No. 13

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

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WHENCE AND WHITHER!

An Address

Delivered before the London Spiritualist Alliance, at St. James's Hall, by Mr. W. Paice, M. A.

Nothing, not death itself, is more certain than the physical, mental and moral inequality of these living on this planet. That inequality has been the root of the tragedy, the sorrow and the heroism of all time. Religious systems have been devised, full of propitiatory sacrifices and elaborate ceremonies, whereby to avert the wrath or to obtain the favor of the gods that made this inequality. Law-givers have propounded laws which they have fondly hoped might alleviate some of the calamities consequent on it. In despair of understanding it the Christianity of the churches has fallen back on the theory of an all-wise and all-merciful God, though to our limited capacities the all-mercy is not, and cannot be quite understood; the older sacrifices have been replaced by the vicarious sacrifice of Christ, and the theory has been eked out by such dogmas as justification by faith on the one side, mortification and penance on the other. Philosophy meanwhile has cantered pleasantly over sin and sorrow on the back of that compound of cruelty and ignorance, political economy. But there it all is still, genius and folly, purity and impurity, health and sickness, happiness and misery, riches and poverty, side by side. With one man there ever remains placid comfort and content, while with his neighbor there is nothing but apparent misfortune and de-

There have indeed been invented heavens of various kinds as a set off to this inequality:-heavens always with their corresponding hells, the heavens varying in form from the happy hunting grounds of the American Indian, through the eternal and wearlsome Sabbath of the modern Christian, to the absolute sensuality of the Mahommedan Paradise. The hells are generally left out, and we hear little about them except at to their unpleasantness, no one believing that they can affect himself personally; they are al ways for other people.

But to those who are here to-night these heavens can have little interest; annihilation would be better than most of them. even when as piquantly pleasurable as that imagined by the Calvinistic leader, Jonathan Edwards, who cheerfully anticipated that a good deal of the happiness of the blessed would be got from witnessing the tortures of

We have, though, to do with a future state of some sort, of the existence of which all here to night are as certain as that they are here—but what we are not so certain of is, the existence of a state before this one. Our life is infinite, but infinite in one direction -it begins here. Some, indeed, whose opinion I hold in the deepest respect, solve the difficulty both of present, past and future, by what is called reincarnation, but that, as long as it means re-birth on this earth, simply pushes back the beginning a little way That beginning is still—here.

In this paper, then, with all the humble ness of a man who tries to find out the form of things from the shadows which he sees. or thinks he sees, I propose shortly to consider the question of "incarnation," in respect to the light it may throw both on the past and on the future.

We are accustomed to consider our exis-lence here as bounded in every respect. We alk if our limited capacities, our simutaess of the art is maked i dentitifying always

quite realize what we mean when we say these things. I do not imagine that anyone now-a-days will deny that what we call our bodies are composed of a number of ingredients, such as carbon, nitrogen, oxygen, and so on, held together in various compounds, which compounds are called organized. But what I think I may, without presumption, suppose to be not so generally understood is this, that investigation shows that at a certain temperature—I do not like using figures, but it is about 273 deg. below the zero of the centigrade scale—all these ingredients would probably cease to exist as such; that, indeed, material nothingness would be the result of such lowering of the temperature. What we call material existence, then, appears in one direction to be a question of temperature.

Now temperature is only a representation, as measurement of heat, which is itself not a material substance, as we count material, but a form of energy. Hence, we are driven to the conclusion that even from this one point of view our incarnation is a very unsubstantial thing, that indeed it is only the result of sensations which our consciousness can comprehend. We might, of course, have expected this, for we have long ceased to regard color and sound as anything but sensations, they having as color and sound no separate existence.

But let us go a step farther. Chemistry has begun to show that combination of elements is not the same thing as the method of combination, that absolutely the same elements arranged differently produce different "materials," that something like this happens, though "two" and "three" may make what we call "five," "three" and "two" do not. The sensations produced are different. Our existence here is thus gradually being robbed of all its materiality by material science. Our incarnation is only material because our sensations make it so; a new set of sensations would make a different ma- | which he somehow recognizes as sin, he cries terial world even of this. We have, indeed, out at last in his despair, and going back toreached in the investigation of hypnotism, and states allied to that of hypnotism.

These considerations appear to me, and I think must do to all who care to realize them. as of the most tremendous import. We have been very much in the habit of drawing a hard and fast line between matter and spirit, without perhaps being quite sure where readily assumed that matter and spirit are utterly different things, and have so, I fear, in many instances, thrown away chances of explanation of phenomena which otherwise would have presented themselves with much more readiness. The passage of matter through matter, for example, becomes much easier of intelligent comprehension when it is spoken of as the passage of spirit through spirit. I confess, indeed, that I have myself often deplored the use of such terms as Spiritualism and materialism, though forced to use them in conjunction with certain phases

of modern thought. What it comes to is this, if I have not ut terly mistaken the meanings of modern scientific research, that we are to all intents and purposes ghosts. My friend, Mr. Massey, spoke in his paper, read at our last meeting, of the expectation included by certain enthusiastic persons of seeing celebrated people of the world that has gone by walking tranquilly along the strand. I do not hope for any such marvel. I am not quite sure that I should not be horribly frightened if I saw it; but those worthles would assuredly be no more real ghosts than are the multitudes who daily throng that thoroughfare. Very substantial ghosts it may be said. Yes, indeed, so substantial that a microscope which should be able to magnify an atom into a cricket ball would effectually dispossess any one of those of any personality he might appear to possess. We, then, whatever we are otherwise, are existent in this state, and as to this state, simply as a bundle of limited sensations, though these sensations by their enormous variety of arrangements produce a practically unlimit ed number of combinations, thus causing what we call the phenomena of life. A very slight difference in our sensation, the addi tion of a new sense, would inevitably change the aspect of life entirely; for example, a different method of vibration, or rotation, or whatever it is of the atoms of which we are composed, would, I take it, render us invisible to eyes constituted as ours now are. The substantiality of our ghosthood would have gone. What would happen in a condition of things, quite imaginable though, in which one or more elements should be added to the longth, breadth and depth of our ordinary space, I forbear even to guess. I also forbear to speculate on a state in which time is not as it is here, but where our past, present and future would be all one, and what we call prophecy would be but the contemplation of things as they are. Nevertheless, it seems probable that such states do exist, and, indeed, what limit can we, dare we, place on the infinite varieties of possible conditions of

We are here then in an essentially bounded and limited state. Now let us consider the case of an intelligent individual outside the boundary of this somewhat narrow region. Such an individual would be endowed either with greater or with less capacities of all kinds than are current here. If the former, entrance into this state would be a prison, some degree or degrees of free action would be cut off; if the latter, entrance would be into a new and apparently unlimited country, in which the degrees of freedom would be greater than those of the previous state. To the former this state would be a

hell; to the latter a heaven. The admission into this state of beings of both kinds gives.

at once, the prime factors of inequality.

When we note the large number of people who appear to be on a dead level of mediocrity, intellectually and morally—to whom, whether they be princes or peasants, the animal existence is everything—for whom the daily small routine of life is happiness itself, whether that routine be carried out in the halls and corridors of palaces, in the shop of the tradesman, or in the cottage of the peasant—who are so attached to this earth that the earth treats them kindly in return, and seems to minimize their sufferings—I say. when we note these people, is not the con-clusion a just one that this existence is a heaven to them, that they have come from a lower rank in the great chain of being, to which this life is promotion? They are probably, indeed, but little above that lower state, and also probably go but little beyond it at the next change, if, indeed, many of them do not fall back again

not fall back again. Let us take the other case. Even if recollection of the exact circumstances of the previous state be gone, enough of memory remains to the prisoner who has come from a more glorious condition into this state, to make the sense of incompatibility and incomgruity keenly apparent. With a capacity equal to consciousness of higher developments than there are here, he takes in the whole of this; accustomed to the exercise of love in its loftler developments he pours it out here on some unworthy object, and finds it returned in a more degraded form or rejected altogether. Ignorant of the methods of steering adopted by a lower order of beings, he is constantly getting shipwrecked on the shoals of common place morality. Enmeshed in a consciousness which is of the earth earthy, to him all is pain, though why, his recollection does not tell him. Weary with the sorrow, though dreading descent, practical illustration in many of the results | ward the peace he has lost, steadfastly works on through unselfishness, knowing that he has purged the evil that brought him here.

I have taken as supposable two extreme cases: that of a lofty intelligence, who, as in the appalling cry of Jesus on the cross might call on the God who seemed to have forsaken him even as he wins the fight; and that of a being steeped in all the unrefined sensations the hard and fast line really is. We have too of earth. But if, as it seems to me, this universe of ours is only a universe of one set of sensations, there needs must be other universes further from or closer to us, as the case may be; and from any one of these may be drawn intelligent beings, who must pass through this state for some end, of which we know but little beyond this, that it is appar-

ently for purification in various degrees. I am profoundly conscious that, though the things I speak of are fairly clear in my own mind, my inability may fail easily to represent them to others; but putting aside the metaphysical questions of consciousness enlarged or diminished, of space of one, two, three, four or more on to the infinite dimensions, of time which is neither present, past nor future, I submit it as being consistent with all analogy and with all our present knowledge that this world should be a heaven to some, a hell to others. By a heaven I mean a place of reward, by a hell a place for refinement, purification and expiation. It is to me just as consistent to suppose that individuals in a lower state than this may in some way unknown to us merit the reward of a higher life, and dying to that life be born into this, and so gain a step in what should be their march onward and upward, as it is for us to look forward to something higher and better. The legends of a time when consciousuess somehow seemed less dull in certain directions than it does now, speak, as freely of lower existences, whether called sprites, gnomes or fairies, as they do of angels and ministers of grace. May not the beautiful story of an Undine winning a soul by love after all be true?

I do not pretend to say by what agencies beings are made to die to one state and to be born into another; but we all know in some way or other that there is a path upward, and there is another path downward, and I can conceive no end in either direction, not even in the calm ecstasy of eternal nothingness in Nirvana.

Another point suggests itself, and one indeed of great import to those who believe as we do in agencies external to ourselves, how to account for such agencies. I have conceived of this life of ours as being simply a bundle, a small bundle, of sensations. Another bundle of sensations, however, containing some that are not in our bundle, and leaving out some that are in ours, would produce another world, contiguous to, but different from, our own. There, again, there must be the upward path of rightenusness, and the downward path of sin. If Spiritualism has tought up anything it has shown as the taught us anything, it has shown us that while some of these agencies may help us, we may help some of them. There is noth-ing to show that the disembodied soul, disembodied only according to our consciousness, is generally far removed from ourselves. It has, perhaps, some channels of consciousness superior to ours, some perhaps inferior, but that is all, and we may, I think, conclude that the unembodied entity is similarly conditioned. The prince of the power of the air is not very far off the prince of the power of the earth.

To the great variety of men on the earth-I should have said infinite variety but that the vastness of the differences diminishes on closer view—to this great variety it seems at first sight difficult to apply a law such as

that hinted at: yet it is possible to conceive that either as a result of reward or punish ment, or better, as a result of contravention of, or submission to, laws of which we know nothing, intelligent beings die to other states of immensely different nature and are born into this one among an infinite number of probationary states; sometimes all attributes seem to be cut off except pure intellect; sometimes all are gone except almost unbounded affection; at other times nothing is left but the most sordid passion—but all come here to go through the probation of suffering which these differences bring about, to be-come better or to become worse.

I fear I have been talking too much about the whence, which in this state we cannot have much to do with, and am neglecting the whither to which we all are looking forward. About that whither men are generally pretty well agreed—that they should like to be better off when they get there than they have been here. Many people who have got over the expectation of singing, and harps, and so forth, still have a pleasant feeling that all will be fairly comfortable for them when they will be fairly comfortable for them when they pass the river which separates their next state from this. I do not think the indulgence of this notion is quite wise. I fancy indeed that a good many people to whom the next world has become a reality, have got to think that because they believe in that next world, and in the communication with beings in that world, they have thereby somehow or other got salvation. They substitute justification by Spiritualism for justification by faith. This is a great evil. I hold that those of us who feel assured of a future life, assured, not by the vague promises of dog-matic theology, but by the testimony of personal knowledge, are, by that very assurance bound to lead holier and nobler lives. We have no right in virtue of that knowledge to lie calmly on our cars and let our boat drift. thinking it must necessarily float into havens of peace and joy, but seeing the road more clearly, we are bound to row more vigorously and escape the quicksands which we did not

But what is that whither? If, as I have supposed, this world is a heaven to some, that does not put an end to their upward course the heaven is not a lofty one, and if they get so entangled with the grosser elements of this state that their consciousness is incapable of conceiving anything better, if they have misinterpreted or not profited by the small sufferings they have been subjected to, if they have developed none of the unselfishness which alone seems capable of bringing about that harmony whereby suffering may eventually cease, they cannot expect another life of higher import than this. A very slight difference of consciousness, another place of training, must be the whole of their change. In this connection, indeed, it is curious to note that most of the communications which are freely made by intelligences purporting to be outside ourselves are made by such as are still in close communion with this earth. They are differently situated, but not above the state in which they were here. They have no more real knowledge and aspiration than they had previously. I say most of the communications, and I refer to those which I think should generally be discouraged as being, if not degrading at best useless. I do not wish to ignore that other kind of communication, which includes all forms of inspiration, and which is sent for instruction, counsel and advice; the holy intuition of those sent 10rth to minister to the heirs of salvation.

But there are also the myriads of those who are tried for their purification, tried with the temptations of wealth, power, intellect and success, and who know they are being tried. To such this life is another thing altogether. How it is or why it is I do not pretend to explain, but that it is I know—we all know. Everything which serves to attach us to this state as a state is a hindrance to onward progress; the love of power because if is power, the clinging to wealth because it is wealth, the fatuous belief in mere intellect because it is intellect, all tend to the retardation of that progress upward which is righteousness, and to bring about that progress downward which is sin. If this be recognized, and the temptation be overcome, then is the educational work done, and the puriled being may hope to go into some state of higher development than this. But if the work is not done, if the looks turn longingly back toward the Sodom and Gomorrah of this life, then the education has failed, and must be begun again elsewhere. Help indeed is always given; suffering which at first seems so terrible opens up the avenues to higher hope, as it clears the spiritual vision, and lets us see deeper down into the mystery of being. When the chain of earthly love is broken, we have learned our lesson when we begin to know that it was earthly. When the loss of wealth or position has taught us that wealth and position were naught in themselves, the bitter but necessary instruction is again given. If that lesson be well learned, if the man gets at last, in the face of all trial, in patience to possess his soul, so that while in this world he is yet not of it, his life here is already part of the life there, and death is but a small door through which he passes into a world of more perfect sensation, more intense in its reality than this.— Light, London.

Emile Barth, a Berlin editor, has just been sentenced to four weeks' imprisonment for offending Prince Bismarck by publishing an article entitled, "Rumers of War Circulated by a Reptile Press."

