No. 4

Readers of the JOURNAL are especially requested to sene 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 communion, 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 MEDIUM-SHIP OF SLADE.

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

il Indorsement—Siada in Leipsic—Seeming Impossi ittes—Tearing Asuader a Screen—The Passage of Mat Through Matter—Disappearance and Beappearanc a Material Body—A Table Disappears—Materialius of a Hand-Sprinkled with Water-Impression Inside of a State-Four Knots Tied in an End Feet Inside of a State

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-materiof this paper—against the genuine, as the mediumship of Henry Slade which have been made in Weston, W. Va., and circulated throadcast among the secular press of the country, seem to merit—nay demand—very careful consideration in the minds of those who love the truth, and hate, despise and condemn the fraud which is, alsa, so frequently encountered by those who are conscientionary 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 comback 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.

GENERAL ENDORSEMENT OF SLADE

GENERAL ENDOSEMENT 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 phenomens—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 research readed this manuality.

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, under the circumstances, then Spiritualism has received a most cruel, a most pitful wound, the pain of which will be felt as a burden by sorrow in every individual heart which loves—nay, worships at the shrine of the possibilities, which Spiritualism tenders so freely all who love their dead.

In that which I shall further have to say, I wash it to be distinctly understood that I make no reference whatever to the individual Siade, 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 lierctofore sanctioned through the investigations of its most worthy, most competent, and most eminent investigators.

JOHANN CARL FRIEDRICH 25 LINER.

JOHANN CARL PRIEDRICH ZÖLLNER. 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 Zöllner — the great German savant, Professor of Physical Astronomy at the University of Lelpsie, 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

ever, 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. Zöliner 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 LEIPSIC.

HENRY SLADE IN LEIPSIC.

and dangerous character.

After many vicissitudes en route, including an arrest in London upon the charge of fraud, Henry Slade, the American medium, arrived in Leipsic 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 Prot. Zöllner, 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 Zöllner's house his home during the period of the experiments, covering many days. From that time on, until the termination of the inquiry, Slade was practically isolated from all communication with the outer world. Alone he went to Zöllner's house to undergo a series of tests, the severity of which no other professed medium had ever before encountered, nor perhaps since, and alone he remained to the end.

But before proceeding with my quotations I may as wall say her that in order to give

respect medium and 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. Zöllner 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 Lelpsic, of whom it is said "no scientific reputation stands higher in Germany than that of Weber; Prof. Scheibner, of Leipsic, a well known and highly distinguished mathematician; Gastave Theodore Fechner, eminent as a natural philosopher, Professor at Leipsic, and the author of many scientific works; together with several other eminent personages who were invited from time to time to further assist their endeavors, all of whom unite in the assertion that deceit, trickery, collusion or delusion were, under the circumstances, simply impossible, and that it is an insult to their intelligence to instance that they were such amateuras to permit any opportunity for successful deception.

As a matter of explanation I will here say that I may not at all times any least the archive what a proper what I may applied the archive what is a supplied to a supplied the archive what is a supplied to the archive what is a parter of explanation I will here say that I may not at all times any least the archive what I may not at all times and the supplied the archive what is a supplied to the archive what I may are all times any least the archive what I may are a supplied to the archive what I may are a supplied to the archive archive what I may are a supplied to the archive what I may are a supplied to the archive what I may are a supplied to the archive what I may are a supplied to the archive when a supplied the archive when a supplied the archive which are a supplied to the archive when a supplied the archive which are a supplied to the archive when a supplied the archive which a

deception.

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

SEKMING IMPOSSIBILITIES.

For a time comparatively minor matters—

For a time comparatively minor matters—though sufficiently startling in themselves—in connection with phenomena, occupied the investigators attention in their stitings with their medium, but becoming emboidened by their success in these, Prof. Zöllner determined to suggest the accomplishment of seeming physical impossibilities, and it is to this sort of manifestations that I shall sate 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 pre-liminary remarks I will now permit Prof. Zöllner to speak for himself through his English translator, Charles Carleton Massey, Barrister & Law, London, England:

Zöliner to speak for himself through his English translator, Charles Carleton Massey, Barrister &t Law, Loudon, England:

MOVEMENTS OF THE BED AND TEARING ASUNDER A SCHEEN.

"Upon the next evening—Friday, Nov. 16, on the parts of this strip" (or 1877—I placed a card table, with four chairs, band) "had been severed or not." As the re-

CHICAGO, MARCH 20, 1886.

CHICAGO, MARCH 20, 1886.

CHICAGO, MARCH 20, 1886.

Since you white States had not yet entered, the control of the

same conditions."

DISAPPEARANCE AND REAPPEARANCE OF A
MATERIAL BODY.

Upon the morning of the 5th of May, Prof.
Zöllner expressed the wish to Slade that, at
their then contemplated sitting, there might
occur in some very striking manner, if possible, the disappearance and reappearance of
a "material body." "Ready at once for the
experiment, Slade requested Herr Von Hoff
man to give him a book; the latter thereupon
took from the small bookshelf at the wall a
book printed and bound in octave. Slade
infit 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 Hoffman between us on my left. We had scarcely sat down when the book fell from the celling of the room on to the table striking my
right ear with some violence in its descent.
The direction in which it came down from
above seemed from this to have been an

oblique one, proceeding from above and be-hind my back. Slade, during this occurhind my back. Slade, during this occur-rence, was sitting in front of me, and keep-ing both his hands quietly on the table. He asserted shortly before, as usual on occasions of similar physical phenomena that he saw lights hovering in the air, or attached to bodies, whereof, however, neither my friend for myself were ever able to perceive any-thing." MYSTERIOUS DISAPPEARANCE OF A TABLE.

bodies, whereof, however, neither my friend flor 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 45 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 sinceduring the space of a minute, which now elapsed, nothing whateyer 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's at 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

MATERIALIZATION OF A HAND.

Upon page 86, Prof. Zöllner says that desiring to repeat an experiment which has 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 beforementioned slate under the table, taxif could all the philosophers and all the 'magicians' of Europe cannot now until them under the same conditions."

DISAPPEARANCE AND REAPPEARANCE OF A MATRIAL BODY.

Upon the morning of the 5th of May, Prof. Zöllner expressed the wish to Slade that, at

tion the extraordinary sisting ceased."
At this sitting there had been other marvelous phenomena constantly occurring. Upon the morning of the 15th of Dec., at haif past ten o'clock. "while W. Weber. Fechner, and Schelbner, were present, suddenly Weber's cost was unbuttoned under the table, his gold watch was taken from his waistcoat pocket, and wase 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 phenomens described above, and proved also at other places by reliable observers, of visible and tangible human limbs, by suppositions of tangles in the consideration, since they judge of phenomena (Combassa se Eguin Pase.)

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.

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

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. The time has arrived for some at least, who are not satisfied with authoritative statements, to investigate for themselves. Nothing is too sacred for analysis, and no subject is quite settled. Let us see if any one has the right to call the vast majority of people "goats." It is a question for scientista as well as for theologians. In judging of a person's inducence or guilt, we should consider the influence of ancestry and of environment. Let us see how the present civilization is related to the past. How can the will mould the soul's destiny? What is the philosophy of crime? What is the genesis of sin?

There are three causes of crime—Ignorance, ideness and intemperance. Ignorance

philosophy of crime? What is the genesis of sin?

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

The first crime against human nature was committed. Ahrough ignorance. The first crime against human nature was against individuals and society at large are caused, in the majority of cases, either directivor indirectly by intemperance. Strong drink clouds the mlud and reduces the spiritual nature to an abnormal state. With all our bossted civilization and Christianity, we have yet to see the form of government w There are three causes of crime—ignor-ance, idleness and intemperance.

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

where.

Bad government and blindness to the necessities of the people are caused by the obscuration of the moral luminary. Now what
we want to the moral luminary. Now what
we want to the moral luminary. Now what
we want to the count of race or sex. Proride opportunities for the proper exercise of
althous the count of race or sex. Proride opportunities for the proper exercise of
althous the counties, intellectual and aplitical.

Beautica, Ali who he be happy. How can
to be happy? Few persons can truly say at
all times, "I am glad of this life." Kerry
heart is sore, if not for self, for others. There
is resiless motion everywhers. Our educational systems are at fault, and we should
pull them up by the roots. A wrong visited
anywhere is sure to make a noise; and rights
trampled on will set all in Egitation. When
the mob destroys property in London, the
queen sends a letter of sympathy to the sufforers. There is plenty for the nobility,
while most of God's children have no place
which they can call their own on God's footstool. Nature is rich, powerful and just;
and the time will come when she will require
of all those who control her vast stores an
account of their stewardship. You have a
right only to that which your needs require;
and you must respect the rights of all. To
deprive another of anything necessary to
him is wrong, and you will suffer for it.

Criminals will not be reformed by prison
idieness. To stuff the brain and neglect the
heart is not education. We must recognize
man as a spiritual, as well as a physical and
mental being. Then the seeds of a good life
will be sowed. Then children will not be
moral imbeclies. The best remedy for crime
is to provide healthful occupation for all.
But how can this be done when inventions
are driving out labor? Unless statesmen
awake, crime will, increase. The ming/must
have food as well as the body. Sometimes
reformation seems hopeless, yet one star
creeps up to inspire us with encouragement.
Novgovernment is secure now because power
and reform them.

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 concelved the idea of having a message pass from a train to an ordinary wire along the route by simple induction. He told Mr. Gilliland. Mr. Gilliland Lold Mr. Edison.

"I found," said Mr. Edison.

"I found," said Mr. Edison, "that a current of electricity could pass through the air between two conductors, but if the communication lasted longer that 250,000th of a second the air became polarized, or otherwise changed by the electricity, and it resisted any further communication. In other words, the air offered practically no resistance to an electric current for the 250,000th part of a second. If I could get a wave so short and sharp that it would pass through the air 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 regaln 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 a

WHAT IS DEATHT

The first calculated in manuscrapt contribution of the production of the production

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 sejourn 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 share of him who, in this life, gathered only thorns?" Whatever may await us, happily for mankind Materialism cannot prove its dismal creed, and there still remains to us a solace in filluminating the dark clouds of uncertainty with the silvery beams of hope.

