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ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

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

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SPIRITUALISM—SLADE.

THE WONDERFUL MANIFESTATIONS GIVEN THROUGH THE MEDIUMSHIP OF SLADE.

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

General Endorsement—Slade in Leipzig—Seeming Impossibilities—Tearing Asunder a Screen—The Passage of Matter Through Matter—Disappearance and Reappearance of a Material Body—A Table Disappears—Materialization of a Hand—Sprinkling with Water—Impression of Feet Inside of a State—Four Knots Tied in an Endless Cord—The Conjurer Bellachin.

BY DR. J. FREDERICK BABCOCK.

The unfortunate charges—I was about to write occurrences, but I am not as yet prepared 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—may demand—very careful consideration in the minds of those who love the truth, and hate, despise and condemn 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 asserted deliberate fraud in his methods, I would ask: Has this great cause been heretofore deceived in its approval of him? If so, or even if it were possible that it could be so, or even if the circumstances, then Spiritualism has received 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 possibilities, which Spiritualism tenders so freely to all who love their dead.
In that which I shall further have to say, I wish it to be distinctly understood that I 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 ZOLLNER.
For the purposes of this paper I shall se-

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 Johann Carl Friedrich Zollner—the great German savant, Professor of Physical Astronomy at the University of Leipzig, Member of the Royal Saxon Society of Sciences, etc., etc., who says of himself in connection with his investigation of Slade: "The precautionary measures which I have taken on these occasions were such that, for my understanding, every possibility of deception or subjective illusion was excluded. I do not, however, assert that these measures will be regarded as sufficient by the understanding of other men. I am, therefore, quite ready and willing to receive instruction and enlightenment as to better precautions than those 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 used by Prof. Zollner 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 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 and dangerous character.

HENRY SLADE IN LEIPZIG.

After many vicissitudes en route, including an arrest in London upon the charge of fraud, Henry Slade, the American medium, arrived in Leipzig on the afternoon of the 15th of November, 1877. He was unaccompanied by any of his party, all of whom he had left in Berlin. It is not essential to describe how Prof. Zollner, then a skeptic, became 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 Zollner'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 Zollner'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 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. Zollner induced the following gentlemen among his friends and colleagues of the University to assist him in his contemplated experiments: William Edward Weber, Professor of Physics, at Leipzig, of whom it is said "no scientific reputation stands higher in Germany than that of Weber; Prof. Scheibner, of Leipzig, a well known and highly distinguished mathematician; Gustave Theodore Fechner, eminent as a natural philosopher, Professor at Leipzig, 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, 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 exact language used by Prof. Zollner 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 accomplished, I use Prof. Zollner's own language *verbatim et literatim*.

SEEMING IMPOSSIBILITIES.

For a time comparatively minor matters—though sufficiently startling in themselves—in connection with phenomena, occupied the investigators' attention in their sittings with their medium, but becoming emboldened by their success in these, Prof. Zollner determined to suggest the accomplishment of seeming physical impossibilities, and it is to this sort of manifestations that I shall call 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. Zollner to speak for himself through his English translator, Charles Carleton Massey, Barrister at Law, London, England:

MOVEMENTS OF THE BED AND TEARING ASUNDER A SCREEN.

"Upon the next evening—Friday, Nov. 16, 1877—I placed a card table, with four chairs,

in a room which Slade had not yet entered. After Fechner, Prof. Braune, Slade and myself were seated, and had placed our interlinked hands upon the table, there were raps on the table. Two hours previously I had bought a slate and marked it; on this the writing 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, 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 a bit of slate pencil on the slate, and to fix its position, made a small cross on the place. Immediately after the knife had been projected, Slade showed us the slate, on 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 toward the side away from the bed. I then returned 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 discharging crack was suddenly heard, as in the discharge 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 above and below, without any visible contact of Slade with the screen. The parts broken were at least five feet removed from Slade, who had his back to the screen, but even if he 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 unattached, and the grain of the wood being parallel 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 shrugged 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 written in English: "It was not our intention to do harm; forgive what has happened."

