No. 5

Beaders of the JOURNAL are especially requested to no in items of news. Don't say "I can't write for the reas." Send the facts, 'make plain what you want to Market the second of the second of the communications will be properly arranged for publication by the Editors, oldices of Meetings, information concerning the organ-ation of new Societies or the condition of old ones, novements of lecturers and mediums, interesting inci-ents of spirit communion, and well authenticated ac-

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The Occult Forces in Nature.

An Address Delivered by Adam Miller, M. D., before the Chicago Philosophical Society, Jan. 16th, 1886.

(Reported for the Beligio-Philesephical Journal.)

If there is anything in nature more mysterious and incomprehensible than the ordinary recurring natural phenomena, it is included in the word "force." This term, so frequently used and so little understood, may be considered under two different heads. First, that which is plain and manifests itself in our presence; and secondly, that which is occult, and which cannot be fully comprehended by the human mind, nor explained by human language. Since scientific investigation has led to the adoption of the dogma of the correliation and conservation of force, an importance previously unthought of has been attached to this word. It is force behind and about force, according to modern theories, giving and receiving new impulses until the whole physical structure of the universe is run by the action and interaction of force. This, it is claimed, is one of the greatest discoveries of the present century, but unfortunately, like all other theories, it is claimed, is one of the greatest discoveries of the present century, but unfortunately, like all other theories, and the reluctant confession is extorted sectored. cussions on matters involved in mysteries eare the widest range of human thought and man investigation soon find their bounds, and the reluctant confession is extorted in the daring expiorer of nature's unextend mysteries, that they are still locked up the dim and distant future, and must for the seent remain beyond human comprehens. In our presence, and upon the surface things there is much that appears plain to superficial observer. We see forces and apparent causes of these forces and in our daily life. We may think we unstand them perfectly, but behind and bend these visible manifestations of force for are occult forces and powers of whose gin and methods of operation we know thing.

Then we see a wagon or carriage drawn torse, or a train of cars propelled by the er of steam, we appear to understand the ation perfectly. The power of the horses the steam are sufficient to overcome the tia of the wagon or car to which the stacked and the steam and the stacked are the rtia of the wagon or car to which they attached, and they must move. Here is a alfestation of energy which upon the surjection of things appears eary plain; and if we is furtiler back than this visible and contily recurring manifestation of force, we nothing mysterions in the continuous control of the con stantly recurring manifestation of force, we see nothing mysterious in it; but when we come to inquire into the primal origin of this force, and travel backward in our investigation we soon arrive at a point where the how and the why are beyond our knowledge. In our investigation of, this subject we may travel back on two distinct lines; First, along the vital or physiological line, and secondly along the mechanical and chemical line. In the latter we shall find a combination of the vital with the chemical. In our first backward movement from the present manifestations of force we are led to inquire whence the horse derived his power to move the wagon and cars to which he may be hitched. This, weesy, he does by his strength, and his strength is the result of his growth from a small colt to a fully developed horse. But what made him grow? You reply the food taken into his system as nourishment. But what produced this food? The soil on which it has grown under the influence of sunshine and showers. Here we find a beautiful process constantly going on and we think no more of it than, as a matter of fourse, and matters of fact. The transmutation of hay and grain, through the process of digestion and assimilation, converted into a powerful bony structure and into miscles, neves, arteries, veins, ligament and other parks that the animal structure in the primal origin of the force, way be objected to when used in reference to an intelligent owner in nature; but taking Webster's definition of the term we find ourselves justified in using it in this sense. According to Webster it is, "Hidden from the eye or understanding, invisible, secret, unknown, undistered it has grown under the influence of sunshine and showers. Here we find a beautiful process constantly going on and we think no more of it than, as a matter of course, and matters of fact. The transmutation of hay and grain, through the process of digestion and assimilation, converted into a powerful bony structure and into miscles, neves, arteries, veins, ligamete

are but insignificant parts of nature's mysterious chemistry. Behind the fact of sunshine and showers, and a peculiarly adapted soil for the production of vegetation by which animal life is sustained, comes the question: How does sunshine get from its home in the sun to our earth? And how does moisture get up from the earth to form itself into clouds to return to the earth in showers of rain? It is lifted up, we are told, by the rays of the sun, and carried up into the colder regions of the atmosphere, and there formed into clouds to return to the earth in showers, by the force of gravity. But how does the sunbeam get through interplanetary space for many millions of miles until it reaches the earth. Is it by objective attraction or subjective propulsion? In other words, does the earth as an objective point draw it, or does the sun push it out in journey of from four hours to hundreds of years as in the case of the more distant planets and stars; and at a speed of 12,000,000 miles per minute. No raging storm can turn one sunbeam from its course nor retark its progress; onward it rushes as if carried on unwearied wings toward its objective point, and when it arrives it falls upon the most delicate structure without the least disturbance. It gently lifts the dewdrop from flower and leaf, and hides it from our sight during the day only to return it at the next twilight to repeat its refreshing influence upon the growing plant. But these are only some of the delicate and tender touches of this mighty and yet mysterious force. It is the most gentle of all gentle things, and the most powerful of all powerful things in nature.

Whence comes the lifting power of the sun's rays to carry millions of tons of water from ocean, lake and river, forming them into rain clouds, to be carried by the winds to the different and distant parts of the earth? And these winds that serve as chariots for the clouds are indirect creations of the sun.

Science supplies us with a nomenclature to describe these marvelous operations, but can

and what is the primal cause of the line along which the forces come, that appear so plain to us in our daily life.

Let us now look a little ways along the mechanical and chemical line of force. We are not now looking at the horse whose power to make things move comes indirectly from the sun, through the vegetable world; but we come to contemplate the locomotive which dashes across continents with marvelous speed, dragging its freight and passenger trains like a thing of life. What gives the steam engine its energy? The fuel converte the water into steam, and this supplies the steam engine its energy? The fuel converte the water into steam, and this supplies the power to drive ships across the ocean and locomotives over land. The steam is the result of heat; the heat is produced by the fuel, the fuel is supplied by the sun whether in the form of wood or coal. The legitimate conclusion is that whether we ride in carriages, street cars, or on railroads propelled by steam we are moved by a force that has its origin in the sun. And who can tell whence came the mighty energies displayed by this bright orb? We have theories in great abundance, and these appear more or less plausible according to the logical skill of their defenders, and when logic and rhetoric and analogical deductions have done their utmost, and the question is plainly put, how and why is this so? the answer comes back, "We do not know!" An appeal to the laws of nature will not help us out of the difficulty. In nature we see certain results follow certain causes, and from these we draw our conclusions, and say the laws of nature produced the results. Such are the regularities and the certainties of these operations that we can depend on them as actual vertiles. But here we enter upon the threshold of the occult-forces or powers in nature. The question comes up with peculiar emphasis: Whence came these laws to govern itself; or do these laws to g

the minutest germ to the highest stage of development within the compass of our knowledge.

It is contended by some modern philosophers that these conceptions of an infinite controlling power in nature lead to an unwarrantable degree of credulity and superstition—that we can have no rational conception of an almighty being that existed before all things, and that created all things. Theories in science and religion are often rendered obscure and objectionable on account of the misapplication or misunderstanding of terms employed in their defence. Our highest conceptions of a supreme power do not require us to believe that this almighty power was especially exercised at a certain definite time, and within certain specified limits to create a cosmical universe out of absolutely—nothing. The term creation does not necessarily imply this. Our files of an infinite and eterparipswer-may carry with it the 102 of an infinite and eterparipswer-may carry with it the 102 of an infinite and eterparipswer-may carry with it the 102 of an infinite and eterparipment of the season and potency out of which all forms of matter and all conditions have come; not as an accident of blind chance but an incident of an intelligent creating power by admitting that the primal elements may have been but few in number, and that these may have existed from eternity as a possession of the infinite power. We can more rationally conceive of an eternally existing something than of an eternal solitude. The change of material forms and the transmutation of material forms and t

ment to higher developments and destinies; and retrocession in one direction means progression in another direction.

The forces at work everywhere, in all parts of the universal empire of matter may be occult to us in their methods of operation, while their results are visible in every direction. The works of the most skillful artist, and the most ingenious mechanical contrivance of men are but feeble imitations of Nature's magnificent displays from her chemical laboratory and her mechanical workshop. We know men work with their eyes open to see what they are doing; and with their minds active to plan and their hands engaged to execute and carry out their well conceived plans, and can we believe that Nature without eyes to see, or a mind to conceive or intelligently directed hands to perform her work has left all intelligent workers far in the rear for grandeur, beauty and harmony. Men finish their work and retire from their respective fields of labor, and finally leave all to the care of their encessors. Nature's work, under the controlling influence of an almighty power, is never done; or being ended with a master hand, whether in stars and worlds, or in the secret chambers of the earth pushing up the varied forms of life, or forming crystals and diamonds to amuse the rustic or to adorn the monarch's thone or brow. Any causation must be above or superior to the result, so far as mechanism and utility are concerned. That which put five diagers on each human hand and five toes of each foot should be able to cyant twenty. That which produced the human voice should have a knowledge of respects and harmonious sounds. That which produced the organs of sight should itself be able to see; and that which produced the constructs an apparatus like the stomach that can change food into nourishment must have a thorough knowledge of chemistry. That which conveys every particle of digested nourishment to the particular point where it is needed to build up the human structure, and to supply the wastes that are constantly go mercial transactions; of want and supply. That which produced the heart with its delicately adjusted valves as a pumping apparatus must have some knowledge of hydrodynamics. That which produced the odors of flowers with all their delicate and sweet performes must know something of the sones of smell; in a word, that which produces a thing must know something of the thing produced. Of course this can have no reference to the chemical action of one substance upon another caused by the intelligent compounding of one substance with another by which chemical results are produced. We only speak of primal elements as they are produced in Katter's great laboratory through an all-controlling and over-ruiling power; not by a blind force which has no eyes, and can not think; no mind to conceive and carefully laid plans. If this blind force which has no eyes, and can not think; no mind to conceive and carefully laid plans. If this blind force which has no eyes, and can not think; no mind to conceive and carefully laid plans. If this blind force could possibly exist outside of the imaginations of men, it must have some from softing and silently, that our congress from time to differ the condition may be.

Electricity, that mighty giant of force, now rocking in the cradle of its infancy, crept upon the attention of this generation of darky and ellently, that our Congress from time to time rejected its claims to a phall the cradle of the imaging the messarily have a condition and the cradle of the imaging the messarily have a condition of the cradle of the imaging the messarily have a condition of the cradle of the imaging the messarily have a condition of the cradle of the imaging the condition of the condition of the condit

daring adventurer who with prophetic vision appeared to see the coming glory of this occuit power, and urged its claims upon Congress year after year, until some of the politicians had their eyes opened and were compelled to recognize its claims to public patronage. Now the civilized world, from its centre to its utmost boundaries is brought into speaking distance, and the speakers of every language of this babbling earth can communicate their thoughts to each other with messages flashing with lightning speed. Here again we ask the question: By what strange force, is this invisible something pushed through the conducting wires for thousands of miles over land and through the ocean's depths. Is it pushed, or is it pulled; or does it move by some mysterious inherent energy, altogether above the comprehension of even those who are most familiar with the working of this masterful power.

Again, when we look at the magnetic poles affecting the needle of the compass by which ships are guided in their course across the trackless ocean, we see the operation of a power entirely above human comprehension, and one which must, for the present at least, be classed among the occult forces in Nature.

In the vegetable world we find forces equally mysterious; the different formation in plants, leaves and flowers, with their varied colors and fragrance, all coming from the same soil and under the same influence of sunshine and rain, and all measuring up to their original types for centuries on centuries in succession. Could an unintelligent force in Nature move along the same line, and keep the same track so long without making a single mistake?

If Mr. Tyndall's assertion, that matter contains in itself the promise and potency of all ilfe, could be proved, it would not prove the doctrine of spontaneous generation. If certain conditions of matter will produce either animal or vegetable life, then we ask how and whence came these conditions? Did they produce themselves or arrange themselves in such forms and combinations as to m

inultiply itself with astonishing rapidity, where another kind would perish immediately. In life we find matter in motion by a mysterious union of a vital principle with numerous compounds of material substances, as alpeady referred to, but how this union is produced, and by what power it is kept up for a linited period, and then by a law of limitation extending from a few hours to one hundred years and more, this union is severed, cannot be explained; and equally mysterious is the fact that when this separation is completed the union can never again be successfully effected.

All animals instinctively love life and are provided with means of self-defence or escape from the attack of the enemy ready to destroy it; and yet the final separation of this vital principle from matter is the certain doom of every organized living being. What this vital principle is we cannot tell. We know as little about it as we do about the connecting link between matter and life.

When we ascend from the lower order of living beings to the higher class, where reason and intelligence take the place of instinct, we find the mystery of life increasing. We find forces at work, and powers displaying themselves immeasurably beyond

from their theory? Matter is every thing, makes its own laws and governs itself by blind force. Matter is the same in man and all the lower animals only differently organized.

all the lower augmentized.

Now a young man, true to his convictions and theory writing to his sweetheart would address her as his dear little clod. A lady writing to her absent husband might consistently say:

"My DRAR LUMP OF CLAY,—I am anxious has faught

sistently say:

"My Dear Lump of Clay.—I am anxious
to see you; but a new philosophy has faught
me that you are, after all, nothing more
than a finely organized chunk of matter,
and if you die before you get home that will
be the end of you, but then it affords me,
great consolation to know that the cattle in
our yard are made of the same stuff that you
are made of, and then there is our dear old
jackass made of the same matter; and o'
what consolations come to my mind to
think we will all soon be on a level with the
dear, patient, senseless old brute who to all
appearance will soon be—
"Beyond the braying and the snortin".

Beyond the braying and the snortin', Beyond the frisking and the sporting, Beyond the pulling and the hanling, Beyond the creeping and the crawling.

We can imagine the reply of the material-istic philosopher to a letter like the above. It might be something like the following:

istic philosopher to a letter like the above. It might be something like the following:

"My Darling Slice of Clay.—Your truly philosophical-letter was received in due time. I rejoice to know that you are advancing so rapidly in this new philosophy, and have found out that we are nothing but organized forms of matter; but I think your comparison with a certain animal might have been a little more elegant; yet I must confess it serves as a very striking illustration of our philosophy. It is the truth and we may as well express it in the strongest term, and present it to others by the most striking illustrations. Now my dear organized slice of clay, when we were married I was simple enough to think you had a soul, and I was also inclined to believe I had one; but now our grand philosophy teaches us that we stand on a level with the brutes that perish, yet I can scarcely give up the idea that there is considerable sand in my composition, which makes me something of a brick. Give my-love to the dear little slices of clay at home, and believe me as ever your affectionate, "Cheap Chunk of Matter."

Now, if the separation of the vital principle called life of soul, from the body is to be

my-love to the dear little slices of clay at home, and believe me as ever your affectionate, "CHEAP CHUNK or MATTER."