The 39th and the 40th Anniversaries of Spiritualism.

Kate and Margaret Fox-Words in their Behalf-The First Direct Writing-Dr. Henry Slade-Testimonials.

to the Editor of the Religio-Philosophical Journal:

I have been reading with great interest the various accounts of the different societies of Spiritualists in America which have ties of Spiritualists in America which have been celebrating the thirty-ninth anniversary of Spiritualism. When all the churches were tottering on their base, sapped by bigotry and superstition, sapped by the worship of Mammon instead of the worship of the Great God; when the souls of men were yearning for some religion that would teach them that their God was one of love and mercy and not a bloodthirsty, revengeful Doify it was then these few feeble rans an-Deity, it was then these few feeble raps announced to the world that a new era was dawning on mankind craving for a new rekigion; it was then these sounds fell on the ears of blind, groping men, and told them that on the other side of the veil they were vainely striving to raise, were friends and relatives, long lost, dead but alive again, who were willing to take them by the hand, and lead them by faith, hope and charity, on the path of progress, to the knowledge of truth; of truth untrammeled by worldly considerations: truth that no man could dony siderations; truth that no man could deny, because it was founded on fact. Men were isked not blindly to believe in the new religion, but to see first and believe after-

Doubt had sprung up as to whether there could be a God whom theology had turned into a demon, and the step from denying the existence of a Divinity to denying the existence of the soul was not a long nor a difficult one to take. Men no longer put their faith in churches which they understood were only using that faith for worldly profit, and materialism was standing triumphant on tortures of the inquisition could stifle now the voices of those who loudly proclaimed that the church was corrupt; no stake could silence the longing of those who looked for something better than Catholic bigotry and superstition, or Calvinistic intolerance and narrow-mindedness. Rather than believe that God could be as the church taught He was, mankind preferred not to believe in His existence, and doomed, in thought, his own soul to the dissolution that awaits his body.

Accustomed to being told that salvation could only be obtained by faith in doctrines which conscience forbade man to believe in, and which were contrary to his reason or common-sense, he would finally believe in nothing but the evidence of his own senses, and any new religion would have had no hold on his heart, had not his material senses been acted on. "If I could see, I would believe," was the universal cry. Then came the tiny raps, harbingers of the new religion.

They did not come with flourishing of trumpets, but as a still, small voice, saying as they gently touched the tenderest chords of our affections, "Here am I; listen, see; I bring proof of another life; there is a God of Love. Facts are stubborn things; a man may

doubt, but his doubts cannot change the facts, but facts change his doubts, if he will investigate. Spiritualism does not ask you to believe but to investigate and believe afterwards. Startled in the last stronghold of materialism, the evidence of the senses, man investigated, and though but thirty-nine years since the raps opened out the era of modern Spiritualism, yet look at the progress truth has made, despite the strong tides of materialism and incredu-

Look at the hundreds of thousands in all civilized countries, who are proud to say they are Spiritualists! Look at the mighty press now devoted to the cause! Look at the vast amount of thought and labor expended in the study of the facts of spirit-communion to which countless books testify! Look at the noble and good men, leaders in science, leaders in the church and in literature, as well as crowned heads who have doubted, investigated and believed! All this progress has arisen out of the few raps that were first heard thirty-nine years ago. What will future generations show?

To whom are we indebted for the spread of this truth? Firstly, to God, the Father of all good. To Him we owe our heart-felt gratitude for the good the propagation of the cause has done and is doing. Next to the spirits, our invisible friends, who can utilize us as instruments to spread the fact of their existence and power. Lastly to those very instruments themselves who suffer and have suffered by the stubborn opposition to the truth they have propagated

In 1848, two innocent little girls, Kate and Margaret Fox, were the chosen instruments through whom the first raps came-raps which laid the corner-stone of fact on which the whole fabric of Spiritualism is founded. Since then, as they grew up to womanhood. who can tell the moral and physical torments these two sisters have not suffered for the truth? To them are the hundreds of thousands of Spiritualists spread over the whole earth deeply indebted. Their names have been uttered during the last anniversary hundreds of times; the Rochester rappings are a household word in every Spiritualist

home Words are easy things to use. Let us prove by deed that we are grateful to those two sisters for what has been done through the They have suffered every misery for us, and

For the Religio-Philosophical Journal. AN OPEN LETTER

To Those Desirous of Learning the Modus Operandi of Spirits in the Earthly Spheres.

BY MIESTER, OF SPIRIT LAND.

Since Miss Elizabeth Stuart Phelps in her recent article entitled, "Can Spiritualism Spiritualize," as seen from the spirit stand-point sets at naught the proven facts of spirit return, should we from the other shore not be listened to when we speak in behalf of this

Miss Phelps states that "she is not a Spiritualist." From our standpoint she is not; neither are many who call themselves such. They are investigators, and should so class themselves if they understand not the laws by which spirits are able to manifest them-selves to and through mortals. We shall have something to say in regard to Miss Phelps' article, and then shall proceed to explain the modus operandi of spirits in making themselves known to mortals as such.

In the first place why seek in disreputable places and among disreputable people for any knowledge? It is better to seek for the good in such places as this finds lodgment; as among the good and pure is found the best power to use, and there are communications given without disturbing the sense of the fitness of things. Nothing learned in a disreputable place and among disreputable people would be likely to spiritualize, as you would have cause to doubt the statements made by one of doubtful repute, or finding them true would suspect they were learned them true would suspect they were learned in a manner not honorable. Mortals who seek Spiritualism learn this: Spirits seek only those they can impress; good spirits seek the good, and evil spirits seek those like themselves, disposed to evil. In the aura of such as do evil, pure spirits find no elements to use; these must by their own efforts make clear the aura that surrounds them, on which good thoughts may then be impressed to assist them to spiritual heights. Mediums of epileptic tendency are not usually under the control of their guides sufficiently to make themselves useful, and seldom become fitted themselves useful, and seldom become fitted to give proper distinctness to such words as their guides may wish to express; certainly not if they are depleted of aura by mental or physical disturbing influences. If a spirit sets the medium to the task of making his power manifest and does this in an easy manner, shall not some say, "this man is not assisted by spirits?" See in this the reason some mediums are put to epileptic exercises.

Then the challenge is given to mediums from those who understand not the laws of spirit control, to come forth and show the power of spirits to manifest, and it finds no response; "the significant smile" would turn to a sad one did those who thus challenge know the effect this call has upon the spirits who surround themselves, since they see in it folly, knowing as they do the good that could come to those they guide (as best they may) did they understand the conditions necessary to satisfactory investigation. The spirit controls of mediums do not allow them to respond to such calls, knowing as they do that surrounding every mortal who investi gates in this way is an aura that is a bar to the results these controls desire to see.

If told it is "thought reading" or "muscle reading," these investigators remove the barrier by carrying to the scance an approving mind, prepared to investigate because not positive to this being beyond the power of

man to accomplish.

This matter, as yet not decided upon by mortals, called mind or muscle reading, is neither, in the sense some seek to see it; it is the work of disembodied spirits, as are all such manifestations, who in this way seek to put thoughts into the minds of those who would not otherwise consider the matter.

Since all in the earth-life endeavor to procare the most perfect conditions that favor life in that sphere, shall Miss Phelps or another deny to mediums the power to make such conditions for themselves? To toil with brain and with hands is to render the magnetism or aura unfit for the best results, and the perfect manifestation is seldom given by the medium who comes to the scance with magnetism depleted by such exertion. When the same care is given to the physical and mental by mediums, and such as desire tests from them, as they bestow upon themselves when they visit their friends socially, at the demands of courtesy, finer results will be When you observe your friend taking exceptional care of the mental and physical; sleeping in the afternoon after a refreshing bath, that the body and brain may be rested; and after partaking of a nourishing repast dress with great care, do you see in this preparation for a scance with her loved from spirit-land? No she has made conditions favorable to enjoying and adding to the enjoyment of those she may meet of the earth sphere, which she could not do were she depleted of aura by undue exertion. Such conditions as these are necessary to the meeting with her spirit friends if she wishes to prove acceptable to them, and receive communications acceptable to herself

When spirits come to the earth sphere to put themselves in communion with the earth and its people they leave their spiritual bodies in repose in the spirit-land. It is the impalpable spirit form that seeks this sphere. As they left the earthly form to pass to life in spirit spheres, in this way they return, and in this state act on the brain of the mediums they control by their magnetic influence, and cause them to give expression to the words they impress, or in some other way express that which they wish to disclose. Coming, then, impalpable beings as they go hence, they are brought in contact with mortals with all their sins upon them and ignorant of spiritual laws. To their sensitive organizations these are as terrible to encounter under some conditions as any ghost man fears to meet.

Sensitive as they are, can you doubt the importance of fine conditions, at which so many cavil? These conditions are, peaceful places and people, quiet minds and serenity of disposition, cleanly surroundings, pure air, sensitive organizations, and minds passive and unprejudiced by positive doubt or sup-posed positive knowledge of the fallacy of spirit power to make itself apparent in earth-

ly surroundings. If any do not see the necessity of these conditions, let them not seek to learn of the power of spirits to commune with those in mortal forms; the time is not yet for them to

Given the premises that spirit is an existing power outside the mortal, should the hapse consistent with the good in them be ees than to make others so? In what is it supposed happiness consists to the spirit freed from its earthly environments? Since leaving the earthly body they have sought knowledge, and to the end that they may benefit those on the earthly side of life.

Ten who are so wise in earth lore learn are found the power to be utilized in the

this: those recently freed from the physical know far more than you of the laws pertaining to yourselves, and this they have acquired with such rapidity as would astonish you at your stage of development.

Since it is quite evident that the laws of spirit communion are not universally known, permit us here to point out the facts thereunto pertaining, of which no investigator of the subject under consideration should be ignorant. In this there is no mysticism: for norant. In this there is no mysticism; for they can be analyzed and fully explained, re-solved into their elements, which although of a spiritual character cannot fail to be comprehended by minds prone to scientific investigation. Here, then, are the laws set forth by which not comprehending, investigators are as often baffled as they are persuaded of this truth.

Every mortal has a band of guides such as his inclination towards good or evil draws to him; and always those who can successfully use such aura as may surround him. A magnetic aura surrounds every individual, and if he is of a sensitive nature the guides can use this to enable him when one man is met to call him friend, another foe, and to be wary of the next until his nature has been more closely studied. Usually there are two guides present, who are relieved in turn by others. These keep constant watch over thoughts and acts. To fully understand the manner in which these can manifest to mor-tals under their care, make such conditions as we here advise, as here is matter that can-not be accepted by any without individual investigation. As your guides read your evinvestigation. As your guides read your every thought, make an appointment with them mentally; sit at the appointed hour, and within the room to which you should retire to do this; place a small table with paper, and a small pencil—as a pencil of much weight requires more exertion of power to move. The pencil should be held in the hand; both hands should rest on the table. A brisk walk should be taken in the open air immedictally before the sitting commences; this diately before the sitting commences; this will put the blood to free circulation and the mind in a healthful state. Some results may follow the sitting under any circumstances, but not the best unless there is the aura generated of the circulation that is rapid, and from the mind that is free from depression. Since this is so keep in view the fact that in this may be found consolation for all ills, and instruction, how to hear or have to avoid instruction how to bear or how to avoid them. Sooner or later, if you persist in keeping your appointments, results will be seen that will be of great use to you and to your guides. An 'hour is long enough to remain thus seeluded; and to sit alone is the better way. Some spirits prefer the attendance of two but they then use the time to learn to two; but they then use the time to learn to control the aura of two, and the power of one is not put to use as quickly as when the sole occupant of the closet is made the charge of the members of the court, which on these oc-casions are numerous. After the matter and manner of the magnetism has been tried by these and a decision arrived at, the closet and darkness may be dispensed with. The sitting position and table necessary to the first manifestations may then be dispensed with usually; in case the spirit prefers these to use, you will soon be made aware of it. Not all spirits are willing to devote their time to this, as they so often find their friends are not inclined to forego pleasures or duties pertaining to their earth lives or what they pertaining to their earth lives, or what they consider as such. Since life in the spirit spheres is carried forward in a manner by which each moment is profitably employed, they often discontinue the cares and pleasures of that life to find disappointment in the path they thought to follow, instead of the dower of hope they so much desired to see. Should the time be given to this and the pownot these friends then see a pure channel for their communications amidst surroundings alike agreeable to spirit and mortal.

We now give an explanation that cannot fail to be comprehended by all of the manner in which the medium is useful to the spirit in manifesting, trusting the importance of the conditions we name may thereby be more

fully impressed. The magnetism or aura that surrounds the candidate for mediumship is used in the following manner: The guide of the candidate is seen by spirits, first, to make passes around the body of the one sitting before them; passing over the head, down one side of the body and up on the opposite side. This is done as you would unwind a skein from hands dis tended to hold it: and this is repeated until all the aura that can be used is collected. This aura is put at last to the point of the brain the spirit wishes to impress. And here undue stress cannot be given, that the mind is controlled by the spirit in this manner the aura being pointed at the brain, as designated; then the unwinding commences; and as the aura flows through the open fingers of the spirit medium controlling, this spirit puts thoughts into it that in this way pass into the brain of the mortal waiting to receive some manifestation from this spirit.

In platform test seances or on any occasion when it is desired one medium should give tests to many present, the foregoing is the way the tests are given, with this differ-ence; the band of guides of the medium stand ready to accept the magnetism from the largest number the medium can report from at that time. This magnetism is passed to them from the guide of each mortal that avails himself of the opportunity, should cir-cumstances favor this, to manifest through the aura of such as he has in charge at that sitting. The importance of passivity in this should be impressed. If his charge is in a passive state the guide can collect the aura useful to him, but of no use to the guide is the aura full of thoughts. He gives to some one of the medium's band the words he wish es impressed on the magnetism he presents. In psychic manifestations of the nature of raps, the moving of articles, slate writing in closed slates, and others of like nature, the positive elements of these articles are penetrated by the aura of those witnessing the manifestation placed in the hands of the spirit medium, assisted by the aura of the medium for the manifestation. This spirit puts expression to words in the slates as he learns them from the guide of the one for whom they are given. Other manifestations of this kind are made in a similar manner; the aura is made to penetrate and impel movement. The aura when used for raps is conducted to a given point, and the recoil produces the report. As to become a slate writing medium is so

much desired by mortals, they may here learn the conditions on which this depends. In the aura of such as spirits can use for this purpose the mineral element is seen to prevail and with this we seldom meet. Such mediums hold the nature of a tempest in their magnetisms, and possess a temper that is a terror to those who encounter it when roused. In such the most exacting natures are found, and to this is added, when conditions are fa-

slates can be put in the hands of the guides. Given this aura and the most perfect condi-tions, one of which is seclusion from all that cause an irritable mood, it is often the task of a year for the medium, and for the constantly attendant spirits. I repeat, the aura collected for this manifestation, and others called physical, is not passed through the medium's brain, but is put directly through the instrument at the work desired to be accomplished. complished.