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 cwt. Further computations were made as to the strength of a man whose immense power earned for him the title of a "Hercules," of which Zollner says: "Comparing the above with the force 198 cwt., 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 favorable 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. Zollner 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 additionally convincing by close microscopic examination of the unbroken continuity of the fibre. Two different kinds of wood being chosen, the possibility of cutting both rings from the same piece 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. Zollner 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 microscopic examination would also reveal whether the connection of the parts of this strip" (or band) "had been severed or not." As the re-

sult of this preparation: "On the 9th of May, at 7 o'clock in the evening, I was alone with Slade in our usual sitting room. A fresh wind having blown all the afternoon, the sky was remarkably clear and the room, which has a westerly aspect, was brilliantly lighted by the setting sun. The two wooden rings, and the before mentioned entire bladder 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 upper end of the sealed catgut. [The accompanying photograph here shows the hands resting upon the table covering the knotted and sealed 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.] After a few moments had elapsed and Slade had asserted, as usual during physical manifestations, 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 if pieces of wood knocking together. When I asked if we should close the sitting, the rattling was repeated three times consecutively. We then left our seats, in order that we might ascertain the cause of the rattling at the round table. To our great astonishment we found the two wooden rings which about six minutes previously were strung on the catgut, in complete preservation, encircling 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 common small round top center table made of birch wood. It will be remembered that the wood of the rings was oak and alderwood. The top of this table rested upon a fancifully turned and carved standard, two or three inches in diameter, which in turn rested upon three branching legs; they supporting the 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 precautions 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 my 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 tie 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 medium: "It is certain that no mortal man could have tied these knots; equally certain that all the philosophers and all the 'magicians' of Europe cannot now untie them under the same conditions."

DISAPPEARANCE AND REAPPEARANCE OF A MATERIAL BODY.

Upon the morning of the 5th of May, Prof. Zollner expressed the wish to Slade that, at their then contemplated sitting, there might occur in some very striking manner, if possible, the disappearance and reappearance of a "material body." Ready at once for the experiment, Slade requested Herr Von Hoffmann 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 everywhere outside and inside. So also we searched 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 Hoffmann between us and my left. We had scarcely sat down when the book fell from the ceiling 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 above seemed from this to have been an

oblique one, proceeding from above and behind my back. Slade, during this occurrence, was sitting in front of me, and keeping 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 anything."

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 unexpectedly 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 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 when the round table was set in slow oscillations, which we could both clearly 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 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 negative; but as I turned my head following Slade's gaze up to the ceiling of the room behind my back, I suddenly 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. Zollner says that desiring 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, continually 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 fingers 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 disappeared—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 before-mentioned 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 tangible human limbs, by suppositions of possible deception by means of gutta-serena hands, and so forth, treat the matter without consideration, since they judge of phe-

(Continued on Eighth 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.

[Reported 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.

With a large class of people the sayings of Jesus, as reported, have the force of authority and are conclusive. To question them is to be called "infidel" and to deserve eternal death.

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.

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 multitude; 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 transformation of food into poison,—then there will be no more crime, but, instead, virtue and happiness everywhere.

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.

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.

There is a good deal said about the dangerous classes. We are told that the poor workers 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 was 1:30 o'clock in the afternoon when the guests of the Railway Telegraph and Telephone Company arrived at Clifton and were shown into the second passenger-car of an ordinary train on the Staten Island Railroad Company.

Mr. Edison leaned down and seized the operator's key, which he worked vigorously as he sent this message, which was received at the office twelve minutes later: To the Editor of the World: I send you this from a moving train on Staten Island by wire direct. EDISON.

want; but in the pampered idleness of the rich there is deep degradation, the result of low voices 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.

Criminals will not be reformed by prison idleness. To stunt the brain and neglect the heart is not education. We must recognize man as a spiritual, as well as a physical and mental being.

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 multitude; 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 transformation of food into poison,—then there will be no more crime, but, instead, virtue and happiness everywhere.

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.

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.

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 trample 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!

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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.

"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, 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 between 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 regular 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 550 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 'oo-o-o-o-o' for a dash and a short 'oo' 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 twenty-five miles. A small balloon coated with gold foil could carry a thin wire into the air 3,100 feet from each ship. The wire charges the balloon with electricity. At a height of 3,100 feet the air is so light that the electric current 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 requisition by spirits, sometimes by advanced mortals, and messages can be transmitted thousands of miles. The world is advancing. New York. G.