Now, if the separation of the vital principle called life or soul, from the body is to be the final end of all human beings, then we may well turn away with disgust from the operations of this blind force in nature and say it has mocked us with a cruel partiality. Many of the lower class of animals live longer than man. The unconscious oak and pine of the forest will endure the pelting storms of a thousand winters, while man, the noblest being on earth, is cut down in the prime of his life, apd more than one-half of the race in the very spring time of their existence, like a beautiful flower destroyed in the bud before it had time to shed its fragrance on the surrounding air.

The question, "If a man die shall be lice again I" has come up thousands of times in the minds of thoughtful and anxious inquirers after truth. The common sentiment and yearnings of all nations, savage and civilized, have gone in this direction. The highest philosophy and the most logical reasoning can afford no valid objection to this soul or, spirit existence. I know, Mr. President, of the Philosophical Society, that my crities will ring out the change of environment on my remarks. This, they claim, does everything for all classes of animals from man down to the lowest creeping thing that lives. Now it may be well to prick this bubble of environment, and let out some of the gas before it ascends in our presence this evening. This is the stronghold of the materialistic philosophy. It is claimed that it makes everything to serve its purpose. Polar animals have heavy coats of fur to protect them from the cold, while animals living in warm climates have a scanty supply because they do not need it; but I need not enlarge here. My critics will, no doubt, defend a materialistic philosophy and the fire defends a materialistic philosophy and the fire defends a materialistic philosophy and the fire defends a materialistic philoso

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

The sentiment, "The world is my country,—to do good my religion," is worthy of a food. It was the expression of an inide!, Thomas Paine, whose patriotism could condemn evils in his own country and cry our against abuses against mackind, and, in income the property, yet wise and liberal enough to cry out for the life of a king.

This patriotism, based upon justice, and full of regard for the religion, is sure to lay broad and good foundations for a superstructure which will selter all humanity, when all will at last receive their deserts. But now, instead of that, we have patriotism of a narrow kind. We are chiefly concerned in the care of our own selfish interests. We turn a deat ear to those removed from many awar no ur Republic. In establishing our government, the rights of the blacks were not considered, and the result was discontent. There is that in human nature which, when 'probed, proves golden; that which demands justice and which strikes out for the right. This left our Republic unsafe so long as slavery existed. Our statesmen could not see that sharve was a costly luxury to be paid for in blood. They could not see that insure is moral to the core, and that awrong perpetrated anywhere his sure to be could not see that sharve was not still your provers the world and feel the pulse of humanity, we are applied at the fact that humanity has not yet learned it. We see that men in power will not be a troe Republic unit excessed to be a crime—till women cease to the wrongs which are festering on all founded upon equity. We thought that will not only the provided the fact that they withheld the elective franchise from millions of clivans. They gave it to ignorant provides when we

Revolution or Reformation—Which Shall point to mighty means in our power by which the difficult social problems can be solved without bloodshed. God is working through the people, and the end must be the righting of wrongs.

the people, and the end must be the righting of wrongs.

How can we reform our governments, and how aver't the threatening dangers? Our answer must be incomplete, spit was sed attivities. Last there be a convention of rulers, or all and the control of the contr

denly into the room, and the result was not successful, but the other three proved a success. While, Mr. Howard took the likenesses in hight of all, Dr. P. Wm. Paulson just put one hand for a few seconds ou the camera. I will state right here that the doctor is no artist, and never saw the plates before or after being placed in this camera.

Mr. W. S. Howard has lived here for several years, and is known by all as an upright, honorable citizen, whose word is good. Dr. P. Wm. Paulson, of Oakland, is also favorably well known to all Liberals and Spiritualists of Council Bloffs, lows, and California, and, therefore, it is unnecessary for me to say anything about him. His face indicates a straightforward, honest and honorable man, and he is said to be well situated financially, with a good practice. He left the next day before the pictures were developed. He was more anxious than any of us to learn whether there were any spirit pictures on the cards. After a few days of cloudy weather, the sun shone for several hours, and Mr. Howard succeeded in developing the pictures. To Mr. Howard's greatest surprise, he found on Mr. Clifton's picture, besides Mr. Clifton, a likeness of a beautiful young lady in a bridal veil and costume, leaning on Mr. Clifton. On Mr. Haughey's are well developed faces of old gentlemen, and a close inspection will reveal several other things on it. On mine are also three faces of gentlemen.

Mr. Clifton says he recognizes his spirit-picture, the young lady in bridal costume; but Mr. Haughey and myself cannot recognize ours. It is needless to say that the most astonished of the whole party is our materialistic friend, W. S. Howard, and he still scratches his head when he speaks about it. He asserts to his numerous inquirers that upon his word of honor he does not know the modus operandi, and still more it bothers him. He cannot get a duplicate of the spirit faces.

Any and all of these statements can and will be sworn to by the artist, T. Haughey, T. K. Clifton and myself, if necessary. Dr. H. D

For the Religio-Philosophical Journal, Is Spiritualism a Neo-Theocracy?

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before the living, and avoirdupoisal forms are presented as evidences of imponderable being. The Neo-Theocracy counsels wonder, admiration and gaping goesle, but declines examination, arguing such is wicked doubtfulness. Paint, tinsel, drapery and masks condemn the tactics of the Neo-Theocracy, while gentiles sneer and believers grow weary. It needs not be so. Truth is there, but not until séance rooms are temples of study will the Jarley's wax works cease to attract.

The wisest teachers suggest, the bigot dogmatizes, departed souls on the average are neither Solons, Napoleons, Vanderbilis or Saints. To expect them to be quite wise teachers, safe guides in politics or social life is idle. To invite the autique to direct the modern, is foolish. Manes, Plato, Socrates, et genus omne, granting they do return to us, must be too advanced to help us much at present. Shall we then, as some claim we must, give up mind, conscience, and life to the Neo-Theocracy? Certain among us would convert the spirits into, or be content to have, help, and not desire domination? To be advised, not coerced; to work with, and not under; to feel the lold terse truth, "Stand up, for I also am a man I" and live as such; or shall we bend the neck, put on the yoke, and in this Neo-Theocracy of departed mankind find fresh fetters for our souls, and in its media new priests to becloud our minds? If so, who, shall help us? For then we shall but have exchanged masters—spirits for "God," mediums for "priests," and neither advantaged our fellows, or ourselves by the exchange.

Brooklyn, N. Y. exchange. Brooklyn, N. Y.

PHILADELPHOS.

Is Astrology a Humbug or a Science?

To the Editor of the Religio-Philosophical Jo

To the Editor of the Heligio-Philosophical Journal:

That question has been asked thousands of times, but never answered to the satisfaction of the masses. The following from the pen of Elia Wheeler Wilcox, the eminent author, on the subject, published in the Chicago Tribune will be read with interest:

"In these matter of fact days many people are not aware that astrology is the parent of astronomy; that it is not a fabled mystery—a supernatural supposition—but a science. Pope speaks of 'astrologera who future fates foretold'; and in ancient times astrology was synonymous with astronomy. Had it not been for astrologera we should now have no astronomers. Therefore I may be pardoned for calling the attention of the public to a very curious and interesting man in New York who is versed in the language of the stars, and claims to be able to tell their effect upon human destinies.

"If the stars affect the movements of the earth, the climate, the tides, the appearance of the sun, as all educated people know to be a fact, why may it not be equally reasonable to suppose that human lives are in a measure influenced by the situation of the planeta?

"I remember several years ago that a winter of unusual snows and a summer of terrific yellones were said to be caused by a conjunction of certain stars and their peculiar attitude toward the snn. Then, why may not the theory of this Dr. S— be true (I do not give his name lest an uncharitable world accuse me of advertising him), that many of the disasters, financial and otherwise, which befail our lives, are often due to a similar cause?

A VISIT TO THE ASTROLOGER.

Transmoor several years ago that a wine to continue to continue to the continue of the continu

school girl. 'I bope to goodness he won't tell me that.'

A REMARKABLE DISPLAY OF KNOWLEDGE.

"When at last I was admitted to the presence of the astrologer I saw a middle-aged man, tall, inclined to be stout, of preposeesing presence, and with a German cast of countenance.

"As I had never before been in this particular locality, and as I was a very small unlin in the great sea of humanity which surges in New York, I could not flatter myself that I was known to this man. Yet, after casting my horoscope and studying it a moment, he informed me that the situation of the stars at the time of my birth necessitated a public career for me, either in the dramatic or the literary world—the listerary world—the latter he should think; and then briefly he outlined the principal and most important events in my life with absolute correctness.

"Just now, he said, 'it will be impossible for you to make any definite plans about anything. A star affects you which would confuse any arrangements you might make—specially plans for travel. It will move a way in a short time, however; but I would not advise you to attempt any journey just at present."

"As I had recently been called back from the West suddenly by a telegram, and my entire plans for the season upset, I could not but think his words serious.

"After a few more moments of silent study he made some predictions in matters personal and financial (every one of which so far has been verified), gave me some advice, and charged the very moderate sum of fifty cents.

"Why do you charge so small a fee, I asked, when you would have all you could do at twice that price?"

"Well, he said, 'often a man from Wall street whom I have assisted to a fortune comes here and lays down a \$100 bill. I have received as high as \$500. So I can afford to keep my prices down for the masses."

"Do you receive more calls from ladies than gentlemen? I asked.

"Yes, although a great many men come here—to—consult me on business—many who would not like it known, no doubt—but I think as a rule women predominate. Sometimes a lady comes whose horoscope is almost devoid of events; and she goes away angry because I cannot predict startling adventures and a full life for her. I can only predict or relate what the stars show me."

"It is rather curious.' I said, 'that ladies patronize you so extensively, when you are the one person on earth to whom they are obliged to give the exact date of their birth."

"But I forget it so soon, you know,' he answered. I see so many people every day. I could not tell you to-morrow the year of your birth."

"Comforted by this assurknee I made my exit and found ten new arrivals in the re-

birth.

"Comforted by this assurance I made my exit, and found ten new arrivals in the reception room since I had left it.

"One of the fashionable modistes and female speculators of New York told me she had often visited this astrologer, and always with benefit to her business interests. But I find it better to go in the forencon, she said. 'He is mentally exhausted late in the day, and his vision seems less clear. He is a wonderful man.'

oay, and his vision seems less clear. Hers a wonderful man."

MORE THINGS IN HEAVEN AND SARTH, ETC.

"What I have related here is but a mere outline of khe subject; is positive fact, with not the least admixture of fiction—is true in every particular. The details as I know them concerning my own experience and that of various other people who have visited thisman, are far more remarkable, and are convincing proofs to me that There are more things in heaven and earth, Horatio, than are dreamed of in our philosophy."

"This astrologer is in no sense a Spiritualist, it must be remembered, and lays no claim to any communication with spooks."
His calculations are all made from a science—not a supernatural—standpoint, and are as practical in their applications as they are curious."

The above parrative by this distinguished.

curions."

The above narrative by this distinguished lady will be read with deep interest. In her case there seemed to be a vein of truth in the prognostications. The astrologist may have been a medium. He probably was.

New York City. New York City.

Professor Barrett on " Thought Reading."

We would be glad if some friend would present Professor Barrett with a few publications, the perusal of which might guide him in his public utterances.

Our science has much to overcome, and it is harrassing to find those, who set themselves up no scackers, placing further obstacles in the way of Truth.—Medium and Daubrack.

James Walker, a miser of Uniontown, Ohio, died the other day. He possessed \$20,000. He was a bachelor and lived in a little log house. He lived principally on clover and bran in summer. He spent most of his time in winter in bed and ate raw corn meal to save the expense of fire. A couple of years ago, although in feeble health, he walked twenty-two miles to get I cent which was owing him through the mistake of the County Treasurer.

As an APPETIZER.

Dr. Morais Griess, Howard City, Mich., says:
"I am greatly pleased with it as a tonic; it is an agreeable and a good appetizer."

Woman and the Household.

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

WHAT SHALL BE MY ANCEL NAME?

In the land where I am going,
When my earthly life is o'er,
When the fired hands cease their striving.
And the tired heart aches no more,
In that isnd of light and beauty,
Where no shadow ever came,
To o'ercloud the perfect glory,
What shall be my angel name?

When the spirits who await me
Meet me at my entering in,
With what name of love and music
Will their welcoming begin?
Not the one so dimmed with earth-stains,
Linked with thoughts of grief and pain,
No! the name the mortals gave me
Will not be my angel name!

I have heard it all too often, Uttered by unloving lips; Earthly care and sin and sorrow Dim it with their deep eclipse, I shall change it like a garment, When I leave this mortal fram And, at Life's immortal baptism I shall have another name.

For the angels will not call me
By the name I had on earth;
They will speak a holler language
Where I have my holler birth,
Syllabled in heavenly music,
Sweeter far than earth may claim,
Very genile, pure and tender,
Such shall be my angel name.

Such shall be my suger hause.

It has thrilled my spirit often,
In the holiest of my dreams;
But its beauty lingers near me
Only like the morning beams,
Weary of the jarring discord
Which the lips of mortals frame,
Oh, I shall with joy and rapture,
Answer to my angel name!

— Elizabeth Akers Allen.

The Japanese government is about to send a number of young girls to Europe to be educated for teachers.

A woman's branch of the Knights of Labor has been organized in Biddeford, Me., the charter members of which numbered two hundred and fifty.

A department in which girls will be taught household work is to be added to the Toledo County, Pa., Normal Training School.

Miss Keta M Palmer of Clearland has been

Miss Kate M. Palmer of Cleveland, has been elected recording clerk of the Ohlo Legisla-

Mrs. R. L. Stuart lately deposited \$50,000 in the United States Trust Company, to be used by the Children's Ald Society in building a lodging house for homeless boys on the east side of the Hudson river.

Bertha Wolf, a German girl living in South-western Colorado, is announced in the West-ern papers as the first discoverer of gold in the San Juan mountains.

the San Juan mountains.

Miss Fiorence Hale of New York, stains and paints glass and fires her decorated glass and china in her own kiin. She has orders from large firms to copy ancient stained glass, and is reputed the only woman in this country who does this work in all its stages.

Country who does this work in all its stages.

Queen. Natalie of Servia, bought, within a
short time, forty American sewing machines,
and set seamstresses at work on them in the
palace of Belgrade, making garments for the
troops, which she cut with her own hand.

In Chili, Amaila Venegus has passed a bril-ilant examination in dentistry before the uni-versity commission, and a corresponding di-ploma has been awarded her. She is a young lady.

Miss Emily Smith of Peoria, Ill., has re-turned from Leipsic, where she has devoted herself for four years to physiology and his-tology, and graduated with credit as doctor of philosophy. She was the only woman in a class of four hundred men.

a class of four hundred men.

