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

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For the Religio-Philosophical Journal. SCIENTIFIC THEISM. *

A REVIEW BY PROF. ALEXANDER WILDER.

"But this I do say, and would wish all men to know and lay to heart: that he who discerns nothing but Mechanism in the universe has in the fatalest way missed the secret of the universe altogether." and the Heroic in History.

ZOPHAR, THE NAAMATHITE:—"Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

F. E. ABBOT:—"The infinite and organic life of the universe, per se, proves that it is Infinite Wisdom, and Infinite Will—Infinite Beatitude and Infinite Love—Infinite Rectitude and Infinite Hollness—Infinite Wisdom, Goodness, and Power—Infinite Spiritual Person—The living and life-giving God from whom all things proceed."

The treatise upon "Scientific Theism" by Mr. Francis Ellingwood Abbot, is a bold and earnest endeavor to solve the most important question that ever occurs to the human mind. It is presented as the outcome of years of anxious thought, and with the con-idence on the part of the author, that it formulates a philosophical revolution. While the elaborate technology employed will to an unfortunate degree obscure his meaning to the common reader, in the closeness of the argument and the admirable clearness of his deductions, will be found every thing almost that the sympathizing reader can desire. He has undertaken by the principle of "Objectivity of Relations together with its correlative and derivative principle of the Perceptive Understanding," to solve the prob-lems of the century, which he enumerates as the theory of Phenomenism versus the theory of Nonmenism, the theory of Idealistic Evolution versus the theory of Realistic Evolution, and the Mechanical theory of Realistic Evolution versus the Organic theory of Realistic Evolution. This solution, he declares, must determine and decide that of the problem of Theism, Atheism and Pantheism. Whether we accept or reject the logic, the method and the deductions, we must in can-dor accord to the writer a just acknowledgment for his skill in treating his subject, his enthusiasm and his careful reasoning. He becomes clearer and clearer as his argument is carried forward, and his discourse is often truly eloquent. He seems to be conscious all the time that his aim is the true one and his method the shortest and most certain.

The foundation of Scientific Theism, he declares to be the Philosophical Scientific Method, and the ground-principle of this method is the infinite intelligibility of the universe, per se. Discarding the methods of Kant, Fichte, Schelling, Hegel, and the English school, he propounds the theory of Relationism as the master-key to the true knowing. The antagonism between science and philosophy is really unnatural and injurious in the last degree; for they are the natural complements and allies of each other. He would seek to combine them into one same principle by making the foundation, method, and system of science philosophic,

and the foundation, method, and system of philosophy scientific.

Philosophy is intelligently regarded thinkers as treating of the inmost truths—ol things as they are, of causes and their immanency. Science is analytic by its very nature, and treats of apparent facts and law; of effects generally; and as cultivated and promulgated, is entirely alien from every consideration of causality, or intellective perception. Mr. Abbot's method, while thoroughly enamored of the objective methods, nevertheless goes beyond the limitations of the modern school, and aspires to develop a harmony in which science and philosophy shall be as one.

Modern science is defined as consisting of

* Scientific Theism. By Francis Ellingwood Ab-bot, Ph. D. Boston: Little, Brown & Co. Price,

a mass of propositions respecting the facts, laws, order and general constitution of the universe. These propositions combine the results of universal human experience and reason, from which all elements of personal eccentricity, ignorance and error have been gradually eliminated in the course of ages. When they at last command the unanimous assent of all experts in the subjects to which they relate, they take rank as Established Scientific Truths. They are by no means, however, to be regarded necessarily as infallible truths, but as truths which stand un challenged until the progress of discovery compels a revision, correction and recstablishment of them as still larger truths. Infallible truths are not for fallible man

and modern science is no more infallible than ancient science; yet science is man's nearest approximation to the absolute truth nearest approximation to the absolute truth itself, since it rests on no individual or dubious authority, but on the highest possible authority which the nature of the case perauthority which the na reason of mankind, voiced in the unanimous

consensus of the competent."

The Scientific Method, by which these established truths have been won, is defined as consisting essentially in three distinct steps: prove, but takes for granted and presupposes at every step. Its office is to make known a vast mass of objectively-real relations among subjectively-real things. These things and relations, although undeniably known by consciousness alone, do not, for all hat, depend upon consciousness for their existence. "Many of them are known to have existed millions of ages before human consciousness became."

millions of ages before human consciousness began."

An "objective," or "objectively-real," or "objectively-existent" relation must be understood simply as a relation which subsists in the real universe itself, and is not a mere conception of the human mind. It determines, and is not determined by, the proposition which states it. sition which states it.

The validity of the scientific method, and the objective truth of the results won by its use depend unconditionally upon the truth of the following philosophical presupposi-tions, which also constitute the universal condition of the possibility of experience it-

I. An external universe exists per se, that is, in complete independence of human consciousness so far as its existence is concerned; and man is merely a part of it and a verŷ subordinate part at that.

II. The universe per se is not only knowable but known—known in part, though not

III. The "what is known" of the universe per se is the innumerable relation of things formulated in the propositions of which science consists; consequently these relations objectively exist in the universe per se, as that in it which is knowable and known.

The sharp issue is this: Either an external world exists independent of human consciousness, or else all human science is false. The claim of science to be real knowledge of a real and intelligible universe is the voice of the collective experience and reason of mankind. Upon this basis Mr. Abbot therefore, has reared his entire superstructure.

The "theory of phenomenism" he considers as the rut of modern idealism. By this he means the notion that nothing can be known except phenomena and that all these depend for their existence upon individual or human consciousness alone. The universe itself is thus included as being only a mental picture; and reality, existence and being itself are mere forms of relation, without other validity. He vehemently declares this theory "false—root and branch. Even a phenomenon-universe, a universe which is only one in seeming, must have something to represent. This something which it represents is its cause—a noumenon-universe, or a universe which actually exists. He admirably sets forth his meaning by recapitulating the admirable story of "Alice in the Wonderland" where the maiden has the curious experience with the famous and ever-grinning Cheshire

"'I wish you would n't keep appearing and vanishing so suddenly; you make me quite

giddy.'
"'All right,' said the cat; and this time if vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of

"'Well! I've often seen a cat without a grin, thought Alice; but a grin without a cat! It 's the most curious thing I ever saw in all my life."

The attempt to conceive the universe as chenomenon without a noumenon, as a manifestation or appearance only, without a substantial cause, is an attempt to conceive "a grin without a cat."

Sokrates, Plato, Aristotle, and the schools derived from them, entertained no such notion. The Platonic doctrine of Ideas and the Aristotelian theory of Essential Forms, considered relations as objective realities, that were in no sense impressed on objects a priori by the act of cognition, but belonged to the hings in themselves, and made the things intelligible. Even the skepeis had the same purport. The noumenon is intelligible being; the phenomenon is apparent being; and the two are different yet entirely compatible conceptions of the universe per se, which is actually known by science. Whatever exists is intelligible, because it is or may be apparent. There exists no "unknownble," Spencer

to the contrary notwithstanding. The only "unknowable" is the non-existent. The phenomenon is "that which is apparent," and the noumenon* "that which is knowable or known." They reciprocally contain each other, and are merely different determinations of that which is. The universe is both roumenon and rhandware indiscoluboth noumenon and phenomenon, indissolu-

All Being is essentially intelligible, and either is or may be, apparent. The known is actually-apparent being; the unknown is potentially-apparent being; the unity of the known and the unknown is Infinite Being, which comprehends them both. The "unknown by a potential by a p knowable" is nothing but "non-being". the non-existent and the nonsensical.

Of all forms of dogmatism, the most abhorent to a sound, sane and vigorous intellect is the presumptuous audacity which dares to knowable per se. Dream as phenomenism may, the fact stands firm, if there is any firmness in modern science and the scientific method, that the universe, per se, is independent of man, yet thoroughly knowable by (1) observation and experiment; (2) hypothesis; (3) verification by fresh observation and experiment. It also logically implies a very definite philosophy which it does not stop to known unknowable is a very different thing. In short the known unknowable is an absolute myth and the agnosticism founded upon

it is a parvenu mythology.

Noumenism, the philosophy latent in the modern scientific method, therefore establishes the fundamental principle that self-existent being, whether known or unknown, is absolutely and infinitely knowable; that

though necessarily distinguishable, are ab solutely inseparable in being and in thought.
"The understanding or intellect is nothing but the Faculty of Relations." It deals

with relations in three distinguishable ways: by intellection; by conception; and by the creation or the free construction of ends and means. The understanding, and not the will, is the true faculty of freedom. Intelligence is that which either discovers

or creates relational systems or constitutions. Its nature is the same in all forms and degrees. The lower animals exhibit rudiments of it; and if man's understanding were infinite, no matter what new faculties were added to it, still it would not cease to be what it is.

What is the unavoidable inference or conclusion from these principles as premises? This: that the infinitely-intelligible universe must be likewise infinitely intelligent. The infinitely-intelligible universe is the self-existent totality of all being, since there is no "other" to which it could possibly owe its existence. That which is self-existent must be self-determined in all its attributes; and it could not possibly determine itself to be intelligible, unless it were likewise intelligent.

So far as experience and reason can go, therefore, the intelligibility or relational system of the universe considered as an effect, must originate in the intelligence or creative understanding of the universe, considered as a cause. This does not mean causation or creation at any particular time, but the eternal self-cau-sation or self-creation which is involved in the reality of the Infinite Being as Eternal Self-Activity, system has no possible origin, even conjecturally, except intelligence; and an infinite system, including alike the known and the unknown, can have no origin except in infinite intelligence. Now, the universe, per se, being infinitely intelligible, and also infinitely intelligent, the third truth follows with irresistible certainty, that the universe, per se, is an infinite self-consciousness. Thus far, then, we seem to have been led by a very straight path, assuming only the validity of the scientific method and of the philosophical presuppositions logically involved in it, to the momentous result; that the universe, per se, is an Infinite Self-conscious Intellect, which, though infinitely removed in degree, is yet essentially identical in kind with the human intellect.

Is the universe a mechanical formation brought into existence by arbitrary flat, or is

The immanent relational constitution of the universe, per se, is the mode in which the universe-subject, or infinite self-conscious Intellect, thinks and creates and reveals itself as the universe-object, or infinitely-intelligible system of Nature; and, so far as it is yet known, modern physical and psychic science is the knowledge of it. From the side of the finite, science is human discovery from the side of the infinite, it is divine revelation. There could neither be discovery without revelation nor revelation without discovery; and science thus appears as the intellectual mediator, between the finite and the infinite. The philosophy of science therefore, when at last developed and matured by the universal reason of the race, will be the supreme wisdom of man and of self-evident word of God.

* Noumenon is from the Greek Nous, the interior soul, the intuitive or over-standing intellect. The Supreme Being is called nous, also the higher intellect in man. Noumens are facts which only the intellect appearance.

The system of nature, as the unity of all existent things in the all-thing, must be, not only infinitely intelligible, but also absolute-perfect, in every sense of the word. Whatever is imperfect carries in its own imperfection the good of death. It must at lest dear tion the seed of death. It must at last decay and cease to be. But whatever exists eternally proves its own perfection by the bare

fact of its eternity.

So far as man's knowledge goes, the supreme perfection of system is revealed in that system of systems—the organism. All other known systems are immeasurably less perfect than this, because the organism lives and grows. The finite understanding can create innumerable mechanical or artificial systems as means for the apparement of its systems as means for the enlargement of its own life, but never organic systems as means for the creation of life in itself. But the infinite understanding which creates both the form and the matter of its own constructions, creates organisms, and, rightly interpreted, organisms alone. The infinite self-conscious intellect eternally creates the infinite organisms of Nature. In other words, the universe or subject eternally creates the universe or object. It also creates finite organisms, because even dependent life is likewise, at least in part, a self-sufficient end that realizes itself, in other words, life, whether finite or infinite, is its own justification; you ful-fill your "being's end and aim" by living your own life in all genuineness and ideal fullness.

Modern science is rapidly reaching, nay, has almost reached this sublime conception of the universe as a living and growing or-

Organisms themselves are of countless grades of perfections. In one sense, every organism is perfect which is perfectly adapted to itself and its environment. Yet organisms so adapted, if considered relatively to each other, are more or less perfect as they embrace more or less of the environment in those external relations of their own life which constitute, as it were the actual extension of this life. Hence an organism is higher or more perfect, the more it projects itself nate outer forces to its own uses. Man has no better title to his primacy among animals than the potency and vastness of the combinations (relational systems) by which he has mastered natural forces, and practically annexed to his own being so immense a part of the planet he inhabits.

Now the universe has no environment to master or annex. If, then, it is to be conceived as an organism, it must be conceived as an organism, all of whose life and growth are strictly immanent, and different in important respects from the finite and merely individual organism to which the name is usually confined. The finite organism not only lives, but also dies: it lives by drawing into itself and subordinating to its own uses, that which is not itself,—and it dies at last by its inability to convert, absolutely and permanently, this not-itself to itself. But the infinite organism lives, and dies not; it lives by eternally converting itself as force into itself as form; and it dies not, because it has no need to convert the not itself into itself-because its eternal self-conservation

is its eternal self-creation. Again, the finite organism reproduces itself only by producing another, which is not it-self, yet like itself; the form or relational system abides, but is subject to modification, because the matter changes under the influence of kindred matter in the environment. But the infinite organism reproduces itself at every instant, and does not produce auother; its form and its matter are alike eter-

Again, the finite organism is evolved out of the environment and dissolved back into the environment; but the eternal evolution and dissolution which constitute the life of the infinite organism are absolutely immanent within itself, and do not effect its eternal self-identity.

This conception of the system of nature as an infinite organism is the highest conception which man has yet formed of the imma-nent relational constitution of the universe, per se—his nearest actual reproduction in thought of the infinitely intelligible and absolutely perfect system of universal Being; and it is precisely the conception which modern science is to-day working out in that marvelous discovery of the nineteenth century, the fact of evolution. It is true that the law of evolution is not yet successfully formulated, and that the conception of it has been thus far only imperfectly developed. Neither the formula nor the conception has thus far been philosophically matured in the systems of those who have attempted to philosophize it. In reality, the greatest battle of modern thought turns on the further and profounder determination of the concept of evolution, and this turns on the determination of the concept of the immanent rela-

tional constitution of the universe per se.
"It is my deep conviction," Mr. Abbot declares," that the final issue of the battle will be the permanent and universally recognized establishment of the conception of the System of Nature as an infinite organism. Science has not yet reached the fulness of this conception, but it lies implicit in the scientific method as the flower lies implicit in the bud; and whenever it shall have become explicit, science will have become phi-

losophy itself." The notion of "God's coming to conscious-ness in Man," if it means that no Infinite Self-Conscious Intellect existed before man appeared, arises from non-perception of the great principles already explained; namely, that an infinitely intelligible system, as a

strictly intellectual effect, can have no origin but an infinite creative understanding, as its strictly intellectual cause; and that if infinite intelligibility and infinite intelligibility. gence co-exist as eternal attributes in one sole and self-caused existence, as they must in the universe of Being, then that universe must be an infinite subject-object, or Infinite Self-Consciousness. No more can be evolved than is already involved; the conscious could

not possibly originate in the unconscious.

The statement that "God exists outside of space and time," is a double-barreled contradiction in terms; for the word "exists," a verb of present tense, presupposes the very time which the expression "outside of time' denies, while the words "exist outside" presuppose the very space which the phrase "outside of space" denies. All existence as necessarily presupposes time as all matter necessarily presupposes space. The state-ment, if it had any conceivable meaning would affirm absolute atheism and absolute acosmism; for since God and the universe are one, it would deny all real existence to both in denying it of either. To claim, then, that "God exists outside of space and time," is, on any hypothesis, at least to banish God from the universe altogether, and condemn man to be, in the most literal sense "with-

man to be, in the most literal sense "with-out God in the world."

The conception of evolution is at least as old as Aristotle, who taught that transition from that which is not yet to that which is— or development—was the only reality. Prior to Darwin, the most influential form of the development theory was that of Idealistic Evolution, the evolution of the universe as a phenomenal representation, not as a noumenal fact. But idealism never dares to be strictly logical. It never dares march straight from its premise in the Cartesian "I think and therefore am," to its only logical conclusion in solipsism or absolute egoism, with embrace more or less perfect as they embrace more or less of the environment in those external relations of their own life which constitute, as it were the actual extension of this life. Hence an organism is higher or more perfect, the more it projects itself into the outer world, and learns to subordinate outer forces to its own the learns to subordinate outer forces to its own the learns to subordinate outer forces to its own the learns to subordinate outer forces to its own the learns to subordinate outer forces to its own the learns to subordinate outer thinkers, infers a world from which excepts is the own thinkers are distinct to the learns to subordinate outer forces to its own the learns to subordinate outer forces to its own the learns to subordinate outer the learns the learns to subordinate outer the learns the lear which escape is the one thing needful, and thus lands us in an intellectual pessimistic quagmire to which his halting idealism has been the guiding will-of-the-wisp. A dialogue between two solipsists, each conceiving the other to be merely a "thing in his dream," would be the very climax of the

> The whole plausibility of Idealism lies in assumption of its unscientific "first fact." The Idealist begins with his individual consciousness alone as the only certain or indubitable datum, while science begins with universal human consciousness and the universe it has discovered. To-day, if science can establish anything it has established the principle of Realistic Evolution, to the complete overthrow of the principles of Idealistic Evolution; and scientific realism treats the evolution of the universe, not as a fact merely phenomenal, but as a fact which is at once both phenomenal and noumenal.

> Two possible views of universal realistic evolution present themselves for consideration; namely, the mechanical and the organic. The former considers the universe a machine and seeks to explain it on simply mechanical principles; the other conceives of it as an organism and seeks to explain it on organic principles. The eternal conflict of ideas by which all intellectual progress is effected, centres on the struggle between these two. It is shown that the mechanical theory covers only part of the facts, while the organic theory covers them all. The mechanical theory denies that the system of Nature is perfect, and heaps up proofs of its imperfection in the action of the contract of the contr tion in the existence of evil; the organic theory affirms that the system of Nature is perfect within the limits of possibility, and claims that the existence of evil results from the absolute conditions and logical necessities of finite existence as such, and therefore does not prove any avoidable or real imperfection in the system of Nature.

> The search for the One in the Many and the Many in the One, has been from antiquity the essential task of philosophy; and our author takes the opportunity to assert that no idea ever has been found or will be which shall absolutely reconcile the many and the one except the idea of the organism itself. The facts that are of the supreme interest to philosophy, and are deeply in-wrought into the warp and woof of the uni-verse, the idea of the machine, the mechanical creation, will never cover. The old distinction of Nature as "organic and inorganic," has become utterly discredited and outgrown. The fence is down. The universe is either wholly organic or inorganic—a machine or living organism. The conflict of opinion in regard to this is fought everywhere except where human thought is swamped in brute existence.

> Both Herbert Spencer and Hæckel adhere to the old fashioned, dualistic, supernatural and really mechanical teleology of the Cal-vinistic or of the Paley school. Their philosophy is moving into the past. A machine logically implies a mechanic—a machine here and a divine Master Mechanic there; and then the denial of teleology, the theory of design and ends, unmakes it as philosophy altogether. The only Monism which is logi-cally possible is teleplogical all the way through; and Monistic Teleology, the organic theory of evolution is the heir of the future.

The God of science is manifest in the fact that the whole universe of being is instinct with an infinitely intelligible and infinitely intelligent energy, working actively in every (Continues on Highth Page.)

With Some Practical Deductions Drawn Therefrom.

BY ALFRED ANDREWS.

"There is a natural (material) body and there is a spiritual body," said one of old, and very many in later times have proved these words to be true; I shall, therefore, not stop now to prove that there is a spiritual body, but maintain that if the human mind exists after the death of the mortal body, as I endeavored to prove in a former article, it must necessarily have a body for its occupation and use in the new state of being.

The members of the spiritual body are the

The members of the spiritual body are the same as those of the mortal body. The shape and size are quite similar, with slight modifications which will be explained later on. The appearance is different in many respects, but not so much as to change the likeness. As the spirit body is made up principally of very refined particles of matter, like the nerve force or emanations of the mortal body, it must necessarily be very much more refined in appearance and structure.

The appearance is modified greatly by the moral condition of the soul or spirit, and this is indicated largely by colors and shades, light being symbolical of goodness and darkness of evil. These colors and shades range all the way from very black, like "thick darkness that can be felt," to a brilliant white, far above the glory of the sun. There is wonderful truth in the saying "they shall be thrust into outer darkness"—thrust out by the inevitable laws of universal attraction and repulsion that never change, bringing like things together and separating those which are unlike.