One word on Spiritualism. Everybody

us a solace in filiuminating the dark clouds of uncertainty with the silvery beams of hope.

One word on Spiritualism. Everybody knows that Spiritualism, though without the pale of existing philosophy, claims to have solved the problem, "What is Death?" This, Materialism treats with undisguised contempt. But, as it is both unphilosophical and injudicial to pass judgment without impartially hearing both sides. I venture to suggest to those who are concerned as to a future state, if they are still strangers to psychical research, to make themselves 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.

For the Religio-Philosophical Journal, Religion versus Dogma and Ceremonies

BY WM. C. WATERS. 1

Religion versus Dogma and Ceremonies.

BY WM. C. WATERS.

There is a class of men anxious to separate religion from dogma and ceremonies, believing that religion, pure and undefiled, should stand by itself, without any of those doubtful accompaniments about which there is so much disagreement and unpleasant feeling. There seems to have been, all along the 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 ontward forms and neglect the most vital parts which are prompted by the goodness and purity of the spirit within. Men quite destitute of real spillituality readily join in ceremonies, but they are not prone to live the life of a truly religious person.

However much some men may, for a purpose, desire to be thought religious, their lambskin blankets are generally quite too short to cover up all their over-steppings and short steppings. If the outward life is to run smoothly year after year, keeping step and time with the law of kindness, justice and holy living, the most interior spirit must be the directing power, otherwise there will be inharmony, incongruity, sad breaks and divergencies in the tenor of a man's path; but where the most interior law of the spirit has been thoroughly educated and wisely trained into the love of righteousness, there can be no disagreement between the outer and the inner man. The life will flow-in pleasant channels, and that without strained effort; such a man will be natural, not artificial, in his daily living. Shall it be said that we do not meet with such men? That would be a mistake. To the glory of God and humanity we do meet them along the highways of life, and

ever calling his dear children to come to Him. In the hours of our silent meditations we hear his voice. In the still hours of the night he speaks to us. He would have us press onward and upward through all our earthly sorrows, misfortunes and tearful sadness of spirit. He says to us, fight the buttle 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 lotter 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 tife. If we fall 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

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 igacies, 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 reversed, and none so bad but that it may be reversed, and none so bad 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 spleador, and that which rises in splendor may set in gloom."

Men who would be truly religious and gain growth and strength of soul-pow-r 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 oftimes repeated, or hymns sweetiy chanted/constitutes a religious act or actions, in any absolute sense. The vital realities of a religious life are to be found in our daily contact with our fellow beings. Are we careful to hold ourselves in a frame of mind to reflect happiness upon those around us? Are the principles of kindness, justice, toleration and mercy predominant in our thoughts, our feelings and actions? Is it a pleasure to us to lift burthens from the oppressed in spirit, and do we rejolee in the prosperity of others? If we can answer these queetions 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 warnin

The Treatment of Refractory Chosts.

The Treatment of Refractory Ghosts.

The many inquiries we have received as to the Haunted House advertised last week, leads us to make a few remarks as to the spirit and under what conditions ghosts of the refractory order should be approached. We have read several accounts in which it was stated that a party, accompanied by a powerful physical medium, have held a dark séance in a haunted abode, and with such results that they will not require to be told not to do it again. As well might an aristocrat, loaded with gold chains and jewels, shut both eyes and walk into the mob of window-breakers and shop wreckers, as to adopt such a course as that. This dark circle with a powerful physical medium, places the position wholly in the hands of the dangerous class of ghost, and the end of that transaction leaves matters in a worse state than they were at the beginning.

Do not take a physical medium with you at all; unless that medium be at the same time spiritually developed, and be under the influence of spiritual appirations, and in company with spiritually-minded, positive people, who, while not antagonistic to medium, and furnish a kind of psychological battery to keep in its place the attacking spirit. Take with you a clairvoyant and trance medium, an harmonious circle, all enlightened on the true nature of the case; and hold your sitting in the light. Begin with the harmonious expression of your highest soul-states in singing; then let the inspired medium give more definite expression in a sulfable prayer. The new condition would then be established, the one in "outer darkness" would come to the light (spiritual light) like a montro the fame of a candle. Then the guides would describe, or the clairvoyant would see, or the lost one would control.

Torn up the Medium for the summermonths of last year, and it will be seen how Mr. Spriggs and Mr. Smart treated many earth-bound spiritus. We would be glad to see this haunted house properly dealt with. We could organize a party to visit it and hold a sitting. The thin

Woman and the Mousehold.

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

RESOLVE.

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

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

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

peruse her words, and who will gladly welcome this token of her renewed interest in
progressive work. It was prepared for the
Woman's Club, in Orange, N. J.

THE ART OF LIVING WITH OTHERS.

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

"It is in this domain of the Will, in a contemplation of the soul's innate perception
of right and wrong, that it is proper to use the
word Art when speaking of our relations to
other souls. When we have arrived at the
period of censcious action, we can make
these relations harmonious or otherwise in
accordance with our obedience and their
obdelence to the great and eternal principles
of moral and spiritual nature. It is disregard of these principles that produces discord
in familiar, neighborhoods, communities, and
nations. The Apostle Paul uttered the great

soever ye would that men should do to you, do ye even so to them.

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

"The feeble and unintelligent, if loving, dwell near the heart of things. When the intelligent and strong are loving, the heart of things overflows, burste out in fountains, rolls in rivers, glows in suns.' Another equallyprofound and eloquent teacher, says 'There is a power given to men to open their souls to love in such a way that the divine influence intersperses the human faculty, and the soul moves to the toach of the divine mind, indwelling permanently.

"Unhappiis' the majority of people do as yet miss this great good. They have not at tained the power 'to open their souls to love,'s oas to abide in that serens Freeence where in each human being is made one with all others. and benevolence relegns supreme. A GREAT SECRET.

yet miss this great good. They have not at tained the power 'to open their souls to love,' so as to abide in that serene Freenee where in each human being is made one with all others, and benevolence reigns supreme. Hence in public and in private life, self-seeking too often gives rise to discord and injustice, and people, rob themselves of all that is most beautiful in human association. 'God settleth the solitary in families,' and if, in all these families, each member habitually cared for the good and happiness of every other, 'in honor preferring one another,' if gentleness, tenderness, delity, helpfulness, justice, and unwaried love were the ruling forces in every neart, the homes of the world would indeed be the nurseries of all excellence and the fountains of purity and peace. 'A single person of sour, sulles temper, said Theodore Parker, 'what a dreadful thing it is to have such a one in the house!.... No riches, no elegance of mein, no beauty of face, can ever screen such persons from utter vulgarity... Trust me, ill-temper is the vulgarest thing that the lowest born and illest bred can bring to his home. It is one of the worst forms of implety. Peerispices in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost but sin against the Holy Ghost but sin against the Holy Ghost but sin against the Holy Ghost, but sin agai

ly group, and are always welcome to the so-cial circle, because they are cheerful, genial and magnanimous, and bear the essence of good-will to every one they meet. 'True po-liteness is kindness kindly expressed,' and the poor and ignorant alike with the rich and educated, may be clothed upon with this inefiable grace: "Desires to aid though without power, In spirit join all good deeds done; The poor man's wish, the rich man's dower, Each count as one:"

THE PULPIT AND THE SUNDAY PAPER

The New York Star of the 17th ult, contains a further contribution on the subject of the Sunday newspaper from the clerical point of view. More than 9fty of the most prominent of view. More than 9fty of the most prominent of view more their opinion. They represent all sectaven to Spiritualists and Shakers—and the list embraces such prominent names as Bishop Doane, Phillips Birooks, Heber Newton, A. P. Peabody, Georgo-F. Pentecost, William H. Furness, Theodore & Wool-ey, Lyman Abbott, James Freeman Clarke, Minot J. Savage, David Swing and Heart M. Scudder (of this city), Thomas K. Beecher, Francis G. Peabody, O. B. Frothingham, Washington Gladden, Mark Hopkins, J. Hyatt Smith, Cardinal Gibbons, and others. A more comprehensive symposium of Américan ministers, in fact, has rever been represented in Adally paper.

Out of the fifty-four clergymen who give their views there are but twenty one who are absolutely opposed to the issue of the Sunday paper, and who look upon it as an unmixed evil. Among these are the Rev. C. H. Parkhurst of New York, the Rev. Edward P. Ingersoli of Brooklyn, the Rev. Wayland Hoyt of Philadelphia, the Rev. Ray Palmer of Newark, N. J., the Rev. Mark Hopkins of Williamstown, Mass., Cardinal Gibbons, and Dr. Scudder of Chicago. Twelve clergymen, on the other hand, find-no objection to it, and the remainder would make no objection if the contents were improved and made higher in tone. A few extracts will show why some clergymen favor the Sunday paper, and the reasons are well known. The Rev. Newland-Maydard of St. Paul's Episcopal Church, Brooklyn, says:

"I believe that respectable Sunday newspapers have become a recognized inatitution. The Rev. Newland-Maydard of St. Paul's Episcopal Church, Brooklyn, says:

"I believe that respectable Sunday newspapers have become a recognized inatitution. I believe that such publications can afford improving reading of rational Sunday recreation. I spreed the sunday newspaper is the fire of the sunday newspaper of the sunday newspaper of the sunday newspa

The Rev. James Freeman Clarke of Boston says.

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

Perhaps the most philosophical of all the reachest the assumed and is the

day."

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

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

er rail. The Sunday press is sufficiently advertised already."

Where the doctors disagree, who shall decide? There is, this comfort at least: the majority of the doctors are not opposed to the Sunday paper if it is properly conducted. But who shall decide what is a properly-conducted may be a sunday paper for the sunday paper who the sunday paper who the passions with the rest of us. We fear that if the ideal Sunday paper should appear, manned with a clerical crew from stem to stern, it would not even then give satisfaction. We are sure that it would not inside the clerical ranks. Prof. Swing's Sunday paper would never suit Dr. Scudder and Dr. Scudder's would never suit Dr. Kittredge, and so on all along the line. There would be wranging and jangling, and the poor little weakling would die in a month of inanition, whereas the editors of Sunday papers live together in peace and harmony and, more than that, go hand in hand with their brethren in the gulpit in advancing the cause of religious week-lies. It tells every one where to go to church, prints all the religious news, and even spreads the sermon broadcast before thousands of readers who never see a religious newspaper and rarely go to church. It

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

Magazines for March Not Before Mentioned.