Mme. Adam is preparing to visit America
for the purpose of studying our institutions
and writing-them up in the Nouvelle Recue,
which she edits in Paris. She is at the head
of woman journalists of that city.

Miss Adelaide Rudolph of Cleveland, O., and
nleee of Mrs. Garfield, has been elected Latin
Professor of the State University of Kansas.

Mrs. Laura C. Holloway has written a blo-graphical sketch of Adelaide Neilson. It is illustrated with nine portraits, by Sarony, making a beautiful souvenir.

Mrs. Lonise Bethune, a practising architect of Chicago, has been elected a member of the American Institute of Architecter.

American Institute of Architectes—
The Illinois Workshop is the ringing name of the State W. C. T. U. paper, with Miss Mary Allen West and Miss Helen Hood, as editors.
This astute proverb comes from India: "It must always be the women who are in the wrong, and not the men, because men have reserved to themselves the right to decide what is right and what wrong."

Lanz MeBroom of Chesterville is station.

what is right and what wrong."

Laura McBroom of Chesterville, is stationagent, bagagae-master, and telegraph operator for the Illinois Midiand railroad, and also superintends the village lumber-yard.

Miss Kato Kin, a daughter of Kato Klyoto, a shizoku of Tokyo Fu. Japan, has been ordered by the Department of Education to visit the United States to study the routine of normal schools and nursery establishments for three years. normal schools for three years.

Miss Margaret Thomas, whose statue of Henry Fielding was unveiled by Mr. Lowell, in London, was the first woman to take 'the gold medal for sculpture at the Boyal Acad-emy.

Of the three hundred and eight graduates of the Woman's Medical College at Philadelphia, fourteen are practicing medicine in India or are on their way to that country.

Miss Norton, daughter of Prof. Chas., Eilot Norton, is one of the finest violinists of the Boston Orchestral Club.

Norton, is one of the finest violinists of the Boston Orchestral Club.

The New Northwest, asys: "It is suggestive that a woman should be the person to put upon the market the article that best rids housewives of insect pests. She is a first bloom in May. She has just built a new water mill for grinding the flowers for insect powder. Last year she manufactured ten tons ready for market, and it was a poor year. The coming year Mrs. Hill will plant two hundred acres with an immensely increased crop. She began this novel industry in 1877 under great difficulties—her husband had died in 1861, leaving her with three little children, a debt of \$1.00, her little ranch mortgaged, and no means of support except the fortuitous work of a pair of strong hands and a courageous heart. To day her property and industry are worth. half a million dollars. She employs from fifty to eightymen, women and children on her ranch."

Much attention is paid in England to Miss

L. M. von Finkelstein, who was lately before he public as a lecturer on Jernsalem and Palestine. She has addressed overflowing audiences in Mr. Spurgeon's tabernacle and others of the largest churches in London. Miss Finkelstein's father, a Russian merchant, fied the persecutions of his native land forty-five years ago, locating in Jerusalem, where the speaker was born and lived up to six years ago, when she and her family came to this country. Her father was the first European settler in the Holy City, and carried thither the first stock of European merchandise. In a late lecture, "The people of Palestine," she said, "live much the same that they did during the period of Bible history. Their customs and dress are the same, and life in Jerusalem to day bears witness to the troth of many incidents of the Bible which skepties can not understand. The women are divided into three classes—the Bedouin women, who are the Ishmeelites such as were Sarah and Rachel of holy writ; the rural housewires, the descendants of Ruth and Mary; and the city class, the daughters of the Moslem, Christian and Jew. All of these classes are ignorant, few being able to read. The Bedouin women are more independent, and are sometimes! consulted by their husbands in weighty matters. Some of the men encourage the independence of their wives because they think their sons can not be great warriors if the mothers are thaid.

"The Moslem girl of tweive label enough to marry the man selected by her mother and sisters, who do her courting. She can see only her husband and his brothers or uncles, and is continually surrounded by relatives in-law. The wives of the lower classeg are mere drudges. The Moslem mothers see not her husbands. Sentiment is regarded as warkness, and they bid their boys be men. Kvery man is brought up to think that woman is nobody but some other man's sister. The Christian women—that is, the women of the Latin and Greek churches—live much the same as the Moslem women. The girls keep to feasts and fasts regularly. Christianity

A WOMAN'S BOOK.

A WOMAN'S BOOK.

Woman in Sacred Song, A Library of Hymns, Religious Poems and Sacred Music, by Woman, is a large book of nine hundred pages, embodying an immense amount of research, skill and industry in the editor. It contains selections from the writings of more than eight hundred authors, including the musical productions of upwards of fifty composers, together with a short biographical sketch of many of the writers. The compilation dates from the year 1546 to the present time.

musical productions of upwards of fifty composers, together with a short biographical sketch of many of the writers. The compilation dates from the year 1546 to the present time.

The editor, Eva Munson Smith of Springfield, Ill., and the publisher, D. Lothrop & Co. Boston, have combined to furnish one of the most important books that have lately issued from the press. The collection has, not only great literary merit, but it is a monument to the poetical capabilities and devotional nature of womanhood. In the two thousand five hundred separate pieces of verse herein included it is impossible to say that all are of great merit, but here are poems suitable for any mood or occasion, many of them of the first order of merit, such as will be embalmed forever in the popular heart. Indeed, it is a surprise to believers in the work of woman, to find so much that is genuine and enduring poetry.

Those sensitive natures that are touched and inspired by exalted spiritual aspirations have poured forth their souls in melodies that voice the feelings of others less gifted. Such there are fitted for every shade of religious belief, though most of them are purely orthodox in teaching. The book is edited in a spirit of sympathy and commendable zeal. A recent critic well says of it: "The book is a movement of a new force in social amelioration which our age has seen enter the field with such glorious promise of usefulness. No philanthropist can think of this moral element in reform, the womanly pattence, self-denial, without access of hope. And this book is one of the most adequate literary expressions of the rest force, with which I happen to be acquainted."

BOOK REVIEWS. .

ooks noticed under this head, are for sale at, or

OUR LITTLE ANN. By the author of "Tip Cat,"
etc. Boston: Roberts Brothers; Chleugo: A. C.
McClurg & Co. Price, cloth bound, \$1.00

Another work by this author is welcomed by the
young, and they will read its pages with pleasure
and profit.

OUTLINE OF CHRISTIAN HISTORY, A. 0. 50-1880. By Joseph Henry Allen. Boston: Roberts Brothers; Chicago; A. C. McClurg & Co. Price, cloth, red edges, 75 cents.

The design of this "Outline" is a manual for class instruction. A vast amount of information is brought together and presented with clearness, which will be of value to the reader and student of general history. A plan of study is also recommended, and may prove beneficial.

HISTORICAL ESSAYS. By James Anthony Froude. New-York: John B. Alden. Price. cloth, glit top, 50 cents.

Eight subjects comprise the contents of this work, as follows: "Ersemus and Luther:" "Spinoza: "The Demolution of the Monasteries; "England's Forgotten Worthles:" "Homer;" "Society in Italy in the last days of the Boman Republic: "Lucian and Dirus Creat." These subjects are interesting at all tiges, and one can while away many pleasant hours in their society.

MENTAL GYMNASTICS, or Lessons on Memory.
By Adam Miller, M. D., author of "Life in Other
t Worlds;" "Plain Talk to the Sick;" "Mistakes of
Doctors;" "Laconography;" etc.
Dr. Miller, though seventy-six years of sige, posseases a remarkable memory, which he attributes to
his having carefully followed the directions had
down in his "Mental Gymnastics." This is a new
edition, somewhat enlarged and improved in many
respects, and can not full to.

down in his "Mental Gymnastics." This is a new edition, sonewhat einlarged and improved in many respects, and can not fail to prove of value to those who carefully t-libou its instructions. In "General Remarks on Memory?" the Doctor says:

"There are many plain and simple things that the mind may be placed on, and that the memory can retair, that may well be compared to a single thread, and by association of one thing with another, either from a striking similarity or dissimilarity, the thread may be followed by winding it into a ball or unwinding it from a ball.

"As an illustration of following up the thread: The wool leads us to the sheep. The sheep is an emblem of innocence, playfulness, pastures, flocks, woolen garments, cold weather, blankets, carpets and oramented parlors. Or, if we wish to run in another direction, the thread will lead us to mutton, to a good dinner; to the dinner party; to the names of those present; to their conversation; and many other things we may wish to bring in review before us. "A slik thread will lead us to the silkworm, the mulberry tree, the manufacturing establishment, the slik dress, tho beautiful lady that we saw wearing it, her sparking eye, her wit, her diamonds, her ingange, home, fortunes or misortunes, all from the end of a small slik thread.

"A cotton thread will lead us to the cotton fields, the spinning and weaving, the factory girls employed in the mills, the great variety of cotting goods, the salls of ships, a trip across the ocean, the commerce of different and distant countries, the ties that bind nations in one common brotherhood.

"A linen thread will conduct us back to the field where flax grows, to the spinning and veaving who produce the beautiful flabric, to the weaver of the inent, to the rags of under the page mill that manufactures the rags to paper, to the beautiful while there and one's mind up to the pate of the pate

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tain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the Ra-Licio-Philosophical Jounnal, are requested to dis-tinguish between editorial articles and the communica-

Anonymous letters and communications will not be noticed. The name and address of the writer are re-

noticed. The name and address of the writer are re-quired as a guaranty of good faith. Bejected manu-scripts cannot be preserved, neither will they be re-turned, unless sufficient possage is sent with the request. When newspapers or magazines are sent to the Journan, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 27, 1886.

Truth and Prejudice Grow Together.

We have noted the great increase in our pop ular newspapers of reports of haunted h strange phenomena, apparitions, mind-cure and the like, as proofs of a growing popular desire to know of these things which pertain to the inner life of man and to the life be-yond. A like increase of these things in pri-vate life, not recorded in the newspapers, is equally marked. For instance, a friend tells us of a late evening visit at a pleas home, where the talk turned on Spiritualism. One lady, not a Spiritualist, told of being "chased all over a room by a table which started to go up stairs "after her. The in-telligent hostess told of a visit in an Episco-pal family, their sitting around a table and having rape, table moving, and most clear and emphatic replies to mental and oral

Evidently the power of unseen intelli-gences, people in the life beyond, to manifest themselves to us, grows with our growing wish for such manifestations. This is natu-ral. In our daily life, if we show no desire e our friends and neighbors they seldom visit us, but with the growth of our desire for their society they see us oftener. So it is as between us and our friends "over there." As the power and frequency of spirit visit-

ations grow, the dogged obstinacy and blind and bitter prejudice of opponents grow also. This, too, is natural. When devils or evil spirits are being cast out they writhe and groan. When false theories are being upset, the groans and violence of their advocates se. As emancipation drew near pro slavery mobs grew more flerce. In the Chris-tian Union "A Layman" gives a column of "Hints and Helps," among which are the fol-

Are there any spocks? Do the phantom hands of modern spock-compellers exist except as attached to their dwn precious torsos? Was Belabazzar fooled? ... Our time is being victimized by new and ingenious spocks. Occultism, clairvoyance, telepathy spiritism, mind cure are our witched cauldon. The clairvoyant uses means as secable as the toes of frogxand our telepathy is as scientific as lizards lega. These modern types of superstition are unique in that they measureaste in the name of science—as if a spock should appear and deliver paragraphs about the evolution of the heterogeneous from the homogeneous, and press the primitivism of the sun.

Is there in this modern witched cauldrou any residuous of truth? Is there nothing in this world beyond dirt? or nothing beyond mesmerism or the front of the sun of th scanned instrument by which your soul is upliffint beware lest your soul be by nothing upliffinter down no man's religion with sneer and
her and wine, lest in destroying the temple you
we in a common ruin both Philistine and SamWe owe a duty of respect to religions from
he are whely divergent. If they are imperso is ours. Christianity is perfect, but no man's
of it is perfect. Do we wish to convert the
d to the true God? Then we must illustrate
before the heresic. Xou never will convert a
from a false religion by ribaldry. Judaism was
so truth.

His closing paragraphs have gleams of broad thought, but these "spooks" are all folly and superstition. They are so thick all around in our day that his righteous soul

This is an evangelical view, but we find its like from a liberal Christian source, for the glamour of false philosophy and the fog of ignorance spread beyond all limits of creed, to daze and dim the mental sight of saint.

Rev. Charles Ellis, a Unitarian from Ras Saginaw, lately preached in the church of that denomination in Detroit, and the Tribuse of that city reports his discourse. He held intellectual progress and moral culture to be the coming religion and said no word of intuition or of man's inner lite and minimal spiritual relations. "The religions of the past are an epitome of man, a supposed relation to a supposed unseen and unknown world of spiritual beings and powers that bem's inner life and infinite

longed to the world of emotion." Savages, he said, dreamed that they saw ghosts, and so the belief grew, and the belief in a supreme Being came from the same dream; source. Most interesting is the conceit of a young preacher, quietly ignoring the psychic research and spiritual experiences of great and gifted persons in our day, and so filled the pride of science, falsely so-called, as to also ignore the records of like experi ences of great souls in the past! "Spooks' must be thick enough in the Saginaw pine woods to trouble him and call out his learned ignorance. Truth must be gaining as its opponents are thus moved to reveal their folly

Huxley's Ideal Man.

In a late issue of Unity is the following: "Pofessor Huxley's ideal man is such as Unity works to produce, one 'who has been balrained in youth that his body is the ready servant of will and does with ease and pleasure gli the work that as a mechanism, it is to be turned to any kind of work, and spin the goasmers as well as forgo the anchors of the mind; whose mind is stored with a knowledge of the great fundamental truths of nature, and of the laws of her operations; one who, no doubt, is full of life and fire, but whose passions are made to heed a ugorous will, the all beauty whether of nature or art, to hate all vileness, and respect others as well as hinselt."

This "ideal man" is groud so far as it great

This "ideal man" is good so far as it goes, but the conception is imperfect and frag-mentary, leaving out all thought of the mimic nature, the infinite relations, the intuitive soul-knowledge, the voice within that tells of immortality, the aspirations toward the Infinite Mind.

It is such an ideal as a high-minded agnos tic) materialist, or atheist might hold, but not such as would satisfy a spiritual and intuitive thinker like Emerson, who saw man "an intelligence served by bodily organs," an immortal spirit clothed in flesh to-day but beyond the stars, and served by a celes tial body to-morrow.

Unity can not be satisfied with Huxley's

ideal if it accepts Emerson's. If it "works to produce" this ideal man of the English scientist, its effort is agnostic. If it aims to spread the ideal of the concord sage, its ef-fort is for spiritual culture. "Under which king" does our neighbor serve? Divided allegiance is but confusion and fallure

Here is Huxley's own statement. He says: "In the interest of scientific clearness I object to say that I hays-a, soul, when I mean all the while that my organism has certain mental inculties, which like the rest, afe dependent on its molecular composition and come to an ead when I die; and I object still more to affirm that I look to a future life, when all I mean is, that the influence of my doings and sayings will be more or less felt by a number of people after the playsman of the properties of that organism are scattered to the

With no wish to belittle his signal service as an inductive scientist, it is plain that a man who is not decided that he has a soul is of no consequence in psychic or spiritual matters.