The soul is forced irresistibly to that bar of judgment: Conscience, the vicegerent of God, and Memory, that opens the "book of life"; before these, it assumes its true color, as a reflection in a mirror, and is thus brought under the pressure of sorrow and suffering, to repentance. Then, with the earnest desire of the repentant soul for a change, this unvarying law will surely attract it to higher and better conditions and draw to its aid those who are ever ready to render the desired assistance. Evil thoughts, desires and acts cause stains or blemishes upon the soul; these cannot be hidden, but are revealed in the Spirit-world in the features, form, garments, and surrounding of the spirit. What a contrast this to mortal life, where vice and wickedness are often concealed by a handsome face or form, and

This soul or spirit darkness is largely subjective, being caused by the individual's own internal condition, and such may be said to radiate darkness, according to their moral status. Those who are in a high moral state cannot be in darkness, because they, accord ing to the same law, radiate light or brightness. As the penitent soul makes a sincere effort toward better things the darkness begins to dissipate, and owing to continued efforts to reform, the colors assume a violet or bluish cast; violet or dark blue being symbolical of repentance. As the spirit progresses in goodness and wisdom by earnest efforts in doing good, the colors gradually change to a golden yellow, and ultimately to a brightness that is too dazzling for mortals or dark spirits to look upon. It requires much study and great skill to be able to tell accurately the exact character of individuals by the alshades that radiate from spiritual beings.

The moral status of the spirit is also indi cated in other ways besides colors. A spirit who has little or no spirituality—that is, who has no high aspirations, or is full of low desires, appears thin and shrunk in form, like a half-starved miser; but persistent efforts in good deeds will cause the form to fill out and assume a beautiful appearance. As excess of any kind, and also certain immoral practices, affect injuriously the moral body, so also they affect the spirit body,-appearing sometimes as deformities, or excrescences, or sores that are a loathing and burden to the spirit. All immoral practices of whatever kind leave a stain upon the spirit body that cannot be hidden, but must be eradicated by painful effort. To have a handsome spirit body one must feed on goodness, both in the material and spiritual world. Thus we see that the moral principle affects largely the appearance of the spirit body.

The appearance is also modified by the affectional nature. One full of love and sympathy toward fellow beings appears attractive and warm, and has glowing colors; while the merely intellectual or indifferent being without affection appears repulsive, leaden gray in color, and cold like an iceberg.

The normal appearance as to age is neither very old nor very young; what would correspond to about thirty years in mortal life. The physical imperfections of the mortal body do not appear in the spirit body, which is perfect in shape and members, and will clothe itself with a complete material garb while in mortal life if there are no impediments to prevent. The loss of a limb or the crippling of the mortal body does not affect the spirit body. A spirit may, when manifesting, assume temporarily some imperfections for the sake of identification, but they do not inhere in the spirit body. Any excessively abnormal condition of the mortal body, like extreme leanness or fatness, being an imperfection, will not appear in the spirit body unless they are brought on by immoral

The uses of the spirit body are quite similar to those of the mortal body: First, as to its being the garment or habitation for the soul or spirit; secondly, as the sole means through which it manifests itself to the universe outside of itself; thirdly, as the instrument by which it manipulates substance or matter. The bodies of all human beings, mortal or spiritual, and animals, etc., seem to be used to some extent as refining mills to refine and sublimate matter or substance for use on a higher plane of being, and a refuse to be used on a lower plane.

Let us now look at the composition or plan of construction of the spirit body, and that may give us a clue to its interior organism, and also to the construction and maintenance of the physical body. At the beginning of earth life the germ of spirit that seeks an embodiment is attracted to favorable pre-natal conditions, and securing a hold upon suitable material, begins to construct a habitation fitted for its use. As, however, matter can only be held in place by the constant application of spirit force, so the material body is constructed and maintained only as the spirit body is evolved and operative. The spirit force which is constantly in operation during earthly life draws or attracts material or substance of various kinds to form additional structure, or to supply the continual waste. When material is used for the material waste. When material is used for the spiritual body the spirit appropriates the spiritual part for the use of the spiritual body which permentes the mor-

tal body, and thus they move on together during earthly life. All material substance of whatever kind is permeated by a very much more refined or spiritual substance. By this we see that if we eat food that has a greater amount of the higher spiritual elements, we

most of the higher spiritual elements, we more fully nourish the spirit body.

Most of the imperfections and ailments or diseases of the physical body are caused by the inappropriate material furnished, or too much or too little material, or by some obstacle that the spirit force cannot overcome. This will explain the philosophy of magnetic healing, which is principally a restoration of the spirit force, or a means of assisting it to remove obstacles to its full operation.

The organs of the physical body must be adapted to their use, or to the kind of material needed for its maintenance. Just so with the organs of the spirit body. As the spirit body is sustained by very much finer substance than the material body is, so it may not need certain organs that the physical body needs. For example; if we could live in this life by breathing only, what need of a stomach and other internal organs? There are plants and animals that live, either on a coarser or on a finer material, but they all have organs adapted to their sustenance; therefore, if the spirit body in the Spirit-world is sustained on very refined substance—viz., by breathing a spiritual atmosphere, what need of such internal organs as could only be used for very much coarser material? All the internal organs that are needed for a spiritual use appertain to the spirit body; all others are discarded with the mortal body. We see this exemplified in a small degree in the development of the tadpole to the frog, and the caterpillar to the butterfly. The Spirit world is the realm of spiritual forces, or mental or will power, and a spirit uses physical things only as they are necessary, as a secondary means, to manipulate matter on the physical plane. The nervous system of the mortal body is the one nearest like the spirit body, for that system is the particular home of the spirit force in the mortal body.

In the procreative organs these principles obtain as elsewhere. The procreative organs on the physical plane have a two-fold purpose: a combination of a physical and a spiritual use; the physical to furnish the basis for the physical body and perhaps to supply some occult substance or force, not yet understood, for use on the material plane; and a higher and spiritual use little known to mortals. The spirit body, on account of its inherent immortality, when once begun, goes on to maturity, either on the material or spiritual plane. Therefore all children grow to maturity in spirit-life, when prevented by death from maturing on the physical plane; even when forced from the physical plane when in embryo. When the immortal spiritual principle begins a work, as at conception, it is carried on to perfection in spite of all obstacles, either in the material or Spirit-world. Of what vital import is this fact to parents, and how necessary it is that they should beware of tampering with these immutable laws, lest they be confronted in the future life with results of which they will be greatly ashamed.

The spirit body is maintained in a manner somewhat similar to the physical body; that is, by receiving sustenance adapted to its use, and after assimilation, discarding the refuse in a manner analogous to the emana-tions from the surface of the physical body. The manner of receiving is principally by breathing; but refined essences, such as perfumes and the spiritual part of the finer fruits can be appropriated to sustain and refresh the spirit body. Rest, or a kind of dreamy unconsciousness is indulged in as often as required, but the need of rest varies according to the condition or progression of the spirit. The young, and the spirit who has just entered the Spirit world, need more rest than those who have been long in spirit-life. Beautiful sights and sounds of all kinds contribute to the spirit's comfort and growth. Agreeable social contact and the sympathy of loving natures contribute much to the spirit's progress. How often in earth life the feast of beautiful sights or music, enjoyed amidst the company of congenial sculs, sustains and refreshes the weary mortal and spurs him on to renewed efforts or toil. Just so in spirit-life, similar causes produce similar effects. Refined spirit electricity and magnetism are of the utmost importance in spirit-life, being the vitally essential elements in the spirit economy, and sustain to a great extent the spirit body. These are the most universal, abundant and useful elements of the Spirit-world.

The movements or motions of the spirit body are in many respects similar to the mortal body, with this marked exception: the degree or rate of speed is wonderfully accelerated, but in keeping with the rate of motion of all spirit-life in the Spirit-world. The size of atoms and molecules of spirit (so to speak), and the rate of motion correspond in spirit-life as they do in material life. In the material world, the largest atoms or molecules, like rock or minerals, have the slowest motions; as we ascend the scale of life, the vegetable atoms or molecules are smaller and the motion quicker; so on with animal life until we come to the human nerve and spirit force which has atoms and motions too small and swift to measure. We have the same gradations in earth, water, air and electricity. Now, if we carry this correspondence or gradation of size of atoms and rate of motion into the Spirit-world or spirit-life, we shall begin to understand something of the motions or rate of speed of the Spirit-world or spirit body. This is the principal reason why we cannot see or feel or sense a spirit, or things in the Spiritworld. There are motions made in the physical world so quick that we cannot see or feel them. The reason we do not see air or electricity is, that the particles are so small and move so quickly that the physical eye cannot perceive them. Just so with all spirit motions; they are too quick, or the vibra tions of the atoms are too rapid for the physical senses to perceive. When under favor able conditions a spirit can load down, as it were, his spirit body with matter,-that is slacken the motions or vibrations,—a mortal can perceive him by either sight or touch. Those who have felt the touch of spirit hands testify to the quickness of the motions. A spirit can more easily affect the brain or mind of a mortal than any other part, for the reason that the motions or vibrations of brain atoms or mind come nearer to the speed of spirit motions. Hence the comparative ease with which spirits can impress

mortals through the brain or mind.

In one sense the whole universe seems to be a mighty machine with infinite gradations of size of atoms or molecules and numberless rates of motions; and by means of all these infinitely innumerable combinations the whole phenomena of life become manifest. From this we see how one kind of matter can permeate or pass through other kinds; either by having so much greater speed as not to disturb the much slower molecular attraction, or by passing through the unseen interstices, as air through water, etc. Thought

force, being one of the finest and quickest of all forces, can pass through anything with almost infinite rapidity. Will power seems to be the hand-maid of thought in many of its operations and is used mostly in the Spirit-overld for the locomotion of the spirit body which can be moved with great rapidity if necessary. Currents of electricity and mag-

netism are used largely in traveling.

The occupations or employments of spirits are as various as their desires or characters.

This will bring us to consider their locations and surroundings, and will also show us an apparent difference in the weight or density of the spirit body according to its location. One object of earth life seems to be to learn to control or dominate matter, or to rise above material things. In the beginning of this life the spirit is buried in matter and must learn to work its way out or rise above it. Now, desire or aspiration have to do largely with this process. If during earth life the mortal is continually seeking to gratify the lowest desires or the animal nature, he does not grow spiritually, and at death his spirit will gravitate to, or remain among earthly things, because his desires are all among such things and his spirit body is too dense or heavy to leave the earth. A spirit can elevate himself only by high aspirations and good deeds; these will help to refine or subli-mate the spirit body, and when this is done he can rise to higher states of being. This is according to the law that the moral principle modifies greatly the spirit body; and its appearance or aspect is a sure indication of the character of the soul or spirit. This will also explain the term, "earth bound spirits." They cannot leave the earth any more than a lump of gold can fly off into the atmos-phere, until the refining fires of suffering and the continued efforts to make amends for the evil done, shall refine their spirits as the intense heat refines or sublimates gold.

Thus the miser gravitates to his hoard; the

Thus the miser gravitates to his hoard; the drunkard to the dram shop; the licentious person to haunts of vice; and all spirits to whatever their strongest desires draw them, and all must remain among such scenes until they become disgusted with themselves, as they certainly will sooner or later, and then they will aspire to better things; for it is an inherent principle of spirit to rise as soon as it can shake off or get free from the load of matter.

Thus the refining fires of suffering or reform begin to burn and to refine the soul by a slow but sure process; the working out of its own salvation, and by striving in all possible ways to help others as well as to help itself. By these things we see that many spirits are in a state of undevelopment and unrest; imprisoned in their own darkness or the clogs of matter,—the spirit body partaking of the character of the soul or spirit; but when they begin to mount upward by striving earnestly for improvement, and by following in the path of duty, they go on in the line of continual progression; and the body shares with the spirit in all the changes that take place as they move on to higher planes of being.

CLAIRVOYANCE.

Its Nature Examined.

To the Editor of the Religio-Philosophical Journal:

Much has been written and said on this subject by persons presuming to know all about it, who were not themselves clairvoyants; and through the vehicle of the daily press much has been done and is still being done to smirch with the filth of trickery, deception and fraud this God-given soul-prerogative of man, in placing under that head the fortune-telling mysteries of "love, courtship, marriage and business."

Now comes an illustration relative to turning the clairvoyant power into another channel. When I changed to mining operations, I would often sit to see what I could discover in that direction. In this my medical advisers would not help me, and I could only get glimpses of something without certainty until I had studied the formation of the rocks in the camp I was working in, and had explored the locality thoroughly

Clairvoyance is the French word for clearseeing—seeing things as they really are—not a "mirage upon the mirror of the spiritual element," as P. H. C. in the RELIGIO-PHILO-SOPHICAL JOURNAL of February 20th would have us believe.

have us believe.

Were he a clairvoyant, he would not confound a clairvoyant with a psychological sensitive, who can be made "to see an orange where there is only a stone or potato"; who, he says, does not see with his natural eye, but with a spiritual eye, with the reflection of the operator's own mind or mentality." P. H. C. has in this sentence presented two fatal errors in his attempt to philosophize on this subject and relate it to clairvoyance.

1st. The "natural" or physical eye itself does not see—it is merely an instrument of sight. This I fully explained some fourteen years ago in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL under the head of Sight, Seeing or Clairvoyance.

2nd. An impression of mind on mind can never be sight in any sense of the word as we understand it, or as defined by lexicographers. Again, a mirage is not a misrepresentation, but a representation of an actuality reflected upon some atmospheric atoms forming there a picture of a fact. What has the blundering stupidity of certain witnesses; the studied efforts and contumacious practices of lawyers "to make the black appear the whiter side"; or the personal prejudices or antipathies of judges to do with the subject of clairvoyance? True they may be either self-psychologized, or psychologized by others; but psychology is no more clairvoyance than is the infant a man of letters

and of giant intellect.

There has been of late altogether too much done by would be scientists and advocates of old-school systems of medical practice to attempt to belittle clairvoyance, and to make it to appear unreliable, making themselves "appear wise above what is written," and I would here respectfully request all such, before writing, further on the subject "to know whereof they speak."

If they are not clairvoyants, in the true sense of the word, how can they clearly discern the facts to enable them to present them distinctly to others?

But herein lies their error. They generally confound psychological impressions with clairvoyance, or assume the more unreasonable ground that one who is clairvoyant in some given direction must see equally well in every direction, or that clairvoyance is a

Clairvoyance is soul-seeing. No mortal or spirit, save the Infinite, All-pervading Spirit, possesses unlimited knowledge. Because a child has learned the alphabet we have no right to insist that it shall be versed in the principles of notation before its mind has been developed in that direction. The mind may be clairvoyant in reading disease and not in other directions. It will then see the conditions of the body as they are when those clairvoyant powers are in operation. Now attempt to change the direction of those forces and you are taking the needle away from the polar star of truth and will cause a

deflection, so to speak.

Suppose the clairvoyant power has been developed in some other direction and you ask the subject to examine a diseased body. Immediately all is changed. You have ushered the mind into a new channel, and ask it, without preparation, to give you the solution.

a given problem, yet it can not explain the meaning of what it has not been educated to understand; and this may explain some of the so called failures in clairvoyant examinations. This applies to individual clairvoyance. In spiritual clairvoyance it is somewhat different. The medium is clair-voyant at second hand. In other words—the controlling spirit sees and gives the vision through the medium. This control is clairvoyant also in certain directions, and may be "true as the needle to the pole" in those directions. You now demand of the medium something in another direction. Do you see what this involves? Either the control must travel on new ground, or some other spirit educated, or we should say, fitted by the natural state of their mind to work in that direction, must take control of a new instrument and attempt, as best they may, to answer your question through a medium to whom their influence is strange.

It is, many times, through these unreason-

It is, many times, through these unreasonable demands made upon mediums that sitters fail to get satisfaction and are led to denounce genuine mediums as frauds and impostors.

When the true principles of psychic force, clairvoyance and spirit intercourse are more definitely defined, and more clearly understood, we shall hear less of the failures and more of the facts relating to the development of the interior soul powers of being.

In an article in reply to certain criticisms on clairvoyance, which was published in the Religio-Philosophical Journal about a year and a half since, I clearly stated the possible sources of error in clairvoyant examinations of disease, to which I would refer those seeking for light in that direction. And while I positively reject "infallibility," either in clairvoyance or religion, I still claim that in the field in which it is developed clairvoyance makes less mistakes than externally educated science; and when the two go hand in hand, as with Edison for instance, science becomes largely enriched with the clairvoyant unfolding of hidden truth.

Permit me in conclusion to make a personal statement. Since 1850 I have been before the public as a medical clairvoyant; a portion of the time examining from 20 to 30 patients daily (previous to my getting injured in a railway accident in 1872), and I now openly challenge the opponents to Spiritualism, and those who are harping upon the unreliability of clairvoyance to find among the thousands thus examined from all parts of the country and nearly every State in the Union as well as Canada and Ireland, in person or by letter and lock of hair, ten among them all who will say that I did not completely describe their case, and in most cases affect cures or greatly benefit them after other help had failed. Since my injury my powers have not always been as clear as be-fore, and for that reason I have made no effort to enlarge my business in that direction, and have devoted much of my time to metallurgy and mining: asking in all cases now for a description of the case before prescribing, which for years before, I would not listen to from any one, but would give it cor-

rectly to them. Now comes an illustration relative to turning the clairvoyant power into another channel. When I changed to mining operations, I would often sit to see what I could discover in that direction. In this my ont certainty until I had studied the formation of the rocks in the camp I was working in, and had explored the locality thoroughly enough with pick and spade to understand something of the problem, then I had other instructors come who directed me where to dig to find a true fissure vein entirely hidden to 30 feet below the surface. This schooling and this preparation took years to accomplish the work of enabling me to see in this new direction, and even now, after some sev en or eight years devotion to the work, I am really but a scholar in a primary class yet, and while those who expected a clairvoyant should be always loaded and ready to go off on any subject when required have turned their backs on me, I have been quietly adding the graces of wisdom to knowledge, and am still pursuing my investigation with promising prospects of success in the near D. P. KAYNER, M. D. future. Salida, Colo.

Experiences with Charles H. Foster.

A writer in the New York Mirror gives an interesting account of her experiences with Charles H. Foster, from which we quote the following:

On the way there Mr. Baker said he had been sending money to Mexico or Texas—I don't remember now exactly which—in order that the graves of two sisters might be properly cared for, and he felt anxious to know how the work had been done. "I think I'll ask the spirits about that business," said Mr. Baker, as we entered the apartments of the

"I am under powerful control," said Charley. "You can send me in mesmeric fashion to any place this morning." Baker wrote on a slip of paper, "Learn if

Baker wrote on a slip of paper, "Learn if the Armstrongs are faithful to their trust." Foster said, "I see two lovely graves, on which cactus is growing. They are well fenced in, carefully weeded and properly tended. Rest assured these people are earn-

ing their money."

He then turned to me: "You have two children in the spirit-land, Mrs.——."

I had lost no child then, but I put on a sorrowful look, that I might, as I thought, iead

my informant further astray.

"Yes, Mrs.——, you have lost two children, both before they reached the age of six months."

"How do you know the little spirits you see are those of my children, Mr. Foster?"

"Because I see a deep shade of heliotrope color emanating from every outline of your person, and the spirits who come to you of your own family radiate that same color; the depth or faintness of that hue denotes the nearness of relationship. From these two infant spirits there comes the exact shade I see about you. I know they are your children. With them is a guardian angel—a woman who on this earth was as pure and good as it is given to mortals to be. She has the care of your babies and she is your guardian spirit. She will write her name," and seizing a pencil Foster wrote Mary Giddings, the name of an aunt some twelve years dead, of whom I had never thought

years dead, or whom I had hever thought during this scance.

"Will Mary Giddings write the names of my children?" I seked.

Quick as a flash Charley wrote:

"Philip West and Sarah Francis."

The names were those of a baby brother and deter—twins—who were my mother's first children, born three years before I was.

I never thought of the little lives that had dawned and faded years before my day had begun—though, of course, in my childhood I had been told of the brother and sister who had lived but six feeting months.

had lived but six fleeting months.

To each one of us Mr. Foster gave startling proofs of his ability, and finally Dolly said:

"You have told us some wonderful things of the past and present—can you not tell us of the future?"