WHAT IS DEATH?

This is, perhaps, the most engrossing problem 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 elements 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 a 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 occupants of the body are given up to the elements, 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 excellent rule for guidance in life. To many minds the Materialistic doctrine of extinction is peculiarly gloomy and repulsive, and, although they may believe only that which can be proved, they may have desires concerning matters to which the axioms of Euclid cannot be applied.

On the question, "What is Death?" I venture to say there is a preponderating feeling of hope that it may prove to be the threshold of a happier and purer existence; for in man, warped and comforted though his nature sometimes appears to be, there lurks an aspiration 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 attribute 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 lot of him who, in this life, gathered only thorns?" Whatever may await us, happily for mankind! Materialism cannot prove its solace in illuminating 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 injudicious 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 acquainted with some of the literature of this very interesting subject before finally committing 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 thoroughly investigated before it is cast aside as worthless or impossible.—A. M. D. in Secular Review.

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 fearful 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 power, 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. Unless 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 oftentimes 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 burdens 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.

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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 centuries, a disposition on the part of most of the clergy to inseparably bind all these elements 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 inharmonious, 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 divine right of inheritance—shut 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 sang 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 given to upward climb. Then why linger among low swales, brambles and briars that saccarose soul and body, since through these higher faculties of the spirit the Father is

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

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

Social Purity—Home Education.

Some 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 eloquent 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, lately 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 young 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 "age of consent" is ten years in Alabama,

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 puberty. 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 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 succeeded, 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, and into the surrounding jungles. The climate proved propitious, 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 beautiful 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 fittingly 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 houses and common schools, among scientists and literary men as well as among the sagacious but plain workers in common life. All 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 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 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 millions on every continent, dreaded by blind bigots, ridiculed by the flippant, derided by the vulgar, yet loved and sacredly cherished by the goodly and growing company whom it inspires and fills with new light and life.

We have no wish to cast unjust slight on the honest efforts of devoted sectarian missionaries, yet this great fact of Spiritualism, with its wide-spread and uplifting power, makes the results of their labors small and

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 beautiful 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 devils, —personal beings, well defined in bodily structure, and who are the author of evil—more 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 insatiable 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 tongue-poison 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 more, nothing less.

The devil and the angel often exist together in the same person, and one oftentimes 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 Dowis 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 mad-dened mind; a malignant, poisonous hate in the expression of his fiery 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 Missionary Society, to be educated for the ministry at Waterville, Me. There he was detected in the robbery of the Catholic church, and expelled. He married an estimable Maine lady, and 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, dangerous to community; a serpent whose breath was pestiferous; 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 life he was in every sense of the word—a devil.

The ministerial devil, the pulpit devil, the church-member devil, and the exceedingly pious devil, are the very worst devils in existence. John Wesley Black, sent to the penitentiary from Lawrence, Kansas, for seducing eleven girls ranging in age from eleven to thirteen years, was Superintendent of a Sunday school. He prayed pathetically; he exhorted eloquently; he had a beautiful reverential air, and the expression of his features was sublimely devout, yet he was a fiend—a devil in all respects. His carresses were serpent-like, and his very breath contained a moral-destroying miasma. The Furies in ancient mythology are represented as armed with snakes and lighted torches.

This Superintendent Black was somewhat different—his very nature was snakish and his pretended piety was a lighted torch that enabled him to consummate his villainy.

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 law-maker 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 halls, and among sand-baggers, 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 in. What the world wants, is more light on this and kindred subjects.

Jones on the Preachers.

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

"The good brethren who invited Sam Jones to come hither and save sinners hoped, no 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 conspiracy 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 the worst enemies God has got to-day are in pulpits 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 estimate 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 receive 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 receives blows.

"During the week Mr. Jones made some apparently sincere declarations of a purpose to reform his speech, and strive for that high standard of taste in homilies which the ministers, 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 irreclaimable progressive euchre player, the abounding epithet of tap-room frequenters, the colloquialisms of the unregenerate and impolite will come trippingly from the tongue of the revivalist. But a few more weeks of the bracing and enlightening environment of Chicago may be trusted to improve the preacher's speech."