Does Unity rest content with these misty uncertainties as to the spirit of man and the future life? or can it say with Emerson,

"Heart's love will meet thee again"?

poes it accept the poor notion that certain mental faculties are "dependent on molecular composition?" or can it accept the spirit-ual statement that "Death is but an event, a circumstance in the eternal life of man? the bursting of the rose bud is needed for the development of the flower, so is the death of the physical body needed for the higher con-ditions of the life beyond?" We greatly need clear thought and the emphatic statement of spiritual realities. We want in our day a spiritual philosophy and an ideal of man in its white light.

Here is a noble word from Rev. Reed Stew art of Rattle Creek, Michigan, an indepen dent preacher, to a large addlence/ In sp "Soul Forces," his "ideal man more complete than any agnostic conception his recognition of research in the spiritual world, frank and faire He said:

mit recognition of research in the spiritual world, frank and fairr He said:

"It is worthy of note that all the souls which have most moved the world, and have not so much stamped as furrowed their say, of thinking and acting into their age, have set up the claim that they maintained an original and immediate relation to some spiritual force stimation, merely passive Instruments which another used at will—the barp which must remain dumb until swept by the passing breeze. They have all heard voices and seen visions which they contemporaries could not hear nor see, and they set their course by these celestral omens. Thus Buddia, thus Zoroaster, thus seems, and Paul, and Kahomet, and Luther, have to do his own will bui-she will of Him who sint him, it he common testimony of all such like souls. Socrates said: "Necessity is ald upon me; the worl of God must be considered first. Mahomet, coming back from his communings in the mountains, said: 'God is great. He some is read, in degron, slames I will took plim.' Londer and direct mer. The mountains and they have been deceased in the said of the said of the said three sets of the said to be universal life. And in whatever degree inspiration may coment, the deam of the said that, and it was an opening on one side to the universal life. And in whatever degree inspiration may comente the said when or well as the said in submerted for the said that the title do the said that it he title do the said the sir fair, and is surging over links in upward beduing paths—ti as a signal that the title of the said first risk, and is surging evertile and be surged.

"And after making all n cessary allowance for exag-eration, and subtracting whatever is unreal from the extravagant claims of these dothuslasts, the results when they have left certify that they claims were not wholly unfounded, but beneath them was there a truth which defee all assaults. These spiritual hereis did not deal with vain, and shallow, and shadowy things. As we grant a deep and pervading sincerity to the men who have doalt with the laws of the material world—to Copernieus, and tailies, and Counsbus, and Newton, a strict justice requires that a like sincerity be granted to those who have sought to explore the secrets of the tout of the secrets of the foundation of the secret of the foundation of the secret o und the object of their search—discovered now world new continents, and new laws, so we may believe later class when they report the existence of noiritual worlds, and new spiritual laws."

To which is Unity and Unitarianism near art's clear and strong affirmation?

An interesting experiment in crematio was made at Pittsburg a few days ago. body was placed in the retort, and in les than an hour was reduced to ashes by the use of natural gas ao fuel. The gas has two advantages: first, in quickness of combus-tion; and, second, that no foreign substances mix with the ashes of the diseased. When wood is used a considerable part of the ashes collected for the urn is from the wood itself. Divine Providence Examined and Analyzed

DIVINE: Excellent in the highest degree.-Web PROVIDENCE: The act of providing or prepar or future use or application; foresight; timely c

The question may well be asked, what is Divine Providence? Ministers of the Gospe Divine Providence? have studiously endeavored to elucidate in a comprehensive manner its real nature, but they have never succeeded in explaining it to the entire satisfaction of many scrutinizing minds. It is designated as being very "mysterious," as far beyond the ufiderstanding of the average mortal, and no one, as yet, has succeeded in demonstrating scientifically its exact status, as separate and apart from hu manity. Sometimes relief comes to a mortal in accordance with a fervent prayer. Then again, sincere supplications to Delty mee with no response whatever. As a peculiar manifestation of what is often designated as Divine Providence, we may remark that the arch traitor still lives, while Lincoln, Garfield, Grant, and hundreds of other noble men who were connected with the late wa on the Union side, have passed to spirit-life. Thousands of dollars are expended annually in the effort to christianize foreign heathens while the heathens in our own country are left without assistance. Murderers, unde the supervision of a minister of the Gospel repent, "experience religion," and are posed to go directly to heaven, while the poor victim, is, of course, consigned to hell. Divine Providence is also supposed to be the substratum of all religious s ects; the central point from which all faith and prayer cures emanate, and without its controlling influ ence. It is affirmed that the world would soon be thrown into chaos. We use the term, how ever, in exact accord with the above defini-

The human mind can not, however, have substantial conception of what constitutes Divine Providence outside of a human being Burt Coatman, a cowboy convict sentenced to three years at Jollet prison from Wyoming was released Jan. 30th, having served his term. When Coatman was brought into the clerk's office to be discharged, the clerk handed him a package of bills amounting to near ly \$1,100, and informed him that \$1,000 of the money had been sent to him as a Christ mas present by one of the cattle kings of Wyoming. The ex-convict was nearly paralyzed with astonishment at his good fo and left the prison doors with a light heart That was a noble generous act; an act worth of the highest conception of Divine Provi -if not Divine Providence itself-the giving of \$1,000 to that unfortunate prisoner was a glorious, refulgent light in it there was sublime comfort in it; there was ecstatic pleasure in it; there was a heart-felt satisfaction in it, but the Divine Providence was composed exclusively of the benign cattle king.

A mother at Manhasset, L. I., whose child was taken ill, refused to send for a physician, saying that she had confidence in its restora-tion to health by Divine Providence. Her faith was painfully shaken by the death of her little one. She had not an adequate comprehension of what constitutes Divine Providence, or she would never have relied exclusively on supernatural means. Relying entirely on supernatural means, indicates that she placed full confidence in God, instead of wisely summoning to her aid the Divine Providence manifested in a good physician

It is related that by the wreck of a bank in Lancaster, Mass., recently a willow lost her whole fortune—\$2,000—whereupon an unknown person in Boston arranged to pay her \$120 annually (representing 6 per cent infer-est on her loss) as long as she lived. There, too, was a most beautiful illustration of the divine in man's nature in providing her with an income that would enable her to live comfortably during the semainder of her life. Divine Providence in this case was remarkably prominent.

As is well known, events are constantly occurring in large cities which illustrate the struggle for life among the poor, beginning literally in infancy, and ending often, only with the termination of a miserable exstence. It has been related that about nine o'clock in the evening of the day of the late Massachusetts State election, a gentleman passing up Washington Street, Boston, was asked by a small boy to buy a paper.

"How is it," he inquired, "that you haven't

sold your papers before this?"
"These ain't my papers," he replied; "I've sold all mine. These are the other little fellow's, and I'm helping him clean 'em out."

Where is the other little fellow?" "Oh, he's there in the entry."

The gentleman looked and saw a boy fast sleep upon the stairs. "How old is he?"

"Oh, about six, and he lives in South Boston, and don't want to go home till he's sold

The evening was damp and chilly, and the sight of the poor half-clad little waif, tired out and asleep upon the stairs, so tenderly moved him, that he purchased his remaining k of papers, to the great delight of th child, who, rousing up from his nap, and shivering with cold, gladly took the quarter of a dollar given to him in the paim of his little hand, which was not much larger than the coin he received, and stowing it away his home, a mile or more away, in South Boston. He was probably afraid of punish-ment if he returned with his papers unsold.

In this narrative we see Divine Providence inely manifested, illustrating the grandeur man nature in the lowly walks of life, where it is more frequently found than in the higher strata of society. There was noth-

ing providential in the humane effort of the rentleman to alleviate the burden of the lit tle newsboy, only so far as the Divine Provi-dence within his soul had been exercised, just as any other innate desire or impulse of numan nature might be, under certain circumstances, called into requisition.

We may set it down as an established fact that whatever is good, efficacious, or healing is divine, in the highest and noblest sens that word, and whenever one provides health or happiness to any suffering human being he becomes in the highest conception of the term, Divine Providence.

Divine Providence has generally been regarded as located in some distant place one knows exactly where—and in no wise of part of, or connected with, mortal man. which moves about in compliance with the prayers and entreaties of the children of earth. Such is, however, not the case. Every kind thought, word, or deed is divine, and when they alleviate the suffering of some poor mortal, then they can be designated as constituting Divine Providence. God in no ense of the word should be regarded as the Divine Providence from which special providences flow. Special providence can only emanate from the Divine Providence in men, vomen, spirits and angels.

The Sunday-Opening Question.

A cablegram from London states that the much mooted "Sunday-opening question" may be regarded as settled in England. No one doubts now that soon the Commons will follow the Lords, who, March 19th, by a majority of fourteen, voted that "the time has come when, in the interest of religion and education, all national collections should be opened to the public Sundays as other days." The Archbishop of Canterbury and seven other bishops, of course, voted with the church traditions of the past in the minority. All the Peers of ability voted for the me Lord Bramwell, better known as Judge Bramwell, made a stirring speech in favor of keep-ing the museums and picture-galleries open Sundays. Turning toward the Primate and

ling the museums and picture-galleries open sundays. Turning toward the Primate and his fellow Bishops, he said:

"I am perfectly satisfied that it is the religious part of the matter that is at the bottom of the opposition to the motion. We are alone in Christendom in observing Sunday in the way we do. The English view of Sunday is a novelty. I object to the way in which sunday is observed, because it is a day wasted. If ought to be a day of recreation and enjoyment. There is nothing in a man's nature which tells him that it is wrong for him to enjoy himself on Sunday. The proper interpretation of the supplication, "and lead us not into temptation," is: "Do not lay down for us a rule for Sunday which we can not observe." Prince Bismarck has recorded that when he was in England he always had a painful impression of the English Sunday; that he was always glad when it was over; and that he was sure many Englishmen had the same feeling. That is the condition of things that I ask the House to set about to remedy. The English Sunday is misspent. It is worse than misspent; it leads people into temptation. This is not a question of the workingman only, but there are plenty of other people who are entitled to consideration. It is idle and selfish for workingmen to object to being employed Sunday at places of recreation."

Several morning papers are jubilant over this victory of progress over cant, and paper hails the vote as an evidence that the waking up to the power of popular sentiment; when such men as Lords Granville, Coleridge, Rosebery, Spencer, Ripon, Wolseley, Napler, Bute (the Roman Catholic convert and the original of "Lothair"), and young Lord Houghton (his first vote) join against the archbishop.

The Bible-Is This True I

H. N. Lowe is quoted in the Christian Ad-

cocate as follows:

"While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devontly loved and more vehemently assailed, more defended and more dehended, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by him that liveth for ever and ever that time shall be no longer."

Any book that lives and is widely read for

Any book that lives and is widely read for long centuries must have real power and merit. We are not inclined to belittle the excellencies of the nobler portion of that collection of documents which we call the Bible, or to hide the faults of other parts of the book. Read with eyes and mind open, it will do far more good than it ever has, but the theory of its infallible inspiration pass away. Mr. Lowe should know that the Vedas and the Buddhist Dammapada have stood longer than the Bible, and with less change. He says: "It survives all change itself unchanged." The revised version, pre pared by eminent clergymen, has thousand of changes from the old version, and ortho mentators admit as high as thirty thousand differences in parts of many old editions. Foolish indeed is such talk about the Bible being unchanged or standing long-er than any other book.

The 38th anniversary of modern Spiritual ism, will be celebrated at the G. A. R. Hall, 115 W. Sixth St., Cincinnati, Ohio, on Wedeeday evening, March 24th. Music, recita

Three working girls at St. Joseph, Mich., became insane over religion, and eight oth-ers are slightly affected. The Pentecost Band brought about the dementia.

GENERAL ITEMS.

Mr. Bundy and family reached San Jose, Cal., on the 11th inst., and at latest advices were having a delightful visit at Sunny Brae, the home of Mrs. E. L. Watson.

ssuth, at 84, amused himself hugely with the late carnival festivities at Naples.

While David Strong of Medway, O., was ating his dinner the upper set of his false teeth fell into his throat and he was choked

Giles B. Stebbins lectures at Port Huron, Mich., March 28th, morning and evening, on the occasion of the Anniversary of Modern Spiritualism.

Lyman C. Howe lectured at Yorkshire, N. Y., ast Sunday. He has an engagement at Elmira to lecture three Sundays in each month for the next six months.

Tramps who are found on the streets of Winona, Minn., after eight o'clock in the vening are locked up by the police. There are fewer conflagrations since the ordinance

The Rev. Fayette Royce of Beloit, Wis., an Episcopalian minister, yet exceedingly liberal in his views, not believing in the genuine orthodox hell, has lately had the degree D. conferred upon him by Hobart College, N. Y.

"Poems of the Life Beyond and Within," compiled by Glies B. Stebbins. Voices from many lands and centuries, saying, "Man, thou shalt never die. Price, cloth, \$1.50; postage, 10 cents extra- For sale at this

The Church of the New Spiritual Dispe tion, 416 Adelphi St., Brooklyn, N. Y., will hold exercises commemorative of the 38th anniversary of modern Spiritualism, on Wednesday evening, March 31st, at 7:45. Mr. J. J. Morse, the English trance medium, Hon. A. H. Dailey and Mr. W. C. Bowen are 'expected as the speakers of the occasion, while Mrs. Stryker, Mrs. Jones and other well known mediums will offer evidences of spirit return. A cordial invitation extended to all. Admission free.

The first Spiritualist Aid Society of Boston, will celebrate the thirty-eighth anniver-sary of Modern Spiritualism, in Tremont Temple, Wednesday, March 31st. Speakers: At 10 A. M., Mrs. Nellie Palmer; at 2:30 P. M. Mr. J. Frank Baxter will deliver the Anniversary Address; at 7:30, P. M., Mrs. Sarah A. Byrnes. Test medium, Mr. Joseph D. Stiles. Elocutionist, Lucette Webster. Singing by Madame Calista Huntly Picciolli, Miss Amanda Bailey, Mrs. C. W. Sullivan, and Master Willie Gaskins. Accompaniment, Miss Amy Balch. Refreshments will be served in the lower hall. Admission to each session, ten cents.