Charley looked dreamily around and with good natured laugh answered:

"You have got a very unpleasant event hanging over you in the near future, Mr. Baker; and you, Dolly, have got a serious and equally unpleasant one in the more remote future, and by your misfortune, Dolly, this lady," pointing to me, "will benefit."

lady," pointing to me, "will benefit."

Oh! I treasured up that prediction, being completely infatuated by the strange details of the afternoon. Then we took leave of our very hospitable host, and slowly we three walked to my home on Fifteenth street. A man was at the gate, who, at our entrance, eyed Mr. Baker greedily, tapped him on the shoulder and served a warrant in some action, brought by a partner in business at the Opera House. That night Lewis Baker slept in Ludlow-street Jail, and the unpleasantness predicted fairly began. Dolly stayed around New York for a month or so more, got an engagement in New Orleans, and started by steamer to fili it. On board ship he tumbled down a hatchway, broke one of his legs, and was taken to the hospital on his arrival. While the good Sisters were nursing him to health I wrote him a long and full account of everything in New York calculated to interest a man in his disabled condition.

health I wrote him a long and full account of everything in New York calculated to interest a man in his disabled condition.

Dolly one day went to Mr. Knapp, editor of the St. Louis Republican, and gave him one of my invigorating letters to read as a specimen of the treatment he was receiving. I got an offer, by the next mail, to go on that paper as New York correspondent. So the prediction was completely fulfilled. I benefited by Dolly's misfortune.

In all the ensuing years I kept up an intimate friendship with Foster, and I add my testimony to that of princes and wise men. He was a marvelous man.

Husbands and Lovers.

Many a woman sighs and weeps in secret because the husband of her youth has ceased to pay her the attentions of a lover. He coolly lets her pick up her own handkerchief, stalks stiffly out of the door before her, and lets her risk all sorts of disasters by clambering out of a double wagon unassisted. Now we don't propose to excuse men for any such unpardonable lapses; but it is a fact that the majority of women cease to grow in attractiveness, or—to speak botanically—cease to put forth new buds of promised loveliness to challenge their husband's perennial adoration; and the perverse creatures cease to cast admiring glances at the old plant which has dropped its blossoms. Do you see the remedy, neglected wife? Treat yourself as you treat your plants. You give them fresh air and sunshine, fresh soil and more room for the advancing roots to grow in; give yourself more opportunities and room for mental growth and the cultivation of personal graces. Maybe it's too bad, but you can't blame a man much for not continuing to smile perpetually at the remembrance of honey tasted long ago. You must yield a present sweetness, and a promise of plenty in the future.—Ex.

A HAUNTED HOUSE.

Mysterious Movements of Ghosts Where a Young Lady was Murdered.

The excitement caused here by the myster-

ious movements of the Mattock ghost has hardly died away when the fears of the superstitious are again aroused by the reappearance of uncanny spirits in the famous haunted Hammond homestead, on the Wareham road. Supernatural appearances were first observed here three years ago by a party of school children who daily passed the house. They reported seeing each day as they passed the place a young and remarkably fine-looking lady, dressed entirely in black, rush from the old house, closely pursued by a man who held a club. Just as the lady reached the door she would turn, and facing the man, kneel down and clasp her hands as if begging for mercy. The villain would take no notice of her supplication, and, standing over her, would swing the club about in the air, and bring it down with terrific force upon her defenseless head, knocking her senseless to the ground. He would then quickly gather the body up in his arms and hasten with it to the cellar. Immediately upon their disappearing from view most horrible and heartrending cries would be heard as though issuing from a hundred female throats, continuing a short time, and then all would be quiet. The children would observe this transfixed to the spot, and would rush home and tell of the sights they witnessed. A party of investigation was formed to visit the spot in the night. They hid in the woods and waited. After a time the house was suddenly illuminated, and it seemed that the deserted old farm house was as suddenly peopled with a company of ladies and gentlemen, and they were passing and repassing before the win-dows as if in the height of a merry-making. Then the scene above described as seen by the children at twilight was again enacted, and the wildest kind of excitement prevailed among the occupants of the house. Wild shricks, unearthly and long prolonged, and then as suddenly as the place was illuminated it would be enveloped in darkness. In the course of an hour it would light up again, and the shricking, etc., would be heard again, finally dying down and the lights expiring. The theory then given for these remarkable phenomena was that many years ago a

young woman was foully murdered there, and her body was found in the cellar, and that it was never discovered who her assailant was. One man who saw this spectacle was so thoroughly scared that he found to his consternation the next morning that his hair had turned white, and he immediately signed the pledge, and advised all who would investigate to keep away, to be warned by the judgment visited him to never seek to learn too much of things supernatural. Recently dwellers near the house report a return of the phenomena. The appearances will be investigated by the New Boston Society for Psychical Research. — Middleboro, Mass., Correspondence of St. Louis Globe-Democrat.

Gov. Robinson says Massachusetts has spent \$18,000,000 in soldiers' aid since 1861.

Horsford's Acid Phosphate. Incomparable in Sick Headache.

Dr. FRED HORNER, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

Woman and the Mousehold.

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

ONE BY ONE.

One by one the sands are flowing, One by one the moments fall; Some are coming, some are going, Do not strive to grasp them all.

One by one thy duties wait thee,
_ Let thy whole strength go to each; Let no future dreams elate thee, Learn thou first what these can teach. One by one, bright gifts from Heaven,— Joys are sent to thee below,

Take them readily when given, Ready, too, to let them go. One by one thy griefs shall meet thee,

Do not fear an armed band, One will fade as others greet thee, Snadows passing through the land. Every hour that fleets so slowly

Has its task to do or bear, Luminous the crown and holy, When each gem is set with care. Do not linger with regretting, Or for passing hours despond; Nor, the daily toil forgetting, Look too eagerly beyond.

Hours are golden links; God's token Reaching heaven; but one by one Take them, lest the chain be broken Ere the pilgrimage be done.

Mrs. Ewing, the eminent Professor of Domestic Economy of the Iowa Agricultural College, is to give a course of lectures on cookery at the Summer School at Monteagle, Tenn., during the summer.

Adelaide A. Proctor.

Maharanee Surnomoyee, a generous Hindu lady in Calcutta, has given \$75,000 to found a Hall of residence for native women students of medicine. The government has contributed ground for the building.

Rev. Miss Hughes, a bright mulatto girl was among the preachers ordained recently to the ministry of the Methodist church in North Carolina.

Miss Millicent Shinn, editor of the Over-land Monthly, formerly edited by Bret Harte, kept the magazine alive for several years, until the millionaire Senator Stanford endowed it in memory of his son.

There are eight women practicing in Paris. The first to take her degree was Mme. Madeline Brés. She received her M.D., and Rosa Bonheur the cross of the Legion of Honor by the liberality of the Empress Eugenie, in the absence of Napoleon III. Mme. Bres not only attends to a large practice, but writes a good deal on health subjects, and is regular-

ly salaried physician at the Chatelet Theatre.

Queen Eleanor's cross at Waltham, England, is to be restored. It is in memory of the celebrated Queen of Edward I., who accompanied her husband to Palestine, and sucked the poison from a dagger-wound in his arm. She was the mother of the first English Prince of Wales.

Miss Anne Whitney has finished an ideal statue of Leif, the Norse Viking, who is sup-posed to have visited the shores of New England in the year 1000. James Jackson Jarves, the art critic, says that it is, without exception, the finest creation of any American sculptor. It is to be placed on Commonwealth avenue, Boston.

to crawl to the cabin. He said to a reporter, on landing: "If it had not been for my wife every soul on the ship would have been lost. When my left lung was protruding through my side and I was faint from loss of blood, she kept saying, 'Don't faint,' and encouraging me to fire at the Malays through the skylight. All this time she was dressing my wounds, and was as bold as a lionese"...

"When asked about her experience in the affair. Mrs. Clarke said: 'Well, I think I should have given up if I had had time, but, you see. I was so busy tending to the captain. When we left the ship the cabin was full of smoke, but I managed to get two chronometers, a sextant and a chart out and into the boat. I knew we could not find St. Helena unless we had them, so I took them along. In the boat I figured out the longitude while the Captain was working at the latitude, and we got along very comfortably, except that we were cramped for space on the boat and did not have room enough to lie down and sleep. One night we had a storm and I thought we were certainly going to be swamped, but we were not. I was so thin when we got to St. Helena that I was afraid to look in the glass. I ate some crackers and drank plenty of water in the boat, but it was a 700-mile trip and I was naturally worried. I believe I should have broken down when we got to St. Helena, but the Captain and the wounded

had broken out, Captain Clarke thought he was dying and said to his wife: 'It is no use, I am dying. Here is my pistol. When the Malays break into the cabin shoot me and then shoot Carrie and yourself.' Mrs. Clarke promised to do so, but her indomitable will so inspired her husband that it vanquished even death.

Mrs. Clarke is a slender, delicate woman, but her soul rose superior to her body-superior to the stalwart crew, who remained in cowardly hiding when the mutineers were at work. Brute force is negative to the power of the soul, as the world must finally acknowledge.

This happened a month ago. The day before this present writing, the news of the loss of that fine steamer, the Oregon, was heralded in the papers. When the passengers and crew were compelled to take to the boats, it was the gentler sex, that one that needs protection and care, that set the example of courage and coolness. One can not refrain from asking if these who are eminent in the highest qualities that ennoble humanity, ought not to be required to have in charge the administration of justice and teaching of morals, in a far greater measure than now obtains. The Tribune, of late years so deplorably conservative in most things relating to woman, feels constrained to publish the following editorial:

THE WOMEN BRHAVED BEST.

"It is interesting and gratifying to observe that in nearly all the accounts of what happened on board the Oregon after the col-lision, the first credit is given to the women lision, the first credit is given to the women passengers for coolness, bravery and dignified behavior. The men in the first cabin are said to have come next in freedom from panic and in the repression of selfishness, but not

all of them had self-command enough to refrain from convulsive struggles to get into the boats, and not all of them remembered at that exciting moment the courtesy habit-ual to them. The women, however, behaved nobly, and, so far as can be ascertained, perfectly. Helpless and utterly dependent as they were, they made no trouble, got in nobody's way, abstained from all nervous collapses, did not add to the general distress by screaming or crying, implored no one to save them, but conformed to all the requirements of the situation as calmly and promptly as if they had been thoroughly used to shipwreck.
"In such critical junctures character is

exhibited free from all disguise or varnish. The selfish people throw off all pretence of

caring for any one but themselves. The bru-tal people push out of their way all who impede their efforts to secure their own safety. The animal nature asserts itself with Lideous candor at the supreme moment, and those who betray no littleness in passing through such an ordeal are beyond doubt true metal. The women passengers of the Oregon were probably quite average specimens of their sex. There is no reason to regard them as exceptional. But they acted with a gentle, quiet self-abnegation beautiful to contemplate, and they did not appear to have to put any compulsion upon themselves to do this. The explanation, of course, is not far to seek. Women are, as a rule, far less selfish than men; far more altruistic, to borrow a word from the evolutionary terminology. Their lives are spent in self-sacrifice very frequently. They learn to think more of others than themselves. And though some pessimists have latterly broached the hereical assertion that modern social ways and educational arrangements were gradually diminishing the most attractive and lovely characteristic of woman, the case of the Oregon proves how idle such an apprehension really is, by demonstrating that in danger, in the face of death, the calm courage and sweet unselfishness of the 'suppressed sex' put them as far above the tyrant man as they are, incontestably, in minor matters of tact and taste, grace and the amenities of life."

Partial List of Magazines for April Received.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The April issue of this sterling monthly opens with a paper on Gouver-neur Morris, which will be found of much interest. A short story by Sarah Orne Jew-ett is also a pleasant feature of the number, and with two serials furnishes its fiction. Two important papers, are Responsible Government under the Constitution, and Reformation of Charity. Julian Hawthorne contributes a paper on the Problems of the Scarlet Letter, and this, with an article on Children Rest, and Research Charlet and Charl ren Past and Present, and Shylock vs. Antonio, comprise the chief contents of the number. There is a poem, Revelation, by Mr. Whittier, and some other verses; also criticisms of recent historical works and of some new French books of illustrations. The usual departments close a most agreeable installment.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The frontispiece of the Magazine of Art for April, is a reproduction, in brown, of a head by Franz von Defregger, and a bio-graphical and critical sketch of this painter. with reproductions among his best works. is given. The opening paper of the number, describes an old English mansion. A chap wenue, Boston.

TRUE COURAGE.

When a mutiny occurred on the deck of Holbein, furnishes the chapter on the Rothe Thayer, a ship bound to New York, from Manilla, the wife of Capt. Clarke saved his life and also saved the ship. The Captain was stabbed and left for dead, but managed per in the number is on American Embroidery. A paper on Art in Phoenecia follows. and then we are given a readable account of Boydell's Shakespeare. American and for-eign notes complete an interesting number.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The readers of Cassell's Family Magazine for April, will gladly acknowledge that this is an uncommonly attractive number. There seems to be a brightness and a variety about its contents, exceptional even for this admirable publication. Fiction, poetry and pictures enliven it.

THE QUIVER. (Cassell & Co., New York.) The Quiver for April opens with an illustrated poem. The usual number of papers go to make up the number, and these are alternated with stories and poems, both long and

MISCELLANEOUS NOTES AND QUERIES. (Manchester, N. H.) This monthly is designed to answer questions in History, Folk-Lore, Mathematics, Mysticism, Art, Science, Etc.

THE VACCINATION INQUIRER. (London, Eng.) A health review and the organ of the London Society for the Abolition of Compulsory Vac-

NEW YORK FASHION BAZAR. (J. Munro, New York.) Spring styles in the April number are well displayed and interspersed with stories

and poems. GOLDEN DAYS. (James Elverson, Philadel-phia.) This weekly for boys and girls still

maintains its popularity. YOUTH. (148 Monroe St., Chicago.) This month's installment will be welcome to the

boys and girls. CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) A monthly for read-

ing clubs, schools and homes. LADIES' FLORAL CABINET. (New York City.) A magazine devoted to Floriculture and Do-

mestic Arts. THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The contents of this

month's issue is rich and varied as usual. THE INDEPENDENT PULPIT. (Waco, Tex.) The usual amount of good reading matter is found in this issue.

Magazines for March Not Before Mentioned

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents for March: Faith; Hermes versus Mercury; A chapter in Archaic Astronomy; The American Akademe; Literary.

THE FREETHINKERS MAGAZINE. (Salamanca. N. Y.) The following papers comprise some of the contents for March: Cremation vs. Burial; Spiritualism, its Teachings; Modern Thought, and Beecher on Evolution.

THE SEASON. (The International News Co., New York.) .The March number of this fash ion monthly is full of the latest fashions and styles of needlework.

Maud, the twelve-year-old daughter of Dr. R. J. Wilson of Salem, Ind., arose in her sleep the other night and went across the street. Then she went back and stood at herown door

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered shrough, the office of the RELIGIO-PHILE-OPHICAL JOURAAL.

THE MESSAGE OF THE BLUE BIRD, Told to Me to Tell to Others. By Irene E. Jerome. Boston: L'e & Shepherd; Chicago: A. C. McClurg & Co. Price, \$1.00.

This volume of eight pages is well called an illus-trated souvenir, and exhibits the same charming poetic taste and artistic touch which made this artist's "Sketch Book" at once famous among illustrated art works. The pictures are exquisite and the verses graceful. The form of publication is unique, being printed on plated paper and bound in covers of "Im-perial Antique," knotted with various colors of silk floss. It will be found a suitable gift-book for all seasons and occasions.

New Books Received.

GOOD NEWS. A collection of sermons by Sam Jones and Sam Small. New York: J. S. Ogilvie & Co. Price, paper cover, 25 cents.

THE HISTORY OF RUSSIA, From the Earliest Times to 1877. By Alfred Rambaud. Translated by Leonora B. Lang. New York: John B. Alden. Price, cloth, gilt tops, 2 vols., \$1.75.

THE MESSAGE OF THE BLUE BIRD—Told to Me

to Tell to Others. By Irene E. Jerome. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. An illustrated souvenir, price, \$1.00,

TOKOLOGY. A Book for Every Womau. By Alice B. Stockham, M. D. Chicago: Sanitary Pub. Co. Price, morocco, \$2.75. 40th thousand. THE MAN OF FEELING. By Henry Mackenzie. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, Cassell's National Library Edition,

SERMONS ON THE CARD. By Hugh Latimer. New York: Cassell & Co.; Chicago: S. A. Max-well & Co. Price, Cassell's National Library Edi-

tion, 10 cents. THE CROSS AND CROWN. By T. D. Curtis. Syra-cuse, N. Y.: Farmer and Dairyman Print. Illuminated board cover.

PHILOSOPHY OF LIFE. By J. W. Curtis. BIBLICAL CHRISTIANITY AND MODERN SPIR-ITUALISM. By Rev. J. M. Durrel!.

GIORDANO BRUNO, and Relation of his Philosophy to Free Thought. A Lecture delivered be-fore the New York Liberal Club, by Prof. Thos.

Scrofulous diseases manifest themselves in the spring. Hood's Sarsaparilla cleanses the blood, and removes every taint of scrofula.

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Martin Miller, of Selma, Ala., has been fined \$100 for marrying a colored woman.

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LUNG COMPLAINTS.

- M. A. Rust, M. D., South Parish, Me.

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I have no hesitation in saying that I | About three years ago, as the result of a regard Ayer's Cherry Pectoral as the best | bad Cold, I had a Cough, from which I remedy within my knowledge for the could get no help until I commenced using cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs. This medicine effected a complete cure.— John Tooley, Ironton, Mich.

many an attack of Croup from my children, in the course of their growth, besides giving effective relief from Colds.—Samuel Motter, Editor of the Emmitsburg Md.

We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and ail diseases of the Throat and Lungs.—Alice G. Leach, Jamaica Plain, Mass.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain 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 RE LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, Ap il 3, 1886.

Act with the Spirit-World.

Two things are plain in this day, and both are good and hopeful. The people in the Spirit-world are making strong and special effort to reach us, and to awaken in our hearts and minds a sense of their real life; the people on this earth are more open and receptive to these visitations from the great beyond than ever before. Never were there so many haunted houses, and mysterious manifestations-wrapped in mystery, that is to the thoughtless—as now. Never so many incidents telling of invisible intelligenceguiding power which acts independent of tangible matter. Never so much to verify the intuitive utterance of the poet:

"Millions of spiritual beings walk the earth

Never before have we been so greatly helped and stirred to feel and know the deep philosophy of Lowell's golden verse:

"We see but half the causes of our deeds, Seeking them wholly in the outer world; Unconscious of the Spirit-world, which though Unseen is felt, and sows in us the germs Of pure and world-wide purposes.

Great daily journals, lesser weekly country newspapers, sheets all the world over devoted to this lore and to its high lessons, give us facts of apparitions, premonitions, and tokens of the "touch of a vanished hand" ten fold more than in the past. It may be said that these things are told of more freely, and thus that which was secret is being revealed. This may be granted, and yet we find a large increase, and a larger readiness of reception. The popular newspaper gives what the people want; facts are wanted and are given. These provoke discussion-quite feeble and often absurd, yet leading to better. Discussion is followed by deeper thought, and conviction comes of that. This new wealth of varied facts is proof positive of special efforts over 'the other side." Our good friends in the higher life are working for us. It is, indeed, an. "outpouring of the spirit"; a wave of celestial light and warmth, piercing the darkness, dissolving the chill-clouds, vitalizing the air, and helping us to help ourselves.

Spirit-missionaries, sent out and instructed by great societies in the Spirit-world, can and do reach us and teach us in ways we know not of, and in ways which we but poorly comprehend. They come "bearing glad tidings of great joy" which the blessed immortals have banded zealously together to send to us. It is a " revival season," and there are times of activity and renewed life in things spiritual as well as in things temporal. The progress of man has its seasons of ebb and of high tide, which we can realize while not knowing by what rythmic laws they come and go. The great matter for us to bear in mind is, that our spirit friends are earnestly acting in our behalf to-day.

How much they can do depends on us as well as on them. How shall we meet them? What heed shall we pay to the signs of their presence? If you go to the home of a friend and meet a cold rebuff when his door half opens in response to your rap, you turn away repelied. If his face light up and his eye grows elequent, you enter and learn much of each other. So it is with us and these angel visitants. If you send a messenger to a friend's door, as a medium to open further intercourse, and he spurns your message and rudely abuses the one who carries it, your trusted messenger is hurt, and no further word can well pass between you. If he is courteons to the person sent to herald your coming, all goes on well for future intercourse. Mediums to open further intercourse with the Spirit-world are among us. Let them have kind and cordial treatment, be judged fairly according to their works, and prized for their signal and genuine service. a service of high value.