In regard to "muscle reading" or "mind reading" as given by Mr. Bishop, we will say that any medium, writing or otherwise, who is well under control of his guides, given the requisite conditions, can correctly answer mental questions or find what you may conceal. In this manifestation of mind reading Mr. Bishop's area is used in the following Mr. Bishop's aura is used in the following manner: The guide controlling him for this exhibition of his power comes in contact with one who keeps constantly in mind the secret of the concealment, and the guide of this person gives the information required to Mr. Bishop's guide, who by impression leads him to the place designated. To question him before this performance, and in some cases after, is to irritate nerves already taxed, or to be taxed to their utmost. To a man of sensitive organization, as a medium must be this is a serious motter. Since Mr. Bishop be, this is a serious matter. Since Mr. Bishop performs these things under such conditions as he encounters, it is surprising in the sight of spirits that his controls are able to carry him through so many exhibitions of this power, such undue stress being put up-

on his nerves. In answering mental questions the sitting position is a favor to the spirits. The questioner should allow but one question to form in the mind, and this should be retained. This is seen by his guide; or more are seen, should more have been allowed to form in the mind; and as he draws the aura he presents such question or questions as he perceives in it, not being able under some conditions of the questioner's mind to know which was the important one. Passivity in this, as in every other phase of mediumship, is important in order to attain good results or any results worthy of notice; passivity in the seeker after this knowledge as well as the medium. In giving communications, if the medium is not passive it is impossible for his guide to impress upon him the words he has received from the guide of the one who comes to receive such. Otherwise, as the aura is drawn the spirit sees it full of the mental condition of the one from whom he draws it; and what he sees is impressed upon it, to the exclusion of all else; as upon a full page there is no space on which to write more to advantage.

It is in the power of spirits to retain perfect health in those they control, should their directions be followed in every particular. Under the most trying circumstances, let the passive state of the mind be induced to enable the guide to communicate, and direction is instantly given how to proceed. In case of accident or of sickness, not of any use is an M. D. to those who do not require the attention of a surgeon, if they are in direct communion with their guides. In such direct trouble as cancer affords, their directions, faithfully followed, will effect a cure. In no case is the performing spirit physician a charlatan, provided the medium has proved himself a reliable one: he has sought knowlhimself a reliable one; he has sought knowledge of those versed in this lore in the spiritland. Many there make of this a perpetual study, and see in the cures they perform through the natural physicians of the race the power to disturb the conditions that now surround the "Faculty," so-called, who so of-ten lack the faculty to cure the patient under their care. There should be added to the colwords as they see it is well to bestow, shall be divulged to those competent to handle it: and then the new race of M. D.'s will see suc-

cess where now is so often seen failure. The foretelling of events is a blessing in most cases; as the lives of men are foreordained only so far that should they follow one line certain results will be seen, and should they follow another, the opposite must be brought to view. Many in this have been warned of dangers they have avoided, and led in the way to meet the best conditions for their eternal welfare. And this is classed as "fortune telling;" still this is nothing more or less than the careful study of such result as is beyond the ken of mortal eyes and is to the spirit vision the simple task to learn concerning those they live to care for yet in the earthly spheres. Have you on the further shore some friend whom you know to be truthful? If so, seek communion with this friend; and when he informs you that he is a spirit advanced in the knowledge of spirit land, having communion with those of good repute who have been ages in spirit-life. shall you not place reliance on what he reports? To each is given the task to learn

from such spirits as they can rely upon.

Spiritualism is in no wise a religion; but
the teachings of good spirits, followed by mortals, will put righteousness into their lives daily; and to this end is it sought by

In making themselves understood through other than their own mediums, spirits see that the most they can do is to say the words to the medium's guide, who gives them to the medium to express to you. When a medium says, "I feel the influence of a spirit," giving the description, you think that you see the medium controlled by this spirit So you do; but it is always through the guide who is the medium's guard to insure that the power is well used, or used as he desires. It is in this way that you receive your message let it come through raps, speech, writing or

in any other manner. If all put this knowledge to use, would they have equal power? No; the good have the power in abundant supply; the evil, in small signs. And the latter in following these make themselves known to the good spirits that abound, and they thereby are able to overcome this antagonism to good. Be it known to you, this is the pleasant task all spirits desire to be theirs. Seek to enable them to do this while health and strength are yours, and in every stage of life it will be a solace to your path. Cease to mourn your friends as lost, and make favorable conditions that they may manifest themselves through your own power, since thus you will bestow upon them the attention you would not deny were they near in the flesh. However much you may in the heyday of life scorn the belief in spiritual guides, nevertheless, surrounding and impressing you on every favorable occa-sion, are your sometimes almost forgotten, though once loved friends.

Spiritualists court scientific investigation that is the touchstone they desire to make the proof of their pretensions. The facts are already proved to all that have investigated with impartial minds (to their satisfaction); among others, many scientists who were not aware that the word of such would be doubted until their attention was turned to Spiritualism. Of little worth is prefix or affix to the name of a man, or of any class of men, in this matter, for no investigation, though such be made by all the scholars of the world, how-ever honorable they may be, can ever prove

this truth to other than to the individual investigators themselves. These things must be investigated as is the star by a looker-on through a telescope. Can another standing by help in his investigation? No; but a thousand telescopes may be directed to the same star and each scientist looking through learn the truth concerning it. If you look at the star without the aid or condition of the telescope, of what worth to science is that which you may report, even should you before have you may report, even should you before have discovered many things when you obeyed the laws concerning them? Make your investi-gations in consonance with the laws that control in spirit communion, and then hope that you will not be doubted should you report that you perceive intelligence in the unseen power that surrounds you.

In Spiritualism is seen the power to overturn many things old, and the bringing to light of many things older that shall replace these; which seen in the light of this century.

these; which seen in the light of this century will shine with greater brilliancy than in past ages of ignorance.

Gossip with the Editor.

To the Editor of the Religio Philosophical Journal

The last document penned by me for the JOURNAL must have been too heavy and stalled you, as it did not appear.

Perhaps in it I have forgotten the only dif

ference as sometimes stated between a wise man and a fool: "The fool tells all he thinks, while the wise man prudently withholds a part." Well, might it not be better if there were more fools in the world to speak out their thoughts? Now if I could only turn to and write something learned, such as "The Doctrine of Energy" in the JOURNAL of April 16th, that about one-fourth of your readers, perhaps, will follow the drift of, you might like me better. As a first attempt, suppose we glance over that article and try to open up some of the more misty paragraphs? The learned Professor says: "There is nothing more wonderful in the influence of one (printed early) persons system by another than in ed our) nervous system by another than in the influence of so called inanimate matter by the nervous system of any active agent.' That assertion might be questioned; but admit it and pass on to the next: "We know nothing whatever [he says] of objects but as the manifestations of the activity of the nervous system." That is cloudy. Does he mean (as the words will imply) that objects are only "the manifestations of the activities of our pervous systems." as some metaties of our nervous systems," as some meta-physicians, both old and new, have argued If not, why not put it plainly thus: We know nothing of objects but as they actively affect our nervous systems through one or more of the several senses. The last sentence of the same paragraph appears to our limited comprehension, equally cloudy, thus "Anything which affects the object of individual perceptions alone does so through the medium of something proper to the ner-vous system of the percipient individual."

Does the Professor mean to say: Anything which only affects peculiarly the perception of any object by some single person must do so through the medium of something belonging to or affecting the nervous system of that person? This wording implies that the "object" is effected. We say no! Neither is that "medium" through which the effect is produced necessarily "proper" to the nervous system affected. It is much more likely to be very improper and abnormal. For instance, once in a while, after your humble scribe has eaten too heavy a supper, through his weakness (like your own) for good things, he will waken in the morning and see the clear white ceiling of his chamber regularly and finely figured with uniform rows of dark leaves and flowers; while his "better-half" sees nothing of them. A little rubbing of the eyes and starting the blood into lively circulation soon vanishes the fleeting forms and shows the ceiling (the object) unaffected. Mrs. Nervous-system at once seizes her broom and sweeps out unceremoniously the interloping effects, that are in no wise "proper'

to her house. Now, my dear friend, you need not frow and ask why am I so critical,—perhaps you will say hypercritical—of our brother over the water? I am like a bull seeing a red rag flaunted in his face, whenever a Professor or a college-bred fellow, unpracticed in the solid realities of life and experienced in little but book-learning, drags out the old worm-eaten flag of scholastic metaphysical mysticism and attempts to recolor and flout it to the winds of this realistic nineteenth century. No matter where it comes from, or where you see it—disguised amongst flowers by the Concord School of Philosophers, flaring more boldly out from your younger Western Colleges, or mildly and would-be learnedly though, obscurely mixing its folds with a talk on the "Doctrine of Energy" from the Professor of a Dublin College—it is all one to me. I must needs bel-

low and paw the ground. Look sharp and you see it again in the Professor's next paragraph. "Spiritualism (he says) is monistic in its tendency." What does that mean? Our dictionaries contain no such word. If a coined word, and it had been written monoistic, we might have guessed, perhaps, what it meant. Some sort of a one-sided tendency, or a running in one grove of thought. For instance, we pre-sume he means, "Spiritualism does not draw a distinction between dead and living mat ter." Neither does the Professor, as far as we can see, for he places the same qualification ("so-called") ahead of both kinds of his description of matter, "a so-called living nervous system" or "a so-called inanimate brick." Which are we to call the dead, and which the living matter? He also must be "monistic" for he labels them both the same. It is truly a hard thing to define the critical difference between dead and living matter. Even "the so-called in-animate brick" or the equally inanimate granite rock, has life enough in it to enter into rapport with, and be controlled by, the law of gravity, the law of cohesive attraction, the laws of chemical affinity, or the laws of all electrical and spiritual forces, and can hardly be called "dead." But when the Pro-fessor says, as he does in the same paragraph, that in the perception even of "an inanimate brick," the living substantial factor of it "is in the percipient" (i. c., the person who per ceives), then my "noble rage" waxes hot and I cry, No! The brick is the "substantial factor," the objective reality, and thus is the perception effected. First, the light is reflected from the brick

to the eye; 2nd, by the action of the crystalline-lens the rays are gathered and a beautiful diminutive picture of the brick is formed upon the retins in the focus of the lens and thence by the proper nervous or spiritual perceptive force operating through the brain, the mind or spirit of the man perceives the brick. This normal perception by sight may be confirmed by the co-ordinate sense of feeling through the nerves of the hands, by the senses of smell and taste, if the object be edible or odorous, and by the sense of hearing if it gives forth proper atmospheric vibrations. These are the methods of normal

healthful perception in our present sphere of life, through the brain as the great nerve-centre. Any other theory of perception, however "modern" our professor may deem it, is nonsensical and absurd as applied to the regular every-day perceptions which are appropriate to the outer life we are now living in this wonderful world of material forms and invisible forces.

True it is that our delicate organizations, so wonderfully provided for connecting the cruder forms with the invisible forces of the inner life, are sometimes liable to be abnormally affected by disease or other irregular or unhealthy action, to take on and convey to the perceptive centres pictures and impressions that are similar to those produced by real chiects, but those pictures and imby real objects, but those pictures and impressions are illusory and indicate no real objective existences, just as the pictures on the ceiling alluded to in a former paragraph. Another illustration may be given here. Let any one close their eyes and with the finger, or the blunt end of a pencil or other object, endeavor to touch the back part of the eye, but endeavor to touch the back part of the eye-balk in several different places. The effect will be that the retina or sensitive surface which lines the inner concave of the eye will be disturbed, and wherever the eye-ball is touched the sensation of rings of different colored light will be produced and will always be seen in a direction at right angles with the inner surface of the eye at the point disturbed. This is an illustration of perception by the entire organ, which has no object. tion by the optic organ which has no object-ive reality; but weak is the reasoner and foolish the theory that classes it in the same category as the regular, lawful perception of bona fide outstanding objects, produced by the action of light upon the regularly adapted organs of sight.

The Professor's next main paragraph is beyond my depth; but finding him astray in more simple matters, I will not take him on trust here. Allow me just to quote one sen-tence from it as a sample:

"That which is a design or a thought, either conscious or extra conscious, becomes a force, or directed quantity, when supplied with an executive and translated into the language of extension." language of extension."

Just sol That's the jargon exactly!

The Professor states that he desires to re-The Professor states that he desires to return to this subject in a more "exhaustive article." Put it through—let him exhaust? The next paragraph is as the Beast in Revelations: like unto the last, and is about as clear as "the whichness of the what," with "environment" thrown in, as it was when Paddy, single-handed, surrounded the Hessians. Read and admire! "But whether sians. Read and admire! "But whether the physical basis of the object be particular or general; that is, whether the object be confined to the percipience of the individual or be the common property of any number of observers, depends upon the manner in which the energy is differentiated by the primo mover."

mover."
Amen! So it does! Glory hallefujah! It is enough. But I must again repeat: remember Newton, the prince of practical philosophers, when he exclaimed in sorrowful wailing: "Oh, physics! heware of metaphysics." J. G. J.

For the Religio-Philosophical Journal. Transligaration.

BY FLETCHER WILSON.

Transfiguration is a phenomenal fact in nature, especially recognized by Spiritualists, and not unknown to scientists everywhere. In its fullest sense it may be called the phenomena of nature as witnessed in the growth and development of every plant and living creature. The spear of wheat is transformed to a stem, and still upward to a full head of ripened grain; the lion's harm-less whelp to a roaring and vicious animal, and the helpless infant in its cradle to a man or woman, and still onward to angelhood. There are also momentary transfigurations, such as the bending low to the ground a field of grain by a sudden gust, and again becoming erect, as it passes by. Man, too, by sudden emotions is transformed in every look and feature, and varying in exact correspondence with the character of each emotion aroused. How opposite is the expression while in anger, to that of tender affection; and there are cases on record where persons have become so inspired with heavenly vis-ions as to shed a halo of light around them, and it is believed to be the permanent condition of all the angels in heaven.

But a fact which we as Spiritualists need specially to learn is, that nothing loses its identity by transfiguration. It is not unfrequently the case that at the advertised materializing scances held by professional mediums in our large cities and towns as a business enterprise, that the professed mediums themselves or their accomplices have been detected in place of the materialized spirit forms, and when thus caught, they have almost invariably claimed, or their Spiritualist friends, who either know no better or are as designedly corrupt as themselves, have claimed for them that it was a case of transfiguration in which the medium was in no sense responsible.

There are no words in any human language that will express the crime in such deception as this, and the false plea of transfiguration has had much to do in sustaining the vile wretches in their nefarious practices.