Magazines for March Not Before Mentioned.

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

Interest.

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

THEENGLISH ILLUSTRATED MAGAZINE. (Mac-

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

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

THE HOMILETIC REVIEW. (Funk & Wag-nails, New York.) We doubt if any other Re-view presents more of an array of timely and important subjects, discussed by as many distinguished writers, as we have here. The New Departments are all well sustained, while the Miscellaneous and Editorial depart-ments are up to the usual standard.

ments are up to the usual standard.

St. Louis ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Contents: Spliced; Rachel Wayne; Mande Meredith; Miriam Lane; The Tragedy of the Altar; After Twenty Years; A Page of Poema; Timely Topics; Editorial-marginals. Babthoon. (18 Spruce st., New York.) The articles in this monthly are devoted exclusively to mothers in the care of infants and young children and the contents of this issue are suggestive.

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

THE TRUTH SEEKER. (John Page Hopps, London, England.) This monthly contains lectures, essays and reviews on subjects re-lated to the application of scientific knowl-edge and rational thought to Beligion and Theology.

edge and rations thought by the Nussery. (The Theology.)
OUR LITTLE ONES AND THE NUSSERY. (The Russell Publishing Co., Boston.) The younges readers will find pretty stories, poems and pictures in this month's number.

MENTAL SCIENCE MAGAZINE AND MINDCURE JOURNAL. (Chicago.) The Javal amount of reading matter is given to the readers of this magazine. magazine.

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

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

New Books Received.

MAG NETISM—Betue Generale des Scie Psychologiques. Paris, France. Peychologiques. Paris, France.

THE RIVALS AND SCHOOL FOR SCANDAL.

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May.

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The bursting of the skating-rink boom was hard on the box-wood dealers. It is stated that fully 150 tons of Turkey box-wood for American account are lying in London, stopped there by cable last fall.

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LIGIO-PHILOSOPHICAL JOURNAL, are requested to dis-tinguish between editorial articles and the communica-

tinguish between editorial articles and any tentions of correspondents.

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When newspapers or magazines are sent to the Journal, containing matter for special attention, the

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 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 welcome friendless and unfortunate girls which gives promise of large usefulne 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 wom en 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 educa tion 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 in-nocence 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 m 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 Deca Meeting in that city of the New York Com mittee for the prevention of State regulation of vice fitly held in the parlors of the Isaac T. Hopper Home. Excellent letters from eminent persons were read, Heber Newton send ing 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 are 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 col-leges should be guarded and purified."

The same sheep 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, be-long to the White Cross Society, pledged to a er sense of self-control and bodily cons

At the New York Committee meeting at the At the New York Committee meeting at the Hopper Home, Dr. De Costa gave a tabulated statement from documents furnished him by Miss Frances R. Willard, President of the Na-tional Woman's Christian Temperanse Union, concerning the legal "age of conseut!" in the several States and Territories, as follows: The "age of consent" is ten years in Alabama. Cotorado, Connecticut, Dakota, Florida, Kansas, Maine, Massachusetts, Maryland, Minne-sota, Montana, New Hampshire, New Mexico New York, New Jersey, North Carolina, Penn sylvania, South Carolina, Tennessee, Texas Wisconsin, Wyoming. In the States of Rhode Island and Georgia the common law regof 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, Mississippl, West Virginia and, until recently, Washington Territory. Delaware fixes the age at seven years

Washington Territory the "legal age of consent" has just been changed to sixteen ears, the first response in our country to the late action of a like kind in England brough about there by the efforts of a company of leading women and by the moral indignation aroused by the awful expesures of out-rages 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 lay ing down the false legal principle, that 'mo tive has nothing to do with action,' a dictum falsified by every case of 'justifiable homi-cide.' 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 beld in London. The great Exeter Hall held but a small part of the multitude seeking admis sion. Hon. James Stansfeld, M. P., presided and the coming in of Mr. Stead, leading Mis six year old daughter by the hand, was the signal for a great outburst of heart felt En-glish welcome. The leading journals in this ountry, 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 safe ty of childhood and womanhood from the orse than brutish passions of men in high

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

The Passion Flower Emblem.

At a missionary meeting one of the speak

At a missionary meeting one of the speakers, whose field of labor had been among the pagain, Hindoos, eloquently said:

"On the of the mountain ranges in India there lived, pears 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 lotter. They grew fleely in his garden. Neighbors asked him for some plants; but he declinate, 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, aye, and into the surrounding jungles. The climate proved propitions, and when I visited that mountain range, some years later, in every plantation, in every 'crack' and cranny of the craggy mountains was be seen the beauteons 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 titly 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 Spirit world for the opening of their great effort to open the winds 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 Spiritu alists 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 Eu-Christian, in England and Coulinement Eu-tope as well as among Hindoos in Asia, in palaces and collèges 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 les 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 medium ship been developed in many lands, and they have grown amidst trial and trouble. Not by the work of a pampered and well-paid minis-try, 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 misunder stood by the world, yet are mines of wealth more precious than the diamonds of Golcon

No movement in the world of thought and spiritual life ever opread 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 blind bigots, ridiculed by the flippant, det ed by the flippant, deric ed by the vulgar, yet loved and sacredly cher-ished by the goodly and growing company whom it inspires and fills with new light

We have no wish to cast unjust slight or we have no wish to case unjust singus on the honest efforts of devoted sectarian mis-sionaries, 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 impainful effort to galvanize into new life the ests of dying dogmas. Spiritualism may well be likened to "the beauteous passion flower turning its expectant face toward the morning sun."

IS THE DEVIL DEAD !

That question has been made the subject for many sensational lectures, declamatory sermons, and exciting essays, and still in the well balanced and cultured minds of millions of inquiring people, an emphatic negative response would be given thereto While a devil with long horns, a cloven foot sulphurous breath and malignant intentions is only acknowledged to exist by those en thusiastic religionists who are extremely orthodox, there are many others who believ 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 inhis earnest endeavor to evolve a perfect pair of human beings, and to retain the garden in which he placed them in its pristine puri-

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 are the author of evilmore or less? Certainly there are! Did you ever-entertain, nourish or cuddle an unkind thought? Did you ever clasp to your heart i malignant wish? Did envy, malice, or hatred ever take possession of your soul? Did you ever covet the possessions of another? Did lust, like an insatiate monster, ever get a foothold in your nature? Did you ever ifest an unforgiving spirit? Did you ever in word, thought or deed, invade the sanctity that clusters divinely around the home cir cle, 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 trans action? 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 le

The devil and the angel often exist together in the same person, and one ofttimes supersedes the other, as daylight supersede darkness. That merchant is a devil when he sells you a piece of cloth as com-posed exclusively of wool, when it is con-structed in part of cotton. The planter who mixed sand with his sugar and adulterated his molasses, is in every sense of the word a devil. When Parson Downs of Boston, bound ed like a wild beast of prey upon an enterprising reporter, selzed him feroclously. 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 There were foul words in his mad dened mind; a malignant, poisonous hate in the expression of his flery eyes, and his countenance seemed to be illuminated with the fumes of a Mil. 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 pro-truding from his forehead; his breath was not sulphurous, his foot not cloven, nor the color of his face black, but he was neverthe less devilish for a time, and the better part of his nature was entirely suppressed.

There was John Washburn, a Baptist min ister, who, it is said, fled to Canada from Lowell, Mass., to escape prosecution. He was sent from Lowell by the Home Mission-ary 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 Vermon He was sent to prison for bigamy, duped the prison officials by pretending plety, and se cured 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, danger-ous to community; a serpent whose breath was pestilential; a slimy monster whose 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 ac life he was in every sense of the word-

The ministerial devil, the pulpit devil, the church-member devil, and the exceedingly plous devil, are the very worst devils in ex-istence. John Wesly Black, sent to the pen-itentiary from Lawrence, Kansas, for seducing eleven girls ranging in age from elever to thirteen years, was Superintendent of a Sunday school. He prayed pathetically; he exhorted elequently; he had a beautiful reverential air, and the expression of his fea-tures was sublimely devout, yet he was a fend—a devil in all respects. His caresses were serpent-like, and his very breath con-tained a moral-destroying missma. The Furies in ancient mythology are represented as armed with enakes and lighted torches. different—his very nature was snakish and his pretended plety was a lighted torch that enabled him to consummate his villiany.

Devils are, indeed, too numerous to Every exacting, selfish monopolist is The mother who murders born child for a time is a flend. 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 Sieeper, a minister, steeped a loaf of bread in communion wine, and then munched it, he 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 dis-graceful 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 threat ening 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 dev ils in the churches and among ministers of the gospel, what do you think you will find in houses of prostitution; in low dens of rice; in gambling hells, 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

The mission of Spiritualism is to so en lighten mankind that there will be no dev ils. There are only a few among Spiritual ists, 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 ic. What the world wants, is more light on this and kindred subjects.

Jones on the Preachers.

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

ing 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 charches. 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 consplicative are used for his mirth. His personal compliments are reserved for the brethren wha 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 applianded, 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 Urlah 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 chaste them, and they accept insults as a spaniel receives blows.

"During the week Mr. Jones made some ap-

thing, is using the Georgian to chasten them, and they accept insults as a spaniel receives blows.

"Durling 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 jargoniof the swamp, the debasing lings 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 Pacif. ors for the First Society in New York City. were again a great success. The audience 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 scance at the residence of Hon. A. H. Daily, 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 inproving in health and recovering with to that movement, they will read with inter-satisfactory rapidity. We hope to hear, un-der his own hand, ere long, that he is quite | mony between Spiritualism and Science."

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, lass., April 18th.

Charles Dawbaru of New York, is to speak at Onset Bay next season, on Sunday and uesday, 25th and 27th of July.