In that elequent poem of Rossetti, "The d Damozel" is pictured as "leaning out from the gold bars of heaven," looking for the coming of her lover from earth, and her word is given:

'I wish that he were come to me, For he will come," she said:
"Have I not prayed in heaven—on earth
Lord, Lord, has he not prayed? Are not two prayers a perfect strength?

And shall I feel afraid?"

If we meet the strong desire, the prayer "in heaven" to come to us with a like heart-felt desire for their coming, "a perfect strength" will bring them to us, while we are lifted up toward their celestial height. Those of the Spirit-world are acting for us as never before, for they see us more open to their coming. Let us act with them, and persevere without haste and without rest."

A Sensible Mission to the Heathen.

Most missionaries to heathen lands make the teaching of sundry orthodox dogmas their leading business. As these worn-out doctrines are on the wane at home, and are revolting to the reason and humanity of all intelligent pagans, their work is slow, difficult and disheartening. Probably no effort in the world shows such small results in proportion to the costs in money and toil as this, to convert the heathen. Few indeed are "snatched as brands from the fierce burning" which is said to await the millions not so sayed. One single and quiet mission is an exception to the rest, its idea and aim far better. In 1825 the British and American Unitarian Associations started this mission in Calcutta, and Rev. Wm. Adam, a Scotchman, but a resident in this country as Sanscrit professor at Harvard College at a later date, was the first worker in the field. For thirty years Rev. Mr. Dall, of Boston, has been supported in Hindostan by the American Unitarians, their association helped by legacy left for that use by James Hayward Mr. Dall has a moderate salary, is now seventy years old, and expects to keep in his work so long as his life on earth lasts. With a mission chapel and excellent schools for young men and women in Calcutta, his field reaches thousands of miles to Bombay, the Himalayas and Madras. Teaching is held important, especially of Hindoo girls, the awakening mind and heart being needed for the reception of such rational religious truth as is taught, and civilization being aimed at as a great need of the nation.

The interesting letters from Mr. Dall are tinged with such views of moral education that one might suppose him inspired by the large ideas of Dr. Buchanan on that great

Dwarkanath Singha, a native head master of the Calcutta schools, gives report of a meeting of a "Band of Purity," as follows: meeting of a "Band of Purity," as follows:

"I first rose and explained the object of the meeting in few words; said that the true object of education is the formation of youthul character, but the mode of education imparted in schools and colleges contributed more to the development of mind, much to the neglect of the heart, the soul, and the will; that the attainment of knowledge in literature and science is considered of higher importance than the improvement of moral faculties; that it was the curse of the age to exalt talent over virtue and religion; and that, therefore, our object for forming this band was to improve chastity of thought and life."

He then gives a covenant, recited by sixteen students-"a pledge not to listen to or indulge in foul words, a promise to honor mother, sister and all womanhood, and to be unselfish in word and deed." After this, two excellent addresses were given by accomplished Hindoo gentlemen, who "dwelt impressively upon moral conduct as an essential branch of education, and upon purity of thought and life as an immense treasure."

A letter from Poona, a city near Bombay, from Mr. Gumpat Bhuskar Kotzkar, a government official and secretary of the "Parthona Somaj" - Theistic Society - of that place, says:

"We have four meetings of workingmen in this city, where lectures in easy vernacular language are delivered, and conversation held on religious and social subjects, with a view to impart to them the knowledge of the simple and common principles of true life. Many of those who attend these mastered the mastered these mastered these mastered the mastered the mastered these mastered the mastered these mastered the master of those who attend these meetings do not know how to sign their names even. They have requested me to open night schools for them, and I think I must try my utmost to help them.

He finds the Hindoo caste usages in his way, but bravely perseveres. How much wiser and higher is all this than treating the Hindoos as children of the devil, only to be saved by the "blood of Jesus."

The Bramo Somaj, to which Mr. Kotzkar belongs, we have described as a sort of freereligious movement with a tinge of Spiritualism." In the reaction from their old polytheism many liberal Hindoos swing into agnosticism, but the cast of mind of the race is open to the spiritual philosophy, and time will bring out this tendency of which the Bramo Somaj is a sign.

The New Dispensation, one of the Bramo-Somaj journals in Hindostan, says that porcelain images of the Hindoo gods are made largely in England, and sold in India. but are failures as works of art. They lack expression. Mahadeva is represented as carrying the corpse of Sati; but no righteous anger, no solemn fury, marks the face. The figure seems to be that of a hireling cooley carrying on his shoulders a woman in a fit. Greek art spiritualized mythology. English art renders Hindoo mythology simply ridiculons. With the Chinese opium trade largely in English hands, and an added profit from this trade in "graven images," (which the Bible forbids) Christian England makes money from its pagan traffic. Mogovardal, the eloquent Bramo-Somaj preacher, said in Boston that Christianity needed Christianizing.

A Hindoo publishing house at Lahore does a large business in translating European skeptical and scientific works into several native languages. At Lucknow a native press employs nine hundred workmen largely in issuing Hindoo and Mohammedan books. Our Oriental brothren evidently read and think. Their old books have large circulation, and new they are looking into modern thought.

The Appalling Wickedness of Mankind.

The wickedness of mankind generally can be accurately discorned without a very careful, critical, or methodical method of examination. It seems to be a well established rule among all classes to distrust the honesty of those who occupy prominent positions. and various ingenious devices and curious methods have been invented in order to prevent them from misappropriating funds that in the regular routine of daily business happens to come in their possession. Only a short time ago an express messenger was horribly assaulted and cruelly murdered on a train of cars, and \$25,000 stolen. Jesse James's infamous exploits and adventures are still fresh in the minds of the people. Sandbaggers, shoplifters and petty thieves abound on all sides. No class of mankindhowever exalted their mission—are wholly exempt from villainous characters. Ministers of the Gospel, whose reputations should be clean, aspirations noble and thoughts pure, often fall from their apparently high pedestal, and astonish the world with the enormity of their crimes. Incorporated companies, States and municipalities are often steeped in the vilest of corruption, and their dishonesty becomes so rank that the whole world becomes cognizant of its baleful influence. Alabama proved a defaulter to the extent of \$38,812,000; Arkansas, \$20,207,000; Florida, \$5,280,000; Georgia, \$13,580,000; Louisiana, \$32.115,000; Mississippi, \$22,600,000; North Carolina, \$48,350,000; South Carolina, \$19,500,000: Tennessee, \$29,850,000: Virginia and West Virginia, \$72,220,000; Minnesota. \$5.960,000. In a few instances these debts have been adjusted on a lower basis, "scaled down and reduced by mutual understanding between creditors and debtors"-the creditors, of course, consenting, because compelled to do so.

adopted by several States, in repudiating solemn obligations, is one that is encountered daily among the people in the general business of life. Bank officials coolly and deliberately appropriate the precious earnings of the laboring classes, and when their sneakish operations are made public, they flee to Canada or Europe. The general tendency of the business world is one of extreme suspicion towards those whom it employs. The government questions the honesty and integrity of its prominent officials when it exacts a bond from them to secure it against malfeasance in office. In many cases bank employes are compelled to have their honesty insured in amounts varying from \$500 to \$5,000. Every street car conductor who is required to carry a curious mechanical device that should "signal" whenever a fare is received, is regarded with extreme suspicion by those employing him. Every precaution that can possibly be devised, is taken to prevent the adventuresome conductors on ratifoads from appropriating to their own use the fares they collect. Clerks in stores. are so watched and controlled that any petty thieving on their part is almost impossible. In all the affairs of the nation, of states, municipalities or corporations, there is an intense feeling prevailing that incorrigible thieves are about, and each one is distrusted when his name comes prominently before the people for an important position.

This system of systematically swindling

The eminent framers of our Constitution also distrusted mankind generally. Their confidence in the honor of prominent government officials, was not much larger than a grain of mustard seed, hence they exercised their wonderful intellectual acumen and ingenuity to protect the liberties of the people, and the system of "checks and balances" they artfully concocted is the admiration of all thoughtful persons. "Is there," said Mr. John Adams, "a Constitution upon record more complicated with balances than ours. In the first place the states and territories are balanced against the national government. In the second place the house is balanced against the senate and the senate against the house. In the third place the executive is, in some degree, balanced against the legislative. In the fourth place the judicial power is balanced against the house, the senate, the executive and the state governments. In the fifth place the senate is balanced against the executive, with respect to appointments and treaties. In the sixth place, the local legislatures are balanced against the senate by sextennial elections In the seventh place the people hold the balance against their representatives by biennial elections. In the eighth place, the electors are balanced against the people in the choice of President. Here is a complicated refinement of balances which, for anything that I recollect is an invention of our own and peculiar to us."

Of course all these ingeniously devised checks and balances, have their fundamental basis in the postulate that mankind generally are exceedingly wicked, and that government officials must be resolutely restrained, or else anarchy and ruin will certainly supervene. They are absolutely essential in the present condition of society. Boundary lines prescribing the extent of one's authority, and by-laws defining his duty, and a bond insuring a faithful disbursement of money intrusted to his care, seem to be the method required to keep refractory and sinful human nature in its proper place. Rev. Sam Jones, the eminent revivalist, asserts emphatically that at least one-half of the ministers of the Gospel WILL GO TO HELL!

So far as ministers of the Gospel are concerned, they are never required to give bonds only where the disbursement of large sums of money reets upon them, when they, too, falls upon those who are entrusted with I though more extensive.

some great responsibilities. It would probably be a most excellent restraining device to put them under bonds for good behaviorexacting heavy damages in case they commit adultery, use artful deception, engage in a fight, or appropriate money to their own use that belongs to others. As it is a recognized fact that about the same number of ministers each year commit adultery or are guilty of some other moral defection, it might be a most excellent device for their parishioners to place them under bonds, insuring, as it were, their good behavior, and thereby preventing many missteps in life on their part. Speaking of "Vagrant Revivalists" the Chicago Herald of March 28th contains the following:

"The evidence already taken in the trial of Mrs. Molloy, Miss Cora Lee, and the man Graham, charged with murder at Springfield, Mo., ought to make the people of the West more cautious in future in the reception and indorsement of revivalists of

whom they know nothing.
"In one way and another these people gained reputation in half a dozen states for great sincerity and piety, yet during the entire period that they were conducting revivals and preac they were living in notorious adultery, while the abandoned wife and children of Graham were suffering for the necessities of life. It is impossible that this state of affairs should not have been known, or at least very strongly suspected, by many of the people in Indiana, Illinois, Missouri, Iowa, and Kansas, among whom they labored. It is an easy matter now to bring scores of witnesses from every place where this precious crowd preached who are able to swear that the relations of the man and the women were conspicuously scandalous for years and it necessarily follows that the worthy people who indorsed and assisted them either had a guilt knowledge of their real character or were too stupic to figure in any reformatory movement whatever.

"The three revivalists who led this life for year finally murdered the wife of Graham. During al the time that they were masquerading through the country a protest or an exposure by one honest man would, in all probability, have made the greater crime of murder into which they eventually entered an impossibility. They killed the woman because she threatened to expose them, and exposure mean the destruction of their business. She was defence less and her death could be brought about with ease An attack by a decent community which had become equainted with their villainies, as most of the places in which they preached must have been acquainted would have been instantly fatal to their hypocritical assumptions, and the motive for murder would not

have presented itself. "The blood of Sarah Graham, therefore, rests upon others as well as upon her actual slayers. She wa murdered because men and women who petted and lattered these licentious creatures took no accoun of their antecedents, smothered their suspicions and falsified their belief, idiotically imagining they were doing a good work. Such a responsibility as that is a most serious one, and it ought not to pass unnotic ed. The vagrant revivalist is presumptively an adventurer. Unless he comes with indorsements from men of known probity he should have no recogni-tion, and the men who indorse him thoughtlesely or with mental recervations may see in the case at Springfield what such stultification leads to."

After a critical and careful survey of the condition of society, one can not avoid coming to the conclusion that honesty, purity of character and high and exalted aspirations. do not belong exclusively to any particular class, from ministers down to the lowliest order of earth. Moral defection will often manifest itself where least expected, and among those highly esteemed for all that should characterize noble manhood and womanhood. The different strata of societythe low and vicious, those not wholly bad, those who aspire to become better, and those who are a law into themselves, and who may be designated as being truly enlightened-the influence of these different strata interblend, the potent tendency of the highest and purest class by precept and example, being to elevate those beneath them, while the influence of the lower classes on the higher is right the reverse-the tendency being to draw them to their own degraded level, and sometimes the force in that direction is exerted so strongly, that one who is exceptionally good and pure yields to the baneful influence, and the result is, a heinous offense against morality and virtue is committed.

While the world is exceptionally bad, it is improving: while there is a skeleton in nearly every closet of one kind or another, the general tendency of mankind is upward towards a higher and grander plane. Though the great preacher, Rev. Henry Ward Beecher, said-"If my destruction would place him [supposed to be Tilton] all right, that shall not stand in the way, I am willing to step down and out; no one can offer more than that: that I do offer."—he still continues to preach, to disseminate his progressive thoughts, and is highly esteemed by many, and hated and despised by others. While the greatest preacher living, he has been the creature of adverse circumstances and malign influences that he could not withstand. and any other minister occupying his exact status might have done worse, and no one can judge him accurately, wisely, or with absolute justice, until the evidence is all in, and that state of affairs will not be consummated in this life.

The redemption of mankind can only be accomplished by a closer interblending of the two worlds, spiritual and material, and to bring about that desired result, is the principal mission of Spiritualism.

It is said that at a recent meeting of the French Academy of Medicine, a member related a very remarkable instance of the power of sympathy which came within his recent observation. A little girl was looking out of a window in a house in the Battignolles a few days ago. The lower sash was raised and the child had placed her armson the sill. Suddenly the support on which the sash rested gave way and the window fell with considerable force on the little girl's arms, inflicting a severe bruise. Her mother, who was in the room at the time, happened to look toward the window at the moment of the ac cident and witnessed it. She fainted with fright and remained insensible for a minute or two. When she recovered she was conscious of a severe pain in both arms, and on examining the seat of it she was amazed to find on each arm a bruise corresponding in postare brought under the general suspicion that | tion to that left by the accident on the child's.

GENERAL ITEMS.

Col. Bundy and family were at Monterey, Cal., the 22nd of March.

Judge Holbrook will be at the Louisville. Ky., anniversary exercises, which commence on the 28th. He will then go to Texas to visit a son who is very sick there.

During the last month George H. Brooks has delivered three lectures at Knoxville, Tenn.: one lecture at Stevenson. Alabama and one at Huntsville. He thinks he will go as far South as Mobile.

Thursday night, March 25th, Mrs. Mand E. Lord made a short address and held a descriptive seance at the Unitarian Church at Haverhill. Mass. Sunday afternoon, March 28th. she was at Horticultural Hall, Boston, Mass.

Moncure D. Conway, who now lives on Brooklyn Heights, is described as "tall and thin and gray, with a John-Randolph-of-Roanoke look, which bespeaks his Virginia origin." Mr. Conway is as white now as Walt Whitman.

We regret to learn that Mrs. Emma Hardinge-Britten has been obliged to cancel all her engagements to lecture on account of the severe illness of her husband, his condition demanding her unremitting attention, with no prospect of its cessation for several weeks.

The Rev. Robert Laird Collier sailed for Europe Saturday with a special commission from President Cleveland to study the labor question in the old world for the benefit of the administration which is about to be rent asunder by the free-trade theorisers.

March 21st, Lyman C. Howe lectured at Yorkshire, N. Y. The 22nd he delivered a funeral discourse at Reynoldsville. The 28th he lectured again at Elmira, and April 4th at Yorkshire, where he is engaged for the first Monday of each month for a year. Mr. Howe reports an awakening interest.

The Index says: "When Governor Robinson appoints April 6th to be kept throughout this Commonwealth as 'a day of fasting, humiliation and prayer," knowing that it will be a day of unusual feasting and merriment, he indulges in religious cant, and none the less so because the meaningless words appear in an official proclamation."

Mr. John Edwards writes as follows from Washington, D. C., under date of March 26th: "That old veteran, Thos. Gales Foster, passed to spirit-life on last Tuesday, and his body was taken to Lancaster, Pa., for incineration. About the last thing he remarked was, "They have come for me," waived adieu, and passed away as gentle and smiling as a bright sum. mer evening."

Countless thousands of Musselman pilgrims go to Mecca yearly, where Asia and Africa visit the sacred tomb of the prophet. The India Government now contracts with Cook & Co., to carry them in large and safe ships, instead of the old and small Arab vessels which were often wrecked. The ocean steamer and the locomotive in place of the old vessels and that "ship of the desert." the camel, is a strange change taking away the old Oriental romance. May not the old reverence for that tomb at Mecca suffer? The old pilgrimage to Mecca was hard, this will be so easy as to have no merit.

The Northwestern Christian Advocate well asks: "Are we getting back to pagan times? Mr. Lecky, the historian, says Christianity abolished the gladiatorial contests in Rome; but in Chicago, the other night, a Welchman in a wrestling contest deliberately broke the leg of his Japanese antagonist. A few days before he had almost choked him to death. The thing was not done in a Roman arena on a floor of sand, but in classic Central Music Hall, where culture is preached and the great musical assemblies congregate. A more brutal entertainment could hardly be conceived. A Spanish bull-fight is the highest of innocent amusement compared with this savage and fiendish contest of Celt with Jananese."

Residents of Athens. N. Y., are mystified by the curious actions of a partridge that appears in a lonely part of Griffin's woods, on the road from Catekill to Athens. It always appears at dusk, and seems very tame. On Thursday evening, while George W. Loud and his daughter were driving through the woods, it appeared trotting along the road by the side of the horse. The horse was stopped. The bird stopped also. Mr. Loud jumped out and tried to catch it. It ran from one side of the road to the other, but did not offer to fly, and at length hopped into the woods and disappeared. On two or three previous occasions it alighted on the back of Mr. Loud's horse. Other Athenians say it has alighted on their horses. The spot where the queer bird is seen is described as being a very "spookish place."

The Bordentown Register speaks as follows of Mrs. Waters, a prominent Spiritualist, and wife of our esteemed correspondent, Wm. C. Waters: "Mrs. Waters recently executed a painting ordered by a clergyman residing in Cleveland, O. On its arrival in that city it was framed at the art store, and exhibited in the show window. As a consequence, Mrs. Waters has received orders from wealthy citizens of Cleveland, for four large paintings, with a prospect of more orders to be sent. We quote from the Cleveland Leader: 'A large and handsome oil painting is displayed in the window of the Adams art store, on Euclid avenue. It is a lovely pastoral scene, exhibiting in the foreground a group of reposing sheep and sportive lambkins, and several fine specimens of kine. A beautiful valley stretches away in the distance. The domestic animals are drawn with the masterly touch of a Rosa Bonheur, and display wonderful naturalness. The picture is owned by a prominent minister in this city, and is the work of Mrs. Susan C. Waters of Bordentown, N. J.'"

The 88th Anniversary at the Madison Street Theatre.

The 38th Anniversary of the birth of Modern Spiritualism was celebrated last Sunday by the Society of United Spiritualists at the Madison St. Theatre. After singing, Dr. Randall read with excellent effect a poem, and then made an invocation. He was followed by Judge C. H. Wood, Vice-President of the Society. He alluded to other important and significant anniversaries that were held in high estimation by the people—the birth of Washington, the memorable birth of National Independence, and the resurrection of Jesus, but to Spiritualists generally, the advent of Modern Spiritualism into the world, was of equal if not of greater importance, and it was for the purpose of celebrating that event which brought the Spiritualists together. He alluded to Buddha, to Jesus and Mahomet, and the great influence they exerted on the world. He claimed that Buddha had 450,000,000 of ardent followers. It was fitting that Spiritualism made its advent in the world at the time it did: it was an auspicious period, one that demanded a change, and Spiritualism inaugurated one. He alluded to the Fox Sisters and the important part they acted during the early period of the movement, and their visions of coffins which they would soon occupy unless they complied with the reasonable requests of this heaven-born power. His remarks were listened to attentively.