Were it possible for me to compare the stately oak to the sapling from which it grew, one might well say there is no resemblance between them; but had he lived to witness its daily growth, its identity would have been clear and distinct. Bend a tender tree at your door before some child; cord it to that particular shape that it cannot straighten, and when that child returns again, though hoary with age, he will recognize it at a glance. So, too, a long lost son may return; at first sight he seems a stranger; but a few glances by those anxious parents reveal their son to them. Christ was transfigured before Peter, James and John, so that his face shone like the sun, and his raiment was white as the light, yet it was the same Jesus who took them up into the mountain, and a voice out of the cloud said, "This is my beloved Son." There is no known law in nature by which one distinct object can be changed into that of another; and were it so, all our hopes of identity and the recognition of friends in the Spirit-world would at once

Transfiguration is simply a change of appearance in an object, and as applied to the mediums under consideration, is of momentary duration (they look natural again as soon as they are caught); and admitting, for the sake of argument, that the controlling spirit has forced the medium, unconsciously to himself (for it would require force, coupled with unconsciousness, to induce an honorable man or woman to do so vile a thing), to walk out of the cabinet in imitation of some one's departed spirit friend; henceforth, if honest, as so many professed Spiritualists persist that he is, he would advertise his show thus: "The Wonderful Materializing Medium, A—B—C—, will hold a Scance at

in this city, etc., whereat Deceased Husbands and Wives, Fathers and Mothers, and Children of all ages, will Materialize before their Weeping Friends, etc., etc. Or, it may be, as it has been known to occur, he will be transfigured by the controlling spirit, uncon-sciously to himself, before the audience, in

Imitation of some Spirit," etc.
Such hand-bills would only create suspicion in the minds of the populace regarding the whole materializing affair, and his audience, if he had one, would be made up of the lowest filth in the shape of humanity! It would be humiliating to the friends of such mediums, no doubt, to have so honorable (?) one among them condemned without a hearing, and have Spiritualism thus trampled, as it were in the dust it were, in the dust.

Spirit manifestation, in all its varied phenomena, is an immutable fact that calls for no defence, and it is the height of absurdity for one to adopt any questionable means to sustain it in the eyes of the world; and the worst enemy Spiritualism has to-day is not the fraud altogether perpetrated in its name, but equally so the efforts that are being made, knowingly or unwittingly, to cover it up from the eyes of the world by zealots in its own ranks. Already has this misguided zeal placed a blot upon its fair name and the reputation of the angels in heaven!

How much better it would be for the cause of Spiritualism if every public scance room were locked and bolted, and every bleeding heart seeking some ray of light from the Spirit-world were forced to turn back to their own private dwellings for the coveted treasure; be made to know that modern Spiritualism originated in the private bosom of a home, and that there if they will knock as others have done, the door to their bright jewels will be opened to them. Home is the most sacred spot on earth, and there, amidst innocent thoughts and an earnest desire for some token of recognition from above, the good spirits like to enter, and will, by and by, come and dwell with you.

An obscure home was where the first seed of Spiritualism was planted; it is in the bosom of homes where it still is sown, and it is at home where it must be watered and nourished in order that it may grow up for the benefit of the world. The music of your heavenly visitants will be heard quick enough from without,-you need not fear; the long and tender vines you have made to cover your roof in a night, as it were, and your beautiful flowers in the garden will be seen by your neighbors at dawn of the morning, and they, seeing your good works, will covet the same seed to plant and nourish. A change from the gross and sensuous to true manhood and womanhood; from the appearance of the wretched and hopeless ones concerning a future life to that of those who hold sweet communion with the Spirit-world, is the transfiguration most needed as yet by hu-

Woman and the Household.

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

SUCCESS.

Men see n · kingly path, but 'mid the flow Of golden sands, beneath a sunlit stream Or golden sands, beneath a sunit stream
Or silvered hem of ermined robes, with gleam
Of gilded cornice, where the wine cups glow
In banquet halls, and wealth and honor go
In fond embrace. Oh! not in such I deem
Is hid the Martyr's last exultant dream;
Oh! not in such the hope that Patriots know—
Or gallant Soldier 'mid the thunder roll
Of hattle gry. Such have no geligh thought Of battle cry. Such have no selfish thought Nor sordid aim. Thus Milton triumphs long Despisad—defeated—old and blind, his soul All unsubdued; and thus the Christ has wrought Eternal crowns from obloquy and wrong. Elizabeth Oakes Smith.

Illinois has raised the age of protection for

girls to fourteen years.

S. B. Chittenden has given \$100,000 to Yale College for a new library building, on condition that the library shall be open to women. President Dwight has accepted.

Dr. Henry D. Coggeswell, a San Francisco millionaire, has given a million of dollars to endow a school in San Francisco, where trades will be taught to any boy or girl who is qualified to be admitted.

Miss Ellice Hopkins, the founder of the White Cross Movement in England, and the gifted author of much of the White Cross literature, has accepted an invitation from Miss Frances E. Willard to visit America, and to attend the annual meeting of the National Woman's Christian Temperance Union, to be held at Minneapolis, Minn., October next.

Mme. Clara Neyman of New York, is now speaking in Chicago and other western cities on subjects connected with Woman and Social Life. It is to be hoped that all readers of this column who can do so, will listen to this eloquent, cultivated, noble woman who so completely interprets the best aspirations of our sex. A German by birth and an American by sympathy, Mme. Neyman is an enthuslast but not a dreamer, in regard to progress, and no one can listen to her without being inspired by her courage and her aspirations for that better time toward which each works, it is to be hoped, in whatever way seems to be open.

In 1883 Amandabai Joshee, a high caste Brahmin woman, entered the Woman's Medical College, Philadelphia. Two years ago she was graduated with the degree of M. D. Dr. Joshee has recently died in Poona, Hindos-tan. By her death India loses a valuable and earnest worker for the elevation of women. While in this country Dr. Joshee was a familiar figure in Boston and Philadelphia, both socially and as a speaker. She was very winning in her manner and was a brilliant scholar. Dr. Joshee has been frequently mentioned in these columns, and her untimely passage to a higher life is greatly deplored The first high caste Hindoo woman to visit America, she was well equipped to carry back to India help for women which they so much

We first met Dr. Joshee in Saratoga three years ago, and were much impressed by her sweetness, dignity and rare intelligence. A tiny, delicate, graceful form, a beautiful dark face lighted with a pair of liquid un-fathomable eyes, the whole atmosphere in-dicated a soul capable of profound thought and feeling.

Dr. Joshee always wore the loose, flowing garments of the Hindoo women, and upon her person they set with such fitness as to make our clothing seem grotesque and conventional by comparison. She seemed like some rare, frail plant transplanted to a harsher latitude, and very probably the coarse material atmosphere of American cities was more than she could endure.

Dr. Joshee's husband, who was her fitting counterpart, joined her here a year before they sailed for India. Both adhered to the simple vegetable diet on which they had been reared, and which goes far toward accounting for the intellectual and spiritual character of those who follow that regimen. Mr. Joshue lectured frequently in different places in America, and made many friends. Some of his discourses, notably one or two reported by S. B. Nichols, were admirable arraignments of religious pharisaism. The Index contained his stirring and eloquent accounts of the British bigotry which prevented him from occupying the cabin with his wife, and the outrageous and cruel treatment of that delicate woman by the officers of the steamer which bore them to India from England. To that cruelty is doubtless due her fatal illness, and consequent irreparable loss to the women of Hindostan of a competent and

cultivated woman of their own sex.

It is well known that no male physician is allowed to go into their presence, and many mothers and babes are lost through the ignorance of female nurses. Two English ladies are at work there, one having established a woman's hospital; otherwise our sex is helpless in the hands of superstition and ignorance.

Another subject now demands attention in India. It is the habit to betroth girls before they are nine years old, and to marry them soon after. No opportunity is allowed for natural selection between the sexes; the girl is slave, first to her father, next to her husband. A lawsuit now going on is attracting

attention to this law. A young woman of the second caste was married when eleven years old to a young man dissipated, idle and sickly. For a while she continued to live at home and continue her studies, and finally refused to go and live with him. He began action in the Bombay High Court to secure his property, be-cause to use her own words in a letter to the London Times, "he thought that by this ac-tion my father would be afraid of his losing his reputation (because to have a suit of this kind in a court is considered a greatest disgrace among us Hindoos), and would quietly send me to his house with all that I possess-

The justice decided in favor of common humanity and the Hindoo girl, decided against the demands of her legal master, who then appealed to a higher court. That has reversed the first decision and sent the case back for retrial. If it be lost, it will keep in horrible servitude millions and millions of the daughters of India, who might otherwise secure their longed-for freedom. All women will watch for the momentous result of this novel

The druggists of New York and probably other cities are, of late, selling large quanti-ties of arsenic wafers for the complexion. The buyers are foolish young women who should be taught better. It is washing the outside of the platter and leaving it foul within to try any thing of the kind. Good complexion comes from good health, and that from good habits of body and mind, good, plain food, plenty of bathing and exercise, fresh air, cheerfulness, and a normal development. It comes from hours of usefulness in the family circle, from dutiful, affectionate deportment, and, above all, from a realization that the real person is the Spirit within the form. If that is once duly felt, efforts will be directed toward keeping that sweet and pure. All life proceeds from within, out-ward, from soul to body. If the soul be open to purifying influences both in this world and the other, the body must grow lovelier-Beauty must come from the source of Beauty, and that always resides in the divinity within. However disguised, all such preparations contain slowly corroding but deadly poisons. Mothers! look to your daughters; get behind outward forms and put yourselves in sympathy with their tastes and habits of thoughts! Right doing now will prevent painful undoing hereafter. Unperverted, natural, fresh young lives are the fields where truth should be sowed to bear fruit for the next generation.

A Curious Clock.

We are told of a strange clock that is said to have belonged to a Hindoo prince. A large gong was hung on poles near the dial, and all about the ground lay a pile of artificial human heads, ribs, legs and arms. The whole number of bones in the pile was equal to the number of bones in twelve perfect bodies, but the pile appeared to have been thrown together in the greatest confusion. When the hands of the clock indicated the hour of 1 out from the pile crawled first the number of parts needed to form the frame of one man, part coming to part with a click, and when completed, the figure sprang up, seized a mallet, and, walking up to the gong, struck one blow. This done, he returned to the pile and fell to pieces again. When 2 o'clock came two arose and did likewise; and at the hours of noon and midnight the entire heap sprang up, and marching midnight the entire heap sprang up, and marching to the gong, struck one after another his blow, making twelve in all, then returning fell to pieces as before.—Popular Science Monthly.

Commendation of a Blind Lecturer.

To the Editor of the Religio-Philosophical Journal:

For the advancement of Spiritualism, and the benefit of every society which is desirous of getting the heet for its money, I wish to say a word in regard to Mr. A. E. Lisdale, of Springfield, Mass., the blind medium and trance speaker, who lectured for the Providence Spiritual Association the Sundays of May Ist and 8th. Coming here a stranger, we were totally unprepared for the eloquence and power of thought, both descriptive and argumentative which thought, both descriptive and argumentative which fell from his lips, and I do not heeltate to say that he is destined to be one of the most powerful speakers upon the spiritual rostrum. I am very careful about recommending lecturers who are not fully up to the standard which the advanced thought of to day demands, having been myself grievously "taken in" by some of the spread eagle puffs of correspon-dents, whose effusions were subsequently proved to be more rhetorical than truthful; but I would sitvise societies everywhere to keep this young cap busy, assuring them they will have their expectations more than realized every time. His controls are of the highest order, and express their individu-ality through the medium in a remarkable degree. E. H. DUNHAM.

T. B. Peterson & Brothers, Philadelphia, have just published an exact and perfect copy of Mun-kacsy's great picture, "Christ before Pilate," which has recently been sold for over one hundred thoueand dollars, in a fine steel plate engraving, done in line and stipple, measuring 22 x 28 inches, which, though a five-dollar print, they have decided to sell at the extremely low price of one dollar a copy, so as to bring the picture within the reach of thousands and tens of thousands who cannot see or own the original.

The Watseka Wonder is again in print and hundreds who came too late for the first edition have been fortunate in receiving a copy so long and anxiously looked for. One well able to judge says: "It is the best work for missionary purposes, excepting Home Circles, and Report of the Church Congress (10 cents each) that I have ever found. I cannot keep supplied as it is constantly called for and I do not wonder. It is a wonderful psychological study and well worth the price, 15 cents." For sale at this office."

Progress From Poverty, a criticism on Henry George's Progress and Poverty by the well known author and Spiritualist Giles B. Stebbins. This work has received much attention from the literary, scientific and commercial world and should be read by all. Price, cloth, 50 cents; paper 25 cents. For sale at this office.

Immortality, a poem in five short cantos, by Warren Summer Barlow, author of The Voices, etc. Mr. Barlow has written some excellent verses, and the poem here mentioned, has a noble theme which has been well received in the literary world. Price 60 cents; for sale at this office.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-sophical Joursal...]

A HANDBOOK TO DANTE. By Glovanni A. Scar-tazzini. Translated from the Italian with Notes and Additions by Thomas Davidson. Boston:

Grim & Co.

With all there is to be deplored in the hurry and bustle which marks the present pursuit of wealth, there are many hopeful signs for the future, which give promise that a better day is coming, and this inordinate desire for material gain shall in turn give place to higher aims and more rational meth-

ods.

The undue emphasis given at the present time to the physical side of life is only the natural reaction from the crucifixion of the flesh, which characteristics and the denial of meaning the denial of the denial of meaning the denial of the acterized the medieval period, and the denial of ma-terial good, which was a part of the Puritan's Creed. Either extreme has its merits and defects. The right conception lies in their reconciliation and a recognition of the fact that spiritual good is de-pendent upon material good, and that physical gain is of little advantage except as it results in spiritual

growth.

One of the hopeful signs that this truth is gaining currency is seen in the kind of study, which is attracting the minds not only of scholars and able that also of the more superficial class of thinkers, but also of the more superficial class of readers. Browning, Goethe, Dante are studied with a zest and enthusiasm bardly dreamed of ten years ago, and although it may be said, and with some truth, that it is but a passing fashion, yet even as a fashion it cannot help leaving its impress, and that

too for lasting good.

Especially is this true of Dante, who as moralist and spiritual teacher has no superior, if, indeed, he has an equal. The scholar or reader may be drawn to him in the first place by his matchess style, his still form, his drawn invertigation that cities the artistic form, his daring imagination, that alike fathoms the depths of hell or scales the heights of heaven; or it may be for the historic wealth with which the divine comedy abounds,—its vivid pictures of medieval life and its accurate expressions of me-dieval thought. These may be the first induce-ments to a knowledge of Dante, but eventually the student acknowledges a power greater than all these. He finds himself under the control of a strong moral influence and sin becomes odious and repulsive. He sees that all the various forms of selfishness, whether sees that all the various forms of selfishness, whether of the passions, of the intellect or of the will are blighting in their nature—the lust of the flesh, the greed for gain, the insatiable desire for power bring sure destruction to the sinner, no matter how invi-

ing the sin may appear.