J. J. Morse writes as follows from 541 Pacific 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 nights—larger 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 greeted 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 séance at the residence of Hon. A. H. Dally, and the large company attending profess themselves much interested and gratified, and much indebted to the Judge and Mrs. Dally 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, under his own hand, ere long, that he is quite

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., certain and, perhaps, longer."

GENERAL ITEMS.

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 Haverhill, Mass., April 18th.

Charles Dawbarn of New York, is 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. Maud E. Lord held one of her descriptive séances 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, entitled, "Reform of the Lunacy Laws," in *Hall's Journal of Health*. Mr. Silkman can 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 reception 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 spoke,' 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 Society 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 pianist 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 marvelous. One feat that he performed was to cover the key board of the piano 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 harmony between Spiritualism and Science."

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'd be glad to stay, and then I'll tell the rest. “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 day, Our little Lolla came to us, like a flower pure in May. Then toil and care seemed nothing, and we loved each other more, We 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 bad, 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 fallin' 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 day. 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 dyin' to meet her love, In a hall at the throne, Carthage, Ill. GAY DAVIDSON.

FAITH.

BY S. FILLMORE BENNETT.

They went with me to the grave 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 his speech, For thy angels whisper 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 my side! The Father stood by my dark! 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 proceedings of the faith cure meetings at No. 15 Washington Street, this city. At one of their meetings lately, it appears from the reports in the Tribune, that persons about to be operated upon by surgeons and cases in which tumors figured prominently, seemed to be specialists. Sister Rounsaid said that the devil was after her with sewer gas. A week ago she was taken with a chill. This was evidently Satan's method of preventing her from attending the Adelphi Theatre meeting; but after her 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 half time the brother went there. He at once saw the necessity of converting this knight of the clippers, and he wanted the prayers of the meeting to save the man, as he was in danger of losing his job. The requests were again numerous, among others being the following: A man about to undergo a surgical operation, between twelve and one o'clock, 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 Rev. Johnson of Cleveland who fell a few weeks ago, causing concussion of the brain, and who cannot now preach; a man who has consumption, and a sick man in St. Louis; a son fallen 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 troubled with Bright's disease which has taken the form of dropsy; a sore-eyed man whose vision is obscured—the doctors have pronounced his case incurable; two women in Park Ridge, one suffering from asthma and the other from a tumor which has been operated upon; a friend with a large tumor; and a man in Iowa, that he may be rid of sin and the effects of a fatal career. Chicago, Ill. J. T.

The “Gnostic Theosophist.”

To the Editor of the Religio-Philosophical Journal: I perused the “Excursion to Scientific Theosophy,” by “A Gnostic Theosophist,” contained in the JOURNAL of Feb. 20th, not without interest. It is open, at some points, to correction in its figures; but I care less about that, than when it flies off into the veritable “ghostly-land” of metaphysical nonsense. I am such a staunch believer (bigoted, if you will) in the old notion of the price of reason, the philosopher, Sir Isaac Newton, when he said: “Oh! physics, beware of metaphysics,” that whenever your correspondents set sail upon that dreary, ghostly, 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 “sublimity sphere,” scientific “realism” means “under the moon.” And should I ever “live or die,” and go above the moon, finding them there with their fancies, they will hear from me still. Allow me to point out some of the misfiguring first, just pausing to suggest to all persons metaphysically inclined, that figures should be altogether beneath their notice, as too positive and real in their nature, never addicted to lying, when properly treated, and as dangerous as icebergs in the sea they sail upon. “Your ‘Gnostic Theosophist’ says a ‘crith’ is the weight of about 1 1/2 pints of hydrogen gas at a given temperature and barometric pressure. Next he says: ‘There are some billions of billions of ‘molecules’ in this 1 1/2 pints of hydrogen.’ Again he says: ‘But a hydrogen molecule consists of two atoms’; thence each atom weighs 1/2 of a crith.’ That is figuring dollops; but may do in ‘Gnostic Theosophic’ business where dreams are in order and solid truth entirely 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 92,233,000 miles from the earth,’ and that ‘light comes that distance in a few seconds.’ Why did he not say 8 minutes and 20 seconds, which is about the latest and most accurate deduction of astronomers, and hardly 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 odds 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 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 continuity of mind with matter.’ Just so! If 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 92,233,000 miles. That ‘Gizeh’ is a first-class pyramid 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-living central sun, and still the work goes on. The venerable Prof. Newcomb’s last announcement is: ‘We may, therefore call the distance of the sun 92,233,000 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 all the latest and best methods of determination deduced by the ablest men, and we can not, according to them, get below 92,233,000 nor above 93 millions. But let us by all means know what ‘Gizeh’ says, and how she (if she is a female) makes it out only little above 92,233,000 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. 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 take reply.