Mrs. De Wolfe made a few pleasant remarks, alluding to the lights and shadows of existence, that accompany not only the individual in his journey through life, but also all reformatory movements. Spiritualism presents a new religion, one that is grander than any that have preceded it, and which will have a potent influence in the world. and overshadow in time all others, however prominent the place they now occupy. There were divine possibilities in every human being, however depraved. The criminal even had the germ of the angel implanted in his deformed nature, which would in the course of time manifest itself. Spiritualism inculcated one grand precept-"Love your enemies, and strive to elevate them from their deplorable condition." Each one should have the new religion manifested in the soul, expanding it, beautifying it, and preparing it for its future home. The speaker entertained the opinion that the potent and benign influence of Spiritualism would intelligence. Force consists of atoms as eventually be instrumental in not only elevating the poorer classes, the downtrodden and unfortunate, but would deal death blows to gigantic monopolies which are now exerting a baleful influence in the world.

Mr. W. H. Blair next occupied the rostrum points of the great spiritual movement in the past and present. The independence of this nation, declared in its early history, was of no more importance to the world than that | else? grand declaration of independence inaugurated by the introduction of Modern Spiritualism into the world. It gave spiritual and vibration. Heat is arrested motion. religious freedom to mankind, changed the character and texture of nearly all the religions that confronted it when it made its advent, and is now continuing its leavening process, and will eventually influence and to a great extent control every nation. He rejoiced that he lived in the 19th century, and that the faith of mankind was being supplanted by the facts of Modern Spiritualism. which presented a religion which excelled all others. He alluded in eloquent terms to Prof. Hare, Prof. Mapes and Judge Edmonds, and the important part they acted in the early history of the movement, their presentation of scientific and well authenticated facts overwhelming the skeptic and confounding ministers of the Gospel. As a speaker Mr. Blair is full of magnetism, and his talents should have a wider sphere of

Mrs. Ahrens made a few remarks that were rich with spiritual thoughts, and attracted the close attention of the large audience.

Mr. O. A. Bishop was called upon the rostrum, but owing to the lateness of the hour he made only a few remarks. Mr. Bishop is not only logical, but is always loaded with facts, and ready to present them lucidly and logically whenever an opportunity offers. He is at home in any department of thought. He alluded to the great change that had been inaugurated in this country, and he was delighted to celebrate this the 38th Anniversary of Modern Spiritualism. He referred to the important fact that there are 425 different kinds of pamphlets and newspapers published in the interests of Spiritualism. He lashed those preachers unimercifully who visit mediums secretly, hold communion with their spirit friends, and then when in their own pulpits vehemently deny doing so. If he had so desired, he could have named one at least in this city who had done that very thing.

Interspersed with the speaking there were: singing by the Unique Quartette, and also by a young lady; Recitations by the Misses Bishop; Describing of Spirits by Mrs. Minnie Marshal, and Instrumental Music. The President. Mr. Randall, made a few closing remarks. The exercises were pleasant and entertaining throughout, and attracted the close attention of the large audience. Next Sunday Patience Merrewether will address the society.

A Princeton College professor (of political economy) is reported as having said in the course of one of his lectures this week: " It is disgraceful for a public who cannot, without a shudder, see a horse ill-treated, pass by for years and see car drivers worked seventeen hours out of the twenty-four without registering a protest."

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 indebtedness 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.

First Brooklyn Society of Spiritualists.

to the Editor of the Religio-Philosophical Journal: Those who attended the meetings of The First Brooklyn Society of Spiritualists last Sunday morning and evening at Conservatory Hall, corner Bedford Avenue and Fulton Street, were treated to an unusually interesting lecture by Mr. Charles Dawbarn on "The Science of Life" as the subject in the morning, and "The Science of Death," as the subject for the evening.

To me it was a rare intellectual treat, and must have impressed all those who heard it. that Mr. Dawbarn is a sensible, original, log-ical and deep thinker. He handled his subjects like one who knows what he was talking about; and enchained the attention of his hearers, from first to last, with lively interest. His method was logical and his style argumentative and conversational with but little effort at oratorical display. 1 can only attempt to give you a meagre out-line of his discourse. His utterances to many were perhaps startling, because new, yet so forcefully put that the mind seemed to intuitively grasp them for truth, beyond all ques-

He began by saying that size was only relative. If the whole universe was only half its present size, everything would appear just as large as it does now. Realizing this fact the mind could easily grasp the idea, that if it were a million times less in size and man being a part of it, were also a million times less in size, the earth, sun, moon and stars would appear to him just as they do now.

Life is independent of size. An infant has just as much life as a man. Evolution changes the quality of matter, but not the quality of life. Individuality does not consist in atoms of the body. Planet life consists of matter, force and intelligence. Life is present in averything and socke to a present is present in everything and seeks to express well as matter, and so does intelligence; matmanity is born. Love is eternal as eternity itself. If matter changes, from form to form, Mr. W. H. Blair next occupied the rostrum and is matter still, why not life change from as speaker, carefully analyzing the salient life to life and be life still? If the law of evolution governs matter, and that law pervades the universe, and all things are obedient to it and in harmony with it, why not life be obedient to it as well as everything

> He explained scientifically how solids could be passed through solids, and illustrated how that it was merely a question of

He explained the difficulty of understand ing how spirits can communicate, and gave an illustration. Force will be force in God, man or devil. If matter cannot be destroyed neither can intelligence. If intelligence cannot be destroyed, spirits must exist because life has evolved and taken on a higher condition of its existence. Electric light is the result of the marriage of power with

These are only a few of the ideas he advanced and may afford some of your readers food for thought. He built a beautiful structure like a master workman, and with all so substantially from foundations to dome, that I think it would be difficult for any materialistic scientist to tear it down. I hope he may be prevailed upon to publish it in pamphlet form, along with his lecture on Heredity. Brooklyn, N. Y., Mar. 22, '86.

General News.

Prince Bismarck says he regards Pope Leo XIII. as one of the sharpest-sighted and most intelligent statesmen of the age.—Gen. Lew Wallace's new lecture, "Turkey and the Turks," will be given for the first time in Indianapolis on April 7 .- Mrs. Clarissa Davenport Raymond, of Wilton, the oldest lady in Connecticut, will celebrate her 104th birthday on April 25th.—A 13 year-old girl who died some time ago in North Georgia had never, her father said, heard of death or knew there was such a thing.-Warden Hatch, of the Jackson, Mich., penitentiary has made an engagement with a Mikado Company for a return engagement at the prison.—The Knights of Labor in Hartford are said to contemplate nominating Mark Twain for Mayor of that city. Mark is said to be the laziest man in Christendom.—Eliza Ricarby, a rich woman of New Orleans, left two-thirds of her estate to another woman on condition that she takes care of a little dog belonging to the deceased. -Although he owns valuable property at Paris Dr. Schliemann has just paid \$150,000 for an estate on Pottsdam street. Berlin, which he will make his permanent home.—"Here lies the body of John McLean Hayward, a man who never voted. Of such is the kingdom of heaven." This is the epitaph which a citizen of Wayland, Mass., left behind him, and which, it is asserted, his executors intend to inscribe over his grave.—Arrangements for decorating General Grant's tomb on next Decoration Day are already under way in Brooklyn. It is the intention to have Grand Army posts outside of New York City and Brooklyn that are named after the veteran take part in the ceremonies.-Mrs. Whitney, mother of Anne Whitney, the sculptor, is living at Watertown, Mass., at the age of 101 years. A few days ago she surprised the family by walking into the breakfast-room at an unusually early hour. "Why, mother." exclaimed her daughter, "did you come down stairs alone?" "Why yes," replied the energetic centenarian, "I should think I was old enough to come alone!"

Scrofula, sait rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

Fig culture in this section of the country is attracting considerable attention, and those interested in it, should send to Martin Benson, Swanwick, Ill., for his Guide to Fig Culture.

Scott's Emulsion of Pure

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Dr. C. C. Lockwood, New York, says: "I have frequently prescribed Scott's Emulsion and regard it as a valuable preparation in scrofulous and consumptive cases, palatable and efficacious."

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c. and \$1.

WHARTON, Wyandot Co., O., March 20, '86. Prairie City Novelty Co., Chicago, Itl.:

DEAR SIRS,—I have been using one of Fisher's Mouth-Breathing Inhibitors since the 8th of Dec., 1885, and I am well satisfied with it. I have been troubled with catarrh for the last eighteen years. My catarrh is a great deal better, and also my general health has improved since I have been using the Inhibitor. I would not take one hundred dollars for it and not have the privilege of obtaining another.
Yours respectfully,

H. M. DEVINE.

You can get circulars and free information in regard to the above from the Prairie City Novelty Co. 59 Dearborn St., Chicago, Ill.

Glenn's Sulphur Soapheals and beautifies, 25c. GermanCornRemoverkillsCorns,Bunions,250 Hill's Hair and Whisker Dye-Black & Brown, 50c. Pike's Toothache Drops care in 1 Minute, 25c.

Business Notices.

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

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

Clairvoyant Examinations Free,

Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Lassed to Spirit-Life.

In New Haven, Ct., March 23rd, Edgar V., son of George F. A. and Fannie P. Hildge, passed to spirit-life in the 13th rear of his age.

year of his age.

A large number of the friends of the deceased, including his little classmates, were present at the funeral. Beautiful derait ributes were brought. The remains were placed in a white brocade velvet casket furnished by Theo. Keiler. The pallibearers were Lewis Kautz, Wilmer Kautz, Ed. Irdesbach, Frank E. Alten. John Spencer and Harry Smith, all schoolmates of Edgar. Prof. Mitchell was present and sung two appropriate selections. Rev. Seiden * libert, paster of the Church of the Messiah, officiated. Mr. Gilbert's remarks were fitting to the occasion. He read a choice poem, the sentiment of which was calculated to afford consolation to the mourners, and then in a tender yet forcible and logical manner presented many facts which point to immortality as the destiny of the race. Mr. Gilbert referred to the beautiful vision which greeted the eyes of the little sufferer just before his spirit took its flight, and uarrated similar experiences, all comforting and affording hope of a blissful hereafter. After all present had viewed the remains the little easket was borne out by the youthful palibearers and conveyed to the Evergreen cemetery.

State and Washington-sts.

Carpets

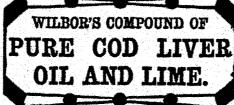
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To one and all.—Are you suffering from a Cough, Cold, Asthma; Bronchitis, or any of the various pulmonary troubles that so often end in Consumption? If so, use "Wilbors Pure Cod-Liver Oil and Lime," a sale and sure remedy. This is no quack preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. Wilbor, Chemis', Boston, Sold by all druggists.

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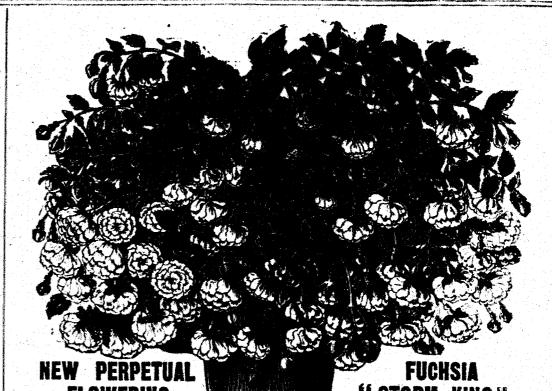
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MUSINGS.

The sead in behalf of Eliza W. Chandler, of Hockessin, Delaware, at her birthday celebration, February 27th, 1836, by J. G. Jackson.

The Muse is sleeping—why awake her strain? My three score years have waived a long farewell! The joys they gave me mingled oft with pain; Yet smiling Hope still weaves her kindly spell.

Friends of my youth are dropping one by one.
As drops in autumn days the fading bloom; We mark them now with each returning sun, Pass to their mansions through the lowly tomb.

Still in their place, thus fading from my sight, Come children's children dandling on my knee; In gleeful ways and sportive wild delight. Some reparation for the loss we see.

The Fathers and the Prophets!—where are they My wayward footsteps guided long ago? On yonder hill their earthly forms decay; In hope and joy their spirits upward grow.

No "storied urn" nor monumental stone Back from oblivion brings the "fleeting breath; Their peaceful lives and kindly deeds, alone, Recall their memories from the grasp of death.

They lived their lives on earth with earnest aim, According to the truth that lit their way, What though more brightly beams the light we claim, Does equal faithfulness our works display?

What though the reign of superstition chill, Is failing fast before truth's rising sun; They only climb salvation's tollsome hill, Who, wisdom crowned, own duty bravely done.

Yes! knowledge and obedience-not blood-Is now the reading of the Law Divine, Through which humanity attains all good; On which the glory ever more must shine.

Thanks that the lingering myths of shadowy pall Now ease their pressure from man's struggling That wakened Wisdom cries with trumpet call: 'Awake! arise! let Error's shades depart!"

Oh! press we on obedient to this cry; Grow brave in seeking wisdom to attain; Exalt our hopes to realms beyond the sky, Where knowledge blooms in Fruth's eternal reign

A Pleasant Picture from an Orthodox Standpoint.

Louise Editor of the Religio Philosophical Journal: The Herald of Gospel Liberty is the organ of the The Herald of Gospel Liberty is the organ of the Christian denomination published at Dayton, Ohio. Through the columns of this is running a series of articles on "Heavenly Recognition," by Rev. J. Maple, D. D. They are of interest even to a liberal, and are characterized by a sweet spirit, full of sympathy and charity, and a beautiful hope. Though the Doctor would resent the imputation of being a Spirit relief will there is a large common ground or Spiritualist, still there is a large common ground occupied by both, and he often in philosophy passes beyond that to the field represented by Brother Watson, Dr. Babbitt and other Christian Spiritualists. Occasionally he quotes phenomena that is de-cidedly spiritual. It is happiness to me to see this blending. It prophesies a unity of sentiment of all

not prophesy a unity of effort also?

I quote from his article in the Herald for January 14th, the following beautiful incident, enough to make even a "distinguished divine" or a humble layman believe in the ministration of the departed. But why may they not come in the hours of life as well as in the hour of death?

religious bodies sometime in the future, and may we

"A little girl, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was beautiful, and as the bud of her heart unfolded it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's care of her, and, winding one arm about her neck, would say, "Now tell me about mamma!" And when the oft-told tale had been repeated, she would ask softly, "Take me into the parlor: I want to see my mamma!" request was never refused, and the affectionate sick child would lie for hours, gazing on her mother's

"Pale and wan she grow, and weakly, Bearing all her pains so meekly, That to them she still grow dearer, As the trial-hour grew nearer."

That hour came at last, and the weeping neigh-bors assembled to see the child die. The dew of death was already on the flower, as its life-sun was going down. The little chest heaved faintly, spas "Do you know me, darling?" close in her ear the voice that was dearest; but it awoke no answer. All at once a brightness, as if from the upper world, burst over the child's color less countenance. The eyelids flashed open, and the lips parted; the wan curdling hands flew up, in the ittle one's last impulsive effort, as she looked plercingly into the far above. "Mother!" she cried, with surprise and transport in her tone, and passed over with that breath to her mother's bosom. Said a distinguished divine, who stood by that bed of joyous death its that present helicard in the ministration death, If I had never believed in the ministration of departed ones before, I could not doubt it now."

Why is it so from a Spiritual Point of View?

To the Editor of the Religio-Philosophical Journal: A late number of The Constitution, Atlanta, con-

tains the following:
"The tobacco habit has many curious phases, and the conflict between experts and authorities as to its effects has created considerable confusion in the public mind. Some physicians declare that the weed public mind. Some physicians declare that the weed is a polson, while others, equally as worthy of belief, declare that it is a medicine. They all agree, however, that its excessive use is calculated to injure some temperaments. I am reminded of the tobacco question by the following from the Athens Chronicle: A gentleman in Athens commenced the use of tobacco at fourteen years of age. When twenty-two years old the excessive flow of saliva had caused indigestion and stricture or constant, pain agrees the digestion and stricture, or constant pain across the breast, threatening life. Advised by an eminent physician, he commenced swallowing all the juice of the tobacco (call it by what name you please) and for fifty-four years has persevered in the habit The pain ceased very soon, digestion was restored, nerves became steady, for the last twenty-five years no headache, although had previously suffered great ly: has also smoked all the time, and now, at seventy six, his nerves are steady, and can write as well as at twenty; digestion perfect, vision good, knows nothing of nausea, except in the dim recollection of upward of half a century ago, has had no use for a doctor for upward of twenty-five years, and if afflicted with softening of the brain, will not acknowledge it. He knows of others who have adopted this course with beneficial results, as far as health is con-cerned, without injury as far as he knows mentally

Now, the average reader would suppose that the foregoing is merely the invention of a newspaper reporter, but there are parallel cases right here in Atlanta. One of the most distinguished citizens of the town—indeed, one of the most distinguished citizens of the State in his calling—has for years been in the habit of esting tobacco instead of simply chewing it. This gentleman is sixty-odd years of age and is in the most robust health, with a complexion as clear as that of an infant and an eye as keen as that of a hawk. He has none of the aliments of his age—no pains, no aches, no indigestion. Nor is this sit. Sitting close to my elbow as I write is a gentleman who has been eating tobacco for thirteen years. He is a young man and has led a sedentary life for many years, taking little or no exercise and life for many years, taking little or no exercise and but little recreation in any shape. But his health is perfect. His digestion is good and his appetite just what he would have it to be. He doesn't know what the headache is, and the only feeling of institude he even experiences is when he drinks a little set auch heatarmilk for dinact."

If I have one explain from a spiritual point of these, where it is that some appear to have such perfect thinks, and just use tobacco excessively? Here

THE EXISTENCE OF GOD.

I'v the Editor of the Heligio-Philosophical Journal: Commenting on Mr. John Miller's able article I would suggest that the idea of God being in everything he has made, does not to me necessarily involve Pantheism. When we beget children we give a modicum of our vital force—our life to them. They are dependent on us in the first instance for the lifegerm which was an actual part of our life, so much so that it carries with it our qualities of soul and hooks yet we are not consciously in our children. body; yet we are not consciously in our children. They are individualized, and become conscious enti-ties apart from us, their apparent creators.

So my idea of a creator, a God, would be one who, wishing for beings who could reciprocate his love and manifest his intelligence, endowed his creatures with his attributes, in a finite degree, and that they with his attributes, in a naite degree, and that they might be individualized, closed his conscious connection with them, leaving them to build up an individuality apart from his. He could still retain an unconscious connection with them by which their vital force would be constantly supplied, in such quantity and quality as they themselves allowed by keeping the channels open for it.

If there be a God, the best conception we can have of him is that he is an infinitely perfect human being. For me, this grand idea, answers all the prob-lems Mr. Miller has reasoned on. Being infinite, his children and his creations are infinite—being a human being, his relation to them must be somewhat similar; especially must they be individualized and separate from him, though depending on him, as our children on us, for the conditions of life, and life it-

To carry on the analogy between the life of a fi-nite human being and one of infinite attributes, we have a conscious life, and one which goes on without have a conscious life, and one which goeson without effort or consciousless on our part; but what in a conception of Deity, can correspond in any way with our unconscious life, with the pulsings of our heart and nerves, and the mechanical motions of our organs? The answer is, all those actions of the various parts of the universe which obey blind, mechanical law. Cannot they be truly said to be God's unconscious life? His conscious life being his continued scious life?-His conscious life being his continued effort to beautify, improve, create new forms, change evil into good, good to better and best.

The idea of an infinite, progressing human being, answers the question, "Why does he not make things better?" He, too, is subject to the law of progress. Evolution assures us that he has made a continued improvement. Just as fast as the conditions presented themselves, and the channels through which he could work, has he converted the radimentary limb into a well formed wing or arm. If you select carefully certain animals and breed them to secure more perfect forms and types, all you can do, and all the beasts selected can do, is to make the conditions such that the hidden power which maketh for righteous-ness" can weave out of those conditions forms of such order and strength, beauty and perfection as

the conditions have made possible.

So he is not "almighty" in the sense that he can make two mountains near each other without a valley between, or make two and two equal five, or in any other way transgress the laws of his own being; but he may be almighty in having the power to do whatever is orderly and made possible by the condi-tions. Being subject to conditions does not necessarily detract from his attributes, or make him less a God; for you would not have a God who should be required to make something out of nothing, or do anything contrary to order and reason; yet if he has to have something out of which to produce some-thing, he is at once subject to conditions. This is inevitable and in the very nature of things.

Granting the above, we can see that such a being can and will ultimately be able to perfect all that part of his creation which he does not allow to become individualized, and so separated in consciousness from himself. We can also see that he cannot, orderly and justly perfect those who thus become individualized and separate conscious entities, against their research and will. He can only improve them their reason and will. He can only improve them by appealing to their moral and intellectual faculties, as otherwise he would destroy their individual freedom. They can, and they alone, stand out eternally against his improving influence, if they will.