While Dante makes sin odious he makes holiness attractive. The attainment is difficult, as every one knows who has ever tried to make his way from sin to holiness, but a "joy past compare" is con-tinually alluring the repentant sinner upward and onward. No one like Dante has portrayed the bifter struggle that comes from the wrestling with sin and temptation; no other has portrayed with so firm a touch the glories awaiting him that over-

The transcending power of Dante's genius has made this poem of value to the Protestant as well as to the Catholic; to the Agnostic as to the Christian; for while dealing with the local, the temporal, the for while dealing with the local, the temporal, the individual, he at once removes from them all limits of space and time, raises the individual to the universal, and sees in the One the All, and that too for all time. The Vision of Dante is not simply the Hell, Purgatory and Heaven as the Catholic Church portrayed it in the fourteenth century. It is the Hell, Purgatory and Heaven, which every human being sees within his own breast; for every man knows what unpardonable sins he has committed, knows that there is for these no atonement, that he must suffer their penalty in what round of his Inferno these sins are punished. He has too, within his these sine are punished. He has too, within his breast his Mount of Purgatory, where sine repented of before it was too late may be explated, though with bitter anguish. He has also his Heaven, full of light and joy un-peakable, where he may com-mune with the spirit of goodness, meeting the Divine

face to face.

The Divine Comedy is a poem to be studied, not be studied, not be studied, not be studied. simply read. Abundant as is the literature on this great Christian poem, no handbook to Dante, that was calculated to furnish would be students of his work the necessary preparatory information, existed in the English language. Thomas Davidson, who is unquestionably the ablect Dante scholar in America, thought of compiling such a book, but on reflection decided to translate the Dante manual, which finds most favor in Italy—the work of Giovanni Scartaz-zini. It is replete with information, bibliograph-ical, biographical and literary. While the notes by Prof. Davidson are not numerous they are of vital

Prof. Davidson are not numerous they are of vital importance, modifying certain extravagant statements of Scartazzini, supplying omissions, or revealing some truth of deep philosophical import.

Should this work give an impetus to the study of Dante in America, Prof. Davidson hopes to supply the deficiency now existing of a really good edition of Dante's Minor Works (except The New Life), and a critical, impartial biography of him. That he may do so is the wish of all who know Prof. Davidson's superior rank as a Dante student.

CAROLINE K. SHERMAN.

CAROLINE K. SHERMAN.

BRIDGE DISASTERS IN AMERICA: Their Cause and Remedy. By Prof. Geo. L. Vose. Boston: Lee & Shephard; Chicago: A. C. McClurg & Co. Price, 50 cente.

Prof. Vose is precident of the Boston Society of Civil Engineers, being a well known and eminent engineer. This work points out how bridge catas-trophes may be averted and is written in a plain, matter of fact style so that any person, whether or not educated in the science of engineering, may be able to understand its counsel and teachings. The Manual should be not only in the possession of officials, but every person should investigate for himself a subject of such vital importance.

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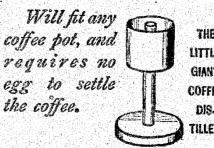
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CHICAGO, ILL., Saturday, May 21, 1887.

Excessive Priestliness.

There is a priestly work which is good healthy and conducive to the well-being of man. There can be no question that there have been religious leaders whose practical service to the world is very great. There is a permanent place for them, eminently usefal, in the moral economy of the world. But they may easily mistake their functions and turn their powers for good into an evil channel, like everything else.

There is a permanent place for religious teachers. Preaching can never go out of date When sincere and earnest, and fully up to the advancing intolligence of the times, it meets a want of the human mind and heart which nothing else can so well supply. The pastor has also a very sacred place to fill as the spiritual adviser of conscientious people who may feel occasionally a need of a spiritual wisdom other than their own. As the Journal calls such an exhibit, but its esteem- against those tricksters with contempt; even common friend of a collective body with ed Boston contemporary usually prefers the arraigned them as the real culprits. In his whose prosperity and happiness he is identified in a very noble way, the worthy pastor may have a peculiarly refining and elevating influence.

All churches have had men who have rendered in great purity such services to their people; but they are far from being universal. In some churches the priests do little teaching. Their time is mostly occupied with ritualistic performances, on the assumption that these are the necessary and chief means and conditions of salvation. This is not a leading characteristic of the Protestant ministry, though in the Episcopal churches the ritual is so long that it leaves little time for special instruction and stimulus through the sermon: but the general excellence of its rubric rendered in the vernacular is a great compensation. These rubrics have the disadvantage of being stereotyped and always old and belated; and no where is the immutability of inertia so conspicuous as here, so that improvement is next to impossible. Those, therefore, are the best churches where the ritual and rubric are relatively brief and subordinate. They present the least obstacle in the way of progress. They exalt the intellect above the senses, and insinuate the right and duty of earnest thinking. They have little or no power over the people except through their intellectual and moral convictions and their religious feelings; and they are easily disposed to allow that these are the only influences which are right and legitimate, or at least, the only ones that should be accounted authoritative. This is. indeed, in substance, the general doctrine of the Protestant churches. Here is the focal point of contrast between

them and the Papal church. This church is characterized by demanding a blind submission to an unproved and self-asserting authority, and its method of holding this. shows the same quality. It is repressive to the intellect. It is oppressive to all sense of manly and moral individuality. It is excessively gregarious, with the priest as the bellwether of the flock, the autocratic buck of the herd. The priest thus intrudes into all things and undertakes to direct all things. Their monasteries and nunneries of every grade and name are a device of great ingenuity for the promotion of priestly power. They may be made to promote religiousness in a few, but this is a subordinate and uncertain result. As priests always rule these establishments, they are to them always s source of influence and afford countless opportunities for the exercise and development of their authority. In such institutions the bulk of the inmates are easily moided by the leading influence of the place; and as that is always intensely and ultra priestly; these places are the hot-beds of the most blind and virulent ecclesisaticism. Isolated from the world, they lose all sympathy with the normai thought and feeling of mankind, and

think that the rights and interests of all men ought to be like their own, absolutely surrendered to the priestly prerogative. They thus help to form an atmosphere for the whole church, and make the will of the priest everywhere absolute, as in the con-

It is a part of the same scheme to have their whole people isolated from Protestants as much as possible. It is seen to be unsafe to let them feel or discern the spirit of independence and intellectual rectitude which prevails in other bodies. They must therefore be guarded against any influences which may raise doubts and excite conflicts in their own breasts. Let them remain wholly under the influence of the priests and of the training they have thence received. The Bible in the public schools or the religiousness of the public schools, is only a pretext for getting their children away, and herding them by themselves with the priests as their chief schoolmasters. This is seen to be necessary to the retention of their power. It will prolong that power indefinitely. Such a course ought to be denounced as essentially un-American and anti-American. The citizens of this country should oppose it as contrary to the genius of our institutions, unfavorable to national homogeneity, and calculated to foster political trouble in the interest of the papal priesthood. If the State has any right of self-protection it has the right to enforce a kind and degree of education conducive to that end, which all acknowledge. as evinced in the history of our State educational institutions. We have, therefore, a civil right to repress an injurious isolation of a large body of our people from the rest of the nation in their primary education. We ought not to allow any body of them here to be exclusively subject to a peculiar and ecclesiastical regime. They should be all alike subjected to a State curriculum and to teachers appointed by the State, and thence to feel in youth the national spirit and im-

It Makes a Vast Difference.

It is quite apt to make a vast difference whose ox is gored. The complacency with which some very good people will hear an advocate of honesty and purity maligned, and their plain intimations that his haste and overzeal warrant them in sympathizing with the object of his criticism, is a matter of every-day experience. They only see clearly when injustice is done to themselves; this quickens their perceptions and often works a lightning-like change of views. An amusing illustration of this occurs in the history of the Ross exposures in Boston.

Mr. Robert Anderson, a Spiritualist, was present at the last exposure—that is what the term fiasco—he thereupon wrote a letter to the Banner of Light in which he asserts that the exposé was "successful and decided." He further relates that the city editor of the Post before publishing the account called at the rooms of the Ladies' Aid Society, an organization of Spiritualist ladies, and interviewed Mrs. Blinn. President of the society, who was present at the exposure, but not one of the exposers; and that Mrs. Blinn upon being interrogated as to the correctness of the Post's report said she was "sorry to say it was substantially correct." The aforesaid editor also informed Mr. Anderson that "of the three "hundred Spiritualists present in the parlors, every one appeared to rejoice that the Ross fraud had at last been effectually exposed, and exposed for the most part by Spiritualists themselves, some of them believing firmly in the genuineness of spirit

materializations in general." Mr. Anderson prefaces these statements with the remark that he "was persuaded that the Banner of Light would have been willing, and even glad, to help in exposing any thing that it was satisfied was fraud," and intimates that had he been in control of the affair he should have taken his favorite paper into his confidence in advance of the exposure. He closes his letter by affirming his knowledge of the fact that the Banner would not knowingly favor fraud, and adds: "I shall not be hasty, therefore—as is the 'manner of some—to think, and even to say, that you in any way or measure countenance what you know or have good reason to be-"lieve to be fraud—and a fraud of so base a nature that every honest Spiritualist must desire to have it crushed out from our

midst." the Post's account of the exposure, the editor of the Banner refers to the detection of his favorite materializer in these pathetic | to depend on the courtesy of the daily press words, "Mrs. Ross has again passed under a for a hearing, and also to seek from the same cloud of trouble," and declines to make any comments on the case because the matter is | the Cause at the Hub. They are very justly before the courts and hence it would be "out of place." Although Mr. Anderson puts in his own evidence and that of others, the editor of the "oldest Spiritualist paper on earth" speaks of his admiring correspondent's letter thus: "We also append expressions of opinion on the part of a correspondent."

It now appears that Mr. Anderson passed under "a cloud of trouble" shortly after the publication of the aforesaid letter, for in the Boston Post of the 4th inst., he raised his voice in another tune, and it will be seen to have been pitched on a strikingly different | It will take the sum named to make such a key. Here it is:

THE PRESS DEFENDERS OF THE BOSSES. To the Editor of the Post:

Sir—Did you notice an item in the Banner of Light of the 30th of April, which reads as follows: "But it isn't legal in Massachusetts for men to create

dresses from their backs—yet this is done with impunity in the city of Boston, and there is not a word a the daily press repudiating it. Is it not about time under such circumstances, to move the 'Cradle of Liberty' out of town?" This, of course, can refer to nothing else but the Ross medium case. I am sorry to see such a sly fling at the exposers of this busi ness. We had expected better things of the Banner than this. A citizen's house, where an advertise public show is given, and for which money is paid to see it, is no longer private, at least while the show lasts. In the face of the evidence that Mrs. Ross, when found in the cabinet, had no clothes to be torn from her back, as well as the statement of the editor of the *Banner* in bis editorial of a previous issue, that he did not wish to prejudice the case now before the court by any remarks of his own, we are a tonished to see such an item as the above admitted into his paper, so full of an unworthy animus toward exposure of fraud.

Can the editor of the Banner wonder that the secular press has no word of repudiation? referred to in said item is not similar to the Rose case. No citizen's private house was forcibly en-tered. The exposers were invited to the Ross mansion to see materialized spirits, and to pay for seeing them, and they would willingly have done so if the had seen what they were invited to see. But to b treated to a show of boys and girls of mortal mould and asked to embrace them as materialized spirits o departed sons and daughters, was something more than common flesh and blood could bear. If the exposers had torn the clothes from the Ross frauds which they did not, it would hardly have been mat-

ter of astonishment under such a provocation.

The citizens of the "Cradle of Liberty" need have no fears that the privacy of their houses will be invaded by any "form grabbers," nor even the scances of any honest medium disturbed. Only frauds need have any fear; frauds who are not only robbing in ocent victims of their money, but cruelly outraging the most sacred feelings of our common humanity The Banner of Light can afford no longer to sit on the fence in this present Ross case—if it desires to be respected by honest Spiritualists. Let it be re-membered that Spiritualism is not on trial, nor even spirit materialization; it is only fraud. If these exposers have violated the rights of any of the citizens of Massachusetts, the courts are open to them; let them not hesitate to punish the offenders at once.

It will be noted with pleasure and encour agement by the Journal's large body of rational readers that Mr. Anderson develops strength of character and good sense under his cloud of trouble. It is a pity though that the sword of affliction had to pierce bis soul before his mental vision could be cleared. The Journal welcomes this new recruit to the rapidly augmenting army of rational Spiritualists, but must at the same time enter the plea of extenuating circumstances for the "spiritual paper" which the new recruit only lately regarded as the soul of consistency and the uncompromising foe of fraud, but which he now flays with all the neatness and dispatch of an experienced soldier in the JOURNAL'S great army of Truth.

The Banner is much more rational in this affair than it has been in the past under similar circumstances, as the record will show. When Brother Anderson penned his highly seasoned eulogies of his favorite paper he knew or ought to have known the course the Banner has pursued in years past. He knew or should have known that its editor has invariably championed the cause of exposed frauds and treated reputable citizens and zealous, experienced, honorable Spiritualists who were so unfortunate as to be witnesses Banner letter Mr. Anderson did not assert his knowledge of the facts of the Ross exposure with any more directness and positive certainty than he did what he claimed to know of the Banner's history and policy. The editor of the Banner knew his correspondent had drawn the long bow to its utmost tension in the latter statements, and therefore was fully justified in believing the former had been equally as strongly colored; hence he could not fail to discredit both as evidence, and discreetly speak of the letter as "expres sions of opinion." Furthermore, it is now impossible for the Banner to change its traditional policy under the present regime; the bonds of thirty years cannot be easily broken. Jeff Davis still hates the Union and glories in his record. The Banner mourns the good old times when deception passed current unchallenged, and the dear public swallowed with alacrity; when the adventuress and the tricketer held the reins and their "organ" was more profitable than the low sporting paper where its editor got his training for a larger work; when the "sly fling" did effective service in checking critical investigation; when maudlin sentimentality and sectarian cant enveloped the pretender and the pretense with a mantle miscalled "charity:" when the bloom was on the boom and the magic circle was unbroken.

Wanted, A Representative Paper.

The Journal is in receipt of several earn est letters from Boston Spiritualists setting forth that the large body of rational, truthloving Spiritualists in that city and New England have no home paper which represents them or seeks to advance the interests In introducing Mr. Anderson's letter and of psychical truth and sound ethics. They complain that in local matters involving issues of world wide interest they are obliged source the assistance needed in renovating impatient over this state of affairs, and inquire if it is not possible for the Journal to establish a branch in that city.

> The Journal is deeply in sympathy with these perplexed people, but is free to say that the remedy lies in their own hands. Let them pool a small portion of their interestbearing resources and form a strong corporation with not less than \$100,000 paid up capital, for the purpose of publishing a highclass, independent paper that shall command the attention and respect of rational Spiritualists and of the great investigating world. paper as is needed there, and the money will all be expended before the concern is selfsupporting, but this should not defeat the undertaking. If this cannot be done at present, then let this large body of good people who represent wealth aggregating millions,

make sufficient inducement for the Journal to open a branch office in Boston and devote a page to local matters of that city and New England.