A. B. French has published several of his eloquent lectures in pamphlet form. They farnish 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 dispar-

nging any of the other excellent publica-tions, 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 leeture on temperance or Spiritualism, can address him at Auburn, N. Y. Mrs. Maud E. Lord held one of her descrip-

cances 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 appre-ciated 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 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 Hamp-

shire, the last two Sundays of April. Will be at Lake Pleasaut August 8th and 10th. Mr. Jas. B. Silkman, of New York City, a valued correspondent and friend of the Journal, is writing a series of articles, en-

titled, "Reform of the Lunacy Laws," in Hall's Journal of Health. Mr. Silkman can give many facts from experience and in-vestigation, 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, Y., writes: "In your edition of the 6th inst., under the heading, 'An Appeal on Behalf of Social Purity,' it is stated that He ' who spoke as never man spake, freely forgave the 'woman who was a sinner,' on the condition that she should 'go in peace and sin no more.' When people who engage in such a benevolent and praiseworthy undertaking, it is sad to see them make such a false statement. If Christ made no condition with the woman before he forgave her, why should it be so stated?"

Mr. William M. Salter, of the Chicago So clety for Ethical Culture, has received a well merited compliment; a reader of his "Re-ligion 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 trans-lated it into German, and it is for sale by Leipzig, Berlin and Chicago publishers. It comprises fifteen of Mr. Salter's discourses before his Society and fills a volume of nearly four hundred pages.

Mr. O. A. Babel, the untutored, inspirational cowboy planist that we alluded to lately, gave his first public recital to a New Yo audience March 12th, in Steinway Hall." He was dressed in a blue flannel shirt and leather leggings. When it is remembered that struction, 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 th to play a difficult march brilliantly. The recital ended with "Home, Sweet thich he played with twenty-one variations.

The Christian Register of Boston, prints in full, in its issue of March 4th, Prof. Wallac "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 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 onspicuously illustrated. It is an interest ing fact, therefore, to know that Mr. Wallace is a thoroughgoing Spiritualist; and whatders may have in regard

Giles B. Stebbins will lecture at Port Huron, Mich., Sunday, March 28th, morning and evening, at the anniversary meeting.

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

One of the greatest novelties of the age

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

JESUS NOT A GOD.

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

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

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

Origin of Jesus' Reform." He said:

Worshiped for 1,800 years as a God, Jesus may well be an object of supreme importance. But is he or was he God? The vast majority of Christians, so-called, have unhesitatingly accepted the dogma of his interest in the God-head and have hastened to condemn all who did not acquiesce in their opinion. It is therefore a matter of interest to us all. But to understand him we must go beyond his day and look at the causes that weste for ages preparing the opportunity that he seized. Every attempt to account for Jesus by miracle only tends to hide from humanity the real grandeur of his heroism and his work.

The religions of mankind are embraced

Jesus by miracle only tends to hide from humanity the real grandeur of his heroism and his work.

The religious of mankind are embraced under the three heads of Fetichism, Polytheism and Monotheism. The modern child hunting strange shells and oddly shaped stones on the seashore unconsciously manifests something of the character that led the savage of long ago to connect mysterious pywer with just such curiosities. As the human mind grew the impotency of lifeless objects dawned upon it and then animate objects dawned upon it and then animate objects dawned upon it and then animate objects became the representatives of the unseen powers. This was early Polytheism. To this in time succeeded the conception that the gods were anthropomorphic, and out of this came Monotheism, still anthropomorphic but başsê upon the idea of supremacy.

The /picture represented upon the stage whereon Jesus made his appearance was that of the dying form of Polytheism and the birth of a religion of humanity which, as it existed in Jesus' mind, has never yet been realized, but which is growing with the elevation of the race. Monotheism had been in the world ages before Jesus came, but among the Jews it had not, been very attractive. Moses and his successors had as much difficulty in keeping the people from running after false gods as modern ministers have in keeping the average "member" from going a fishing on Sunday. Jesus inherited the belief in one God, but he advanced a new conception. God was not a king, but a Father, who did not hate but loved all, Jew and Gentile, alike.

There is no place for miracle in the progress of the human races. What looks mar-

losophy ran into mysticism and foundered in a sea of atheism. Out of the decay of morals rose Socrates who declared for God and virtue. But virtue became cynicism. Morality died and sophistry once more preached the foolishness of wisdom and Greece echoed the cry. Then came Plato to found a new age of theorizing and a nobler conception of God than the world had ever known. Greece became mighty. In Alexandria the mysticism of the Ortent, the logic and sophistry of Greece, the Magianism of Persia, the Monotheism of the Jew, all blended, and in the wash of the intellectnal tide each lost its sharp corners and became a rounded pebble that might be handled with safety and indiference. But Greece drooped. Rome finally stood upon her grave. But Rome grew upon the battledeld. Intellect and genius were nothing to her save as they shown in arms. She. cared nothing for religion sincerely. Her watchword was "conquest." To secure that she stopped at no cruelty, but when once she had conquered a people she left- them their cods and their religion, asking omy tribute. The effect of Rome's policy upon the world was stagnation of moral and intellectual activity. She killed reflection. Her conquered nations found that they gods were powerless to relieve them and they ost faith. They sank into indifference. The despair that grew ont of Roman tyramy in the East-has never lifted its black cloud from that once fair land. Desolation still sits enthroned upon the ruins of what were once the foremest nations of the world, although the power of Rome has Rself been dust for ages. When she became mistress of the world she murdered her victims with the slow polson of tyranny, sugar-coated with the pretense of religious freedom.

It has long been argued that the universal peace prevailing at the time of the appear ance of Jesus is a proof of the miraculous character of his advent and his mission. But why was there a sword that could be lifted again ther. She had nothing to fight. It was a peace, not of expectancy, but of hopeles despair, and

" DEATH AND AFTERWARDS."

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

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

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

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

Chicago, Ill.

General News.

General News.

The Boston Atheneum is to be open on Sundays.—One hundred, thousand bushels of peanuts are stored at Norfolk, Va.—Krupp, the Essen gun manufacturer, owns 547 from ore mines in Germany.—Mr. Cleveland wrote 150 veto messages during his two years as Governor of New York.—President Cleveland is said to have engaged a summer residence at Litchfield, Conn.—The average of those who enter college in this country is 17; a century ago it was 14.—Mr. Charles Asbury, the Postmaster at Luis, La., has four daughters named Pearl, Diamond, Ruby, and Garnet.—Miss Susan B. Anthony claims that twenty-six members of the United States Senate are in in favor of woman suffrage.—Justin McCarthy is to be the spokesman of the Irish Parliamentary party at the great meeting in Glasgow.—Mrs. Lillie Devereux Blake, of New York, will be one of the speakers at the National Woman Suffrage Convention.—There are in twenty-two States of our Union 308, 478 more women than men. Dakota has 29, 415 more men than women.

Helena, M. T.; has a lady superintendent of schools who has Indian blood in her veins. She is highly educated, and has a decided dramatic talent.—There are in the New York Assembly 108 natives of that State, eight born in Texas, two in Pennsylvania, four in New Lorsey, and three in New England.—The Central Executive Committee of the Knights of Labor, having fully investigated the difference between the Atlanta Constitution and the Typographical Union on which the boycott of the Constitution was based, has declared the boycott off.—The Crown Prince of Pertugal, who is to marry Princess Amelia of Orleans, has an abundant supply of names. When he signs his names in full they are Charles Ferdinand Louis Mary Victor Michael Raphael Gabrial Gonzagua Xavier Francis of Assis, Joseph Simon of Braganza, Saviy, Boarton, Saxe-Coburg and Gotha, Duke of Braganza.—The Rev. T. De Witt Talmage, D. D., of Chingston; the Rev. Jawes R. Talmage, D. D., of Chingston; the Rev. Jawes R. Talmage, D. D., of Chingston; the Rev. Goyn Talmage, D. D **Sew York, will be one of the speakers at the feets something of the character that led the savage of long ago to connect superative between the impotency of lifetees objected swared upon it and then animate objected the conception that the process of the swared of the same animate of the control of the swared of the same animate of the swared of the s

Catarrh is a very prevaient and exceedingly dis-agreeable disease; liable, if neglected, to develop into serious consumption. Hoods Sarsapailla, act-ing through the blood, reaches every part of the sys-tem, effecting a radical and permanent cure of ca-tarrh. 190 doses \$1.

Scott's Emulsion of Pure

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

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

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

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Business Motices.

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

Spiritual Meetings in Brooklyn and New York.

Chirch of New Solvitual Dispensation, 416 Adelphi St., 1945 Fution, Howking, N. Y. Sunday services, 11, a. a. and 54; F. M. Medium's Meeting St.30; F. M. Laidles, Add Society meets/svyr Thursday, 5 to 10; F. M. Laidles, Add Society Join Jeffrey, President; S. B. Nichols, Vice-President; W. Justing, Secretary; A. O. Kipp, Deanuey.

Cushing, secretary; A. U. rapp, it cases.
 The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity illooms, corner Bedford Ave. and So-th Second St. Alpha Liyeum meets in same place sendar afternooms.

The Ladies Aid Society meets every Wednesday piternoon at three o'clock at 128 West 43rd street, New York.

The Propier's Spiritual Westing of New York (Sir, convenes every Sunday at 10:30 a. M., and at 2:30 and 7:30 F. M., at Miller's Arcanum Ball, 5:4 finon Square.

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Saratoga Springs, N. Y.

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

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets cas Sunday at 2 r. M. at the Madison street Theatre. The rac-cises will constat of a lecture, testy, short addresses, and sin-log. — DR J. H. RANDALL, President.

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"MOVERS."

we find a lodging, sir, with you this bitte night?
For its colder, and a snowin'; there's no other ho in eight, a movin' east'ard slowly, but it's l'ittle we car We won't be much of bother, for of us there's only two.

"Just my wife and I, sir, and she ain't Since we started on this journey—and we've took the shortest route the shortest route
Back to old Indiana from our cabin in the west.
Thankes, we'll be glad to stay, and then I'll tell

"You see we went to Kansas, and settled on s land, Start'n out right perily, 2 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 Lola came to us, like a flower pure in May.
Then toll and care seemed nothing, and we loved each other more, planned and plotted lovingly, 'til a shado' 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 lill. coun-fil.
Then misfortune poured upon us, and our crops
were pretty tad,
And then a sicephi note awoke and swallowed all
we bad.

