualism should be held responsible, save in FOUR KNOTS TIED IN AN ENDLESS CORD. connection with the specific phenomena In one of Zöllner's scances with Slade four which it had investigated and pronounced

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Philadelphia, Pa. SPIRITUALIST.

An Indian Girl's Death.

Miss Susie Wickliffe, a girl of the Cherokee nation, who was attending a mission school in the Indian Territory, died recently. A local paper says:

She seemed to realize that she was soon to leave this world of sorrow, and called to her mother and said: "Mother, I can't get home, can I?" "No. I think not. Do you want to go home?" "Yes, but I am too sick;" and, raising her right hand, continued: "My heart will soon find a better home. You must give me up, mother. Though I love you dearly, I will give you up." She called you dearly, I will give you up." She called her mother early one morning, thinking her asleep, but finding her awake said: "Oh, I didn't know you were up—I thought I'd wake you. I was with some little children last night." A few hours before she expired she said: "I do not belong to the church, but I have been praying ever since I've been here at the mission, two years or more." She then seemed to be engaged in earnest prayer, and we heard her: "Save us all at last for Jesus' sake, amen! Be still—just listen to them sincing how ware the still is the same them singing how sweet as though it was in a church." Thus, seemingly greeted by sweet music, she ceased to breathe, and her spirit was borne to its sternal rest.

A committee of doctors and painters met at the Casino of the Cloitre, Notre Dame, to examine about 100 infant candidates for a babyshow. Many were rejected. Several of the babies were discovered to be afflicted with discases and aliments the existence of which the parents were not aware. The doctors have reported to the effect that baby-shows might become one of the best means of sanitary inspection, which parents would not



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