It is only a false conception of God which is hurtful. A true conception of him is pleasing and emi-

nently helpful.

H. M. WILLIAMS. Jacksonville, Fla. The Objective or Baconian Method in · Spiritualism.

If, as J. Clegg Wright says, Spiritualism must de-pend entirely upon the objective or Baconian method of reasoning for its proofs and demonstrations, it should at once be relegated to the realm of the sensuous, as earth, water, stones, etc. Even then his method must utterly fail, because he says himself that virtue is one of the ingredients in enabling one to become a Spiritualist or spiritual. But will sensuous experimenting of any kind secure to man without the aid of his higher intuitions, the selfdiscipline and self-abnegation necessary to the development of a righteous and virtuous life? It never has—never will. His higher intuitions and spiritual inspirations (derived from a source infinitely more reliable than any or all merely objective sources of demonstration) will oftentimes teach him in one second what it would require his best logical power reasoning from objective standpoints of demonstrareasoning from objective standpoints of demonstra-tion only, a long, long time to reach even if it ever would. Beasoning from these sources and search-ing for objective proofs of the truth of Spiritualism, is all well enough and has its legitimate uses, but thus reasoning with no recognition of our higher in-tuitions, will lead a man as far into the hell of ma-terialism as a pigeon would fly in a thousand years. Although Spiritualism has heretofore depended, and will continue to depend greatly on objective

and will continue to depend greatly on objective demonstrations for its reception by scientists, yet if that is all it has to depend on, hundreds and thou-sands of men and women will, through their higher instincts see the fallacy of such reasoning, and its utter want of religious consolation in sorrow, danger and death, and will reject it in despair. But this plan of Baconian reasoning proposed by Mr. Wright, is only another of the thousand foolish and fallacious extremes into which extremists are forever plunging, and in which no truth can ever be found, and from which no philosophy can ever be evolved in time or eternity. Why not adopt the advice of the Sun-God to his charioteer, Exit in medio (take the middle way?) With all deference toward, and even thankfulness for, any and all objective demonstra-tion, I still consider our higher instincts and spiritu-al intuitions just as valuable as unmistakable proofs of the great truths of Spiritualism, and I am just as friendly to the sentiment of Solomon, that "A man's own mind (aided by higher intelligences) is some-times wont to tell him more than seven wise men sitting above on a high tower," and I will add, with all the implements and facilities for demonstration and experiment at their command. Now it is just these pernicious extremes, that cause such ungodly antagonisms and conflicts among Spiritualists which not only retard the progress of the best cause ever advocated by men in the body or out, but seem to almost menace its annihilation at times. To be sure I know it will, and must all come right, but not without sincere efforts, and this is one of such efforts.

O. C. HAMPTON. Shaker, N. Y.

Gradually Approaching Spiritualism. To the Editor of the Religio-Philosophical Journal

Those who are somewhat orthodox in their be-Those who are somewhat orthodox in their pelief can not approach Spiritualism at once. They seem compelled to do it by degrees. Take, for example, the Rev. M. D. Shutter, the dissenting Baptist minister here. The 21st of March he preached from the Unitarian pulpit and thus outlined his position:

"1. While I place the Bible at the head of the world's religious literature, I regret the traditional theories of mechanical and verbal inspiration, and bring the venerable book with all reversors before theories of mechanical and verbal inspiration, and bring the venerable book with all reverence before the tribunal of reason. 2. I recognize the vast superiority of Jesus, the graudeur of his character, the uniqueness of his position and mission, but I am compelled to withhold from him the title 'Infinite and eternal God.' 3. With regard to the future, while the wages of sin are incalculable, I believe that for even the least developed and pootest specimen of our race, there is a better outcome than an eternity of fire and brimstone. When I had reached these conclusions and found that many tests did not these conclusions and found that many tests did not affect them, I knew that I could no longer conscien-tionaly occupy a Baptist pulpit, and in deep sorrow and mental anguish resigned my charge."

This is one remarkable step in advance,

placing himself in a receptive mood, and it will be may for him to embrace Spiritualism next. Minneapolis, Minn.

O. C. Tunniclist writes: We can't get along without the JOURNAL. We know it is reliable.

Observations on Materialisation.

No person who has witnessed the distressing exhaustion of the sensitive after a materialization scance, but would hesitate to subject him again to the ance, but would hesitate to subject him again to the ordeal. It has been my study to endeavor to grasp some of the leading conditions affecting the sensitive adversely, and to determine the natural remedies, if any, for recuperating his vital energy. That some of my conclusions are open to the charge of being theoretical, is a necessity of the case, consequent upon the inherent difficulties attending experimental investigation. I, however, advance no theory that has not been drawn from practical experiment either by myself or by those whose testimony I accept. My first remark is, that the object or purpose in the minds of the sitters attending a scance for materialization greatly influences the degree of exhaustion entailed on the sensitive. Materialization is a stuentailed on the sensitive. Materialization is a stu-pendous psychical fact, which, if indulged in on triv-ial occasions, either for selfish sims or the mere gratification of wonder-mongers, will succeed only at the physical expense of the sensitive. The pur-pose for which the spiritual forces are employed, whether elevating or otherwise, determines largely

the recuperative energy of the sensitive who is the medium for their production.

Spiritual forces are not to be lightly tampered with, and experience indicates that sensitives should be hedged about and protected from mundane anxieties. They should be set apart for spiritual work, and exceed to receive the production of the sensitive street in a stigation. and sacredly reserved for reverential investigation

into this, the profoundest of Nature's mysteries.

In the scances with Mr. Eglinton, narrated by me in your columns, I have generally refrained from animal food on the day of the scance, and, before sitting, have taken a Turkish bath. To my attention to these rules I attribute the fact that, although naturally accompanies of the second statement of the second stat to these runes I attribute the fact that, atthough hat-urally about as mediumistic as an ordinary broom-stick, I have invariably been placed at the end of the circle, next to the cabinet, and have been permitted to handle the materialized forms freely. So far as the physical arrangements contribute to harmony and relief, it will be seen that moderate ascetism and alconlines burgely sid the apparities by assisting in cleanlinese largely aid the sensitive by assisting in the collection of strong potential magnetic aura from the sitters. Moreover, I am of opinion that a circle may be so developed as to enable each sitter clairvoy-antly to detect, by the color of the odic light emanating from each human photosphere, the character or perfume exhaled by the individual soul. It is quite unnecessary to point out that no circle can supply the necessary harmonious conditions requisite for the production of startling phenomena, and be at the same time harmless to the sensitive, unless those comprising it are each and all pretty much on the same intellectual plane, in earnest, in close sympathy of loving fellowship and trust, and inspired by the same common love of truth. For the highest results, a circle must be a good circle as well as a mise circle. For the highest results, a circle must be a good circle as well as a wise circle. Knowledge is power, but no physical power. Knowledge is not necessarily goodness. Those inseparable sisters purity and peace, ever constitute the cementing bodies of the perfect circle. With a circle of this character recuperation of the sensitive is rapid. His loss of energy is replaced by the operators from the life-giving magnetism con-tributed by the sitters. Under these conditions, sc-ances for materialization may be occasionally con-ducted, not only with impunity, but-with actual ben-efit to the medium. On the other hand, promiscuous circles introducing undergland and unknown elecircles, introducing undeveloped and unknown ele-ments, cross magnetism, physical disturbances, frivolity, dogmatic personality, and sometimes sens-uality, would, if continued for a few years, reduce the strongest sensitive to a forlorn, nerveless, broken-down, worn-out invalid; a semi-paralytic, suffering from collected magnetic amount that have be from collected magnetic emanations that have be-come incorporated into his system; a chronic dyspep-tic, utterly prostrate and unfit to battle with either

when the physical conditions of materialization are understood, we shall doubtless be able to bring galvanic power to the assistance of the unseen operators. We shall also. I think, be able to devise some simple natural remedies recuperative to the sensitive. A couch of sweet-scented herbs, or natural flowers, might with advantage be used as a restorative. But if the spread of the knowledge of the soul and its powers be the desire of Spiritualists, they must, without delay, turn their attention to the protection and isolation of their mediums.—J. H. M. in Light,

Undenominational Christianity.

To the Editor of the Religio-Philosophical Journal:

If the following be true the orthodox world generally is tending rapidly towards an undenomina-tional Christianity. The Inter Ocean of your city

"There may be many phenomenal features in the present religious revival, which seems to have taken such firm root in the community, but surely none can be more marked or more significant than the open-hearted regard which seems to be ripening into a cordial friendship between the more prominent of the two revivalists and one of the most prominent undenominational preachers this century has produced. The man on whom the ultra religious world has looked for years with criticism, if not suspicion; the man who has been accused of preaching a well-nigh Christless faith, or at least of being so unorthodox as to be outside the pale of the accepted creeds of the day; the man who has gone on from Sabbath and from sear to year in the same mode. to Sabbath and from year to year in the same modest, unobtrusive and eminently successful way meet

"The revivalist half way.

"The revivalist, on his part, has attained what seems to be a permanent success, and he has done it under the sanction and by the authority of a strongly denominational church. He is backed up by a strongly orthodox sentiment. He comes to Chicago at the request of orthodox Chicago. He is a man whom leading denominational ministers of the city recognize, and, even if they do not quite approve all his methods as seen from their standpoints, yet a man whom they unhesitatingly on the whole indorse. He comes here to convert Chicago to an orthodox city, for those who are converted under him are expected to, and no doubt in the vast majority of es will, join some orthodox church. At the same time, with all this, he stands before a vast audience and in unmistakable terms pronounces in favor of Chicago's greatest, the country's greatest, unortho-

"The case is indeed phenomenal. If there is one thing it indicates more than another it is this: that there has perhaps never been a time when there was a better prospect of a more general undenom-inational Christienity, based on the Bible, than now. Those who love their creeds with a loyalty as strong as it is worthy of sincerest respect may fail to see this, but the signs of the times in the evangelical church of the day point strongly in this direction. The man who enters an orthodox church next Sunday, knowing not the denomination, may easily come away not knowing whether the pastor was a man of Luther, of Calvin, of Roger Williams or of Wes-ley. Never before, perhaps, was there such frequent and cordial interchange of pulpite between men of different faith. A prominent Universalist minister, visiting in an interior Iowa town less than a year since, was invited by the progressive pastor of a Congregational church, the latter a Presbyterian, to assist in the Sabbath's services. And this is only an instance of what may be and doubtless will be of even more frequent occurrence in the future. It may well be called phenomenal, and as praiseworthy and hopeful as phenomenal, to see rugged, denominational Sam Jones strike hands with undenomina-

tional Professor David Swing."

An undenominational Christianity! Impossible!

When the orthodox arrive at that point, they will drift naturally into Spiritualism, and then the Bible will rest purely on its merits, like any other book and will by no means be regarded as sacred. New Orleans, La.

Planchette.

To the Editor of the Religio-Philosophical Journal: Will some one please give through the columns of the Journal, the opinions of scientists and philosophers about Planchette? We have received numerous communications from friends who have passed away; dates, names and localities have been given; questions, philosophical, scientific and materialistic have been answered—most of them with marvelous accuracy and directness; events have been forecold, warnings given and advice freely offered. My wife, who is the medium, is as much at a loss to account who is the medium, is as much at a loss to account for the phenomena as I am. The fact that the replies are often quite unexpected and contrary to preconceived opinions, is sufficient to demonstrate that there is an intelligence at work outside of our-selves. Others here are interested, and any informstion you can give will be read with profit.

A rifle that sends forth forty death-dealing bits of lead a mizute is a new thing at Steyr, Austria.

CLERGYMEN SEEKING LIGHT. Inviting a Knight of Labor to Address

them on the Qu stion of the Day. To the Editor of the Haligio-Philosophical Journal:

The evangelical ministers of Boston and vicinity, March 15th, invited Mr. George E. McNeill, District Secretary of the Kuight- of Labor, to address them on the question of the day, "Tue Kuights of Labor and the Labor Question." Mr. McNeill said:

"Twenty years ago I knocked at the doors of the evangelical churches and asked consideration of the labor question, and the churches and ministers were dumb. There has been a revolution since then, and to-day you sek a representative of a labor organiza-tion to address you on the subject. I thank you for the opportunity. The organization which I repre-sent is but one of many organizations for the prosent is but one of many organizations for the protection of labor, and is not the production of any one mind. The Knights of Labor are organized for a union for the protection of the toiling masses, to make moral and industrial worth, not wealth, the true standard of individual and national greatness, and to secure to the wage workers a just proportion of the fruits of their toil. To whom, to what body of men can the second of these objects better appeal than to the Christian ministers, who teach that very same thing? Our organization has been had up as trying to overthrow Christianity, but this is very same thing? Our organization has been held up as trying to overthrow Christianity, but this is far from the truth; and were there anything in the order not founded on the Bible I should have no right to address you to-day. Neither are we opposed to the introduction of labor-saving machinery, as has been alleged. We favor such introduction, but seek to secure to those who run it a share of the increased profits therefrom?

Mr. McNelli than gave the platform of the Knights of Labor in detail, and spoke in explanation of each section. Speaking of the clause in regard to the abolishment of convict labor, he said that the non-employment of the convicts was not what was detailed. sired; it was simply that such labor should not be

brought into competition with honest labor.

"The question could be easily settled. Let the convict work by hand, and thus his work could not possibly compete with machine work out side. Let him thus produce the boots and shoes needed for the charitable and penal institutions of the State. On the Chinese question, previously brought up in the meeting, he said he desired to protest most earnestly against some of the conclusions of the report. While he would afford equal protection to all men white, black, or yellow—he believed that the country was menaced from the introduction of Chinese cheap labor. These mendid not come here to become citizens, and it was dangerous and suicidal to encourage the immigration of a class of people whom we cannot assimilate." Mr. McNeill was closely listened to throughout, and was frequently ap-

When ministers become humble enough to ask for information from a poor mortal—a Knight of Labor—they exhibit a spirit which has been entirely foreign to them in the past. There is hope for them yet and the world too. Boston, Mass.

Our Existence.

Our existence has been possible only through the slaughter of untold numbers of our fellow-beings, and the main thing to regret is that the work has not gone on more rapidly. Still, the cobra slays ten thousand Hindus every year, and its extirpation is almost impossible; for it is worshiped as a divinity. Ether and chloroform have proved so beneficial, that few remember how much their early use was censured as an attempt to subvert that divine order which made pain the penalty for motherhood. The art of healing might be improved in many direc-tions with incalculable benefit, not only to our happluese, but to our holiness. Our natural appetite for intoxicating drink has been greatly lessened by our own effort. Much is yet to be done in reforming innate propensities so victous that it is morally wrong to look with complacency at their strength. Nature has more faults than society. But, even in this free land, the relations of employer and laborer ought to be changed for the better, and will be as soon as the proper method is understood. And what we have already achieved in politics shows how much is still to be done by other nations, to insure proper mental and moral development. Tyranny, pauperism, intemperance, disease, ignorance and other evils, still grow rank and rife on this earth. They will keep on growing until weeded

These facts should be insisted on, for there are none of greater value. The faith which is to save the world consists in believing that there are very many evils, in our natural as well as in our social many evile, in our natural as well as in our social condition, which ought to be reformed at once, and that the only way to reform them is that of human effort. Foolish to suppose that ignorance, superstition, intemperance, pauperism, and other social evils will cure themselves! They never have done so, and never will. Among the worst obstacles to the progress of our cause is the willingness of its nominal friends to suppose that it will carry itself for nal friends to suppose that it will carry itself for-ward somehow without their help. If there is any one who ought to be called an infilel, it is he who has given up the old faith in God without at taining the new faith in man. Those who expect to find heaven waiting for them here on earth, without their having to do anything for their own improvement or their neighbors, are doomed to disappointment. Heaven is not to be found on earth. It may be made here by every one for himself, and ought to be.-F. M. HOLLAND, in The Index.

Genuine Conversion.

Of the much good advice given by the Revs Messrs. Jones and Small, I have heard none better than that when talking upon the character of religion, urging the necessity and importance of cheer fulness, and claiming that the best evidence of genuine conversion is a serone and happy frame of mind and an absence of all selfishness. Now, if the reverend gentlemen will tell their hearers and readers how an earnest, intelligent believer in the doctrines of the church—one who has reached that condition when he can say, I believe; my sins are forgiven; I know that my Redeemer liveth—how such an one can be serene and happy, surrounded by loved ones. children perhaps, loving and affectionate, and dearer than life itself, who are yet outside the Christian fold each one and all being liable to be called hence into the "great beyond," all unprepared, their destiny fixed, with sufferings indescribable their portion through endless ages. Will they or some of their associates give such explanation as will make plain and reasonable such a state of mind—in view of such a doctrine—which they tell us is the doctrine of the Bible and must be true? I believe their time will be profitably spent even should it require an entire sermon or i page of your valuable paper.

To the writer, no more complete and utterly selfish picture can be presented than a "serene and happy' mother, made so by the belief that her future is cure, while those so dear to her are on the brink of such an awful abyse. A SEEKER FOR THE TRUTH.

Judsom E Brown, of Elmira, N. Y., writes: We are having good meetings here in our Odd Fellows Temple. We have had quite a number of speakers here since the organization of our Society. Lyman C. Howe is with us now. The thoughts through him are grand. We also have a number of home circles, and good manifestations occur in all. We are growing here slowly but surely, for we know we are right. I have been a seer from boy-hood, but did not know what it meant until about fifteen years ago, when Spiritualism explained it to

J. H. Hand writes! I am pleased with the JOURNAL. It comes every week promptly, and al-ways brings the most advanced thoughts of the age. While it is often severe in its treatment of moral delinquences, it is just. Excisions and amputations are often necessary to prolong the life. The Jour-NAL stands as the surgical department for the treat-ment of moral infirmities.

C. H. Merry, of Paris, Texas, writes: Texas C. H. Merry, of Paris, Texas, writes: Texas is a fine field for an enterprising colony of Spiritualists; anything less than that would fail. Like the raw sod of these broad prairies, it will require a great many hard knocks here in the way of manifestations, to fit the people generally for communion with the spirit spheres, or even a partial realization that the dead still live.

Wan. S. Stark writes: We must have your peper. Not one of any kind whatever published anywhere between Boston and San Francisco so presminently indispensable to us as the RELIGIO-PHIL-

S. P. Keith writes: Your paper is the most instructive one now published.

H. H. Aremtz writes: I would not like to be without the JOURNAL, for it treats all without fear

Notes and Extracts on Miscellaneous Subjects.

During February 12,279 Northerners visited Jacksouville. Fla.

It has cost the British Government \$33,000 to sup-

press the locust plague in Cyprus. New Haven's cat show was boycotted last week because its prizes were made by a fix in under the la-

bor ban. Joseph Torso, the man who composed the "Arkan-

saw Traveler, is still living at the age of 85 years in Cincinnati. An eminent professor who died in Paris recently willed his body to Surgeon Cornill for dissection, and

it was duly cut up. Stonewall Jackson's war-horse, Old Sorrell, will be stuffed, just as Jumbo was, and kept for the curious

of the ages to come. A man who died at Burlington, Iowa, the other day left \$100 to the reporter who should write the best obituary" of him.

According to the London Practical Confectioner, "the potato introduced in England in 1600 was first eaten as a sweetmeat, stewed in sack wine and sugar.'

The largest barn in the world is probably that of the Union Cattle Company of Cheyenne, near Omaha. It covers five acres, cost \$125,000, and accommedates 3,750 head of cattle.

Oliver Bly, who lives near Charlestown, set a steel trap to ester a fox that he thought had been stealing his chickens, and caught a catamount four feet long that weighed forty pounds.

John Pierce, a Paterson blacksmith, and three helpers the other day shod 135 horses "all around." That means that the four men handled 543 feet and shod them. Mr. Pierce is an ex-School Commissioner. In the battle of flowers at Nice the other day " the most delicious thing," in the eyes of a fair spectator,
"was a small donkey cart, covered with yellow
flowers, tied with blue ribbons, in which two lovely

children were seated." A column article in the Denver News describes the finding in M ddle Park, at the depth of 30 feet, the agatized timbers of a ship of unknown length, "evidently moved by sails." Some observers, how-ever, consider the supposed ship "very like a whale."

The latest traveler's yarn is of a tree in the northeastern part of New Guinea which is said to consist almost wholly of amorphous carbon and to possess the properties of an electric battery to such an extent that when its discoverer touched it he was knocked to the ground.