"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 Cameo 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

They called the "mover" early from his feathers "spare-room" bed, And led him to her chamber, and not a word was sald.
Only they stood there weeping, and those lips s
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 b away
On her journey homeward pushing, hoping to reach
next day.
She's better sir, this morning, for her longing soul
has blown
To the home for which she was dying " to meet her
Lola at the throne.
Carthage, Ill.
GAY DAVIDSON.

J · FAITH.

BY S. FILLMORE BENNETT.

They went with me to the grave
To bory 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 sadig go,
But thy beart will be in the grave with her
Under the winter snow."

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

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

, FAITH CURES.

To the Editor of the Religio-Philosophical Journal:

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 Washing-ton Street, this city. At one of their theetings lately, it appears from the reports in the Tribune, that jersons about to be operated upon by surgeons and cases in which tumors figured prominently, seemed to be specialities. Sister Rounds 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 Adelphil Theatre meetings, but after hands had been laid upon her she was entirely cured. A red-nosed filan remarked, that he had given his soul to the Lording weeks, ago, and that he had taken a strong crink awa 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 sufficted with blood-poleoning and couldn't see for two days. She got medigine, but would not use it. She was anointed, and now she was glad to say that she had been miraculously heated. 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 beauting stated the Lord had directed his steps to a certain barber shop which contained a drunken larber. He sat in the chair ostensibly to get his hair cut, but the barber cut more head than half obt times the brother went there. He at once as we the December of converting this knight of the elipboth times the brother went there. He at once saw
the necessity of converting this knight of the elippers, and he wanted the prayers of the meeting to
meet 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'cock, 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 Ber. Johnson of Cleveland who full 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 elever years
that she may receive eight; County Trassurer of
Milwaukes who has a carboncle on the back of his
meck and who is not expected to live; a woman of
seventy-fire, too enfeetbed 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 dropy; a sore-eyed man whose vision is obscured—
the doctors have pronounced his case incurable;
two women in Park Eldge, 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 sinful career.

Chicago, Ili.

J. T.

Dr. Farrand of Charleston, W.Va., was 100 years

fects of a sinful career.

Chicago, Ill.

Dr. Farrand of Charleston, W.Va., was 100 years old on the first day of March. He is a half old man, walks about the city along, and reads without given.

B. was once a very well known Philadelphia charden.

The "Gnostic Theosophist."

The "Resultic A recomplication of the Edine of the Bolisto Philosophical Journal:

I perused the "Excursion to Scientific Ghostland," by "A Gnostle Theosophist," contained in the Journal of Fel. 20th, not without interest. It is open, at some points to correction in its figures; but I care less about that, than when it files off into the vertiable "ghostly-land" of metaphysical nonsense. I am such a staunch believer (bigued if you will) in the old caution of that prince of realistic philosophers, Sir isaac Newton, when he said: "Ohi physics, beware of metaphysics," that whenever your correspondents set sail upon that dreamy, ghostly, unreal sea, and attempt to carry in their boat the deduction of positive science as a foat for their metaphysical unrealities, they must expect to hear from me as long as I remain in this "sublunary sphere," which literally means "under the moon." And should I ever "live to die," and get above the moon, finding them there with their fancies, they will hear from me still.

Allow me to point out some of the misfiguring first, just pussing 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 jying, when properly treated, and as dangerous as lock-nars in the sea they sail upon.

Xour "Gnostic Theosophist" says a "crith" is the Editor of the Religio Philosophical Jour

beneath their policy, as too possure and tean is seen insture, 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 1½ pints of hydrogen gas at a given temperature and barometric pressure. Next he says: "There are some billions of billions of "molecules" in this 1½ pints of hydrogen." Again he says: "But a hydrogen molecule consists of two atoms": "there each atom weights ½ a "crith." That is figuring down with a vengeance. What becomes of the "billion billion" molecules in the "crith" when he calls the weight of the half of one of those molecules "½ a crith"?

This would be worse than calling Vanderbilt's millions of dollars a "crith" and then naming the half of one of those dollars "half a crith." That will not work in financial affairs and amongst hard dollars; but may do in "Gnostic Theosophic" business where dreams are in order and solid truth entirely unfastionable and irregular.

Again, your correspondent says: "Neither time nor space is an objective reality." Yet just before he has told us: "The sun is 22½ millions of 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, at the carth's mean distance from the sun? Five hundred seconds can hardly be called "a few"; but if neither the distance of the sun nor the time of light-passage is san "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 Hoemer in 1675) have labored to correct and entereduce the least possible limit of error, his most important announcement?" "Time," he says, "is the eternal continuity of mind with itself." Space is the boundless contigui-

1070) have labored to correct and reduce it he least possible limit of error, his most important announcement?

"Time," he says, "is the eternal continuity of mind with itself." Space is the boundless contiguity of mind with itself." Space is the boundless contiguity of mind with matter." Just so! If we only knew what you meant by it! Metaphysic is the ceaseless "contiguity" of bombat with tomfoolers, 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 apitude for piling together big-dictionary-spread-cagle words, that it makes your head ache to ascertain what they are trying to say, or, whether or not they are trying to say, or, whether or not 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 siatements 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 "Gizzh" spoken of in his foot note, making the sun's distance 92,285,568 miles. That "Gizzh" 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-virifying 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 92½ millions of miles, with the uncertainty, perhaps, of nearity one quarter or a million."

There agures are given by one of our most skillfol and conservative setronomers, and are arrived at after a review of the results of all the laist and best men, and we can not, according to them, get below 92½ millions hor above 92 millions. He have no knowledge that the Egyptians had the refinements of modern instrum

"The Rapid Growth of Spiritualism."

"The Hapid Growth of Spiritualism."

Under the above heading a clergyman is reported, in your-last issue, to have made a communication to the BRLIO-PHILOS-P

being promoted.

2. But now-rast numbers of people who commune with Cathelic and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiriterianity

give up toget carries any than assessed the repair unism."

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 the relative estimate of Spiritualism and Christianity is such that "vast sumbers, would rather give up their Christianity than abandon blast Spiritualism." I conclude that the Christianity of such could never have been to them might give up to could never have been to them might give up to catholic or Protestantity," having the name of Catholic or Protestant they might give up to many cases probably bt give up, in m

Christianity," having the name of Catholic or Protestant, they might give up, in many cases probably with advantage, for the more tellable evidences and certainties of Spiritualism. But no one who has ever known, or now knows Christ, would for one moment blink of giving him up for all the spirit manifestations and communications recently granted to men in all parts of the eportic—men of all corts, both in an out of the churches.

This low estimate of Christ, and of Caristanity as presented to us in the records of his teaching and his life, is one of those commonly and manifestly evil features which Spiritualists must abandon. In there any communication from the Spirit-world worthy of comparison with the teaching of Christ? Is there presented from the Spirit-world any Island or perfect manhood such as that of Christ? Is there from the Spirit-world any lost of perfect manhood such as that of Christ? Is there from the Spirit-world any lost of perfect manhood such as that of Christ? Is there from the Spirit-world any lost of perfect manhood such as that of Christ? Is there from the Spirit-world any lost of perfect manhood such 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 sun of rightcounces, and whatsoever Divine light proceeds from any one of the many spirits who visit us, is from him—eant by him for our good, or the dark and the evil are permitted by him—ti may be, for purposes of trial of our faith and love, or for our chastlesment.—M. D., is Light, London.

S. F. Deane, M. D., write: It is many years since I first became a subscriber to the JOURNAL, and I triest to remain one for an indefinite period. I think much of the paper, I am alone here, though surrounded by quast-liberals, such as care more for Madam Gossip than any thing eise.

Haverhill and Vicinity.

ro 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 listenling to Mr. J. Morne on Sunday, Jan. Sia, the closing day of this engagement with the Society. The 2 r. m. lecture was upon this subject: "The Future Life, its Facts and Fancies." In the evaning the subject was: "Who Made Man?" Both lectures were candid comparisons of ancient or creedal fancies with modern or scientific facts.

Mrs. Abby N. Burnham, of Boston, occupied our platform the 7th and 14th of February, her lectures partainting 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, Ohlo. It was his first time in Haverhill, but we trust not the last. Mr. French's lectures gave unbounded satisfaction to increasing audiences. The two lectures on Sunday, the 28th of February, were full of historical research and present adaptation, At 2 r. M. he spoke goon "Mohammed and the Wars of Islam," and at 7 r. M., "Buddha and the Victory of the Soul."

ent adaptation. At 2 P. M. he spoke apon "Mohammed and the Ware of Islam," and at 7 P. M.,
"Buddha and the Victory of the Soul."

APARTING RECRETION.

On the evening of March 1st, members of the
First Spiritualist Society of Haverhill and Bradford
assembled at the pariors of Mr. and Mrs. J. C.
Sturgis, 186 Merrimack street, to meet socially Mr.
A. B. French before he left for other engagements in
the west., The large parlors were filled with those
who have listened to his utterances with pleasure,
and men desirous of expressing to him their high
appreciation of the labor he is engaged in, and of
him as an earnest worker in the cause of 'progress.
During the evening the following resolutions were
unanimously passed:
Whereas Mr. A. B. French, of Clyde, Ohio, has
served the First Spiritualist Society of Haverhill and
Bradford faithfully during his engagement ending
February 28th, 1886, this society desires to express
its high appreciation of him as a man of noble charneter 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
sincers and most cordial thanks for the highly acceptable manner in which he has administered to
this Society during the engagement just closing,
and that we extend to him the assurance of the sincere love and esteem, we as a society and as individuals have for him, and the further assurance that
our love and eympathy 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 aspirations 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 4. W. W. Currier.

BOGUS SPIRITUALISM.

BOG-US SPIRITUALISM.