With a competent corps of assistants and a moderate use of the telegraph, this plan could be made to work satisfactorily. In the meantime, while the subject is being canvassed and the best plan evolved, give the Jour-NAL the patronage in money and contributions to its columns that it should have, and see how near it will fill the "long felt want." It is very gratifying to note the already rapidly increasing circulation and influence of the Journal in New England, but this should be increased an hundredfold.

More Medical Protection.

The Illinois law regulating the practice of medicine has thus far worked little real hardship and has certainly wrought much good by driving out of the State such peripatetic pretenders as R. C. Flower, of Boston. But now the swarm of doctors swells and their revenue grows alarmingly less. With the increase of intelligence in a household the visits of the family physician decrease. Innumerable insignificant ailments formerly thought only within the reach of the doctor are successfully treated by the nurse-mother. or some other intelligent member of the family circle. And, too, the psychological side of medical treatment is coming to the front; the populace is learning to fight disease without calling in the professional doper. This is all wrong and the dear people will soon go to the demnition bow-wows unless it is stopped—in the opinion of the horde of doctors whose numbers are increasing each year. To protect these professionals in their emoluments, perquisites, and prerogatives it is proposed to construct an annex to the present law which shall cover the oppressed pill venders and calomel prescribers, and shield them from that loss of wealth and comfort which the rapid growth of popular independence and intelligence now render imminent. To this end the annex has been secretly and carefully built and only awaits the finishing touch of the legislature. The people have not intimated the slightest desire for the improvement, but the poor doctors are in for it, and working with vigor and persistence to secure relief from the resistance they now meet with in their laudable efforts to fill their packets, and incidentally but necessarily the cemeteries. The proposed annex is a skillfully contrived affair, of a flexible, elastic and adhesive nature. It can be regulated by the superintendent so as to avoid stumps and rocks that might offer unpleasant resistance, and again it can be planted on some weak obstacle with a crushing power that will be irresistible. Here is the plan of the concern:

medicine within the meaning of this act who stairs. You can't go into that room." I thought shall treat, operate on, or prescribe for the there was something there he dreaded more than he sick or afflicted. Itinerant venders of any drug, nostrum, ointment, or appliance of any kind intended for the treatment of disease or injury, or who shall by writing, or printing, or any other method profess to cure or treat disease or deformity by any drug, nostrum, manipulation, or other expedient, shall pay a license of \$100 per month into the treasury of the board."

This is excellent as far as it goes; but really the carpenters were too timid or the architect lacked that broad grasp which is needed to plan a perfect thing of this kind. The Journal suggests certain additions and could extend them indefinitely:

Any preacher, priest, minister, teacher or lecturer of any religious philosophical, psychical or ethical society, or any lay member thereof who shall in public or private pray for the recovery of any sick person; or shall express words of encouragement to one who is sick, for the purpose of strengthening his power to resist disease; or who shall by word, act or deed trench upon the domain of the medical profession, is guilty of practicing medicine within the provisions of this act, and shall upon accusation be fined \$100, and upon conviction \$200, and upon a second conviction be imprisoned in the county jail for a period of not less than one

Every head of a family, whether male or female, shall select three family physicians. one from each of the three schools of practice constituting the syndicate, to-wit: Allopathic, Homeopathic and Eclectic. Every householder, and the head of every family shall pay over one-tenth of his or her gross annual income to said physicians, and in case the fee-bill for the year is in excess of that sum then he or she shall, promptly pay over the amount of said excess to the said physician or physicians. Any person who shall write, print or publish a book, tract or newspaper article calculated to instruct the public in matters of health shall be deemed guilty of practicing medicine and subject to the same penalties as hereinbefore mentioned. All fines collected under this act to and all court costs to be borne by the State.

The Daily Northwestern, Oshkosh, Wis. at the First Congregational church on 'Heavhell fire or everlasting punishment. He says that in this world man is created in a thonsand different states. He therefore thinks it unreasonable to suppose that in the world to come he will be consigned to one or two. Mr. Smith is of the opinion that man's future happiness depends upon his formation of character in this world. He thinks both heaven and hell begin on this earth, and is also of the opinion that there are different stages of happiness and misery in the world The Wetherbee-Fairchilds Show

A woman who passes by the name of Fairchilds started a materialization show in Boston a couple of years ago, and with the help of John Wetherbee's prolific and imaginative pen, built up a profitable custom. She has always worked the confederate trick, and with an audacity seldom equalled. Below: the Journal gives an account of one of her exhibitions written by an active Spiritualist, who is also the Secretary of the First Spiritualist Ladies' Aid Society of Boston, Her letter first appeared in the Boston Daily Globe of the 10th inst., and is as follows:

In the interest of honest Spiritualism and of genuine materialization, I feel confident you will have no objection to publish the following very brief statement of my experience at Mrs. Fairchilds's 66-ance, held Sunday, May 8th, at 2:30 p.m. Of course, I can only give a few particulars of what fell under my own notice. First of all, I wish to state that I am a firm believer in Spiritualism, and have been and am now, more than willing to believe in the genuineness of so-called spirit materialization. Having read many communications from well-known Spiritualists, especially John Wetherbee, of the won-derful manifestations that occur in the presence of this Mrs. Fairchilds, and one of her cards having fallen into my hands indorsed by J. Wetherbee in the following words: "The Banner from prejudice refuses to advertise Mrs. Fairchilds. I have proven her to be genuine, and in some respects, I consider her the best medium in this city.—John Wetherbee, March 31, '87."

This determined me to pay a visit to this marvellous medium. I did so, but was far from getting the satisfaction I had hoped to obtain I resolved once more to visit Mrs. Fairchilds' seance room, and did so on Sunday afternoon, May 8., hoping for better things. But also for my hopes. I shall give no description of this well-known scance room, when all were seated, and the doors and windows all locked and secured. The first person as I remember that was called to the cabinet was a venerable-looking old gentleman, who remained a considerable length of time apparently talking with some form. He then took up his position in the circle. Shortly after several forms made their appearance at the curtains, but were apparently very shy. These forms, how-ever, were recognized by persons who seemed to be regular attendants at these scances. I pass by without notice several such recognitions and come to that which more nearly interests myself. A female form now peeped out from between the curtains and I was informed it was for me. Hoping with all my heart it might be what it claimed to be, I went up to the cabinet. With some difficulty it gave the name of "Lena." I knew of no such person. We tried to converse for a few moments. It then oc curred to me to put my hand upon the arm of this gentle, whisperiog "Lena," but what was my sucprise when I found a well-developed muscular arm. This excited my suspicion. I asked permission to embrace this gentle girl. I did so and found in my embrace a young man. The next thing I knew was that I was smarting under a stinging blow from "Lona," who made her escape, but leaving in my grasp the "ghostly muslin" with which this young villain was trying to cheat me into the belief that I was conversing with a deceased relative

As soon as I received the blow I called for help and several not knowing what had happened made a rush for the cabinet. Mrs. Fairchilds as soon as she got a glimpse of me rushed at me and nearly tore the bonnet from my head, saying as she did so "This is the she devil who has done all the mischief." While this was gong on, in connection with myself, several gentlemen ran behind the cabinet and saw two forms retreating through the door at the side of the cabinet and run up stairs like cats. One was a young man, the other a young woman. They rushed through a door at the head of the back stairs and locked themselves in. Of course, having no warrant the door could not be broken open. I heard John Wetherbee say to some of the gentlemen present, "You didn't catch them, did you?" plied, "Get us the key and we'll soon catch them." "Any person shall be regarded as practicing He replied, "There's a case of typhoid fever up did the disease. I make no pretension of anything like a full account of this scance, ng as much as fell under my notice amid all the confusion. I shall hand you the "ghastly muslin," Mr. Editor, if you please to have it. When are we to have done with this terrible fraud business, and true Spiritualism relieved of this disgusting and demoralizing traffic in materialization?

Yours for the truth, ALICE P. TORREY.

The third annual gathering of the California Spiritualist Camp Meeting Association, will be held at Oakland, from June 5th to July 4th. The objects of this association, as set forth in its constitution, are to encourage spiritual, moral, intellectual and social growth; to bring the rapidly increasing numbers who are welcoming and accepting the truths of Spiritualism into closer communion and sympathy. To make individual effort more effectual by concert of action, and open the way for wider diffusion of the knowledge and experience which comes to each; to establish and support spiritual meetings; to buy, rent or lease suitable places for holding the same; to open, improve and maintain camp grounds, and to erect suitable buildings thereon: to establish and maintain schools, universities, infant shelters, orphan asylums, homes for mediums and aged persons, found libraries, and do a general missionary work. The management announces with pleasure that thorough and complete arrangements have been made to make this camp meeting a joyous and profitable occasion. The grounds are located in East Oakland, at the northwest corner of Twelfth street and First avenue, on the eastern shore of Lake Merritt, and have been chosen with special reference to their close proximity to railway stations, street cars, conveniences of obtaining water and light, and every thing that is needed for the comfort and accommodation of a large camp meeting. A large number of speakers, trance, inspiration and normal, from all parts of the State and coast, will occupy the rostrum; the following mediums will be present: Mrs. J. J. Whitney and Mrs. Ada Foye, test mediums; Fred. Evans and be distributed among the doctors belonging | Dr. D. J. Stansbury, slate writers; Mrs. M. J. to the pool; the expense of enforcing the law | Hendee, the well known psychometrist and trance test medium; Mrs. L. G. Eggleston, symbolic medium, and Dr. H. F. Merrill. The public services will be held in the grand paysays: "Rev. E. H. Smith delivered a lecture | ilion tent recently enlarged and colored, rendering it cool and its light mellow. All en and Hell. Mr. Smith does not believe in | communications relative to speakers, programme, transportation, membership, etc., should be addressed to G. H. Hawes, the corresponding secretary, 320 Sansom street, San Francisco.

> Brother J. G. Jackson will find out all about monism by studying the articles of Mr. Hegeler in The Open Court. If he is still rational at the completion of his study and can give a coherent interpretation of Mr. Hegeler it will be a boon the average man will bless him for.

GENERAL ITEMS.

The Social Drift for May is an excellent

J. J. Morse is engaged as one of the principal speakers at the Spiritualist camp meeting, Oakland, California.

Lyman C. Howe writing from Kansas City, Mo., says: "The meetings are constantly well attended and much interest in the subject is manifested."

A permanent post office was opened at Lake Pleasant. May 10th. Letters and other mail matter addressed to parties, Lake Pleasant. Mass., will reach the proper destina-

"Word Studies in the New Testament" is the title to a new work to be published at once, by Charles Scribner Sons, N. Y. Marvin R. Vincent, D. D., is the author. This work will, no doubt, prove attractive and instructive to those who are interested.

Thomas Harding writes: "Masons and othor mechanics are hard at work on the Free Church, of Sturgis. Mich., getting it ready for the June meeting. Much interest is attached to this building because it is the oldest Spiritualist's meeting house in the world, it having been erected 29 years ago."

The Mrs. Ross whose spiritualistic materilization shows at the South end was recently exposed, had the assurance at Providence, Monday evening, to refer to the affair, and say there was not an iota of truth in the published reports. And her confiding friends believed her, and bounced a reporter who was present.—Boston Herald, May 12th.

La Meuse, Paris, France, has an account of Mr. G. D. Home's lecture at the Theatre Moliere. He spoke of the hypnotic, somnambulie and magnetic states. Skeptics and strangors to the subjects were interested and wanted to know more concerning them. He is pronounced as an attractive speaker, being fluent in speech and well informed on these aubjects.

R. D. Gambrel, editor of The Sword and Shield, the prohibition organ of Mississippi. was assassinated at Jackson that State by Jones S. Hamilton. lessee of the State Penitentiary and leader of the Hinds County whisky ring, and three confederates. Only a short time ago Dr. Northup was murdered by calconists at Haverhill, Ohio.

Miss Susie M. Johnson returned on Tuesday last from Victoria, British Columbia, where for the last six months she has been doing good service upon the spiritual restrum. She left yesterday for Los Angeles, the econe of her former labors. Miss Johnson is an able speaker, and a good and noblecouled woman, and as such is well deserving of a liberal support.—Golden Gate.

Two gentlemen engaged in scientific pursuits, have lately had sittings with Mrs. Hansen of 449 West Madison Street, resulting m developments of lacts which astonish them, it is said. Spirits claiming to be experts in electricity and astronomy have given evidence that support their claim in the opinion of these investigators. The Jour-MAL hopes to lay the particulars before its readers at an early day.

On the second page space is given to a lengthy communication from "Miester, of Spirit Land," through the mediumship of an estimable lady in California. The paper is open to considerable criticism; the writer starts off with a total misconception of Miss Phelps's attitude toward Spiritualism; and in a number of other particulars it might be commented upon, but the JOURNAL leaves this task with its readers.

"Ohio's Terror" is the title of an article that appears on the 6th page of the Journal. The fact that this blind man could travel around the country as easily as those with sight perfect—could find the best melon patch, and knew where the best apples, peaches and plums grew, and where the first berries ripened, and was never backward in helping himself to these or any other delicacles his appetite craved, shows that the loss of his sight had rendered him not only exceedingly sensitive, but possibly may have resulted in making him the bad, reckless character that distinguished his career. In this unfortunate man we find an excellent subject for psychological study.

A highly sensational hypnotic experiment was achieved at a private performance at the Folies Bergere Theatre, Paris. The curtain when it rises, reveals a large cage containing three lions. Signor Giacometti, the lion tamer, then enters the cage and makes the lions jump about and roar. Then a pretty young lady in white dress appears and is hypnotized by M. de Torky, according to the methods of Dr. Charcol. De Torky and his hypnotized young lady enter the cage, the animals being kept in check by the lion-tamer. De Torky compels the young lady to fall on a lion's back and to place her head in a lion's month, held open for the purpose by the tamer.

The Daily Telegraph of England says: " A parish priest living at Dole, named the Abbé Beliard, lately died, having left injunctions in his last will and testament that he was to be buried with civil rights only, no prayers or church ceremonies being on any account to be used. The friends and ecclesiastical colterribly scandalized at this news. Not so the | instruction to those who desire it in what Republicans, Radicals, Socialists, and Free- | may appropriately be termed Instruction Cirthinkers of the locality, who hailed the event

the obsequies of a minister of religion who had declined benefit of clergy and determined to go to his tomb unsprinkled with holy water and unaided by the prayers of priests. At the grave a number of discourses were delivered, and the deceased was held up as a model of rectitude and toleration."