1. “It converts unto to be entirely from the infidel 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 Spiritualism did not make an infidel then; neither does their recognition of Spiritualism make it one of the infidel now, if it ever were so. Spiritualism is not, and never was, rightly ranked as a species of infidelity. It is a development of the spiritual side of humanity, 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 good or evil, according to the inclination or bias of those who seek to 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.

2. “But now vast numbers of people who commune with Catholic and Protestant churches are believers 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 former to be guarded against or overcome, and there are defects in the latter to be given up. Where, in the relative estimate of Spiritualism and Christianity is such that vast numbers... would rather give up their Christianity than abandon their Spiritualism? I 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 Protestant, they might give up, in many cases probably with advantage, for the more reliable evidence 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 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 Spiritualism must abandon. Is there any communication from the Spirit-world 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 inoculation of love, and obedience, and purity as that which Christ taught, and enforced with his example? As between the sun and the stars of heaven, these are in contrast. Let no one abandon the greater light for the lesser. Christ is the light of the world, 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 permitted by him—it may be, for purposes of trial of our faith and love, or for our chastisement.—M. D., in Light, London.

Haverhill and vicinity.

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 engagement 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 credal 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 must not let the last. Mr. French’s lectures gave unbounded satisfaction to increasing audiences. The two lectures on Sunday, the 28th of February, were full of historical research and present adaptation. At 2 P. M. he spoke upon “Mohammed and the Wars of Islam,” and at 7 P. M., “Buddha and the Victory of the Soul.” A PARTING RECEPTION. 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. Sturges, 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 had listened to his lectures with interest 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 on the 28th and 29th of February, 1885, this society desires to express its high appreciation of him as a man of 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 the society by his 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 been instrumental in harmony 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 3. W. W. CURRIER.

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 receives a severe rebuke from some of our spiritualistic severals, 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 correspondents 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 Mr. 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. Dickson, who out of mere curiosity went to the address given, and who had at No. 74 Third Avenue, called herself Mrs. Burnett. “My object was merely to find out how great a humbug she was,” the Sergeant says, “and especially to satisfy myself that I was right in supposing that she was practicing an original method of drumming up custom. The letters to Mrs. Hancock had been thrown aside, with no second thought, and I had no authority to investigate on her account; and so I didn’t mention the name of Hancock at all. I told Mrs. Burnett that my name was Brown, and which she 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 deceased wife, though I have never married; but I incidentally found out, conclusively, that the woman has arrangements with confederates in several cities, and that these persons are to be regarded as impostors 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 I 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 extremely 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 beyond doubt the fact that priestcraft and the Church have caused her to be degraded. Her exposition 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 wholesome effect on their minds. Although it deals with the everyday life of men, and more especially the wrongs of women, it is so impressing, but heavy on its importance. The unwholesome facts it reveals, are relieved by the fine vein 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 doing, 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 parson” with its arguments. Miss Gardner is the feminine intellect of the day, and as one of the many of her sex who appreciate her work for woman, I tender her my heartfelt thanks. AMARALIA 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 meet, I cannot say, but I am sure to meet.

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, Bid me in some brighter clime, But me—good morning.

L. M. Manger writes: I read the JOURNAL 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 lively opponents, is truly commendable. Truth is 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.

The Allen Boy and McQueen-Cameron.