To the Exittor of the Bettgto Philosophical Journal:

To the earnest, candid, honest Spiritualist, who is aware that fraude are present every where—in church and out—it is not surprising that the widow of Gen. Hancock has received seventeen letters from as many spiritualistic mediums, all declaring that the wilders had or could get messages from her dead husband. This is not unusual, for the death of asymmetry of the correspondents are probably sincere, but nearly all are in business as mediums and are expectant of fees. The present batch includes six palpable swindiers, who profees to have received exceedingly confidential and important secrets from the General which Mrs. Hancock ought to know, and which she can have for prices ranging from §2 to §10. One purported to come from a derout Spiritualist at Albany, N. Y., who had been "impresed" that the widow could get, by going or sending to a certain medium in New York City, a communication from the General deeply concerning her welfare. Sergt. Dickken, who out of mere curiosity went to the address given, found a woman at No. [4 Third Avenue who called herself Mms. 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 ber account; and so I didn't mention the name of Hancock at all. I told Madam Burnett that my name was Brown, that my wife had lately died, that I had received a letter from a Spiritualist in Chicago telling me to come to her for a communication, and that I was willing to pay the fee of §1 for it. She readily gave me a message from my deceased wife, though I have never married; but I incidentially found out, conclusively, that the woman has arrangements with confederates in several cities, and that these persons write to becaved cities, and that the

"Men Women and Gods."

"Men Women and Gods."

Fo the Editor of the Reitsio Philosophical Journal:

A pleaselise unshared loses half its charma, so I come to my friends of the dear old Journal, to tell them what a treat awalts 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 filted as \$\frac{3}{2}\$ leader in the path she has chosen. Her book bears evidence of her carnestness of purpose in helping woman to break the shackies which have so long bound her? and establishes beyond doubt the fact that priestoraft and the Church have caused her disabilities and degradation. He exposure of Hible myths and the vices, crimes and in-humanity which are the outgrowths of Christianity, should open the eres of all rational women. Indeed, were this little volume substituted for the purple velvet prayer-books which women like to have seen in their pecession, it would, no doubthave a whole-some effect on their thinds. Although it deals with the everyday like of life, and more especially the wrongs of women, it is not depressing, but heavy only in importance. The unwholescome facts it reveals, are relieved by the fine velocity of the purple which are the present of the word of the present of the purple with the article of unit of the purple with the article of the purple with the article of the purple with the article of artilliery and the brilliancy of deplay, 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 re Christian neighbor read it and "corner the parson" with its arguments. Also Gardner is the femiline Ingersol of the day, and as one of the many of her sex who appreciate her work for woman, I tender ber my heartfelt thanks. Amarala Martin.

Cairo, Ill.

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

Life, I know not what thou art,
But know that thou and I must part.
And when, or how, or where we met,
I own to me 's a secret yet.

Life, we have been long together,
Through pleasant and through cloudy weather.
The hard to part when friends are dear,
Twill cost, perchance, a sigh or tear.
Then steal sway, give little warning,
Choose thine own time,
Say not good night,
But in some brighter clime,
Bid me—good morning.

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

E. B. Collins writes: I have been a subscriber for the Jounnal 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.

The Allen Boy and McQueen-Camefen.

to the Editor of the Iteligio-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. 21th, arrangements were made for a test circle, at which, a large number of akeptics were present; some of whom were to be given all consistent means for detecting fraud, the better to salify all concerned. Mr. John McQueen, of Hillsdale, Mich, was introduced to those present as Mr. Cameron. After the circle was formed and the music begun, McQueen left his seat in the circle and made an altempt to cater the medium at some trickery, but falling 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 fire 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 herdif not see the arm, but saw the guitar while yet in the air.

On the other hand, none of the believers and many of the skeptics saw nothing wrong on the part of the medium. When the light was struck a gentleman held his left and a lady his right hand—to which fact they are willing to make oath, yet they were both skeptics. Five other ladies here are willing to swear that they have held his right hand during the same kind of musical performance, while those on the left change often with other embers of the circle, giving each one a few moments at the medium's left, holding his hand. I saw the guitar while yet from twelve to eighteen laches above the medium's left, but have a substitute that no hand was touching it from below at that time. This seems to be the eridence on both side of the care, as near as it is possible to get it.

Now regarding McQueen: He gave a dark circle at a private house; be gave also two lectu

One Minister Shoots Another.

To the Editor of the Religio-Philosophical Jour

One Minister Shoots Another.

To the Editer of the Istigio-Philosophical Journau.
Did you ever hear of one Spiritualist lecturer shooting another? Of course not.

The Rev. Affred Powell and the Rev. John A. Williams are ministers of rival congregations in Contentia Neck, N. C. Both are hard-shell Baptista. They rented adjoining farms, and for some time past have been quarreling over their boundary lines. Williams on one occasion lately, so bays a dispatch from Goldsboro, visited Powell and attempted to reason bin 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 preity brunette of Amazonian height, urged her father to make it hot for the man who had insulted him.

On the morning of February 20th, the Rev. Mr. Williams, armed with an axe, and his daughter and wife armed with knives, went over to Fowell's farm to demand an apology. As they approached the house Powell came to the door armed with a long duck gun. He pointed—the gun at the party and warned them to comp no nearer. Williams hesitated, but his daughter moved forward, saying: "Come on, pa; his old single's barrel gun ain't loaded. Fowell the him come within tweive feet of the house, and then taking deliberate aim fired. The entire charge of equirrel shot went into William's two legx. He fell, and Mr. Powell, fearing the two women, shut and barred his door, and then lam's to be amputated. Powell surrendered himself and plead self-defence. He said he was of disabled with rheumatism that he was forced to shoot in order to protect himself. The saffair causes intense excitement in the neighborhood.

If they had been conversant with the grand truths of Spiritualism this terrible tragedy would never have occurred.

A True Woman's Sad Romanee.

Having read the account of the remarkable stance of George Washington Monk living twen three years with a bullet in his brain, I give you instance in some respectabill more remarkable, the 17th of September, 1851, the Third Iowa Infary, then commanded by Lieutenant Colonel 30 Scott, was on the march from Cameron, Mo., to the 17th of Soptember, 1881, the Third Iowa Infantry, then commanded by Lectenant Colonel John Scott, was on the march from Cameron, Mo., to reenforce Col. Mulligan, who was surrounded at Lexington, Mo., when they encountered a largely superfor force at Blue Mills Landing, on the Missouri River, and had a wicked little fight lasting an hour and a half. Second Lieutenant Ole Anderson, of Company D, received a rifle builst in the forehead just above and to the left of his left eye, which entered the brail, and he was supposed to be dead for some time, but when about to bury him some signs of life were seen and he was taken to a field hospital, carefully cared for, and now after more than twenty-four years is still living and apparently in excellent health, but his mind seems almost gone. He cannot converse intelligently on any subject unless you rafee to something that occurred previous to the battle. Then his face will light up; its expression changes entirely. His mind seems clear, but as soon as the subject is changed to incidents of to-day the old dexed expression comes back. Lieutenant Anderson requires a constant attendant, which he finds in his devoted wife, to whom he was married since his wound was received. The young people were engaged to be married when the warried to late to busband a man in his condition, but her answer was like the true woman she is: "My placets answer was like the true woman she is: "My placets

Two bales of cotton raised by alare labor in 1862 answer was like the true woman she is: My place is by his side, and after a short time they were married. They dow have a pleasant little home, and the ample pension received from the government makes them independent.

H. Kora Springs, Iowa.

The Germans Want Sunday as a Day of Recreation.

The Builder of the Reittle 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 bers, on Sabath desceration, According to the Sun, members of the Chalmant Turners association, a powerful German organization, are thoroughly aroused over what they term in terference with their personal liberty, and propose to lake active measures in support of their views on the subject. They intend to employ counset for fight in the Sunday cases, and if they loss they intend to appear the cases to the United States Supreme Court, in order to ascertain definitely the powers of the State in regard to closing amusemus, set, on any particular day in the week. It is also decided that, in case the laws should be construed in farror of nutting and the subject. They intend to employ counset to fight in order to ascertain definitely the powers of the State in regard to closing amusemus, set, on any past the same time the subject. They intend to employ counset to fight in order to ascertain definitely the powers of the State in regard to closing amusemus, set, on any past the same than the subject. They intend to employ counsel to right the subject of the subj

Geo. W. Morse writes: I like the JOURNAL; its general course amidst the conflicting optair now presulting in the dimly defined realm of mit and matter, seems to me to be eminently just a proper. Not belief a Spritualist in the popu-meaning of the term, yet, I sympathize with Seautiful philosophy, and am waiting patiently be convinced of its phenomenal truths.

Notes and Extracts on Miscellaneou Subjects.

Germany sent out 108.657 emigrants last year. Connecticut has eleven living ex-governors.

A lady in Fairburn, Ga., aged 70, has never tasted

Springfield, Mass., is doing its best to

every three voters.

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

Portland, Maine, has 200 men posses \$100,000-to \$2,000,000 each.

Birmingham, England, still makes flint-loc kets for use in the interior of Africa.

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

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

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

King Humbert of Italy is practising economy in his household. No champages costing above seven france is beneforth to be drankly the court.

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

David McDanlels of Mannier of Mannier and Supplementations of the Supplementation of th

England.

David McDaniels, of Morristown, Vt., claims to be the oldest Mason in New England. He is 15 75888 old, and was made a member of Mount Vernor in 1812.

A colored woman, Miss Carrie Bragg/is editor of the Virginia Lancet, published in Petersburg, Va.— the only newspaper in the Union conducted by a colored woman.

be 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 Chloago had in his stable a fine harness and wolf robs, and a valuable buil dog to quard 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 relite for two years to gain much needed rest.

Some of the money made in Northern cities by electric Lulu Hurst wout to buy Jersey cattle for Father Hurst's farm, and he is selling Georgians an excellent quality of butter.

At a recent temperance meeting in Youngstown.

At a recent temperance meeting in Youngstown, Ohio, Mrs. Knight, a saloon seeper-signed the piedge, 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.

Oursy, Col., has just invested \$1,000 in a novel hearse. It is said to be a very gorgeous affair, but its principal, feature is a speaking tube leading from the driver's seat to the interior.

he direvers seat to the interior.

The English and American colonels in Paris have ustained a loss in the death of Dr. Danlel McCarthy, physician to the Galignant Hospital and prominent in many benevolent enterprises.

in many benevolent enterprises.

Some Bostonians are enjoying themselves in discussing the question, "Who wrote the letters of Junius?" Thus far the claims of Earl Temple have been advanced with the most ability.