The Thirty-eighth Anniversary Celebration of Modern Spiritualism under the auspices of the Society of United Spiritualists will be belebrated Sunday, March 28th, at the Madison St. Theatre. Services commence at 1:30 P. M., sharp. Programme: Song, Unique Quartette; Reading and Invocation, Dr. J. H. Randall; Congregational singing; Address, Mrs. J. D. Shepard; Song, Mrs. Frank Cole and Mrs. Faust; Address, Judge Charles H. Wood; Song, Mrs. Anna Dore and Miss Cleta Marshall; Describing medium, Mrs. Minnie Mar-shall; Recitation, Miss Mabel Bishop; Congregational singing; Address, Mrs. S. F. De-Wolf; Address, W. H. Blair, Esq.; Recitatioa, Miss Helen Bishop; Song, Mrs. Cole and Mrs. Faust; Describing medium, Mr. Ewing; Address, O. E. Bishop, Esq.; Instrumental music, Guitar, Harmonicon and Jewsharp, by Messrs. Faust, Hickock and Gaghagan Brothers; Clos-ing remarks, Dr. Randall; Congregational

The Illustrated Christian Weekly has a clerical correspondent in sore distress. He writes: "Universalism in various forms is stealing into the church. Let a preacher be suspected of a doubt, and his mind grows, hundreds of people unite to testify how they are pleased....It is time for earnest Christians to take firm ground. Universalism is coming everywhere. This is distressing to those who feel that Christianity can not live without hell fire." But Spiritualism, too, is "coming in everywhere." Many churches of all denominations have Spiritualists among their members and helpers. We were lately told of a popular city church in which twelve families were Spiritualists. As yet very little is said about it, the ignoring or the po pooh policy being in vogue, but this will not last. Let us keep firm, hold our standard high, give our true mediums and our earnest speakers and writers sympathy and due ma-terial aid, and we win, the whole lump will

We learn from a special dispatch to the Chicago Tribune, that there is great excitement in Leavenworth, Kansas, in spiritual-istic circles about a fifteen year old colored girl named Chanc Ross, who lives in Third avenue with her parents, who are intelligent, respectable people. Sunday, March 14th, the girl said she had been called to the spirit world and would leave at seven o'clock and return at five the next morning. She went to sleep at the hour named and a cisely at five o'clock. She then re cisely at five o'clock. She then related that she had been called to the spirit land to bring k. She then related that back a warning to the people to prepare themselves for great destruction of life and property during the coming summer by cy-clones and floods; and the city is doomed un-less the danger can be averted by prayer. She less the danger can be averted by prayer. She saw many relatives who have long since been dead, and describes the place visited as beau-tiful in the extreme. After talking about four hours she said she was called to leave again and how long she would be away or asleep, and awoke at the hour named.

Suicides-Their Condition in Spirit-Life.

Suicides—Their Condition in Spirit-Life.

To the Editor of the Estimo-Philosophical Journal:

The Times of your city lately contained the following, on the Sociology of Suicide:

"The members of the Statistical society of London were lately entertained by the reading of an exhaustive paper on the pleasant subject of suicides in their relation to age. sex. reason, and occupation. The author of the paper, Dr. Ogle, thought that the subject should claim public attention, inasmuch as 42,630 persons were known to have taken their own lives in Great Britain during the past twenty-six years. He stated that he besiteved the actual number of suicides was larger than that reported, as surviving relatives dislike to have it appear that deceased persons took their own lives. In many instances attempts were made to show that death was caused by accident while the evidence clearly pointed to deliberate and determined suicide. The public records, which he had tabulated, clearly show that suicides are increasing, and that they are becoming more frequent as education becomes general. Ignorant and liliterate persons rarely take their own lives. In proportion to numbers, suicides are much more common among professional men than among mechanics and tradesmen. They are very rare among farm laborers and unskilled laborers employed in any kind of work. The rate of suicide is lowest among the common working classes, and highest where the intellectual life has been the best developed. Hard work, poverty, privation, destitution, exposure, and want of all kinds of physical comforts appear to have no influence in causing people to take their own lives. Many with elegant and apparantly-happy homes take their own lives, but those who never had a home or the means to continue their existence for a week do not commit suicide. Suicides are much more common among the inmates of palaces and mansions than among those who live in hovels and almshouses.

"There are two periods of life at which suicides are most likely to be committed. One has hat w

"There are two periods of life at which suicides are most likely to be committed. One is between the ages of fifteen and twenty, and the other between fifty-five and sixty-five. Women are never so reckless of their lives as during the period when they are most attractive and there is the most to enjoy. Then sentiment and emotion are stronger than reason and duty. Love is at that time the ruling passion. Old women, however, rarely commit suicide. They may realize that they will never accomplish what they expected to, but they are not overcome by their disappointment. They are more likely to be religious than men are, and may be deterred from committing suicide because they have been taught that it is a sin. Ambitious men who have been disappointed in the acquirement of wealth or position are likely to commit suicide after they have become convinced that they must always remain poor and obscure. They think that "life is not worth living" if they can not realize any of their hopes.

"It is a singular fact that the most suicides are committed in June, the most pleasant month in the year, and that the fewest are committed in December, which is generally the most dreary month. When a young and handsome woman resolves to commit suicide "the ruling, passion is strong in death." She will select some way of ending her life that will allow her lifeless remains to remain beautiful. A man will throw himself in front of a moving train, will draw a knife acrose his throat, will hurl himself from a high window upon a stone sidewalk, or will blow out his brains with a revolver. A woman, however, will most likely follow the example of Ophelia and drown herself in a lake. If she does not do this she will dress herself tastefully and take a draught of narcotle polson. She apparently prizes beauty above life."

"The newspapers of the United States and of most of the countries of Europe show, that suicides are very common among gamblers, speculators, and adventurers. Scarcely a week passes that a suicide is not reported at Monte Car

A UNITED SECURITIES CO.

A Man Comes trops Alabamus to Express
love for life. He was not able to recall in
instance where a pauper, incurable, of cripple had committed suicide. The desire to
live was greater among them than with perspins of good-health, ample means, and surroundings calculated to make life pleases, and surroundings calculated to make life pleases
may in many cases be misfaken for the love
of life. Persons of fine intellects and good
education may entertain less gloomy ideas
concerning death than those who have was
minds and little education.

But few Spiritualists commit suicide. They
know that a change from the material to the
privatual side of life does not always remove
in some cases the spirit of the suicide is in a
most deplorable condition. Better by far for
asach one to fight resolutely the battle of life.
Boston, Mass.

General News.

Next month the city of New York will be
200 years old.—Ex-Governor Long, of Massachusetts, is writing a novel.—Reswell private and the strength of the suicide is in
most deplorable condition. Better by far for
asach one to fight resolutely the battle of life.
Boston, Mass.

Service of New York, is with a party
of friends in Recipeo-Sir John Misconnidiffor
most constant, Nothing would relieve it. Had playin
friends in Mexico-Sir John Misconnidiffor
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A man in Nova Scotia is preparing to tow to New York next summer a mammoth rate of logs, spars, and sawed lumber, aggregat-lung about three million feet. Its length will be 410 feet, its width 55, and its thick-ness 35 feet. It is pointed at bow and stern, and will cost \$20,000.

and will cost \$20,000.

In a late lecture at Yale Prof. Arthur T. Hadley stated that no less than 15,000 persons were injured annually in the United States from the single duty of coupling cars. This estimate is made from statistics of surgical aid given to such cases,

surgical aid given to such cases.

An Alabama cotton gin manufacturer has just-shipped ten of the most improved machines to Russia. They are consigned to Mossow, and it is thought that the Russian Government wants them to experiment in cotton culture in the Black Sea provinces.

Canadians are beginning to worry over their loss of forests. In the more thickly settled part of Outario only ten per cent. of woodland remains, and wells must now be dug to the depth of forty or fifty feet where formerly water could be reached at six.

Mr. Moody is drawing immense congregations in Mobile.

Edgar M. Forrest, a reformed gambler, is

Edgar M. Forrest, a reformed gambler, is olding revival meetings in Missouri.

· Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL WILL

be sent to new subscribers, on trial, thirteen weeks for fifty cents,
Subscribers in arrears are reminded that, the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebted-

ness and remit for a year in advance. Readers having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

In hundreds of cases, Hood's Sarsaparilla, by purifying and euriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

IN NEW QUARTERS.

IN NEW QUARTERS.

Mesers. LORD & THOMAS, of Chicago, the well-known and popular Advertising Agents are about to move into new quarters, which are so spacious, so eleganizand so original and novel in their appointments, that they deserve more than a passing notice. The building, Nos. 45, 47 and 49 Randolph St., between State and Wabash Ave. is at once the most striking in appearance and the most elegant in Chicago: built of sandstone, it is 70 by 174 feet, practically fire proof, and lighted on four sides. Three large elevators and two spacious stairways, give abundant facilities for passengers and freight. Mesers. Lord & Thomas will occupy the entire third floor, giving them a superficial area of nearly 12,000 square feet. This beautifully lighted room is unbroken by partitions, save a private office in one corner, thus bringing the entire working force of about sixty clerks into one spacious room, certainly the largest office of any advertising agency in the country, if not the largest business office of any kind on the continent.

The various departments are so arranged, that the work passes along with almost mechanical regularity. While the entire appointments are elegant, the fining department is arranged on an entirely new principal, which amounts to an important invention. Herstofore Advertising Agents have filed their Newspapers in wooden pigeon boles, which not only excluded the light, but caught and retained the dust, and thus proved a nuisance. The new filing department of Messrs. Lond & Thomas is made for each Newspaper, Magazine and Periodical in the U. S. and Canada, about 14,000 in all. The various sections are stapended from the celling, and hang clear of the floor, leaving a space under each one so that the entire floor can be swept.

Space will not permit us to describe this important importement in detail. The principles upon which it is constructed, will be offered by letters patent.

The National Wire and Iron Co., of Detroit, Michigan, have been awarded the contract of the work, and are rap

A UNIQUE OCCURRENCE.

A Man Comes trom Alabama to Express His Gratitude to an Atlanta Man.

It is compounded. After a half bour's pleasant sight seeing, and conversation be took his departure, asying to Dr. Taylor as he went out of the door, "I am satisfied now that I have seen the man that saved my life, for I tell you that Taylor's Cheroke Hemedy of Sweet Gum and Milein is what stopped the progress of my disease, when everything else had failed, and hope had simest gone."

This is the testimony borne by thousands of others by letter and otherwise, but it is seldom that the proprietor of a medicine finds a man who gets on the train and rides bundreds of miles to see bim that he may express his appreciation and gratitude,

Cod Liver Oil, with Hypophosphites. IN SCROFULOUS AND CONSUMPTIVE CASES Dr. C. C. Lockwood, New York, says: "I have frequently prescribed Scott's Emulsion and regard it as a valuable preparation in scrotulous and con-sumptive cases, palatable and efficacious."

Scott's Emulsion of Pure

"It's only a cold." "True, but its dangerous use N. K. Brown's Ess. Jamaica Ginger, husband."

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

Glenn's Sulphur Sonp bests and beautifies, 25c. GermanCorn Remover killsCorns, Sunions, 25c. Hill's Hair and Whisker Dye-Elack & Brown, 50c. Pike's Toothache Drops curs in 1 Minute, 25c.

Business Botices.

Hudson Turtle lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic addresse, Ceylon, O.; P. O. address, Berlin Heights/Ohlo.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terps: \$2 and three 3 cent postage stamps. Moose refunded if not abswered. Send for explanatory circular

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

Spiritual Meetings in Brooklyn and New

Church of New Sgiritual Dignemation, 416 Adelphi St., near Falton, Brookirs, N. Y. Sunday services, 11 a. M. and 745 N. M. Medium all 100 F. M. Laidies Ald Society 100 P. M. Laidies Ald Society John Jeffrey, President; W. J. Laidies, Services; W. J. Cashing, Services; W. J. Cashing, Services; W. J. Cashing, Services; W. J. Cashing, Services; A. Mipp, Heavauer, The Brooking Spiritifial Union bolds weekly conferences are and South Second St. Alpha Lyceum meets in same place Sunday services.

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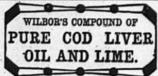
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THE RELIGION OF SPIRITUALISM.

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e mentioned: What is Religion? Spiritualism is a Religion the Religion of Spiritualism Identical with the Religion of

The following excerpt from its pages will give earnest of the favor of the whole:

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"Spirit-communicate is the basis of Spiritanian. Through its frating file is is is is is inconstrated; while the nature and requirement of that life, and our duty to others and ourselves, are alike under duty in others and ourselves, are alike under duty in other and ourselves, are alike under duty in other and ourselves, are formation of Spiritanian conflict with certain domma of Certinolog religion, they, on the other hand confirm all the leaching religion, they, on the other hand confirm all the alight, accommability, the necessity of good works, pure living and charity, are as cardinal to Spiritualism as to modern Christianity."

Spiritualism, the above holds, does not seek to make claim as a salvatory agent "upon which we can cast the burden of our size; it only enlightless our minds, makes clear our duty, and points as to the walk which we chan elevant ourselves; and points as to the walk which we chan elevant ourselves; the greater is our condemnation."

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INFORMATION ON VARIOUS SUBJECTS.

WE KNOW NOT.

We know not what it is, dear, this sleep so deep, so still;
The folded hands, the awful calm, the cheek so pale and chill. and chill; The lids that will not lift again, though 'we may call and call;

The strange, white solitude of peace that settles over

We know not what it means, dear, this desolate heart pain—
This dread to take our daily way, and walk in it again.
We know, not to what other sphere the loved who leave us go,.
Nor why we're left to wonder still, nor why we do not know.

But this we know; our loved and dead, if they should come this daycome this day—
Should come and ask us, "What is life?" not one of
us could say.
Life is a mystery as deep as ever death cau be;
Yet, oh, how aweet it is to us, this life we live to

Then might they say—these vanished ones—and blessed is the thought!

'So death is sweet to us beloved, though we may tell you naught;
We may not tell it to the quick—this mystery of death—
You may not tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent; So those who enter death must go as little children Bo tho Sent.
Nothing is known. But I believe that God is over-head; head; And as life is to the living, so death is to the dead.

SEEKING FOR LIGHT.

An intelligent and prominent business man called at our office, a few days ago, and stated that he was carnestly seeking for light on the question of spirit return. He had read extensively on the subject, and thought it impossible that so many intelligent people, as Spiritualists were known to be, could be deceived. But he must know for himself. To this end he had visited many mediums, but had received no satisfactory evidence of the truth he sought. Our friend is not alone in his failure to receive readily positive evidence of the lat-important fact of spirit return. Many others have searched long and diligentily for the light, and while most of them have been abundantly rewarded at last, some have faitered by the way and given up the search.

It is a fact well known to fall intelligent Spiritualists that much depends upon the individual seeking for evidence, whether he receives it or not. Some persons can obtain long and convincing communications written between sealed and boiled elates, without the contact of the hands of the medium, while others, without the precaution of sealed slates, can barely obtain a few unconvincing words, and perhaps nothing at all.