To the Editor of the Religio-Philosophical Journal: Mr. Henry Allen, the musical medium, has been holding circles at the residence of Mr. B. 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 concerned. Mr. John McQueen, of Hillsdale, Mich., was introduced to the present. Mr. Cameron, after the circle was formed and the music began, McQueen left his seat in the circle and made an attempt 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 general hold his left and 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 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 with my eye 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. Second, 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 music, and the guitar was picked up. 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 he would give large lists of such arranged in alphabetical order of the country. We believe Mr. Allen to be a genuine and wonderful medium, and none can say against him as a gentleman. I should like to hear from others who know of Mr. Allen, or McQueen. Marcellus, Mich. H. L. CHAPMAN.

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 Central New York. Both are hard-shod Baptists. They rented adjoining rooms, and for some time past have been quarrelling over their boundary lines. Williams on one occasion lately, so says a dispatch from Goldsboro, visited Powell and attempted to reason him 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 father to make it hot for the man who had insulted him. On the morning of February 28th, the Rev. Mr. Williams, armed with an axe, and his daughter and wife armed with knives, went over to Powell’s farm to demand an apology. As they approached the house, Powell came out armed with a long duck gun. He pointed the gun at the party and warned them to come no nearer. Williams hesitated, but his daughter moved forward, saying: “Come on, pa; his old single barrel gun ain’t loaded.” Williams then rushed forward with his axe 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 Williams’ two legs. He fell and Mr. Powell, fearing the two women, shut and barred his door, and then loading his gun, aimed at them from the window. The wounded man was carried home by the women. His physicians fear that both legs will have to be amputated. Powell surrendered himself and pleaded 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. If it 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 Infantry, then commanded by Lieutenant Colonel John Scott, was on the march from Cameron, Mo., to Lexington, Mo., when they encountered a largely superior force of 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 rifle bullet in the forehead 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 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; his 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. Lieutenant Anderson requires a constant attendant, which the first person he devoted to, 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 invalid her friends told her she was free and ought not to take to husband 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 married. They flow have a pleasant little home, and the wife’s pension received from the government makes them independent. 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 desecration. According to the Sun, members of the Cincinnati Turners Association, a powerful German organization, are thoroughly aroused over what they term interference with their personal liberty, and propose to take a few years 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 appeal the cases to the United States Supreme Court, in order to ascertain definitely the powers of the State in regard to closing amusements, 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 desecrators, that the Turners would form a political association and nominate and vote only for those who are opposed to all religious practices, and benevolence. As a man who was honest and true, as a Christian he was humble and trusting.” The grave of the master is still unmarked by monument or stone.

Geo. W. Morse writes: I like the JOURNAL.

Its general course amidst 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 willing patiently to be convinced of its phenomenal truths. Notes and Extracts on Miscellaneous Subjects. Germany sent out 103,857 emigrants last year. Connecticut has eleven living ex-governors. A lady in Fairburn, Ga., aged 70, has never tasted meat. General Pope will make Cincinnati his future home. Springfield, Mass., is doing its best to be made a port of entry. An unusual quantity of snow is noted in the Swiss Alps 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 8,000 lectures. One year he lectured 836 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 \$499,000,000. 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 practicing 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 Elington Hall estates of Lord Waverley, in Suffolk, England. David Daniels, of Morristown, Vt., claims to be the oldest man 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 Lancer, published in Bragg, 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 now holds over \$150,000. Harry Adams of Chicago had in his stable a fine harness and wolf robe, and a valuable bull dog to guard them. Mike Welch broke in and stole harness, robe, and dog. Dr. Hamilton Griffin, Mary Anderson’s vigilant stepfather, says that at the close of the present season the Kentucky actress will retire for two years to gain much needed rest. Some of the money made in Northern cities by electric lights, has been used to buy Jersey cattle for Father Hunt’s farm, and he is selling Georgians an excellent quality of butter. 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 saloon into a coffee house. 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. Oursay, Cal., 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 the driver’s seat to the interior. The English and American colonels in Paris have sustained a loss in the death of Dr. Daniel McCarthy, physician to the Gallignat Hospital and prominent in many benevolent enterprises. Some Bostonians are enjoying themselves in discussing the question, “Who wrote the letters of Junius?” Hunt’s farm, and he is selling Georgians an excellent quality of butter. Georgians point with pride to David Sargent of Hall county. He is a vigorous native of 96 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 Elensburg, 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. Lizzie has written a letter to the London Times saying that he will not play in public during the visit to England, years ago, and that he proposed to get his “My fingers are 75 years old, and Bulow, Saint-Saens, Rubinstein, and Walter Beche play my compositions much better than my dilapidated self.” A Columbus, W. T. man and wife 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 treatment would cure whooping cough. Richard 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 before his mother died she taught him housework, saying that after she was dead she wanted him to take care of his father and little brother. Young men of Baltimore need not fear to partake of delicacies at the hands of the young women of Baltimore. One of the latter bought a few powder-bags and distributed them to the young men of Baltimore. She had analyzed and it proved to be white sugar and nothing else, except it might be the terra alba that moist white sugar contains. Two bales of cotton raised by slave labor in 1882 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 3¢ cents a pound, the lowest price touched 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 relations 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 Lackawanna River keeps his family well supplied 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 cemetery 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 G. Stephens. Like him he was distinguished for kindness, uprightness, and benevolence. As a man he was honest and true. As a Christian he was humble and trusting.” The grave of the master is still unmarked by monument or stone.