The Yuma, Cal., Sentinel says: "Lately an attack of measles has been playing sad havoe among the Yumas across the Colorado river. and nightly the red glare of the funeral pyre lights up the horizon all around the mountainous chain encircling their reservation. The scent of burning flesh can be sensibly perceived in the atmosphere by any one in the city who has his olfactories exposed at the time. But with the dead dies every living thing belonging to the deceased. All other property likewise perishes. This obliteration of all earthly possessions, of course, makes the Yumas the poorest Indian race in America, and always will, unless they are in some way restrained in the exercise of their foolish custom. The belief is that this immolation will appease the owls, the spirits of their dead, who will visit them forever in mournful hooting unless the holocaust is made in all its hideous forms, without shade or variation from that known to their fathers."

A petition was filed a few days ago in the United States Circuit Court by Elise Bethune, as committee appointed by the Supreme Court of New York over Thomas Wiggins, commonly known as "Blind Tom," to get possession of Tom, who, she says, is wrongfully detained by James N. and James A Bethune and Thomas Warhurst. Mrs. Bethune says she was appointed committee in March last on a petition filed by Tom's mother, Charity Wiggins, and required to give bond in twenty-five thousand dollars, and she procured a home for him with his mother at No. 7 St. Mark's place, New York City. Blind Tom is touring through Illinois and is expected in Chicago soon. He is under the control of James N. Bethune, his old owner in ante-rebellion times, and of James A. Bethune, his son, the emancipation proclamation apparently not having yet reached Tom. Mrs. Elise Bethune is a friend of Mrs. Wiggins and widow of John E. Bethune, another son of Tom's master. Her attorneys are A. J. Lerche of New York City and August E. Wilson of Louisville, Ky., formerly partners of Judge Harlan.

A Indicrous case of somnambulism occurred on the East side. Buffalo. N. Y., the other night. A presumably inexperienced youth had the felicity of escorting a blushing and good looking damsel to a party. He was so deeply affected by this circumstance that his rest was troubled for several succeeding nights, and awake or asleep her bright smile haunted him still. So things went on until the night in question he surprised the neighborhood in which he resided by rising from his downy couch, donning his pantaloons, and sallying forth, never stopping until he other. reached the abode of his inamorata. The bell summons was answered by paterfamilias, but with somnambulic nonchalance and simplicity the troubled one bluntly inquired if the lady would accompany him to the party. Though startled by the appearance presented by his lightly clad visitor, the old gentleman being an intelligent as well as a kind-hearted person, comprehended the situation at a glance, and compassionately took the young man into the shelter of his comfortable dwelling. The feelings of the knight errant on recovering consciousness can be better imagined than described.

J. J. Morse Next Sunday.

Mr. J. J. Morse, who has an enviable reputation as a lecturer and writer, speaks in this city next Sunday for the Young Peoples' Progressive Society, at Avenue Hall, No. 159 22nd street. The morning service begins at 10:30 o'clock, and Mr. Morse will answer written questions from the audience. As the interest of these answers depends largely upon the judgment used in formulating the questions, the Journal suggests to those intending to be present, that they write out at home such questions as they would like to hear discussed. The evening service will begin at 7:45 sharp; the theme of the discourse is, "Spiritualism as a Factor in Modern Thought." This will be the only opportunity to hear Mr. Morse in Chicago for many months, if ever again, as he opens an extended engagement in California the following week.

Michigan Nemoka Camp Meeting.

The property known as Nemoka and the summer resort of the Hardys at Pine Lake, near Lansing, has been purchased by Mr. James H. Haslett, of Pt. Huron. A large spiritual camp meeting will be held there this summer, commencing August 3rd, and closing September 5th. With both of these grounds under one management there need be no fear about accommodations. Two hotels, hall, steamboat and thirty small boats are already provided; full particulars will be published later. Speakers and mediums who desire to attend are requested to communicate with John M. Potter, at Pine Lake, or Lansing, Michigan.

Milton Allen, 2411 N. College Ave., Philaleagues of the defunct curé were, of course, | delphis, Pa., writes to us that he will give cles. He will form Health Instruction Cirwith unbounded joy. The funeral was splendid and imposing. All the anti-clerical societies from far and near attending with their brass bands, tri-color fisgs and ornamental banners. Prominent radicals were even in-

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vited from Paris and Lyons to be present at | but the teachings will be demonstrated by practical results on members of the circle. These circles—both kinds—may be attended by as many as can be accommodated. All that will be required by the Instruction Circles is simply that expenses be paid. The Health Circles may pay \$5.00 for each member for eight lectures or more."

Lake Pleasant Speakers.

Below is given the official announcement of the lecturers and dates for the camp season of 1887. The list contains no new names, but is an excellent selection:

Hon. A. H. Dailey. Mrs. Fanny Davis Smith

Albert E. Tisdale. Mrs. Amanda M. Spence Albert E. Tisdale. Mrs. Amanda M. Spence

Chas. Dawbarn. J. Clegg Wright. Chas. Dawbarn.

J. Clegg Wright, Mrs. R. S. Lillie.

Sunday, July 31st.

Wednesday, Aug. 3rd, Friday, Aug. 5th, Sunday, Aug. 7th,

Wednesday, Aug. 10th Friday, Aug. 12th, Sunday, Aug. 14th, Wednesday, Aug. 17th,

Friday, Aug. 19th, Sunday, Aug. 21st, Lyman C. Howe. Mrs. R. S. Lillio. Wednesday, Aug. 24th, Lyman C. Howe. Friday Ang. 26th, Sunday, Aug. 28th,

J. Frank Bastor.
J. Frank Bastor. Tuesdays, Thursdays and Saturdays, Conference

Professor Couestakes a Forward Step. To the Editor of the Religio-Philosophical Journal:

Professor Elliott Coues was selected to deliver the address at the annual commencement of the National Medical College, in Washington, March 16th, 1887. It is usual on such occasions for the orator to please his audience with well-rounded periods, highsounding, orotund, and ancient in style if there lurks a thought in the phraseology which is framed, to say nothing. Praise of the class follows, and exhortation to conduct life in accordance with the code medical of ethics, closes the farce, through all of which a small boy might with propriety ring a chestnut bell. Professor Coues determined on innovation, and the determination shook down the pillars of the college, and new it is an open question whether he or the part that is left is the college/

The faculty voted not to publish his address and he was requested not to publish it at all. The students were with him, and he was finally persuaded that his words were strong and true, and just in time and place. If the faculty had gone to sleep in their chairs he would awake them, and he was not to blame if they sprang wildly out of their Rip-Van-Winkle sleep with staring eyes. The world was moving ahead, and if they slept longer they

would be entirely shelved.

What was the trouble? "A woman in the That was the subject of his address? Woman demanded admittance to the college. She was voted out by the Faculty. She demanded again and again, and finally was admitted. What was the matter with the fair appli-ant?" asks Prof. Coues. "Nothing." What cant?" was the matter with the Faculty? Nothing What was the matter of the Trustees? Noth ing. But—the time had not come for the college to "catch up with the times."

The address is a brave and noble protest against the shams and pretence of religion, which has been the tyrant over woman from the beginning of time under one form or another. The medical profession is noted for skepticism and free thought. If a college seeks to thrust out all free thinkers and fill its chairs with those who place creed first and scientific excellence second, it will soon lose its character and influence. As a matter of policy, Prof. Coues might have been less plain, but standing on the heights, his light gave no uncertain flash. He called the attention of the world, and what he said was true that none can dispute so transpe. .. Being rithe, he will prevail in the full measrightness. H. T.

The Young Peoples' Progressive Society.

To the Editor of the Religio-Philosophical Journal:

Another spiritual organization has been added to the long list already in existence The Young Peoples' Progressive Society, or ganized for the elevation and extension of Spiritualism and the development and cultivation of the spiritual gifts of the members. has budded, and next Sunday evening will blossom forth in all its beauty. Mr. J. J. Morse, of England, will touch the electric button which is to start into active motion the second young Spiritualist society in the world,—though it might truthfully be recorded as the first,—the originators of the former organization being the leaders and organizers of the second. The active members of this new society were the workers and supporters of the Young Peoples' Spiritual Society, who, seeing the uselessness of their labor in trying to accomplish the desires and objects they had formed, decided to depart and take up the banner again under another name, and endeavor to stand united always. Mr. A. L. Coverdale, the president of the former society, is also the president of this, and many more of the prominent members of the old are within the folds of the new. Progression is their motto, and Excelsior their watchword. The organization has made a very fair start and cannot help but succeed. Its leaders are thoroughly imbued with the thought that there is a great work, a duty to perform, and it is not with any show of re-Inctance that they earnestly labor for the CELIA.

Chicago, Ill., May 16th.

South Florida.

At a convention of the Spiritualists of South Florida, held May 1st, at the Orange Grove of Mr. T. D. Giddings, near Lake Helen. Florida, Silas Bigelow, of Sanford, was chosen chairman and G. W. Webster, of Lake Helen, secretary. Lectures and tests by the controls of Gec. P. Colby in their usual happy style, and tests by other mediums, interspersed with vocal and instrumental music, and plenty of strawberries for dessert, entertained the friends assembled. A committee was appointed to prepare plans and consti-tution for a permanent spiritual society and report at a meeting to be held May 22nd, at Geo. P. Colby's, near Lake Helen. A general invitation is extended to all interested, to be with us on that occasion.

G. W. WEBSTER, Sec'y.

Frederic May Holland, author of "The Rise of In

General News.

The Florida Senatorial deadlock continues. Omaha has been designated as a reserve city.—George E. Reed, City Treasurer of Bis-marck, Dak., is missing.—The trial of Jacob Sharp, the boodler, began in New York last Monday.—In case France mobilizes her army in October Germany will mobilize also.—In the Paris municipal elections the Revolutionist party gained several seats.—The pub lic executioner at Cologne, the only one in Germany who employed the guillotine, is dead.—The Czar and Czarina started last Monday for Novo-Tcherkask, the capital of the Don Cassock country.-A special cable savs that three vessels of war have been added to the English navy during the last week. -Judge Blodgett decided in the Bowman case that Federal courts have no jurisdiction in divorce suits.—It is not expected that the newly appointed United States Treasurer will assume the duties of his office before the latter part of this week.—It is understood that the plan of holding a brigade encamp-ment for the Illinois National Guard has been abandoned for this year and that an encampment by regiments has been substituted.

The completion May 15, 1887, of the Orleans, West Baden & French Lick Springs Branch of the Monon Route, brings the justly celebrated West Baden and French Lick Springs into greater prominence, and within an easy delightful journey to both the wear-ied toiler, and the invalid. For a period reaching back to anti-Stage-Coach days when Tippecanoe regained his vigor by drinking the waters of Theory gained his vigor by drinking the waters of "Dry Lick," as they were then called, these Springs have been favorably known for their permanent curative qualities, being remarkably effications in all diseases of the skm, Dyspepsia, Rheumatism, Liver trouble, Brights disease, and in fact all Chronic complaints where a powerful tonic, and alternative treatment is required. In later days when the hardships were a little lessened by stages, the locality became known as "French Lick Springs," after the creek into which the waters empty. Invalids endured every hardship to reach the Springs and were amply recompensed by the almost instant relief afforded by these highly curative waters.

They are located about eighteen miles northwest of Orleans, Ind., and the principal Springs are in two groups, situated about a mile apart, the group farthest northwest from Orleans being known as "French Lick," and the other group as "West Baden."

The medicated water percolates into huge basins of whetstone formation, thence flowing between soft mossy banks to Lick Creek and Lost River. At each group has been erected an elegant Hotel, capable of accommodating four hundred guests, and each hotel has been named after its respective group. The surrounding country is indeed a paradise for lovers of primeval nature, or devotees of the Rod and

Through tickets can be purchased to French Lick and West Baden Springs of any Ticket Agent. For special rates, and full description of the Springs, with analysis etc., call on or address any agent of the Monon Route or, B. O. McCormick G. P. Agent Adams Express Building, Chicago.

If the liver and kidneys are sluggish and inactive Hood's Sarsaparilla will rouse them to prompt and egular action. Take it now.

One Cent Invested

in a postal card on which to send your address to Halett & Co., Portland, Maine, will by return mail bring you, free, particulars about work that both sexes, of all ages can do and live at home, wherever they are located, earning thereby from \$5 to \$25 per day, and upwards. Some have carned over \$50 in a single day. Capital not required; you are

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion; it is as palatable as milk and easily digested. Delicate people improve rapidly with its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. THOS. PRIM, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a

The House of Representatives will be described by Z. L. White in the American Magazine for June. with portraits and sketches of prominent Congressmen, under the heading of "The Nation's Law

Excursion to Ottawa, Kansas.

The Great Rock Island Route announces an exsursion rate of one first-class fare for the round trip to Ottawa, Kansas, and return, on account of the annual meeting of the German Baptist Brethren. Tickets good for going passage May 25th to 29th, inclusive, and for return passage thirty days from date of sale. Free Reclining Chair Cars, magnifi-cent Pullman Palace Sleeping Cars, elegant day coaches, unequaled dining cars, two daily trains each way. For further particulars address E, A: Holbrook, G. T. & P. A., C. R. I. & P. R'y, Chicago, Ill.

Dr. Bleyer, who has been lecturing in New York in favor of capital punishment by electricity has made a scientific computation, showing that by this cocess a man's life can be taken in the two hundredth part of a second.

Chicago Meetings.

The South Side Lyceum of Chicago meets every Sunday fternoon at 1:80 sharp, at Avenue Hall, 159 22nd street.

Englewood Meeting. A Spiritualistic and mediums' meeting will be held at Marconey's Hall, 6218 Wentworth Avenue, every Sunday, at 3 P. M.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 48rd Street, New York.
The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 p. M.
FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. "B Stryker, services Sunday at 11 A.M. Officers: Geo D. Carrell, President; Oliver Russell, Vice-President; Dr orge H. Perine, Secretary; F. S. Maynard, Treasurer Grand Ojera House. 2Brd Street and 8th avenue.—Services every Sunday at 11 a.m. and 7% p.m. Conference every Sunday at 2% p.m. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall corner Fulton Street and Redford Ave Services every Sunday at 11 a. m. and 7% p. m.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall.

W. B. MILLS, President. E. J. HULING, Secretary St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Braudt's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:30 P M. Friends invited to attend and correspondence solicited.

H. W FAY, Prest, 620 S. Brosaway.

ISAAC S. LEE Cor. Sec., 1422 N. 12thSt.



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AMERICAN MAGAZINE AMERICAN PARTIAL CONTENTS FOR JUNE: MAGAZINE THE LAST REMNANT OF FRONTIER, Illus-trates. Eurness Ingervoll. AMERICAN MAGAZINE OLIVIA DELAPLAINE. Illustrated. Edgar AMERICAN MAGAZINE

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G. & C. MERRIAM & CO., Pub'rs, Springfield, Masz. THE ANNUAL MEETING OF THE HAR-

montal Society of Sturgis will be field in the Free church at the Village of Sturgis, on Friday, Saturday and Sunday the 3rd, 4th and 5th of June, 1887. Lyman C. Howe and other speakers from abread, will be in attendance to address the meeting. A cordial invitation is given for all to attend.