In some persons the spiritual perception, or faculty, is largely developed. In others it is almost entirely wanting. Or, it possessing well-developed spiritual natures, some there are who are surrounded by an impenetrable magnetic atmosphere, or aura, that readers it impossible for the spirits to approach them. Or, it may be, the leaguese of the investigator, and the positive condition of his mind destroys the nice conditions cessential to spirit manifestation. These obstacles are frequently me with, especially in the earlier stages of investigation.

To all such we wealed say, keep trying, and success will surely crown your efforts at task. Read up the literature of Spiritualism. Form circles of harmonious persons and sit regularly one or two evenings a week. Seek for the highest and best in your own lives, and let your aspiralons be for the good and t

PAIN IN AN AMPUTATED LIMB.

Ta re "post-amputation sensation," (in the part or parts no longer attached to the living body, and themselves deady lately illustrated by several cases, cited by the Journal's correspondents, allow me to add my recent experience, containing additional points of interest, well-deservant of close examination. Certainly, we have a no more puzzling question, than: "Does a drug affect the spiritual body the same as it does the physical structure?" From what I relate, this might receive affirmation, paradoxical as it may at first seem.

Mr. Henry Fry, of Eugene City, Oregon, lost his entire right leg, by amputation, after an facident. His physician (as, alas, is too often the case) freely prescribed opiates, continuing them too long, so as form a hold. Mr. Fry, becoming alarmed at the ravages this subtile poison made on his heatth, placed himself under my care, after the stump had head and was cured of the fabit, snjoying perfect relief and having no troubling symptom in his wound, to. But soon, he found strange-sensations to appear, which his lette to me can best render:

EROMSE Chr. LAKE CO, OREGON, Feb. 18, '86.

r, which his letter to me can best render:

EGURS'S CHT, LAKE CO, OREGON, Feb. 18, '86.

Bor Sir. - Hetraining we you an apology for
writing sooter. I found no trouble at all in
day through the course of treatment you sen!

I was cured without pain or trouble, and take
opism or morphine since my cure; but a new
able arises in a nervous affection in my stump,
ied did not trouble me while I took morphine,
during your treatment, but now that I am gaing
ther morphine nor your remedy, I have frequent
cks, mostly at nights, when I get warm in bed,
begins with a tingling sensation at the stump,
ich increases as it goes downwards and follows
re the leg and foot (which are not there) until: It

What a Post Office Employe Said in a State of Mental Inertia.

State of Meatal Incrtia.

Mr. S. B. Mills, who occupies an important position in the postal service, and Mr. Robert Brannan (colored), who has been head janitor at the Post Office for over twenty pers, were seated in the shipping norm of the old Post Office, Third and Olive Streets, one summer day, two years ago, when Mills saw the clearly defined figure of a man standing in front of a post where an instant before no one was to be seen. The apparition communicated a message to Mr. Mills for Brannan, and then vanished as mysteriously as it appeared. Mills described the apparition to Brannan, who at once recognized it as a faction of Brannan, who at once recognized it as a faction of the mills of the same with the same in the same property bequeathed to him many years ago by his master.

The evidence in this case is corroboralive and so far as can be ascertained reliable and trustworthy. Mills declared that he was entirely unacquainted with Branana's history, and is supported by the latter, who says that he mentioned the circumstance of the inheritance to no one, not even to his property of the inheritance to no one, not even to his property of the inheritance to the one of the sing of the inheritance to the one of the sing of th

SAM SMASHES SCIENCE.

Jones Ignorant Assault Upon Knowl

The following criticism of Sam Jones' ignorant assults upon knowledge, from the Milwaukee Sensified, is worthy of careful consideration. It says: "Even Sam Jones must allow binned? to make the usual and pitlable pulpic attempt to 'smash these scientific people' setting up the usual effigy of a scientific men and knock it about as a puglist knocks and pitlable pulpic attempt to 'smash these scientific men under the handing sand-bad. All such attempt end inherably. The patience of scientific men under these pulpit assaults would be wonderful if they were not scientific men. The pulpit idea of a man of science is of a fiend whose purpose in life is to scoff at religion and to make investigations into the substance of things for the mere purpose of confounding religious teachers and leading seople astray. But in fact, at because they are men of science, they scoff at nothing in this world, knowing that everything has its place and useful purpose, even to the utmost superstitions. A man of science is simply a man of observation—who tries to see things as they really are, but knowing that the most of mer nearer will see things as they really are. No man of science has ever written a book assailing religion—yet what a magazine of ammunition he has for the blowing up of puerlities and imbeellities if only be were foolish enough and vindicitive enough to use it.

"He is a deluded, Sam when the says the man of science doesn't know what is in the earth 5000 feet below the surface because be has never been there, but with such a bundage overhis eyes that he has seen only his inward self. When the geologist sees a section of the uphrown crust of the earth, and lays hold of rocks that have been part of a deep lying stratum, he is in effect deep down into the earth's crust. He see seven into the moltan interior, when with far-reaching lenses he looks into the stars and with prism analyzes their rays and finds that all are obeying a universal law and that our own earth is of kind wyth a starty space. He knows how far our own a

Polar Cliniate.

Polar Climate.

At the present time considerable is being said in regard to the climate at the north pole. Some contend that the polar climate is made warmer by being some 18 miles nearer the central-fire than the equatorial. Others discard the idea that the internal heat of the earth has any greater influence at the poles than at the equator and consequently as the temperature lowers, as we go north, the poles are the coldest parts of the earth.

It has been held by the writer for many years that the poles have a warm climate, but this warm climate is not the effect of the internal heat. It is the affect of the thernal heat. It is the affect of the revolution of the earth and it is the affect of the revolution of the earth around its axis the atmosphere presses more lightly on the earth at the equator; and furthermore, the warmth of the sun rarades the six, all of which causes it to ascend into the upper regions from whence it flows to the poles. As soon as this rarefied air gets into the nelegiborhood of the poles it begins to descend. As it falls it condenses, giving out heat which makes a warm climate in the polar regions. This condensed air now moves toward the equator where it again, becomes rarefied and makes its regeisar elevalt.

it begins to descend. As it falls is condenses, giving out heat which makes a warm climate in the polar regions. This condensed air now moves toward the equator where it again, becomes rarefied and makes its registar gircuit.

It would seem that the equator is in perfect contrast with the poles. It is supposed that as we approach the equator the temperature increases, but some travellers saffirm that at the equator it is cooler than at a comparatively short distance either side. This coldness must be due to the rarefaction which is continually going on, a contrast with the warmth which is created at the poles by condensation.

There is still another contrast which it, perhaps, would be advisable to speak of, vir.-the hurricane, which no doubt prevails around the place. At the equator, between the two trade winds, there is a calmess produced by the two winds, neutralizing each other. In this caim belt the rarefact air rises upward. This upward movement is produced more by the centifugal force, which bodies acquire at the equator than by the heat of the sun. At the poles the centifugal force is lost, and the centifugal acts without any impediment, and consequently a column of air rushes down on the poles and gusbes out in all directions borizontally, which creates a hurricane around the poles for a distance, perhaps, of fifty or an hundred miles; this tapers off to a gaia, and then a breeze, and ends somewhere near latitude 85 degrees, perhaps. I do not know as any of the arcile explorers has discovered a polar wind which constantly comes from the north, but it is to be prevumed that if some one could penetrate a little farther north such a wind would be discovered.

Westfield, Mase.

The Coming Cure.

A Boston girl, supposed to be dying of co tion, went to New Jersey and was stung by a tess until cured. The same is said to have

To the Editor of the Heligio-Philosophical Journal.

Everybody should read the following from the New York Sun of late date:
"We observe that the Roman Catholic clergy, much more than educated men generally, seem to be alive to the great fact that we are now approaching, nay, are already undergoing, a social revolution of a very radical sort. This is probably because they are nearer to the poor and are better able to judge of, the strength and persistency of the forces which are working to that end."

"The Pobe showed in his last encyclical letter that he was sensitive to the influences which are now so profoundly affecting society. The Pienary Council at Baltimore treated them as of grave and even apaling significance, Catholic prelates have taken pains to define the attitude of the church toward the labor movement; and last Sunday the Ber. Father Ballies, a priest in Brookiyn, treated the whole subject in a way to arouse the careless and indifferent."

"Father Ballies described the social and religious transformation which is now going on, as a more

pains to define the attitude of the church toward the labor movement; and last Sunday the Rev. Father Baillee, a priest in Brookiyn, treated the whole subject in a way to arouse the careless and indifferent."

"Father Baillee described the social and religious transformation which is now going on, as a more radical change than any the world has known since the dawn of Christianity, and foresaw the speedy coming of a practical and sentimental revolution "more momentous and extensive than the world has yet seen." Political liberty has been achieved, and its results are not so satisfactory as those who fought for it expected them to be. Therefore the present and more intense struggle is to make use of the fruits of political freedom for conquering social emancipation and advancement, and the aspiration and movement to that end are simultaneous throughout Europe and America."

"With universal saffrage to aid them, the working people of this country especially feel that they will have victory within their grasp whenever they have fully conquered the difficulties of organization and can show the numerical strength of their consolidated force. And they are now organizing to an extent without a parallel in the history of labor, and attaining it degree of subordination and discipline wholly unknown in the past. They see, too, that legislators and politicians begin to fear and conciliate their growing power, and every victory, such as that in the railroad strike in this city, gives them renewed condidence, and incites them to more solid and united organization."

"They are also under abler and wiser leaders than they have had until within very recent years. They know, that on the whole, the public sympathy is with them as never before; and they are beginning to crystallize into positive demands their previously and misery. Happily they have, so far, proceeded without violence, except in sporadic cases, and probably their socialistic sporks, and misery. Happily they have, so far, proceeded without violence, except in spor

TESTS OF SPIRIT PRESENCE.

AN EXPERIENCE LONG TO BE REMEMBERED.

AN EXPERIENCE LONG TO BE REMEMBERED.

To the Editor of the Related Philosophical Journal.

I have never been an investigator of Spiritualism until recently, therefore I can not justly call myself a Spiritualist, but thinking it may be of interest to yourself and readers, I venture to give an experience which I had yesterday, the 10th, with a remarkable person (or medium) by the name of Chas. H. Brown. I am a stranger in this place, Van Wert, Ohlo, and was called here by business, but my visit is one that will long be remembered. My attention was called to Mr. Brown while he was passing by me on the street by a gentleman who remarked, "I understand he is a wonderful medium, and which led,me to consult him. Mr. R is highly educated, and about thirty years of age. After shaking hands with him and exchanging a few words he invited me to a room. Upon entering he shoved me a chair, and seated himself in front of me, about five feet away. There was not a word exchanged for about five minutes; then Mr. Brown said: "There are a great many spirit friends here with you. There are a great many spirit friends here with you. There are seven in one group holding hands endreling you in the form of a horse shoe." Then after a moment's pause he said: "An old lady standing in the center of the 'circle,'" giving her helght, complexion, the olor of her hair, etc., "any sho is seventy-one years of age, has been in spirit-life twelve years." After giving a complete description of the lady he said: "There is little Etite Willmina Haimden, you, who passed to spirit-life in infancy, is bere. He is now thirty-seven years of age, and resembles you much." which was true in all its details. He then said: "There is little Etite Willmina Haimden, you, who passed to spirit-life in infancy, is bere the lady he said: "There is little Etite Willmina Haimden, you, who passed to spirit-life in infancy, is bere to never the bear of the rever which was all true. Then he gave me an accurate description and the name of my brother-in-law, Home Wellingto

"Strange Visitors."

To the Editor of the listine Philosophical Journas.

For a few mouths past my wife and myself, living alone, for lack of other company (not being able on account of falling sight to occupy all the time in reading or work), have eat with our hands on a light table for an hour or two each evening, and atthough we have had nothing startling, ret many of those who came to manifest have proved indeed.

remain to by folia. It passes over the top of this top, the sunder part of it. That all these as natural as it is such of it. That all these as natural as the sunder part of it. The anne is small to have curred the part of the part of

An Interesting Social Crists—Material
Wenlth in Spirit Lite.

To the Edinor of the Religio-Philosophical Journal)
Everybody should read the following from the
New York Nize of late date:

C. B. A.

Notes and Extracts on Miscellaneous

The secret is out. Edgar Fawcett wrote "The Buntling Ball." Pasteur is suffering from overwork, and fears a second paralytic stroke.

Up to date M. Pasteur has treated nearly three undred dog-bitten patients.

mrs. B. M. Davidson and David Rice of Lee coun-ty, Id., have taken out a license to marry. He is 81 years old and she a year younger.

The Nebraska City alloon keepers have all signed an agreement not to sell any liquor to any man who is known to have signed the temperance pledge. Harry Brownies of Adair county, Is., has eaten wenty-three big cucumber pickies in four minutes, and therefore cialins to be the champion pickie eat-

er of the State.

A Nevada man who lives near Winnemucca is looking for his house, which somebody has stolen outright. He offers \$150 reward for the arrest of the house thief.

Railroad men along the line of the Eric report that large flocks of wild geese are now flying northward. This means either warmer weather North or colder weather South.

A number of whales have been beached at the whaling station at San Diego, and it is considered quite the thing to be photographed while sitting on one of the huge carcasses.

The most brilliant soirce given recently in Paris was that of the Princess Touricosky, formerly the Princess Dolgorouki, widow of Alexander II. All the swell world was there.

It is recalled by Forest and Stream that the first effective law for the protection of insectivorous birds was prepared by Henry William Herbert. The original draft is still in existence.

Hot water is good for clocks as well as human beings. An East Saginaw woman boiled the works of a refractory clock for two hours, than other day, and since then the timepiece has done good syrice.

Prohibitionists in Marathon, Ia., wend in force to a drug store where whissy was sold, destroyed thirteen packages of liquors, forced the druggist to pack up and ship away the rest of his goods, and close his store.

stors.

Beavers on Fall Creek, near Wellington, Kansas have cut down 100 trees this winter, some of their eighteen inches in diamater, floated some of the log leaver a mile down the stream, and built a complet dam across the creek.

dam across the creek.

Everett & Aughbaugh, who control the miking business at Waseca, Minn, incurred the displeasure of the farmers by the low price at which they held wheat. A mass meeting was held and the farmers agreed to boycott the firm, which is largely interested in mills and elevators.

The Bey. J. S. Lane, pastor of the Haddington M. E. Church of Philadelphia, on whose advice AB Buzzard surrendered himself, insist that the famou Pennsylvania outlaw was converted before he sur rendered, and that he has been unjustiy convicted and imprisoned.

we learn from Mr. A. T. B. DeWitt that the piece entitled "Ostler Joe," which has recently created so much sensation, was published by him in 1831 in a book coapiled by Mr. G. Williams, the well-known comedian. The title then given to the piece was "Phryne's Husband."

The clitzens of Augusta, Ga., are talking about resorting to force to drive the Chinese out of the town. It has long been the headquarter's of Chinese immigration South, and there are hundreds there; and many new arrivals and the promise of more seem likely to result in a decided anti-Chinese movement.