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

Edison's nations have now here the control of the county of t

could just as well have walked ten miles further. Edison's patents have now become so mumerous 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 Ellensburg, 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.

Liszt has written a letter to the London Times

the directors told him that the Chinese must go.

Liszt has written a letter to the London Times
saying that he will not play in public during the visit
to England that be proposes soon to make. He says:
"My fingers are To years old, and Bulow,Saint-Sacua,
Rudiostein, and Waiter Bache play my compositions
much better than my dispidated self."

much better than my disploated 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.

ment would care whooping tough.

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

Two little of

the prairie unhurt. Shrock after a long chase recaptured him.

Two little Gleveland lads, whose father is in the
workbouse 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 blim bousework, 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 delicacles at the hands of the young women of
Baltimore. One of the latter bought a fore powder
the other day, warranted to bring any obdurate
young man to her feet. She had it analyzed and
young man to her feet she had it analyzed and
proved to be white segar and nothing else, except it
might be the tern alba that most white segar contains.

Two bales of cotton raised by slave labor in were sold the other day at Rock Hill, S. C. owner had been offered 83% cents in gold a po

14

The Labors of Mrs. Brigham.

We have resumed our regular Sunday meetings here again after having suspended them for a time. Mrs. Brigham continues her monthly lectures, and we are favored with able speakers besides most of the time. Mrs. Brigham is kept constantly at work, her calls to officiate at funerals are so very frequent. About every time she comes here one or more calls from some parts of the country reach her. The vade den death of Mr. Elisworth, a little north of here at the time of her last coming, made an occasion long to be remembered. It is noticeable how her control adapts these discourses to the occasions. A large church crowded with hearers, as funeral occasions are often, and mostly non-spiritualists, many bitterly opposed, to adapt an oration so as to force the fact of her inspiration, and at the same time make no possible chance for any homestly inclined person to be repelled on account of any radical expression, is truly wonderful. Many listened to her at this funeral who had before only heard of her, and a most profund sensation was produced. We are having for two Sundays Mr. A. H. Donnelly, now of Troy, N. who is giving marked satisfaction. We are opposed vigorously by the so-called Christian church. Outleggy are only willing to admit ancient inspiration and spiritual manifestions. They want all newly ended the sundent; but it is and has been and perhaps is yet to be. A n. Y.

Spiritualism at Williamston, Mich.

Spiritualism at Williamston, Mich.

to the Editor of the Religio-Philosophical Journau:

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

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

ped, and a reorganization effected as a Spiritualist association. We are very fortunate in being able to secure the services of Mrs. Julia M. Walton of Williamston, to speak for us at our meetings, held every two weeks. In the opinion of the writer, and many others of her acqualitance, Mrs. Walton is one of the most reliable and finely developed mediums in the country. She is an excellent test medium, and a very successful clairvoyant physician. Her psychometric readings and diagnosis of disease, from locks of haliness and diagnosis of disease, from locks of haliness and diagnosis of disease, from locks of haliness from subjects presented by the audience, show a very high order of control—their beauty, eloquence and power, being well wortby of the most cultured and appreciative audiences.

The principles of purity, honesty, and strict test conditions for mediums advocated by the JOUNNAIL, are firmly adhered to in our Association, although this course has brought to Mrs. Walton and her riends a taste of the JOUNNAIL's experience, viz.—vindictive enemies, and consequent slanderous attack and misrepresentation.

H. Bix, Js.

H. BIX, JR.

THE EARLY JEWS.

In Rome during the whole eighteenth century it was a strict rule that the Jews should visit a certain church on certain days to listen to sermons on the Christian religi n. Gregory XIII., so far back as 1572, issued a decree that the Jews should be forced to hear a sermon weekly. A Jewish convert introduced this custom On the Jewish Sabbath the priests proceeded to the Ghetto and drove the Jews to church with whipe. Men, women, and children—if the latter were above twelve years of age—must appear to the number off one hundred, alse and fifty females, but the number was eventually raised to three bundred. At the church door an inspector counted the persons who entered, while in the church tieself the shirrli made the people attentive, and if any Jew was careless or sleepy, he was a groused by blows and kicks. A Dominican gegérally preached, and he took care to select a text from the essential blews had just before listened to in the synagogue. The host was always carefully removed from the aitar upon these occ. slows. These services were, at the outset, held in the Church of San Angelo, in Peccaria, which is built on the ruins of the Auia Octavia, and is the spot where Cola Rileon first held his enthusiastic address to the Romans. Eventually the services were limited to five times a year, and the custom was dying a natural death when Leo XIII, Genga, gavived it in 1824. It was finally abolished in the lifet year of Plo Nono's papacy.

_ Tramps.

"Look upon this picture and on this."
—Shakspeare.

"Look upon this picture and on this."

The JOURNAE of February 27th contains a very interesting letter from "G." of New York City, under the beading "For a time she was angelie." It states that Miss Kate Bayard, daughter of the Secretary of State, rescued a tramp from his persecutors, and although ragged, dirly and the subject of Jers and scoffs, she literally lifted him into her pheston, took him to a place of safety and ultimately made, of him a respectable citizen.

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

That letter from New York is a beautiful world picture—inspiring to deeds of charity. Now look on the following, which, I am ashamed to say, I have clipped from a Michigan newspaper:

"Tramps are houted by dogs in Berrien county. When caught they are sailed for vargancy."

Let us try to keep in mind one of the last utterances of that model man, whom "Christians" profess to follow. "Father, forgive, them, they know not what they do."

Sturgis, Mich.

TROS. HARDING.

Only Two Bottles. Messrs. Johnston, Hollowsy & Co., wholesale druggists of Philadelphia, Pa, report that some time sgo a gentleman handed them a dollar, with a request to send a good catarrh cure to two army efficient in Arizons. Recently the same gentleman told them that both of the officers and the wife of a well-known U. S. A. General had been cured of Oatarrh by the two bottles of Ely's Cream Balm. Not a liquid or smuff. Price 50 cents.

Joseph English, of Boston, has wasted ten and a-aif valuable hours in writing on a postal card the tire address of the Hop. H.-E. Metcalf, delivered at the Geografi Convention of Universalists, held last are in Brooklyn. The address contains 4,162 words, and Mr. English wrote them all with a steel pen, by aslight, without the aid of a magnifying glass.

TO LADIES

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

One plank 9 feet wide and 20 feet long, without anot or blemish of any kind, and another 12 feet wide are among the contributions of British Colum-bia to the Liverpool Exhibition.

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

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

COUGHS.

"Brown's Bronchial Troches" are used with advantage to allegiate Coughs, Sore, Threat, Hearseness and Broschial Affections. Sold only in boxes. 25 cts.

DR. JOS. RODES BUCHANAN

6 James Street, Boston,

I show giving attention to the treatment of a sided by psychometric diagnosis and the

DR. SOMERS'

Turkish, Russian, Electric, sulphur, Mei curial, Roman, and other Medicate-Baths, the FINEST in the country at the GRAND PACIFIC HOTEL, en trance on Jackson-st., near La Salle

Chicago.

These baths are a great luxury and most potent coratiagent. Nearly all forms of Dasease laundif Plasspare Understandard and the standard plasspare underthem are delighted with the effect. Thousands of our bestimens can testify to their great cupaths properties in
them at once and indee for rourself.

REMETERICITY A SPECUALITY. The Electronic Hath, as given by b, to par excellence in Nearla
Open for Ladies and Gentlemen from 7 a.m. to 9 f.m.

Sundays 7 a.m. to 12.

SARAH A. DANSKIN, PHYSIOIAN OF THE "NEW SCHOOL"

Pupil of Dr. sienjamin itosh.

Office: 481 N. Gilmore St. Balt'more, M.d.
During fitnee years past Mas. Dankin has been the pup of and medium for the spirit of Dr. Benj. Rush. Many Caspronounced hopeiess have been permanently cured throug:
the is clairastifent and clairroyant. Reads the inferior
condition of the patient, whether girseant or at a disarand Dr. Rush treats the case with a scientific skill which we
been greatly enhanced by his fifty years' experience in the
world of spirits.
Application by letter, enclosing Consultation Fee. 12.0.

world of spirits.

Application by letter, enclosing Consultation Fee, \$2.0 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALE. Prepared and Magnetized by Mrs. Da

LICHT.

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LCNDON AGENCY

Religio-Philosophical Journal.

THE INDEX

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

Editors | W. J. POTTER.

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Holland, W. H. to be a second of the second

sectafization, devotor to universal ends for alsosption in selful schemes. In trief, to basten the day when free and rational though shall take the piace of dogmatism and ex-testasticism throughout the word, and when the welfare f humanity here and now shall be the aim of all private and public so-

throughout the world, and when the wells: 1, numarise there and now shall be the aim of all private and public activities.

The sale was a substitution to Modern Science, and to Social Science, and to Social Science, and the second of Social Science, and the Social Science, will receive particular attention.

Terms, \$3 per annum in advance. To new subscribers, \$1 for est months. Specimen opties sent gratts. Address: The Index. 44 Expision St., Boston, Man.

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20 STB, will buy AMER' MARTERY OF THE PERSON TO GRALEIV - former price 61. Stamps taken, Address F. A. MUNSEY, 13 Warren Rt. New York.

CORN? LIEBIC'S CORN CURE WILL CURE

in reliow wrappers, and manufactured only by Jos. HOFFLIN, Druggist, Minneapolis, Minn.

哑COUGHS, CROUP CONSUMPTION USE



OF SWEET CUM AND MULLEIN.

The event run, as gathered from a tree of the same naive, growing along the small streams in the bouthern blasse, contains a estimating expectorant principle that loosens the phiggm producing the early mirroling cough, and estimates the chill to those worth of the contained with the heat-section of the section of the contained with the heat-section of the contained with the heat-section of the section of the contained the contained of the contained the contained of the contained t

raping to allegiate Coughs, Sore Threat, Hourseness and Broschial Affections. Soid only in boxes.

55 cts.

The Rev. John L. Scudder, of Minneapolis, preached on danct, g and said: "There is a line where after each g and said: "There is a line where cartey code and peril begins. In descing that line can be definitely drawn, and the place to draw it is around the woman's waist."