A recent study of the geology of the Saguenay by the Abbé La Flamme of Quebec convinces him that the abysmal gorge of that river owes its depth to the simple action of the water, continued through such long periods that the canyon of the Colorado is called

recent in comparison. Artificial sponge made of cotton, rendered absorbent, and treated with antiseptics, has been invented in England. A piece of the size of a walnut has absorbed water until it reached the size of a cocoanut. It is so cheap that it need be used but once.

Capt. Henry L. Bud of Chambersburg, Pa., is 90 years old, and his wife 87. The sixtleth anniversary of their wedding was celebrated on Saturday. The Captain was a soldier in the war of 1812, and was in a battle with the British. He is still vigorous. In comparison with a Kalamazoo gun lately des-

cribed by the Sun, a correspondent says that at Wee-hawken last week with a gun of 38 calibre, 75 of an ounce of powder, with shot 3½ inches long, a penetration of 3½ inches of Iron was obtained, or nine three-eighths bolier plates pierced.

J. F. Copeland's "Old Bill" is not as famous as Stonewall Jackson's "Old Sorrel," just died, but he is older. He carried Mr. Copeland through the war, received some flesh wounds, and now passes a pleasant old age near Corinth, Ga. He is forty-two years old and quite bald as to neck and tail.

In 1799 the Parliament of Great Britain had to transact the business, so far as home affairs were concerned, of 12,000,000 people; to-day of about 35,000,000, and the affairs of Ireland (then transacted in Dublin) absorb about three-fourths of the time, so that pressing English business has to stand over.

A physician in Wing's Station writes to the Medi-teal Record that a woman of that village, hardly past middle life, an i now in good health, has given birth to twenty-five children. Fne same writer tells of three sisters in northern Vermont who have respectively borne twenty-five, twenty-two, and eighteen children.

A farmer near Blakely, Ga., says that his graneries are free from rats because of a "rat snake," a great pet on the plantation, who daily visits the corncribe and catches any stray and indiscreet rat that may be lodging among the corn. When the snake becomes too familiar the farmer whips him soundly with a light switch

Dr. Phipson, in a German scientific journal, advo-cates the general use of sugar as an article of diet, not simply as a pleasing addition to food. He affirms that during forty years he has eaten at least a quarter of a pound of sugar daily, not counting sugar orming substances taken at the same time, and has been benefited by it.

Prof. N. S. Shaler is authority for the statement that 50,000 square miles of territory east of the Mis-sissippi are covered with swamps, which might easily be drained and turned into fertile lands. The great Dismal Swamp and its southern adjuncts amount to 4,000 square miles, all of which can be redeemed at comparatively small expense.

A tipsy colored woman caused great excitement in the Hebrew quarter of St. Louis the other day by meandering along the street wearing as a shawl a "talith," a garment worn by orthodox Jews at morning prayers only. The woman would give no account of how she procured the garment, and had no idea of its sacred character.

One of the most ingenious processes which has lately come into vogue in the treatment of iron—an Austrian invention—is that of giving the metal a silver surface, this being effected by first covering the iron with mercury and then sliver by the galvanic process. By heating to 300 degrees, C., the mercury evaporates and the silver layer is fixed.

The people of Derby Line, Vt., which is only separated by a narrow stream from the Canadian town of Stanstead, have petitioned Congress to have re-stored to them the ancient privilege of carrying grain to mills in Canada and returning the grists, without duty, but are informed that a special law must be enacted to meet their wishes.

St. Augustine, Fla., is to have the largest hotel in the South, 600 by 400 feet, and costing \$4,000,000. It will be built in strictly Moorish architecture, of coquina ground and mixed with coment, and will be ready for next winter's business. A garden and fountain will occupy its interior court, and an orange grove is to be planted on one part of the roof.

Some of the best corn lands in Indiana are the bottoms of ponds which have been drained, but in certain of these the working of the soil on warm days causes an intolerable itching, followed by burning pain in the skin for some days. The cause of this is found to be the minute spicules of sponges which once grew in the pond and remain in enormous abundance in the dust.

Just before the outbreak of the war Stonewall Jackson, then a professor in the Virginia Military In-stitute at Lexington, organized a Sunday-school for colored children, which is still sustained by leading citizens there. The Sunday-school has now set on foot a subscription for a monument to Jackson, which is meeting with a lively response among the people, black and white, of the South.

The champion hog that was killed in Rhinebeck the other day in the presence of \$,000 persons, for weeks before his death had to be fed with a spoon. He was so fat that he could not feed himself, and so a small boy and a big iron spoon were employed. The boy had no sinecure, for the hog ate half a barrel of swill daily, but the boy learned to love the fat hog, and wept bitterly when he was slaughtered.

Twelve years ago Henry J. Juststock of Covington, Ky., became helpless from a stroke of paralysis, and the doctors said he could not be cured. Several weeks ago his pastor, Father Baumister, got some of the holy water of Lourdes, France, and Henry began taking in daily doses of one drop, the priest praying with him daily. One day the invalid said he could get up. A suit of his brother's clothes was brought, and he arose and dressed himself and dined with his family. He thinks that he is permanently oured.

A Case of Telepathy?

A boy five years old was accidently drowned here yesterday whilst amusing himself with cray-fishing. The occurrence took place at about 11 o'clock a. m. The occurrence took place at about 11 o'clock a. m. Nobody had missed the boy, as he was a little given to straggling. Some time in the afternoon the father had come home from harvesting, a distance of ten miles from Tungamah. He said to his family that when he sat at the table, at twelve o'clock, all of a sudden a thought struck him that he must go home immediately, and that his presence was very much required. The man left after dinner, and shortly after his arrival home, he asked for little Neddy, who was a great favorite with him, when he was told that he must be somewhere about in the neighborhood. This somehow brought up in the poor man's mind the thought of the impression he had received a few hours previously, and he went in search of what he now considered the lost child. The boy was, after a brief search, found in the hole of a brickyard, the little fellow's hat lying on the bank, having given the first hint that led to the disbank, having given the first hint that led to the discovery of the body.

covery of the body.

These are the simple facts of the sad case, and I now leave it to your readers, and to Mesers. Gurney and Myers in particular, to decide whether this is a genuine case of telepathy, or whether the impression alluded to was made by the spirit of the child on the man at the time spoken of. It must not be forgotten, however, that the boy was already an hour dead before the telepathic message reached its desiration. Truly there are more things in heaven and earth than Mesers. Gurney and Myers are inclined to dream than Mesers. Gurney and Myers are inclined to dream of.—C. W. ROHNER, M. D., in Harbinger of Light.

Getting to Heaven.

to the Editor of the Religio-Philosophical Journal: Is there not some truth, from a Spiritualist's stand-point, in the following from the New Church Independent. Swedenborgian?

point, in the following from the New Charen Independent, Swedenborgian?

"Nothing illustrates more clearly the organic nature of religion than what Swedenborg says about
admission into heaven. The Lord draws all men to
heaven with a continuous attraction. The augels
receive all who come with eagerness and delight.
The gates are wide open night and day. But those
in whom the divine order of the heavenly life has
not been organically structured cannot stay there or
abide the sphere of it. They cannot see the beautiful things of heaven; they cannot hear its harmonies; they cannot breathe its air. They are blind and
deaf and suffocated, and gladly escape from its conditions, like a fish leaping from the atmosphere
back into his watery element. Forgiveness of sins
avails nothing, faith in the atonement, prayers, supplications, professions, etc., etc., all avail nothing.
They have had no organic preparation for heaven
and cannot live there. The evils and falsities which
flow into their spiritual eye or ear, or heart and lung
structures, do not harmonize with the good and true
conditions which produce the sight, hearing and conditions which produce the sight, hearing and breathing of angelic natures, and therefore it is im-possible for them to feel, think, act and live to-

Is it not true that those who are only prepared for the lower spheres, would be in total darkness if at once transferred to the glories of the higher spheres? St. Louis, Mo.

The Popular Science Monthly for April will contain the first of a series of articles by Hon. David A. Wells on "An Economic Study of Mexico." Besides being the best-prepared man, perhaps, in the country to deal with the subject by his thorough familiarity with the principles of financial science, Mr. Wells has especially qualified himself for treating it by investigating the character and resources of the country, the peculiarities of its people, and the state of its institutions, through careful and comprehensive observations made during a residence there under very favorable circumstances. He throws a great deal of new light upon the subject, and shows that Americans generally are about as familiar with that Americans generally are about as familiar with the social life of their neighbors, the Mexicans, as they are with the inhabitants of Madagascar.

The following are the requirements for a truly good, pure, notable water, as prescribed by a scientific commission in Belgium a short time ago: (1) It must be clear and transparent; (2) it must be of agreeable taste, and not warmer than 15°C: (3) it commission in Belgium a short time ago: (1) It must be clear and transparent; (2) it must be of agreeable taste, and not warmer than 15°C.; (3) it must contain some air and some carbonic acid; (4) it should not contain more than twenty milligrams of organic matter per litre; (5) it should not contain more than 0.5 milligram ammonia per litre; (6) it should not contain algoe, infusoria, or bacteria; (7) upon addition of some cane sugar no bacteria must be developed; (8) the water should not give a precipitate with sulphide of ammonium; (9) it should not contain more per litre than 0.5 grain mineral salts. That is not the water they have in Philadelphia.

M. Charles Girard, chemist of Paris, recently amused himself by investigation of the ingredients of a beautiful red currant jelly charmingly put up for export to the United States. There was not an atom export to the United States. There was not an atom of fruit in the mase, as was demonstrated by the adding to it of methylated alcohol, which would have turned it green had it contained any fruit acid. It was found to consist of gelatine, sweetened with glycerine residue, colored with pichsine (a poisonous mineral extract), and flavored with no one knows what. A great many people in this country imagine no current jelly so good as that which is imported from France. ed from France.

Quail, once so plentiful in Illinois, have become very scarce, and Illinois farmers, who recognize their value as insect destroyers, are making arrangements to stock their farms with Tennessee birds.

A California Chinaman recently ran away with another Chinaman's wife, and, to throw the pursuers off the trail, took her aboard a steamboat, rolled up in a lot of blankets, carrying her on his shoulder.

From B. F. Liepsner, A. M., Red Bank, N. J. I have been troubled with Catarrh so badly for several years that it seriously affected my voice. I tried Dr.—'s remedy without the slightest relief. One bottle of Ely's Cream Balm did the work. My voice is fully restored and my head feels better than

In regard to Ely's Cream Balm for Catarrh. my answer is, I can recommend it as the best remedy I ever used.—Dr. J. S. VAUGHAN, Dentist, Muskegon, Mich. See adv't.

Mr. Crouch of Randolph, Tenn., thoughtlesely became engaged to two young ladies at the same time, and the father of one of them marched him to his daughter's house at the edd of a shotgun. There the young woman and her sister gave him a fearful cow-hiding, but he finally made his escape and hurrled off, and married the other day.

Every American Indian costs the United States Government \$3,000 a year, estimating the Indian population at 260,000 and the appropriation at

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Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy.

Miss Rose Clevelaud is reported to have written an article for the North American Review on the poem "Ostler Joe," and its effect on society.

Dr. Pierce's "Pleasant Purgative Pellets" cleanse and purify the blood and relieve the digestive or-

A paper has been started in Henderson, S. C., with a woman at its head, and to which the contributors are Southern women only.

Beauty, that transitory flower, can only be had by using Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

The Duke of Portland with \$1,250,000 annually from ground rents alone, is the richest nobleman in Britain.

When all so-called remedies fall, Dr. Sage's Catarrh

Remedy cures. William Dean Howell's father, two staters, and an invalid brother live in Virginia, says the Philadel-

As a gentle tonic, with no alcoholic properties, N K. Brown's Ess. Jamaica Ginger has no equal.

The only American statesmen whose names are familiar to the majority of Ragiish people are Wash-ington, Lincoln,Garfield and Grant. Very few.com-paratively, knew who Gen, Lee was, and, speaking generally, American history is never read.

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liness, Durability and Cheapness, Unequalled, MORSE BROS., Proprietors, Canton, Mass.

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THE INDEX

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

Editors. (W. J. POTTER. B. F. UNDERWOOD CONTRIBUTORS:

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention.

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IA MAN



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E. ST. JOHN, Gen'l Tkt & Pass. Ag't, Pres't & Gen'i M'g'r, CHICAGO.



THE

seless Doctors

In vain, physicians came, with subtle skill, And tried, in turn, prescription, lotion, pill With saddened looks they viewed her furry I tongue

In solemn silence stethoscoped each lung; From moulting head to gout distorted toe, They searched, then said, "Poor woman, 'tis Ino go"!



Mrs. F. Oats, of Shumway, Ill., writes: "When I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles to see my neighbors. I had not heen able to walk the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and going about and helping to do my housework, after doetoring with thirteen of the best physiciaus we could get—and the last one told my husband that I would never be able to do my housework any more. I am thankful to my God that I wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair." I had almost given up in despair.'

TERRIBLE Mrs. F. E. Willox, Friendship, N. Y., writes:
"For five or six years I had been hadly troubled with female weakness and terrible pains across the small of my back and pit of the stomach. Three bottles of Dr. Pierce's 'Favorite Prescription' acted like a charin, and cired me completely, to my great joy."

MARVELOUS
BENEFITS.

"I wish, in this letter, to express my gratitude for Mrs, Davis and myself for the great good which has been accomplished in her case by the use of your propertiency medicines. When she began to take them, in January last, she could not endould stay up only about thirty minutes at a time. Now she not only sits up almost the entire day, but can walk around, call on her neighbors, two and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her led the greater part of the time for fourtien months, and would lose repeatedly the advance she had made, her progess now seems marvelous. We had almost lost confidence in months, and would lose repeatedly the advance she had made, her progess now seems marvelous. We had almost lost confidence in medical practitioners, and advertised remedies, but have found in your Dr. Pierce's "Favorite Prescription" and "Pellets" the properties needed, and which we believe will bring about a complete and final recovery."

TREATING THE WRONG DISEASE.

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

Toptors

| The content of the conten

Mrs. E. F. Mongan, of Newcastle, Lincoln Co., Maine, says: "Five years ago I was a dreadful sufferer from uterine troubles, Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's 'Favorite Prescription' and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was perfectly cured, and have had no trouble since. I wrote a letter to iny tamily paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and inclusing a stamped curvinge for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have carnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already.'

OVER-WORKED WOMEN.

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. NOT A Dr. Pierce's Favorite Prescription is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system.

"GURE-ALL" It promptly cures nausea and weakness of stomach, indigestion, bloating, crucfations of gas, nervous prostration, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under our positive guarantee. For conditions, see wrapper around bottle. Price Reduced to \$1.00 per Bottles or SLOO per Bottles.

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

World's dispensary medical association, no. 663 Main Street, Buffalo, n. y.

LIVER, BLOOD AND LUNG DISEASES.

LIVER OF A COUNTY CONTROL OF THE PROPERTY OF T after eating, general debility, resties nights, tongue coated, etc. After taking four hottles of 'Dr. Pierce's Golden Medical Discovery' and 'Pellets,' I find I am as well as I

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

GENERAL

S. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir—My wife suffered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memorandum Books, it occurred to me that your 'Golden Medical Discovery' might help her. I procured a bottle, and, after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I can never feel too grateful to you for the saving of my wife's life."

GIVEN UP Liver Disease.—Merrit Street, Esq., Drusgist, of Blaff Springs, Ala., writes: "Miss Eliza Glenn, of this place, had been sick for more than a year with a severe affection of the liver, but when she was at the lowest, she bought three bottles sne was at the lowest, she bought three bottles of 'Golden Medical Discovery' from me, and although before using the medicine she was given up to die by all the attending physicians, her father assures me that she has now fully recovered."

MALARIAL

Mrs. Caroline Simmonds, Medina, N. P., writes

"I have been troubled with symptoms of malaris
with fever, for three years, but after using the
bottles of your 'Golden Medical Discovery' an
'Pleasant Purgative Pellets,' I am happy to so
that I am entirely cured, and to-day I am perfectly well and able to do my own work."

Dyspepsia.—Lucy A. Wood, Taylor's Store, Va., writes: "After many years of great suffering from the evils of dyspepsia, I was induced to try your Golden Medical Discovery, and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from eating, and I enjoy life as well as anybody can wish."

Mrs. Curtis Bogue, West Enosburg, Vt., writes: "Two bottles of your Golden Medical Discovery cured my cough and chronic diarrhea. It has worked like a charm in my case. It is truly wonderful. I walked over a mile last week to recommend your mediciness."

"THE BLOOD IS THE LIFE."

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

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or bloodpoison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ABSCESS OF LIVER.

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

Hoils and Carbuncles.—J. Adams, Esq., Toledo, Ohio, writes: "I have used nine bottles of your Golden Medical Discovery,' and the result is I am to-day free from boils and carbuncles for the first time in many years."

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

SCROFULOUS
Sas, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He lay helpless for five months, when great abscesses formed, four of which continued to discharge at the time he commenced using your 'Golden Medical Discovery' under your advice. Now, after having used four bottles of the 'Discovery,' he is almost well and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influence of the remedy named."

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

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

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

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

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

"wasting diseases."

A Wonderful Cure.—Daniel Fletcher, Esq., Gloucester, Mass., writes: "Nearly five years ago, I was taken sick with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homeopathic physician, thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to help me in the least. At that time I weighed but ninety pounds, and had not been able to lie down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, as I could not talk; nor was I able to walk. I picked up one of your memorandum books on the floor of the hotel where I was boarding, and after reading it I began taking your 'Golden Medicial Discovery,' and the first bottle brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps twenty bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now weigh about 160 pounds, and I think, and my friends with me, that this medicine saved my life. It certainly is worth its weight in gold, and I consider it a wonderful remedy from its effect in curing all my allments."

REDUCED TO Vera Cruz, Ala., writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in and he applied to our best doctor, but gradually grew worse under his treatment; was reduced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing."



JOSEPH F, McFarland, Athens, La., writes:
"My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has

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

Price \$1.00 per Bottle, or Six Bottles for \$5.00. Golden Medical Discovery is Sold by Druggists.

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

soint of space and every moment of time, ac-sording to the intelligible principle of ends and means,—ends that are cosmical in their reach and scope, and means that are cosmical in their dignity and effectiveness. Infinite wisdom and infinite will are characteristic attributes of God which stand luminously revealed in the organic or teleologic conception of the universe per se.

Every organism has a two-fold end-the indwelling or immanent end, and the outgrowing or exicut end. Nature provides for the realization of this exient end of the finite organisms, so far as it is her own immanent end as the infinite organisms, by implanting in every finite organism of the higher orders the love of its own kind, the desire of offspring, the divine passion of maternal and paternal affection, the deep and inde-structible yearning to repeat itself in that whose life is a renewal and continuation of its own-in that which is at once both itself and not itself. But the one supreme and infinite organism cannot reproduce itself in another infinite. Nevertheless, this exient principle constitutes that attribute in the character of God which is the rational foun-

dation of religious trust and hope and love.

The blindly executive will is nothing but the objectively creative potency of the understanding itself. Thought is force, and force is substance. The perception of the absolute sitness of the ideal to become the real is the ground of the eternal creative act. The infinite organism manifests itself essentially as moral being; and the moral nature of man, derived from this moral nature of the universe itself, is the august revelation of the infinite purity, rectitude and holiness

The problem of evil is insolvent in all reasonings. It is simply the pressure of our own limitations, from which neither the infinite love and compassion, nor even omnipotence can relieve us .. Derived being cannot become infinite: and nothing short of infinitude can accomplish the above. Evil is no end in itself. It cannot exist in the universe as an induite whole, but only in the mutual relation of its parts, as the shadow-side of all finite reality. Without this fini-tude, finite being could not be; and the infinite goodness and love itself chooses the condition of finite being with this adjunct, in preference to non-being.