The usual story of the remarkable travels of a pin is at hand. This time the scose is laid in Newton, in, where thirteen years ago Mrs. Cyrus Gage dropped a pin in her ear. The pin in due course of time dropped into her throat and was swallowed. The other day a doctor look it out of her left leg near the ankie.

ankle.

The big snow storm in Maine packed the principal streets in Dixmont with a drift fifteen feet high, and so solid that horses could be driven over it. Tae young men and boys of the village tunneled this drift, and after two days' work made a tunnel 175 feet long, 7 feet high, and 8 feet wide, through which teams were driven for several days.

teams were driven for several days.

A lady who boards in the United States Hotel at
Litchfield, Conn., was annoyed by the slamming of a
window shutter the other night. Finally, with much
trouble, she located the room-entered, raised the
window, fastened the shutter, and was horrlind
when the calm voice of a Boston drummer in the
bed said, "Thank you, ma'am."

Alyan Clark the famous lane makes of Combined

when the calm voice of a Boston drummer in the bed said, "Thank you, ma'am."

Alvan Clark, the famous lens maker of Cambridgeport, says that the lens for the great Lick telescope will be ready in about two or three months. The "finishing touches" alone remain to be performed in order to make the refraction perfect. These are done with the end of the finger dipped in emery. The ability to do this depends on the sense of touch.

A French journal calls attention to the rich oil contained in the grains of the tong-yeou, a tree which grows in China. This oil is easily extracted by pressure, has a density of 0.9362, and possesses a variety of curious properties. It dries more rapidly than any other known oil, it has also the power of solidifying under the action of light and out of contact with the air.

with the air.

Frank Carpenter, who was a Lieutenant in the Eighth Vermout Regiment, cherishes carefully copies of the Richmond Inguirer of 1864. He was then a prisoner in Libby prison, and was a subscriber to the Inguirer, paying \$20 for a three months subscription. He paid \$5 for the insertion of a personal, which was copied in New York, and led to his release.

at, which was copied in New York, and led to his release.

Dr. Henry Coilier, a Georgia dentist, was set upon
the other night by four negroes, who demanded his
money. Putting his hand in his pocket and saying.

Well, I suppose I'll have to give it to you," Dr. Collier pulled a pistol and did give it to them. He killed
one, wounded another, captured the third and
marched him to the lockup. The fourth footpat',
was lucky enough to get sway.

Chicago has a poker ciub cailed "The Social Half
Dozan" and it is unique in that half of the number
are ladies, and that none of the club has ever worn a
cent at the game. The game is played efrictly according to the best rules, and no one can go shy in a
pot; but all the money at the end of the game gos to
the "kitt," and thus become a common fund for
the club, and oyster suppers, theatre parties, and the
like follow. Scores of times a round sum has been
devoted to charity. It is said to be the "most gentiemanlike and ladylike poker game" in existence.

A goose farm is one of the corlostites of agriculture, on the eastern shore of tryingia. Within an
area of about 3,000 access live 5,000 goese, of several
varieties, attended by berders and regularly fed with
comments. The object is the collecting of down for

Objective or Subjective.

Objective or Subjective.

To the Editor of the Beligio-Philosophical Journal:

R. J. H., of Trenton, N. J., in the JOURNAL, of March 6th, makes inquiries in relation to a certain phenomenon, as follows: Is this vision of an "immense, ill-formed foul beast, with great cloven feet, pointed horas and eyes that flash fire, spoken of in the article referred to, objective or subjective?

It appears this vision was obtained by a drunken crew, in their backnanalian reveries, while mocking the highest aspirations and holiest emotions of the most cherished sacraments of a large majority of mankind everywhere, and all this upon their faiths, their loves and hopes—the religions of an honest heart. The religion of a man, as Caripie says, "is the great fact of the man;" for however poor it may be, by this he binds his conscience to his ideal right. This contempt and outrage was done in mock ceremonies of the Lord's supper, with bread, beer and prayer. Too beastly to look beyond the external form of a sacrament, where morials renew their oaths and pay their vows to their ideal right, and thus bind themselves to all that to them is good and-drue.

Then, in the acme of these sacrilegious outrages, the

their oaths and pay their vows to their ideal right, and thus bind themselves to all that to them is good and Grue.

Then, in the acme of these sacrilegious outrages, the internal condition or mental states of this Plutonic, crew, took on its own form, and became the "immense, ill-formed beast, with cloven feet, painted horns and eyes flashing fire?" i. 2., they were compelled to gaze upon the form of their own mental conditions. Little can the wonder be that the brain of the instigator and leader, was wrecked and he became a maniac, for effects must follow causes, and compensation does not always tarry.

There is a subtle, ethereal medicin, embracing and penetrating all from the atmosphere to the impervious platinum, so plastic that thoughts and conditions existing within it, take on a kind of form that their quality determines, when under the spur of intense anxiety and emotion. Then, each is permitted to gaze on self. in all-its bideous proportions, for, "As a man thinketh, so is he".

This subjective condition is what the ancients and many moderns have tried to symbolize by a lake of fire and brimstone, but of late theology has toned it down to sheet; but Spiritualists have increased its excruciating pangs by compelling all to face and gaze upon self, when the deep things of the heart are hung outside on exhibition. C. D. GRIMES.

Christopher Columbus Communicates.

Christopher Columbus Communicates.

To the Editor of the ledicio-Philosophical Journal:

By the perusal of Jos. Rodes Buchanan's article on the first page of the Journalt on the first page of the Journalt for March 6, I am reminded of an event in my own experience bearing on the same subject—the character of the climate at the North Poie. A year ago—perhapa a year and a half—I was one of a small party at a Sunday evening meeting that had been in the habit of sitting weekly, regularly, for two years previously and up to that time. The manifestations never purported to be phenomenal, and in that sense astonating; but we knew they were interesting; we thought they were instructive; and hence believed they would be profitable in a spiritual sense. The sittings were at the dwelling of a medium who had developed under our observation; they were in no sense public; yet they were absolutely free of charge of whatever name and kind.

On the occasion to which I refer the medium were controlled by a spirit, claiming to be Christopher Columbus. He gave a brief but thrilling account of some of his adventures as an explorer and navigator—on other planets as well as on the earth; and being sixed with reference to the North Pole, whose charmed circle, so miny daring souls had struggled in vain to penetrate, he replied that it had a genial climate in which flowers and verdure were abundant- and inxuriant. But, he added, for practical purposes this is no better than if it did not exist, on account of the impossibility of overcoming the obstacles which surround it.

Here we have at least an interesting confirmation of the correctness of Dr. Buchanan's view.

St. Louis, March 8, 1886.

CURIOUS FUNERAL RITES.

Mohammedans bury without a coffin of any kind. Greenlanders bury with a child a dog to guide it in the other world, saying, "A dog can find his way anywhere." The music continuously kept up at the Irish wakes used to be for the purpose of warding off-evil spirits. Russians place in the-band of the corpse, a paper certificate of the character of the deceased, to be shown to Peter at the gate of heaven, in India the devoted wife formerly ascended her husband's funeral pyre and perished in the flames. Asstralians its the hands of a corpse and extract the fluiger nails, that the dead may not scraich his way out of the grave. North American Indians buried with the cores a kettle of provisions, bow and strows and mocassins, with pieces of decreasin and sinews of deer for the purpose of patching the mocasins. Chinese scatter paper, counterfelts of money on the way to the grave that the evil spirits following the corpse may, by delaying to gather them, remain in ignorance of the locality of the grave. They also scatter in the wind above the grave, paper images of the sedan-bearrers and other servants, that they may overtake the soul and act in its service, fireks sometimes buried and sometimes bursed their dead. In the Roman empire the body was invariably burned.

A GOOD REPUTATION.

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowi-edged to be the best remely for all throat troubles. Mrs. St H. Elliott, Bidgedeld, Conn., says: "I here never been without them for the last thirty years. Would'as soon think of living without breath." They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

A French traveler has found in the land of the ancient Babylonia a sect calling themselves "Sebasios," who regard John the Baptist as the Meeslah. They make much of the baptismil bath, live abstemiously, and in many ways resemble the old order of the Essenes.

CREAM AND COLD WEATHER.

What a luxury is a bath in summer. 'Surely, but a greater luxury is a clear head in winter, just when almost werephody is successing and sunding with a cold in the head. When you are attacked use Ely's Cream Baim. It cures colds, in the head, and what is better, it cures the worst cases of Chronic Catarrh and Bay Fever. Not a liquid, not a souff. Pleasant o use. Quick relief. Radical cure.

A new gun, 50 calibre, has been tested in Kalama-o, which, with one ounce of powder, drove a steel allet two suches long through four %-luch iron lates, and dented the fifth. It is said a cannon ade on the same principle will throw a ball fifteen alles.

Bartholdl's Statue of "Liberty En-

will be a reminder of personal liberty for ages to come. On just as sure a foundation has Dr. Pierce's "Golden Medical Discovery" been placed, and it will stand through the cycles of time as a monument to he physical emancipation of thousands, who by its use have been relieved from consumption, consumptive night-sweats, brouchtils, congus, spitting of blood, weak lungs, and other throat and lung affections.

Thomas Carlyle's house in Cheyne row, is the property of a quack doctor.

Dr. Oliver Wendell Holmes declares that New York Invented the idea that Boston streets were made by building houses along the now paths.

"That Miss Jones is a nice-looking girl, isn't she?"
"Yes, and she'd be the belle of the town if it want't for one thing."
"What's that?"
"She has cateria so bad it is unpleasant to be near ber. She has tried a dearen things and nothing helps her. I am sorry, for I like her, but that desen't make it any less disagreeable for one to be around her."

Now if she had used Dr. Sage's Catarrh Hemedy, there would have been nothing of the kind said, for it will cure Catarrh every time.

The aldest son of the Shah of Persia is making a tour through Europe.

St. Louis girls take the lead for beauty. So does azzon's Complexion Powder. For sale by all drug-ists and fancy goods dealers.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eves from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrotia, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as yiell and strong as sever.—G. King, Killing's, Conn.

I have from a child, and buill within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial resists, and consider it a valuable blood purifier.

—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

The Eyes

Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrot-ulous Humors. We gave him Ayer's Sar-saparilla, and, in a short time, his eyes ceased to trouble him; the humor disap-beared, and his health was restored.— P. Germain, Duight st., Holyoke, Mass.

Ayer's Sar saparilla

saparilla. This medicine has cured her and, in a short time, her eyes were completely cured, and her eyes are now well pletely cured, and her bodilly health reads strong.—II. P. Bort, Hastings, N. Y.
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and till lids thick, red, inflamed, and sore, a scrothous condition of the blood is indicated, for which

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cthers. "Slowly the Bittee of the rice is writ. Each age, each kindred adds a wree to R."

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Material and Spiritual, the laws of Spiritual Manifestations through gross material and Mediumothip, and the law by which spiritu control the Bodies and Minds of Men. The Spiritual Planes and Spheres; their Origin and Construction; where Planes and Spheres; their Origin and Construction; where the spiritual spheres, by magnetic currents which flow from each to the other, how Spiritus traverse these. SPIRITUAL LIFE.

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grounds of Iowa and Minusouta. If is also the most declinate route to the rich wheat fields and pasterns labeled interior Induct. If you was the most and the Raish, has been opposed between Uniternational Indian-posite and Lafayette, and Council Bluffs. Kanose City, White Council Council Council Bluffs. Kanose City, White Council Council Council Bluffs. Kanose City, Tor detailed information see Haps and Folders, obtainable, as well as tickets, at all principal Ticket demonstrate the Cities Stokes and Canada, ur by ad-

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THE SPIRIT WORLD:

INHABITANTS, NATURE and PHILOSOPHY.

THE STATE OF THE S

with by man? Nature's laws, in our physical organization would have every man to wear a full beard and long hair; but barbers with their shears and razors are constantly interfering with Nature's operations in this direction. The men who cut down the trees of the forest and turn the desert waste into fruitful farms are doing the same thing. He who takes a bud from a sweet apple tree and grafts it on the limb of a sour apple tree, and compels the trees accustomed to bear only sour apples to produce sweet apples, has interfered with the operations of Nature in a very significant and striking manner. The old sour apple tree strikes his roots deep into the ground and by some mysterious operation extracts from the earth the materials for a sour apple, and sends up this supply through the trunk of the tree and out along the branches. It finally reaches the point on the limb where the bud from the sweet apple tree was inserted by some one who interfered with the operations of, Nature. When this point is reached this stuff that came up to make a sour apple is given to understand that it cannot pass any further unless it allows this material to be used to make a sweet apple. If it could speak it might ask, Why not? and if an answer could be given it would be like the following: Although by nature you are a sour apple tree and have been producing sour apples for many years, and always made them after the exact pattern, in form and taste, as did your ancestors, but some one has been here and inserted a little bud from a sweet apple tree and have been producing sour apples for many years, and always made them after the exact pattern, in form and taste, as did your ancestors, but some one has been here and inserted a little bud from a sweet apple tree and have been producing sour apples for many years, and always made them after the exact pattern, in form and taste, as did your ancestors, but some one has been here and inserted a little bud from a sweet apple tree and have been producing sour apples for many years, and alwa

The Universal Presence of Healing Spirits.

The Universal Presence of Healing
Spirits.

That the sick often get well in devious and peculiar ways, and sometimes without any apparent cause, is obvious to every thinking mind. That Jesus was an excellent magnetic healer, we have no doubt. He was a fountain, as it were, of energizing power, and those who came near him, or "touched the hem of his garment," often recovered from serious maladies. At No. 15 East Washington street, this city, the faith healers meet, and that they perform some remarkable cures no one who has investigated the matter can for a moment doubt. A. A. Rhodes, in a late number of the Tribune published in your city, relates several cases of immediate recovery, which are as remarkable as any cares performed by any other method. He goes on to say that "with many people, in these days, the all-absorbing question is, 'What must we think about this matter of divine healing?' for there are now so many cured by the Lord in answer to prayer that even the most skeptical are roused, and questions without number are asked of those who know anything about this work of the 'Great Physician.' He then relates agveral interesting cases:

MR. AND MRS. CHAPMAN.

"Mrs. H. L. Chapman, who resides at No. 914 West Lake street, for nine years had been ill with inflammatory rheumatism, sciatica, dropsy of the heart, and also congestion of the nerves of hip and back. She could scarcely breathe sometimes, and 4t was with great difficulty that she could move, and was in bed a great part of the time. Having heard of the wonderful ficalings by the Lord in answer to the prayers of a few Christians at Oak Park, Mrs. Chapman resolved to make an attempt to get to that village, and did accordingly do so and attended their Thursday meeting and was prayed for. Friday she remained quietly at home, in seclusion and in prayer, and, she decided to attend the next day Miss Dreyer's meeting, where they prayed for the sick, as four physicians had pronounced her case incurable. She hid not wish to hurt the feelings of her, physician

year, but never resours to the above, and is a healthy woman.