FRECIFT! A copy of my Revenue French and the place of Minneapolis, preached on danct, g and said: "There is a line where the complete of the said of the

Useless Doctors!

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

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



GRATITUDE.

A WOMAN'S

GRATITUDE

I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all one of the prescription' and I could get into a wagon and rice two years to see my neighbors. I had not been able to walk to see my neighbors. I had not been able to walk on the prescription' two weeks, I rode in a wagon the plent tool helping to do my housework, after doctoring that thirteen of the best physicians we could get and the last one told my assume that I would never be able to my housework any moje. I am thankful to my God that wrote to you, for I had suffered from 'Pemale Weakness' until laid almost given up in despair.

Mrs. F. E. Vilcox, Friendship, N. F., writes:

TERRIBLE

PAIN.

Mrs. F. E. Willow, Friendship, N. Y. writes:
"For five or six years I had been hadly troubled with female weakness the small of my back, and pit of plains across the small of my back, and pit of plains across the small of my back, and pit of plains across the small of my back, and pit of plains across the small of my back, and pit of precipitor acted like a charm, and cured me comietely, to my great joy.

MARVELOUS BENEFITS.

BED-FAST FOR MONTHS.

TREATING THE WRONG DISEASE.

"Female Weakness" Cured.—Mrs. Sahan A. Lovely, Greenfield, Addir Co., Josed, writes: R. V. Pierice, M. D. Dear Sir.— Having been ill a number of years, and having tried in vain almost every advertised remedy, as well as having paid fit. I was finally induced to consult you. You ad-mid for your medicines. I accordingly sent for your folden Medical Discovery.



OVER-WORKED WOMEN.

" "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked works Favorite Prescription is the best of all restorative tonics.

NOT A

Ourself of the service of the

EVERY-INVALID LADY should send for "The People's Common Sense Medical Adviss wood-cuts and colored plates. It will be sent, post-paid, to any address for \$1.50. A large hat more profusely illustrated with colored plates and numerous wood-cuts, will be sent for events in post-paid.

LIVER, BLOOD AND LUNG DISEASES.

DISEASE.

G. W. Letz. Trudhomme, Let., writes: "For four years I suffered from liver complaint and attacks of billious fever; loss of appetite, nausea, constipation, sometimes diarrhea, pairr in the back of the head, right side and under the shoulder-hiades, fullness after eating, general debility, restless nights, tongue After taking four bottles of "Dr. Pierce's Gold-Discovery" and "Pellets, I find I am as well as I

GASE

SAMANTHA GAINES, Loseport, N. Y., writes: "For six or eight years previous to less, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times a loculd hardly sleep; also troubled with discipless and Mrs. Warner, of Olean, N. Y., to try the "Golden Medical Discovery." The effects were marvelous. After taking three bottles I was entirely cured."

GENERAL DEBILITY.

GENERAL

S. L. PISHER, Sidney Plains, N. Y., writes: "Dr.

R. V. PISHER, Sidney Plains, N. Y., writes: "Dr.

R. V. PISHCE, Buffalo, N. Y. Dear Sir—My wife suffered for several yrgan from general debility. She with a steended and become a conflicted to help ber, and it seemed as what the steended of the several yrgan from general debility. She was a well woman. I need to be the your "Golden Medical Discovery' might help her. I procured a bottle, and, after its use, a waste was a well woman. I have recommended it to several, and in very case, it has produced good results, I can never feel too rateful to you for the saving of my wife's life."

GIVEN UP TO DIE.

Liver Disease.—MERRIT STREET, Esq., Drug-gist, of Blaf Springe, Ald., writes: V Miss ELIZA GLESN, of this place, had been sick for more than a year with a severe affection of the liver, but when she was at the lowest she bought three bottles of Golden Medical Discovery from me, and, ore using the medicine she was given up to die by

FEVER.

MALARIAL

DYSPEPSIA GURED.

AND COUGH.

"THE BLOOD IS THE LIFE."

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

den Medical Discovery cures all humbrs, from the common pipple, blotch, or eruption, to the worst Scrofula, or Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fover-sores, Physioth Discase, Scrofulous Sorg, Enlarged Glanda, and Eating Ulcera.

ABSCESS OF

Wife gotting well fist. When she began to use your 'Golden Medical Discovery,' our best doctors in indiana County skid she would die. They said your medicine would do her no good; that she had an ulcer on her liver as large as half a lost of bread. Well, sir, to our surprise, when she began using you? 'Golden Medical Discovery,' she commenced spitting up phagen for some two weeks, and then commenced spitting up phagen for some two weeks, and then commenced spitting up on the phagen of the she what commenced spitting up to the she was spitting

Constipation and Ulcers.—Mrs. A. D. Johnson, George-nou, Ky., writes: "The Golden Medical Discovery' relieved me to once. I had a wery bad sore on the back of my left hand for we months, and it curred that, as well as constipation and indiges-lon, from which I was suffering yery much."

SCROFULOUS SORES.

"Fever-Sores." Mrs. A. H. Chawrond, Linn Grose, Burn Vista Co., Josed, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my leg. I took sit bottles of your "Golden Medical Discovery" and was cured.

Scroinlous Tumor and Sore Eyes. Mrs. S. E. Ga.
Dos. 64-5/reanced, S. C. writes: "My daughter has been enticured of acrofulous sore eyes and a large tumor on her neck,
the use of your 'Golden Medical Discovery.' I have great faits
all your medicines."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

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

"wasting diseases."

A Wonderful Gure.—Danie: Flexchen. Eq., Gloucoster. Mass. writes: "Nearly five years ago, I was taken sick with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homospathic physician who attended one sick. I weight in had consumption. When taken sick I weight in the consumption. When taken sick is weight in the consumption. When taken sick is weight in the consumption when the sick is weighted to be down, but had to all the subset of the six of t



BLEDHE JOSEPH Y. MCFARLAND, 4thess, Lo., writes:
FROM LUNGS. Golden Medical Discovery' She has not had any since its use. For some six months she has been feeling a well that she has been feeling a well that she has been feeling as

discontinued it."

Consumption Cured.—J. Arrnorr Swinz, Longolo. Rewrites:

For five years I efficient representation I continued to take your Color of the continued to take your Color Medical Discovery, and it has completely cure inc. I thank you for the spiendid health I have since emjoyed.

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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 séance had been held in the room so frequently before occupied for the purpose, when "Siade and I then rose to look in a closet near by for a somewhat larger piece of slatepentil, 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 hers 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 smore strongly. This time the calling and walls of the room were also moistened, and there seemed, jadging 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 tof water were to be discharged perpendicularly upon a plane, where it would theh-spread itself out radially in all directions." SPRINKLED WITH WATER

MATERIALIRATION ESTABLISHED.

would theh-spread itself out radially in all directions."

MATERIALIRATION 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 il 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. Tetched 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 wishle 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 free 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 fold of the skin impressed. An immediate examination of Slade's hands and feet showed not the sli

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 svenly 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 [italies 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 nevor let top of my hands after I had spread the soot) of my hands after I had spread the soot) of my hands after I had spread the soot) of my hands after I had spread the soot) of my hands after I had spread the soot) of my hands after I had spread 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 bree was 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. Zöliner and assistants had carefully taken accurate measurements, and made other exact comparisons, as between Blade's feet and those of the "spirit," and found them tetally different in ev

knots were tied in an endless cord under the most stringent conditions against trickery, pow ble, and of this occurrence—which I have omitted in detail because of its similarity in principle to some I have quoted. Prof. Zöll-

reasonably be the fact that this language is as applicable to his accusers, and his judges, in Weston, Va., as in London, Englanges, in Control of Russia, where he appeared as a medium before the Grand Duke, who announced his belief in the genulaness of Slade's productions, after having witnessed many of the most marvelous phenomens, but it was at Berlin that he underwent a series of the most searching tests at the hands of Bellachini. Prestidigitator and Court Conjurer to His Majesty the King and Emperor William, who appeared and made oath to the following:

"I hereby declars it to be a rash action to give decisive judgment upon the objective medial, performance of the American medium, Heary 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 medium ship 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, Perty in Berne, and Butlerof in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinion o (Signed) SAMUEL BELLACHINI."
Berlin, 9th Dec.

and important technosy in abundance of supposed. From which premants result a personal person

good! Notwithstanding which the secular press of this country have welcomed, with avidity, the aliged 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 imposter and a fraud." No impostor can long continuously practice his infernal trade without repeated exposures, if investigated, and if time shall show that Henry Slade's powers as a genuine medium have waned, or been wholly withdrawn (as has been frequently the case with others), and that he is now practicing imposture and fraud—which personally I can not believe—then, however great his temptation, condemn him utterly, but pity him still in consideration of his great past and all that he has accompilshed through much personal sacrifice and suffering. If, however, his mediumship remain unimpaired, those who have hitherto controlled it will carry him through triumphant, inexerable time will reveal. "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

Similars, or the Two Worlds, Spiritual

Similars, or the Two Worlds, Spiritual and Material.

and Material.

10 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 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 reseruble 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 taker 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

tain 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 pail. This is our world, the natural world. But now, supposing the eyes of the spirit be opened, and the state of the subject be one of sublime resignation to the Divine Will, and of intense love to the Lord in His Divine Human;—such a spirit would find himself upon a mountain, with a beautiful house in which to dwell, simple, but royally sweet in its appurtenances; and as he stands in the doorway of his residence and gazes forth upon the world 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

ling of the known and the unknown. Zachariah sees horses and charlots and mountains; Daniel sees a river and trees and a man clothed in Byssus, 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 lamptands; he sees a sea of crystal, rivers, mountains, cities, bouses, trees, woods, scales, men, animals;—while other prophets see ephahe, 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.

world, just as real as the world in which world, 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 camains, with expiritual worlds are under the same laws, with the sole difference, that matter of itself is dead and camains, with expiritual world in the spiritual world in the spiritual world in the spiritual world in 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, sing more readily vivided 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, with 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. The difference of gravitation and friction, as peculiar accidents of matter, 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 saveral days, weeks, months or even years to accomplish in matter, the spiritual world owing to the absence of resistance and the non-existence of gravitation and friction, as peculiar accidents of matter. Thus again in a dream, I can live through a number of incidents in the world of matter.

"Aga

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