Every deeply-religious philosophy must hold fast at the same time the two great principles of transcendence and the immanence of God; and that of his immanence, thought down to its foundation, is Monism. If God is not conceived as transcendent, he is confounded with matter, as in Hylozoism, Materialism or Material Pantheism. But, if he is not considered as immanent, he is banished from his own universe as a creator ex nihilo, and mere infinite mechanic. Scientific theism conceives him as immanent in the universe so far as it is known, and transcendent in the universe so far as it remains

It is really denial of him to confound him with the "unknowable" or unintelligiblethat is, the non-existent. In vain will the soul of man strive to worship, to venerate, to love that which has no intelligent being. The clear idea must precede the vivid and strong emotion, just as necessarily as the fountain head must precede the beautiful able intrusion into my private affairs. You river with its glory of smiling brooks. So long as man is finite, so long indeed will the my opinion of you, gratis." mysterious, the transcendent, the unknown (abide, as the infinite beyond to which the finite cannot reach; and the presence of this learned that one of Mr. G—'s medical adever-abiding mystery perpetually excites those sentiments of sublimity and awe which are indeed the concomitant of all true worship. But every sentiment of true worship is absolutely extinguished in the intelligent mind where no clear idea is presented— where no luminous thought shoots its radiance into the fathomless abyss of being, but where all is black with impenetrable dark-

"Scientific Theism is more than a philosophy; it is a religion, it is a gospel, it is the faith of the future, founded on knowledge rather than on blind belief-a faith in which head and heart will be no more arrayed against each other in irreconcilable feud, as the world beholds them now, but will kneel in worship side by side at the same altar, dedicated not to the 'unknown God,' still less to the 'unknowable God,' but to the known God whose revealing prophet is science.'

THE HAUNTED TELEPHONE.

At the regular monthly meeting of the North American Society for Psychical Research, seven new members were elected. A communication from a gentleman in Lausanne, a corresponding member of the society, calling attention to a curious case of Thought-transference, was referred to the commit-Thought-transference, was referred to the committee on that subject for proper investigation. Prof. D. E. Vaughan read a paper on the Divining Rod, which was discussed and ordered to be printed. At the request of Mr. George Henley that gentleman was authorized by the Council to proceed to Monterey, the society paying one-half of his expenses, in order to verify certain reports concerning the powers of one Isabella Ildez, said to be a Sleep-percipient of extraordinary percipiency. A final conclusion was reached in the matter of the Wolf Spectre of Luray Cave, which has excited general interest and provoked so much controversy. By more than a twovoked so much controversy. By more than a two-thirds majority the society decided to revoke the pamphlet on that subject, and to obtain and destroy, as far as possible, all copies now in circulation. The member, on the strength of whose statements and supposed good faith the society committed itself to this unfortunate publication, was expelled by an al-most unanimous vote. Several communications inviting the society's attention to alleged cases of extra-physical phenomena were dismissed as impossi-ble of verification, or as inspired by discreditable motives. The sentiment developed at the meeting is strongly in favor of a more conservative policy hereafter, with the utmost caution in the prosecution of these most important inquiries.

The chief interest of the meeting centred in the report of the Committee on Haunted Houses and Apparitions. It is the fourth report submitted by that committee, and it consisted for the most part of a plain narrative, and searching examination of the facts in a remarkable case which is now startling the people of Washington, D. C. The committee's report is here summarized:

About five months ago Mr. G--, a gentleman residing at 1799 Rhode Island avenue. Washington, sent for a workman to overhaul the telephone in the library. He merely stated that the instrument was out of order. The workman, a competent mechanic, examined the receiver, tested the connections in the usual way, found everything working satisfactorily, and so reported at the office.

A few days later another complaint reached the manager from 1799 Rhode Island avenue. The note was so peremptory in tone that the chief electrician of the company himself went to look into the matter. His experience was precisely the same as that of his suborwas precisely the same as that of his subordinate. There was nothing wrong with the telephone. Nevertheless, at Mr. G.—'s persistant and apparently unreasonable request, the telephone was taken down and replaced with an entirely new instrument.

It was some time afterward that certain subjection reasons, originating in the goesly of the telephone of Mr. G.—'s establishment,

obtained general currency, and thus reached the ears of a member of the Committee on Hannted Houses and Apparitions. The tele-phone was situated at the east end of the library, over a desk. Across the room, diagenally opposite to the telephone, a passage-way, with two doors, led to the apartment where Mr. G——slept. The story ran that all hours of the night, from midnight to the break of day, and night after night without intermission, the piercing drin-drin-drin-drin of the telephone hell was beend through drin of the telephone bell was heard through the house, followed by the sound of footsteps, the opening and shutting of doors, voices in animated and sometimes angry conversation, and often a crash, as if of the demolition of furniture. Then there would be silence for a little while, broken again by the sharp summons of the bell and a repetition

of the other noises! For a time the servants supposed that Mr. -, who held an official station of high responsibility, was using the wires at night for the transaction of important business. After weeks and months of his experience, however, they came to the conclusion that there was something far more mysterious in the affair. Several of them left Mr. G—'s ser-

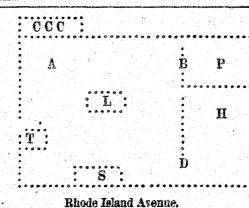
vice, and the story spread.

Another circumstance strengthened the conviction of the committee that here was a case calling for thorough investigation by the Society for Psychical Research. Whenever approached on the subject by his friends, or questioned as to the alleged occurrences in his library, Mr. G — manifested a sullen reserve wholly at variance with his usual bearing. Any attempt to joke with him about his telephone was met with a sudden outburst of petulence. His friends noticed with solicitude a marked change in the physical condition of the eminent statesman. In three months he lost at least thirty pounds of flesh. The calm, somewhat stolid expression habitual to his countenance was gone, and instead there was a tired, haggard look, with many of the signs of impending nervous prostra-tion. A pasty skin, whitish gray circles around the eyes, the ominous quivering of the muscles of the cheek and lips, the restless eye, the start of nervous apprehension at every unexpected noise, particularly the sound of the door bell or the striking of the clock, or even the jingle of the bell of a passing horse car-all of these things told a plain story. Mr. G—— was urged again and again to take a sea voyage, to go to Bermuda for a month, or to make the trip of the Windward Islands. He steadily refused to leave Washington.

Now, as everybody in Washington knew, Mr. G— was a cool-headed, shrewd, and matter-of-fact person—one of the last men in the world to be pursued by the phantoms of a disordered imagination. Through Congressman B--, who had recently become interested in the work of psychical research, the Committee on Haunted Houses and Apparitions procured, about a fortnight ago, an introduction to Mr. G.—and an interview with him. They told him what they desired a full statement of his experience. Mr.
 G—heard the application through, at first with suspicious reserve, then with some signs of nervousness, and finally with an extraordinary manifestation of anger. He jumped

Two or three days later the committee visers was Dr. R ---, the author of the wellknown paper on Telepathic Hypnotism, and a highly valued corresponding member of the society. Dr. R-not only discussed the subject frankly with the committee, saying that there were facts in the case that completely baffled him, but even went so far as to offer to arrange matters without Mr. -'s knowledge, so that the committee could spend the after-midnight hours of Fri-day night in the library at 1799 Rhode Island

It is needless to say that the committee eagerly availed themselves of this unexpected and inestimable privilege. What they saw and heard is submitted without comment.



A-Alcove, with curtains partially closed.

T—Telephone, over desk. L—Library table. S—Sofa, between two windows. D—Door to hall.

H—Hall and stairway. B—Door to bedroom passage.
P—Passage leading to where Mr. G—C C C—The committee.

The committee took possession of the alcove in Mr. G-'s library at quarter to twelve o'clock, having previously satisfied themselves by an interview with the manag-er at the central telephone office that all connection between that office and the house in Rhode Island Avenue was cut off for the night. The gas in the library burned low. The door to the hall was locked. Mr. G——, obliged to obtain his repose in the earlier hours of the night, or not at all, was sleeping in his bedroom at the other end of the passage already referred to. He could be heard snoring. The door from the library into this entry was slightly ajar. The rela-tive positions are roughly shown in the dia-

gram above. At eleven minutes past twelve there broke on the silence with peremptory summons the sharp ring of the telephone bell. The com-mittee sat motionless in the shadow of the curtains. A second call sounded, and then a third, the last prolonged continuously for at least thirty seconds. At the end of that time the door leading from the bedroom was burst open, and Mr. G—— appeared, in nightgown and with bare feet. The look on his face, and the attitude of his body impressed the committee in a manner that is hard to describe. The distinguished gentleman's eyes were wide open, staring straight ahead. One hand was pressed against the side of his head. His shoulders were thrown back, one

every step. Mevertheless, avoiding the centre table, he went to the telephone, and mechanically grasped the receiver and put it to his ear. Then the bell stopped ringing.

""Well," he said, "who is it now? What do you want?"

The reply was long, and the committee could not hear enough of it to catch the

"No," shouted Mr. 6—into the transmit-r. "I can't do it. That's all." He flung ter. down the receiver and was turning away. The bell brought him up suddenly, and with a groan, he resumed the conversation.

"Who are you, any way? I don't understand. Sharp? What Sharp? Jacob Sharp?

Another long message, Mr. G —— listening intently. As before, the committee were un-- listening able to distinguish more than a few detached words or phrases. "Fifth avenue," "stock and first mortgage bonds afterward," "track laid at night," "your opinion on unconstitutionality," "three hundred and fifty thousand," were among the fragments which they

caught.

The manner and bearing of Mr. Gcompletely changed. He no longer had the appearance of a somnambulist dragged by some occult power to a dreaded interview.

The hand that held the tube to his ear no longer trembled. He talked rapidly in a low, firm voice, and with perfect self-possession. Every sense seemed to be awake, every mental faculty alert. His eyes sparkled and his cheeks glowed as if with a sudden fever of

"Call it seven hundred and fifty thou'-five hundred thou' in capital shares, two-fifty in bonds of the first issue? What say?" The answer came back faintly: "All right

Seventy-five it is. Hurry up the opinion." Mr. G—then turned up the gas, and seated himself, in night attire as he was, at the table in the centre of the room. He seized a pen and a pad of legal cap, and began to write rapidly, throwing aside page after page of manuscript. He was in full sight of the committee, but utterly unconscious of their presence. All at once the light in his eyes and the feverish color on his cheeks faded away, and the haggard look came back. He pressed his hand to his head again, half rising from the chair.

What am I doing?" he murmured. "The offer is a delusion, like all the others." Then he tore his manuscript into small bits, tossed them under the table, and went

wearily back to bed. During this singular transaction the committee sat motionless and almost breathless behind the half-closed curtains of the alcove. As soon as Mr. G --- had disappeared, however, one of the investigators went on tiptoe to the telephone and with a pair of stout scissors cut both wires just above the bell. It was now absolutely certain that the instrument was not in the circuit. Yet the sound of Mr. G—'s heavy breathing in bed had no sooner begun than the telephone bell again pealed its merciless summons. It rang and rang until it had dragged forth its wretched victim.

The second episode was much like the first, except that the mysterious energy, or potency, or psychic force-call it what you willthat haunted and controlled the telephone assumed a different personality. The scheme able intrusion into my private affairs. You of a financial operation of apparently vast magnitude was unfolded to Mr. G—'s willing ears. He listened with rapt attention, asked questions until he fully understood what was expected of him, hesitated and haggled over the figures, finally yielded and went to work with pen and paper and law books at the library table. This time, however, he returned to the telephone before go-

ing back to bed.
"Hello! Hell-o-o." he called. "Well?" came back from the depths of the

crippled instrument.
"Who did you say you were? What's your business address?" The committee heard the answer plainly

enough Until long after three o'clock this process was repeated over and over again, with scarcely any variety except in the details of the negotiations. The committee timed the recurrent outbreaks of the telephone bell and found that the intervals between the return of Mr. G--- to his bed of uneasy slumbers and the call that brought him out again averaged between seven and eight minutes. After the fourth manifestation a member of the committee tied a wad of chamois skin over the hammer of the gong. The muffled bell rang as clearly as ever. At another time the flexible tube of the receiver was cut and the two ends were fitted together tightly over

a wooden plug. That made no difference in the behavior of the telephone. The last manifestation witnessed by the committee was a little peculiar. The effect of the night's experience on Mr. G——'s already overtaxed strength had become terri-bly apparent. He staggered to the telephone looking far more like a spectre than a man of flesh and blood. "Well, what now?" was his demand in a

worn-out voice. The enunciation from the telephone was so distinct that the committee heard the whole story. "We've got onto a racket that there's big money in. There's a scheme to plaster the whole Southwest with green goods. It's skin, but there ain't no sawdust in it. We'll catch every sucker in Alabama, Louisiana, Arkansaw and Texas who thinks he's fly. All we want is two or three respectable figgerheads—Southerners, of course—and a legal opinion that the statoots agin usin' the United States mails for certain enterprises ain't no good—won't hold water, d'ye see? Are you in with us, at one-third of net profits?"

The committee have never in the course of their investigations heard anything more distressing then the sitters. distressing than the pitions mean that new escaped the bloodless lips of Mr. G---. "Who are you?" he managed to say.

"My name's Davis-Theodore Davis. Want any references?" Are you aware that your proposition is outrageous—insulting?"

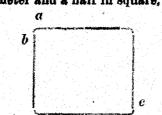
The answer came quick. "Insultin'? Insultin' to you? Ha! ha! ha!"

The miserable man flung himself on the sofa. "My God," he cried, "has it come to this?"—New York Sun, March 22nd.

Dr. Henry Slade in Berlin.

To the Editor of the Religio-Philosophical Journal Kindly permit a German warm-hearted Spiritualist from beyond the vast main to address a few lines to you for your valued paper, being, as I am, solely prompted by the love of truth and the desire of expressing my sentiments with regard to a medium who,

the point. On Monday, 22nd Febr. last, I accompanied Dr. Slade into his séance-room (in the "Hotel zum Kronprinzen"), and there we seated ourselves at a simple deal table about a meter and a half in square, thus:



The medium, sitting at "a" of this diagram, took pains to direct my attention to he fact that the slates were quite blank; that he had his position quite aside from the table; and, indeed, his entire person, especially the lower extremities of the same. were continually present to my view. The medium now took hold of a simple siste, such as may be had in any stationer's shop, and which still remains in my possession, and having exhibited it with both its blank sides to my sight, he cast a small fragment of slate-pencil upon it and held it beneath the table, his left hand resting on both of mine. Presently writing was distinctly heard to be going on, which, three raps being given to indicate that the communication was finished, read as follows: "Let the world cavil: truth will stand the test."

With the same precautions, and quite un-der the same circumstances, the slate was again held under the table, when the medium directed my attention to the fact, that he felt such a powerful exertion upon the slate as scarcely to be able to master it; and, indeed, I clearly saw it vehemently pushed up and down, until, at once, it was pulled from the medium's hand, and almost the same moment seen to rise above the plate of the table at "c," and just as quickly to return into his hand. Dr. Slade, stretching the lower portion of his body as straight as possible in the direction of that point, just reached about two-thirds of the plate, so that, sup-posing his entire body had not been continually facing me,—supposing anybody could perform a similar feat by means of his lower extremities, the medium could certainly not have reached that point. I do not mean to theorize here; I just give the simple facts; but I ask: what other power than that of the invisible can have manifested here?

But further: Dr. Slade now took two blank slates—I convinced myself that they were such—and again throwing a bit of pencil upon one of them, covered it with the other and held both closely together, obliquely to my left ear, so as to form an angle of about 45° with my head, the slates resting on my shoulder. Owing to this oblique direction, the morsel of pencil must evidently have been lying on the lower part of the sash; yet the writing went on in a vigorously audible manner, so that I thought I could even plain-ly distinguish the t-strokes, when being drawn. The three raps of exceeding nicety following again, the one slate was covered all over with a communication of a highly ethical nature. Here I must again ask what power was it that so masterly handled the fragment of pencil inside the two slates? I say, the very same which claimed to do itthe spirit!

On the same day, seeing Count H. v. D. coming out of the scance-room, I was so free to ask him, if he felt satisfied with his scance. Very much so," he replied; "among other things, we asked to be given the first letter of a three-lettered name, and it was given." I must not leave unmentioned that at my scance, as also at a subsequent one (26th i have been repeatedly and pretty lustily clapped upon my right knee by what I felt to be the palm of a hand. I give "right" in italies, because it was not the knee on the medium's side, but the one on the other end. It was also at the latter seance that I was called upon, by slate-writing, to look for my pocket-handkerchief "at the other end of the room"; and, indeed, there, under a bedstead, it was found knotted up in a manner as equally to evince strength and ingenuity. The handkerchief had been displaced from my hind coat-pocket without my perceiving it. This fact, as well as the throwing of a stick from another table, and also the flinging of a piece of board from off the slate right over my head and the table, whilst the medium all the while held the slate beneath the table, forming the chain with his left hand, may not a little deserve the kind reader's attention.

February 27th.—Between 5 and 6 P. M., 1 again sat with Dr. Slade—this time, as also on the previous day, together with a young student, Mr. Dessoir of Koethener-Str. 27. We chiefly had physical manifestations, but which were of a very powerful nature. Already at the outset, two slates were smashed by the invisible with a shocking crack; and the remarkable feature about this occurrence was that the slate fragments were pressed together on both sides of that part of the slate which was still left in the sash, reminding of the layers of ice as pushed together by the force of rolling glaciers. Then a small "card-table," being only touched with the tip of the medium's foreinger on the top of the plate, was raised and placed upon the table described, remaining suspend ed with its leg; thereupon a large, heavy chair, being alike touched on the top of the back, was thrown entirely upon the scancetable with great vehemence; and lastly, this table itself was raised above our heads, quite upset, and thus, with its legs upside, came down with a tremendous noise. Taking up my pocket-handkerchief, which, this time, I had intentionally placed behind my chair, it was again knotted, but in a manner different from that of the previous day. We, then, broke up all of us the medium not accepted. broke up, all of us, the medium not excepted, being not a little terrified.

In the meeting of our Spiritualistic Society, "Psyche," which followed the scance at 8 o'clock in the evening, one of the control-ling spirits named "Owasso," entranced the medium and demanded to be queried on spiritualistic subjects; and numerous questions were read and answered in a manner as to give full satisfaction in every direction.

These few instances, of a vast number seen by other sitters, with many of whom I have spoken, may suffice to show the enormous mediumistic power of Dr. Slade, as also the genuineness of the manifestations. As to the latter point, I should reproach myself for mentioning it, were it not for the fact that— alas—such self-denying, faithful laborers for the cause of truth still find individuals (there are Lankasters in every country) miserable enough to question the integrity of their charracter—from motives inconceivable to me! I have myself repeatedly witnessed Dr. Slade's refusing pay, whenever he thought the man-ifestations had not afforded that satisfaction head. His shoulders were thrown back, one foot was planted firmly in advance, as if to brace himself against some unseen impulse. The perspiration rolled down the bridge of his acquaintance, been the object of much sympathy and admiration to had been invisible ropes of steel irresistibly dragging him across the library toward the clangerous telephone, the simuest agenized personal experience and observation; but for resistance of Mr. 6—— could not have been more plainly expressed. He struggied at to a medium who, been the new point of the manifest of the structure of the struct

efit of mankind, to give them that unspeaks-

ble treasure of a palpable, undoubting conviction of immortality!

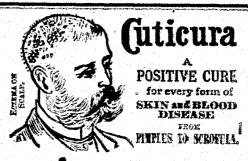
Dr. Slade, in particular, appears to me, as it were, a truly priestly personage, aiming at nothing but being at all times found in the service of truth, having no will of his own, but always yielding, with perfect simplicity. but always yielding, with perfect simplicity, with implicit obedience, to the powerful influence of his guides, having no concern for his own welfare! This is particularly true with regard to Dr. Slade's trance state. I have been favored with a few days' personal intercourse with him at the hotel, and I improved that time for a close observation of his mediumship and character. Sometimes, one two or even three of his controlling spirits would successively entrance him, speak and act through him in a manner very sublime, highly pointed, logical, and ethical; and when I expressed my apprehension that this continued trance was detrimental to his physical and mental condition, he would quiet me by saying it, on the contrary, did him good—that he was always at his guides' disposition, and that he would only let them work, refraining from all will of his own. Verily, the day will come when a radiant

crown of brightness will be placed upon the head of every such faithful worker! A HULISCH, Prof. of Languages

Berlin, S, O. Skalitz Str., 138, II., Mar. 5, '86.

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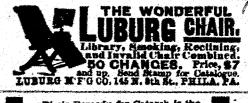
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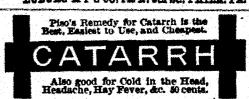
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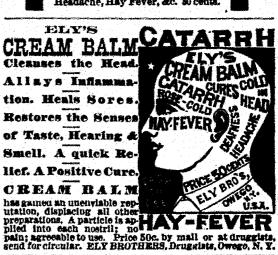
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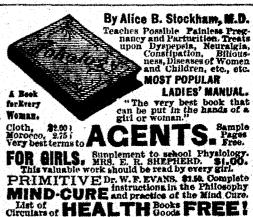
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