"Mr. Chapman, husband of the above, gives me the following interesting testimony: 'I for years had been a professing Christian, but was cold and walking far from God, though sonsidered a good man as the world goes. The 30k of last November the Lord permitted me to be thrown from a wagon, and my left leg was broken in two places shove the knee. I was taken home in the most intense agony, and my leg was at once aplintered by the Drs. Taggert. Earnest prayer was very soon offered and the pain at once left me, and did not return at all during my illness. As a general thing a broken bone commences to knit together the ninth day and the fiesh is much swollen, but on my ninth day, when the surgeons took off the bandages, there was no swelling, and they said the bones had already grown together. They informed me that I could not walk before June, but I did walk the last of January. They also said my lame leg would be from the stream of these shorter than the obser,

her asked God to show her if He would heal her; that she was willing to suffer if He wanted her to, or if He wanted her to get well and work for Him and His glory she would be glad to do so. Then she opened her book and the very first text she put her eyes upon was this: 'And she touched the hem of His garment and was made whole.' This filled her with joy, and she asked the Lord to give her a farther assurance. She opened in another place and this was the first she saw: 'He' can heal all our sicknesses and our diseases.' What more did she need? Then she asked the Lord to tell her how long it would be before He would heal her, and opening the Book at Hosea this first met her eye: 'And after five days He will revive us, and the third day He will raise us up, and we will live in His sight.' A wonderful light streamed in upon her soul, and from that time forward she steadily and rapidly improved and finally was entirely well, and the tumor had disappeared as well as all numbness and weakness. She is a large, healthy-appearing woman, and though sometimes_il, she always revives the 'third day,' according to promise, if not before. Mirs. Martindale's home is 'No. 1630 Wabash avenue, and any one is at liberty to call upon her and make inquiries if they choose."

MRS. BLACK'S TESTIMONY.

"Mrs. BLACK'S TESTIMONY. her asked God to show her if He would heal her; that she was willing to anffer if He

MRS. BLACK'S TESTIMONY "Mrs. Black of Park Ridge, Ill., is the wife of W. P. Black, one of the prominent lawyers of this city, and the following very wonder-ful testimony was handed to me in her own

for tensiting, and the following very wonder ful testimony was handed to me in her ownhand-writing:

"During the Sturlata trial, whilst attempting to befriend that most afflicted young girl (who is now on the upright path) in the interests of Christ and in obedience te His command, I reaught a severe cold which settled in my throat and finally involved all my tongue; in soreness until it concentrated in a dreadful and agonizing sore on the right side of my tongue, near the root. My sufferings were so great that the pain would awaken me out of a sound sleep, and I had to use an application of chloral and chloroform to ease the pain, which was excruciating. Aff the nerves around the mouth were affected. My husband took me to a distinguished physician, who exclaimed in horror on examining my mouth that 'Since Gen, Grant's death every one afflicted as I was thought they must die; that he knew of no help, but would do what he could to alleviate my suffering, and prescribed. At last, in November, 1885, the Convention of Bellevers in Divine Healing met in Chicago, and some one spoke to me about it. I was in the hali when theyoung woman was carried up on a chair, one who had been paralyzed fourteen years, stood up on her feet, and sang the Doxology. Seeing is believing, and a poor Thomas sort of faith: but I am convinced and glad to be. The Sunday following I went to the faith meeting/held at No. 15 East Washington St. for which I learned in the convention, and asked their prayers, and was anointed. Strange to say, I forgot all about my mouth for several days, when on looking into a mirror I saw reflected only a perfectly healthy tongue, mouth and throat. It is so still, thank God. And now I know our Lord-Jesus Christ heals the body just as when He was visible, as well as saves the soul. It has been a wonderful experience to me, and I can hardly tell what a resurrection of hope, and life, and love to God it has brought."

"Hundreds of names could be published of those who have given their testimony at our meetings, tho

Translation and Funeral Services of Mrs. Elizabeth A. Haslam, of Brooklyn, N. Y.

To the Editor of the Religio-Philo

to the Editor of the Religio-Philosophical Journal:

A wide circle of sympathetic friends were greatly surprised on Friday, the 12th of March, to learn of the sudden and unexpected-translation of the above amiable and generous-hearted friend, the tenderly beloved companion of Mr. Frederick Haslam, who has been known for so many years here as a staunch friend and earnest worker in the cause of huran enlightenment, as represented in progressive Spiritualism. Mrs. Haslam was born at Chelsea, Mass., to which place the mortar remains were conveyed for interment on the 12th inst.

In consequence of the great esteem our departed sister, was held in, for her many womanly virtues, genial inture and gengrous disposition, as well as to testify the deep sympathy and respect for the family, a very large concourse assembled at the residence on Sunday, the 14th inst., to exhibit their sympathy and participate in the services due to the occasion, which were conducted by Mr. J. J. Morse, of England, in a manner eminently suited to and belitting the occasion.

The services consisted of a soulful and eloquent invocation, the reading of a suitable poem, "There's a Beautiful Land, by the Spoller Untrod," and a trauce address, during which the eminent qualities of our arisen

ONE CHRIST OR FOUR-WHICH?

If there is anything a man in this world needs to learn, and learn thoroughly, it is the value of truth, truth in the abstract, truth in the concrete, truth as it affects our relations here, attor—religious truth. There is so much pure assumption and reckleseness of statement indused in upon religious matters, that your correspondent has for years felt it imperatively necessary in his own case, to submit to the severest tests practicable, every vital claim put forward for or against religious systems of bellet. I hold no man guilitiess who, knowingly or otherwise, deliberately lends the authority of dis name to the propagation of falsehood which he might easily have ascertained to be such falsehood, the tendency of which is to unsettle established beliefs and to sap the foundations of the dearest and most sacred hopes in the heart of man.

I am led into this train of reflection and animadversion in view of the recently published address in the JOURNAL, on "What is True Christianity," by Prof. J. R. Buchanan. The positions there taken and announcements there made, are so astounding, fundamental and revolutionary, so apparently extravagant and contradictory, that one might be held excusable in passing them by as the closest analogies, running into minute details, in fact essentially one and the same religion; each spontaneous and original, and distinct one from the other in time of advent, and in geographical habitat, to-with religion of this continent, among a primitive people, detached and separated by to them an impassable ocean, corresponding so exactly and in so many particulars which few, imagine, will be inclined to accept without proof of the most unexceptional kind. Areigions, will be inclined to accept without proof of the most unexceptional kind. Areigion on this continent, among a primitive people, detached and separated by to them an impassable ocean, corresponding so exactly and in so many particulars which fresh in the professor's address. Even then, though predisposed to be a little credity and in

discussion, or knew that any of his authorities were tainted, and his contention morbund.

It is noticeable that the two principal divisions of the Professor's address, are unequally, and considering their relative importance, quite disproportionately elaborated; and it is to be regretted that more space and attention were not accorded to the latter. Perspicuity is sacrificed to brovity, it may be. This gentleman ordinarily has no difficulty in making himself understood, so far as I have observed. He is profuse enough even to redundancy on comparatively unimportant issues, such as "Churchianity," but this question of analogy or parallelism, as it is called, implying wholesale plagiarism and imposture, is dismissed in a few paragraphs with but little more than a bare allusion to authorities, not at all commensurate with the importance of the subject discussed. And when authorities are given, we miss distinct specification as tq dates, or as to just how much ground is intended to be occupied in a given case. The common reader, if not confused, is misled into the belief that said authorities unite in sustaining the essential points of the contention. Take a case: "Max Muller, Jacolliot and others, have traced the Christ of India back from two to three thousand years before the Christ of Palestine." But what of that? Are we to understand that Max Muller & Co. are committed in support of the "parallelisms" in question? As a matter of fact, Jacolliot may be, but it by no means follows from the statement; it is not a legitimate inference. Yet the impression is conveyed that these two withorities are so committed. According to Wm. E. Coleman, Jacolliot is in bad odor in the matter of veracity. Max Muller is conceded to be a commanding figure in oriental literature, but it is denied that he is an available withous for the parallelism in the second of the content of the committed and the parallelism in the content in the content in the matter of veracity. allating, day, when the surgeous recomplication of the standard property of the bandages, there was no swelling, and there was no swelling, and there was no swelling, and the standard property of the proper

pear, they were trumped up several centuries after Christ; said Bhagavat-Gita being an interpolation into the sacred books.

Now, in respect to these marvelous coincidences or parallels, between the several religions we have in hand, the question naturally arises: How came they to be? Which is the original, which the borrowed? To such inquiries the Professor answers: None is original. They are one and all indigenous in their several habitats, self-derived—"distinct evolutions of religions on earth, inspired and sustained from heaven," to use his own words.

in their several habitats, self-derived—"distinct evolutions of religions on earth, inspired and sustained from heaven," to use his own words.

Again, referring to the immense antiquity of the Mexican religion—more than ten thousand years old—and to the numerous and striking parallels between the Mexican and Christian Christs, he remarks: "There is too much to be accidental—the details are too numerous;" implying distinctly that the Christian religion is borrowed—a contradiction. Once more: "Skeptles discredit the life of Jesus because Krishna had a parallel life, and they have traced more than three hundred parallels between the life, the acts and sentiments of Krishna and those of Jesus, and if a novelist had even half as many parallels between his best novel and one of Scott or Bulwer, no literary tribunal would acquit him of plagiarism." Just here the learned Professor seems to become bewildered in the mazes of his conflicting hypothesis. Curiously enough, he tells us he is quite indifferent to such trivial considerations as which is the original and which the borrowed religion—facts about which most people take an interest; he is indifferent because he has been enabled to reach the pith of the matter by "scientific investigation," and has already "published something in this direction, and shall yet publish more. I shall look with profound interest for this forthcoming disclosure, but in the meantime I would like to know something concerning such things as historical facts, antecedence in time of religious teachings, plagiarisms, and such like common-place matters of fact, which I may be able to assimilate. Psychometric and intuitional accessories, are well enough for those who have ability to appreciate such profundities; but historical data, well anthenticated, are always in order in deciding contested religious claims, and easily understood; and in the light of such data, it may not be impertinent to remark, all this taik about "parallels" between the religions of Christ and Krishna is bosh; the Hindu l

'A Club of Spiritualists.

There are more believers in Spiritualism in Philadelphia than in any other city in the world, if known facts about the Quaker City may be compared with the statistics gathered on the Continent and in Great Britain. The remarkable "revival" now in progress among Philadelphia Spiritualists, conducted by speakers who have the local reputation of being as eloquent as either Sam Jones or Sam Small, makes of peculiar interest the discovery of a regularly equipped Spiritualist club and church in a secinded quarter of the city inhabited mainly by welatiby Quaker business men and retired merchants. There is no lack of wealth here for such enterprises. Everybody remembers the \$60,000 left by Henry Seybert to the University of Pennsylvania for the special igvestigation of Spiritualism four or five years ago. The five special commissioners appointed to report in accordance with his bequest; associated with whom has been no less a personage than Horace Howard Furness, the Shakesperian scholar, have had a pretty good time, travelling over the country in Pullman cars and examining mediums, manifestations and cabinets, in a score of towns and cities. They have, I am privately informed, areed upon a report the substance of which is that there is "mothing in it." But this fact has not become known, and it would not discourage the true believers if it had. They have plenty of money, and in some cases plenty of brains, even if the latter be a little misgulded.

WEALTHY PHILADELPHIA SPIRITUALISTS.
One of the most remarkable characters in Philadelphia is Col. Simon P. Kase, promi-

wealthy Philadelphia spiritualists.

One of the most remarkable characters in Philadelphia is Col. Simon P. Kase, prominently connected with the Hazelton Railroad, and worth nearly a million of dollars. He keeps two mediums constantly residing in his house. Col. Kase thinks that he is and has been for years a living materialization of George Washington. His wife has the same delusion in regard to Martha Washington, and they are known in their circle as "George" and "Martha." So strong has this hallucination become that they have both really gotten to look Something like the Father and Mother of their country.

Mr. William Yorke, of Spruce street near Twelfth, was a friend of Henry Seybert, and is a prominent exponent of the principles to the development of which Seybert gave his \$50,000 fund. Dr. Hare, a brother of Judge Hare, who is now on the Common Pleas Bench, is also a devoted Spiritualist, as is Lloyd P. Smith, the librarian of the Philadelphia Library, one of the best informed men in town, and an author of no mean repute. Many of these names are found in the "Bine Book," by which the selected circles live, move and have their being. It was this Mr. Smith who, when subponaed as a witness in the investigation of the Biliss mediums, sud-

is one of the oldest on the banks of the Schuylkfil, and whose name, could it be used without a breach of confidence, would carry
weight with it, has made this statement:
"Until my husband's death some years ago
I knew or cared nothing about Spiritualism.
After he-had been dead three or four weeks
my little girl, who was precoclous, several
times woke me up at night and said she had
seen her father turning down the gas. I was
at first amused and then very much annoyed.
I spoke of it to my friends, and a Mrs. Terry,
of whom I heard a good deal as a prominent
Spiritualist, offered to teach me something
about Spiritualism and to take me to the
Spiritualist Club. I discovered very shortly
what I had never known before, that many
of my friends were more or less believers in
Spiritualism. But they had never been to a
'medium', nor did I go, believing as I did and
do' that most of the 'professional mediuma'
are frauds. I had never suspected the existence of this club-house, though long familiar
with that neighborhood. There I have since
met many of the prominent Philadelphia
Spiritualists.
"The lower floor of the club-house is a
drawing-room and above are reception-rooms,

Spiritualists.

"The lower floor of the club-house is a drawing-room and above are reception-rooms, music-rooms and scance chambers. I have now become convinced that my little girl is a clairvoyant medium of peculiar abilities."

DIFFERENT KINDS OF MEDIUMS.

There are in daily employment have medi-

a clairvoyant medium of peculiar abilities."

DIFFERENT KINDS OF MEDIUMS.

There are in daily employment here mediums of all kinds. P. C. Tomson, the spice importer, has in his house a vegularly employed medium whom he always consults before making an investment. A prominent lawyer is said to have a type-writer who is a clairvoyant and fortells the verdict of juries in its cases.

One of the prime objects for which the Spiritualist Club was organized is the development of the different medium "phases." Developing "circles" are held at regular latervals. The first phase is table-tapping. The second phase is that of he simple trance; the third, clairaudience; the fourtig, clairvoyance; the fifth, the physicar phase in which the medium is tied up; the sixth, the phase of transfiguration, in a cabinet; the seventh, the materializing phase; the eight, independent slate, writing; in which the medium's finger is used instead of a pencil; the tenth, the levitation phase, in which the medium's finger is used instead of a pencil; the tenth, the levitation phase, in which the medium can take harmlesely any noxious drug, and so on for a score or more. Spiritualism in Philadelphia is a startlingly important feature of public and private life.

New York World.

DONT READ THIS

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