(Continued from First 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 scene had been held in the room so frequently before occupied for the purpose, when "Slade 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 afterwards 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."

MATERIALIZATION ESTABLISHED.
Upon page 63 Prof. Zöllner says: "As almost 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 permanently afforded. I therefore proposed to Mr. Slade to have placed under the table a flat porcelain vase it led 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 (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 perceived 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 Göttingen, and Herr Scheibner, Professor of Mathematics in the University of Leipzig, they are perfectly convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation."

FOUR KNOTS TIED IN AN ENDLESS CORD.
In one of Zöllner's sances with Slade four

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 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 explanation would consist in the presumption that I myself and the honorable men and citizens of Leipzig, 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, negated 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 condemned—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 Conjuror 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 occurrences 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 science as Crookes and Wallace in London, Peiry in Berne, and Butleror 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."
(Signed) SAMUEL BELLACHINI,
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 assertions 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 villainy 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 genuineness, by means of which he, as an irresponsible agent—as a machine, of which it matters little whether it be rough or polished, 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 reasonably 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 denunciations in Weston, Va., I can say nothing condemnatory, if their charges are made in good faith, and beyond the possibility 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 a honest doubt. However, if these parties who allege fraud upon the part of Slade are conscientious—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 connection with the specific phenomena which it had investigated and pronounced

good! Notwithstanding which the secular press of this country have welcomed, with avidity, the alleged exposure of Slade as involving the truths of Spiritualism in its meshes, a Boston daily announcing as its display lines of the story beneath, "The Greatest Mediums of Spiritualism! Only needing investigation to render them impostors." Another 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 impostor 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 accomplished through much personal sacrifice and suffering. If, however, his mediumship remain unimpaired, those who have hitherto controlled it will carry him through triumphantly, 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.

Similar, or the Two Worlds, Spiritual and Material.

to the Editor of the Religio Philosophical Journal.
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 aggregate 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 subserving it, resemble one another, not in every 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 both worlds have mountains and valleys and rivers and oceans, but the mountain of the one does not always coincide with the mountain of the other; nor does the river of one follow of necessity the same course exactly as 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 Humanity—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 beneath 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 hangs 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 fact 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 simultaneously, 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 'the spirit lifted me up.'
"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 spirit and body, as thought and word. This fact may be traced in the general scenery as presented 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 house of Israel; and then again he sees the cherubims and their mysterious ming-

ling of the known and the unknown. Zachariah sees horses and chariots and mountains; Daniel sees a river and trees and a man clothed in Byssens, 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 ephae, 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 consideration 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 sameness in the law, reason that there is natural law in the spiritual world. In reality, however, 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 several 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 sea, as seen by John, would require an endless number of supplementary levers, inclined planes, windlasses and horse-powers in matter. Thus a principle is established, of chemical affinity, of homeopathy, of the attraction 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 similibus,' 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 matter 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.
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 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 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 eternal rest.
A committee of doctors and painters met at the Casino of the Cloitre, Notre Dame, to examine about 100 infant candidates for a baby-show. Many were rejected. Several of the babies were discovered to be afflicted with diseases and ailments 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 court, in order to gratify their paternal and maternal vanity and affection.

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