By Order of Committee.

GROVE MEETING.

A grove meeting of Spiritualists will be held at New Era A give increase of spantaners win or new 1 New 1876, and holding five days. The Committee who have the management of the meeting in charge will complete all necessary arrangements for its success and the comfort of the people while in attendance, including the securing of speakers and a reduction of fare on the railroads to those who

Test modiums, both public and private, are specially invited to attend and use this occasion to consince the skepti-cal mind that the gate between the two world's stand aver.

WM. PHILLIPS, President THOMAS EUCRMAN, Secretary.

THE WATSEKA WONDER!

A narrative of startling phenomena occurring in the case of MARY LURANCY VENNUM, by Dr. E. W. Stevens. This well attested account of spirit presence created wildespread sensation when first published in the RELIGIOa widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL. To those familiar with the marvellous story, it is no wonder the interest continues, for in it on indubitable testimony may be learned how a young girl was saved from the Mad House, by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. The publisher, with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled MARY REYNOLDS, a case of Double Consciousness. The price of the Pamphlet, by mail, is 15 CENTS PER SINGLE COPY; 100 Copies for \$12.00; 50 Copies for \$6.50; 25 Copies for \$3.50; 10 Copies for \$3.40. Sent by mail or express, transportation prepaid. Address, RELIGIO-PHILOSOPHICAL JOURNAL HOUSE, DRAWER 184 CHICAGO.

PROSPECTUS.

THE OPEN COURT:

Radical Liberal Journal.

Published in Chicago by The Open Court Publishing Co. B. F. Underwood (formerly Editor of The Index), and SARA A. UNDERWOOD, Editors.

THE OPEN COURT, continuing the work of *The Index*, in presenting religious thought upon a rational, scientific basis, will encourage freedom of thought, untrammelled by the authority of any alieged revelations or traditional beliefs; will encourage freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefe; afford an opportunity in its columns for the independent discussion, by able thinkers, of all those greatethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; will advocate the complete secularization of the State, entire freedom in religion and exact justice for all. It will help substitute catholicity for bigotry, rational religious thought for theological dogmatism, and humanitarianism for sectariabism. It will emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

While the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in Fig. Open Court to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, slithough the latter, with their fascination for many minds, which as fewer says. The unequivocal failure of twenty centuries? has not sufficed to desurey and the discussion of which is not without value, will by no means be wholly ignored.

The Opan Court, while giving a fair hearing to representatives of the various schools and phase of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor, and will endeavor to keep the banner of truth and Reason waving above the distractions party contentions theological controversies and social and political crazes of the hour, to submit all options to the tronsge of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of

no lenger satisfy.

Among the writers already engaged to contribute to the columns of The Open Court are those here given:

James Farton, Geo. Jacob Holyoake, Fred. May Holland, Minot J. Savage, Elizabeth C. Stanton, Anna Garlin Spencer, Edwin D. Mead, William J. Potter B. W. Ball, Chas. D. B. Mills, Allen Pringle, Rowland Connor,

Moncure D. Conway, Wm. M. Salter, John W. Chadwick, Ednah D. Cheney, Paul Carus, George Hes, W. Sloane Kennedy, W. H. Spencer, Hudson Tuttle, Xenos Clark, Lewis G. Janes, Theodore Stanton, Felix L. Oswald, Felix L. Oswald,

Edmund Montgomery. Thomas Davidson,
Among those from whom we have good reasons for expecting contributions, is the distinguished philologist and oriental scholar, Prof. Max Muller; and we have the statement of one of his personal friends, that Ernest Henan will probably encourage us by articles from his pen.
Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributers to the columns of THE OPEN COURT, in which will also be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Seciety for Ethical Culture. Edmund Montgomery. Thomas Davidson

THE OPEN COURT will be published on the 1st and 15th of ach month, commencing in February.

TERMS: \$3.00 per Year. Single Copies, 15 Cents. Make all remittances payable to B. F. UNDERWOOD, and address THE OPEN COURT, P. O. drawer F. Chicago, Els. To the Editor of the Religio-Philos

Voices from the Reople. AND INFORMATION ON VARIOUS SUBJECTS

Ilis Wife.

- I cannot touch his cheek, Nor ruffle with a loving breath his hair; I look into his eyes and hear him speak— He never knows that I am there!
- Oh, if my darling would but only know
 That day and night, through all his weary life,
 I, whom he leved in the years long ago,
 Am with him still,—his wife!
- I watch him at his task. When the broad sunbeams first light up his
- room; I watch him till the evening lays her mask Upon the face of Day; and in the gloom
- He lays his pencil down and silent sits, And leans his chin upon his hands and sighs; How well I know what memory round him ilits! I read it in his eyes.
- And when his pencil's skill Has sometimes wrought a touch of happy art I see his face with sudden gladness fill:
- I see him turn with eager lips apart
- To bid me come and welcome his success;
 And then he droops and throws his brush aside;
 Ohi if my darling could only guess
 That she is near who died.
- Sometimes I fancy, too,
- That he does dimly know it—that he feels
 Some influence of love pass thrilling through
 Death's prison bars, the spirit's bonds and seals;
 Some dear companionship around him still; Some whispered blessing, faintly breathed caress, The presence of a love no death can kill Drightening his loneliness.
- Ah. but it cannot bel
- The dead are with the living-I am here; But he, my living love, he cannot see
- His dead wife, though she cling to him so near.
 I see his eyes: I press against his cheek;
 I hear him breathe my name in wailing tone; He calls me—calls his wife—I cannot speak, He thinks he is alone.
- This is the bitterness of death!
- To know he loves me, pines and yearns for me: To see him, still be near him, feel his breath
- Fau my sad cheek and yet I am not free To bid him feel, by any faintest touch, That she who never left his side in life
- Sho who loved him, whom he loved so much— so with him still—his wife.

Justin McCarthy.

Isolation their Opportunity.

Men, Like Trees, Should Stand Alone to Become Well Developed.

The few vacant pews in the Church of the Messiah at Park avenue and Thirty-fourth street, New York City, on the first Sunday of May, seemed to suggest to the Rev. Robert Collyer the subject of his sermon. "Next Sunday I suppose there will be still other familiar faces missing, and so on until you all get scattered abroad for the summer," he said.

"I want to teach to those who are going to leave the beautiful lesson of isolation. It's a good thing to go off and be alone. Mr. Emerson has told me that when the people came crowding around him at Concord he would often steal away to Boston, take a room in the big hotel, lock the door and lose himself. Character must have room to develop greatness.

"The finest trees that I ever saw were some magnificent cake that a friend showed me some time since. There were large spaces between them, and the great branches had full change to reach a well rounded development, and in the soil underneath the roots spread out unhindered in all directions. The man who makes two blades of grass grow where one grew before is to be commended, but I think we must very naturally temper our praise for him who makes four blades grow where there is only room for two.

To those who are going away let me say that if you do not find a place of worship that you can at-tend with respect to yourself, worship God alone in Reading is not always a good way to worship God in

the true spirit and faith. "When I came to this land thirty-seven years ago there was not a friend, relative or acquaintance to greet me. They were all on the other side of the water. Now I can hardly go into a town but people come and tell me they are glad to see me and show all kind of hospitality, and yet those old years when I was a stranger, hard and lonely and struggling years as they were, I consider the sweetest years in my life. I was so dependent on myself that I felt my chance to develop myself.

There are many young men in this city who doubtless think they are having a hard time, and yet they are passing through the best years of their life. They are alone in the great city, and how they long to go back to the old New England home to smell again the perfume of the woods in spring, to see the mist lying low on the hills, and even to hear the old parson in the little country meeting house, who used to seem so proey and tiresome before. But even in the crowded city they are growing bigger and better without those old supports to their life.

Mussulmans Ahead of Christians in Africa.

"The isolation is their opportunity."

The attention of those who watch the religious movements of the world, and the changes and drifts of its religious opinions, has been recently directed to the fact that Mohammedanism is not the effete system which some, judging from the condition of the Turkish empire, are led to believe it to be. It still retains its strong hold upon Africa, and, in that region of western Africa lying between the equator and the Great Desert, it has recently manifested an unarmed missionary zeal which has met with a wonderful success, and has wrought a transformation which reminds us of the old Moorish civilization. Throughout that vast section unwashed and unclad parbarians have become decorously clad and have learned to carry themselves with a self-possesse and self-respecting dignity. Everywhere are found industrious communities divided into various crafts: the rattle and clang of the workers in iron, and brass, and copper, are heard; a large variety of cloths are manufactured and made into garments markets are crowded, but in them are never found elther native beer or spirits, or gin and rum—those appendages to our western civilization. Outside of the towns, forests have become things of the past and, in their places, we find a cultivation of the various cereals, and of cotton, indigo, and other productions demanded by an advanced stage of civilization. While neither Moor, nor Arab, is to be found in that entire section the industries and arts seem of the high Moorish type. Of course, a desire for education has been awakened, and schools—Mohamme dan schools, of course-are found everywhere; in nearly every village are found men who, recently brutlably ignorant, can read and write Arabic; and, in the El Azhar, the great University of Cairo, are found men, who, once devout fetish worshipers, have through many obstacles and dangers fought their way from the larger towns of this remote and renovated section of Africa. Undoubtedly, Islam has wrought this wonderful change, and perhaps because the moral change it has asked was so little. But the muezzin's cry, "God is Most Great; come to Prayer," is far better than the debasing orgics of Fetishism. Let us hope that this revival of Mohammedanism may speedily prove to be only the van-guard of a high and true Christian civilization through the agency of our own increased missionary effort. Mohammedanism is evidently making a stupendous effort to capture Africa. We ought to have been shead of it.—N. W. Christian Advocate.

Mrs. Clara E. Sylvester of Seattle, W. T. writes: May the work of beheading frauds go on. I am glad that Spiritualism is getting strong enough to throw off the dead weights that have attached themselves to it, and are dragging it down, and that it is attracting the attention its purity and truth should command. I had hoped to see spiritual societies organized all along the shores of Puget Sound by this time. We surely have liberal people enough but as yet there is no standard around which to rally.

OHIO'S TERROR.

A Wonderful Blind Man!

Charles K. Gaines, the blind murderer, was found guilty of murder in the second degree May 5th, at Tiffin, Ohio. He took the matter very hard, trembled, and could scarcely walk when taken from the courtered. room. When the verdict was read he crushed his hat in his hands and pressed it over his sightless His wife was more calm, but turned very

Charles K. Gaines was born near the village of Sycamore, Wyandot county, nearly fifty years ago. At the age of 4 years he was one day wandering from the dooryard to the farm-barn, where his juvinile attention was attracted by a litter of little attention was attracted by a litter of little attention was attracted by a litter of little attention. pigs. This struck his fancy and he at once pro-ceeded to appropriate one to be taken to the house for a pet. This so enraged the mother of the pigs that she rushed at the despoiler of her family, and before help could arrive, attracted by the child's screams, the enraged brute had knocked him down and eaten his eyes entirely out of his head. The child was rescued and after hovering between life and death for some time recovered, though his face was terribly scarred and disfigured and the eyeballs entirely gone.

This boy grew up to be the wonder of all the country round. In a few years from the time of his terrible mis-fortune he had developed a remarkable sensitive-ness of touch, smell, and hearing. He early mani-fested his precocity, and before he had grown to manhood became the terror of the neighborhood. He would wander over the entire township at all hours of the day or night without anybody to guide or assist him, and no one ever heard of his getting or assist nim, and no one ever mark of his getting lost. He knew where every melon patch was, where the best apples, peaches, and plums grew, and where the first berries ripened, and was never backward about helping himself to these or any other delicacies his appetite craved. When yet a boy he was presented with a pair of game chickens by an old Spafford who resided in Sycamere. The blind boy became interested at once in these game chickens and took to raising more. It was not long be fore he had several gamecocks trained to fighting and was taking them about the country and matching them to fight others. At these cock fights was first noticed the wonderful power of intultion which he seemed to possess. He would stand with the crowd while the chickens were fighting, and the minute his bird was getting the best of the fight he would show that he knew it by clapping his hands and shouting, but if it got the worst of it he would look crestfallen and prepare to retire. He would bet on the outcome of these fights and no one could ever fool him as to the result. He always knew

whether he had lost or won.

As he grew to manhood he learned to drink whisky and at times would drink hard, then would let it alone for a long time. When under the influence of drink he was ugly and quarrelsome and would pick up a fight with any one. In a fist fight he was no mean opponent, for he would strike straight from the shoulder and hit his man every time.

He learned the trade of broom-making and at an early age moved to the village of Melmore in the southern part of this county, where he plied his vocation.

But he was a sort of universal genius. Your correspondent has seen him on a steep roof nailing shingles and doing his work better and faster than his fellow-workman, notwithstanding they could see. He could recognize an acquaintance some distance laway before a word had been spoken. He would ride hors-back at break-neck speed. Besides all this he played the violin exquisitely.

In the year 1871 Medora Sprague, a comely girl, graduated from the Tiflin high school, and the year following became a teacher in the public schools of the city. Some time in the course of the following three years this young lady visited friends in Melmore. Here she met Gaines. Although he was un-prepossessing in appearance, and even repulsive looking to many, she married him. This was in 1875. This strangely matched couple settled down to mar-ried life in a little house in the old slow-going village of Melmore, and were to all appearances happy and contented. Two children having been born to them, both bright little girls. The husband let drink alone and quieted down for awhile and worked steadily. He walked to this city, a distance of eight miles, often, to dispose of the result of his labors-ax-bau-

dles and brooms. sive, but the good people of the Presbyterian church in the village persuaded him to reform, and he got along nicely for some time. He became an active participant in all the church meetings and occasionally made temperance speeches which were mar-vels of eloquence and astonished and moved his audience greatly. His career as a temperance advocate was brief and he soon took to drinking again. He became violent and abusive, was always quar-relling with somebody, and would abuse his family,

and at times beat them brutally.

The climax was reached last August, when he went on a protracted spree, and his wife ordered the only saloon-keeper in town not to sell him liquor. The next day, Aug. 19, Gaines and his nephew. Nathan Echelberg got hold of some hard cider and became drunk, and then went to the saloon and demanded whicky. This was refused them, and, after raising a disturbance, they left, vowing vengeance on the saloon-keeper. After ineffectual efforts to borrow revolvers, they returned to the saloon and renewed their demand for whisky. Being again refused they attacked the saloon-keeper, L. C. Leidy, and killed him with stones. The police from this city captured Gaines in a broomcorn field, and when he was brought in hatless, coatless, shoeless, and eyeless, 6 feet 6 inches tall, with long black hair flowing over his shoulders, he looked like a wild man. His nephew was sent to the penitentiary for life, and for eight months this blind prodigy sat in jail here, amusing himself with his violin and await-

ing his trial.—Chicago Daily News. Uncle Joe Roseman.

His Remarkable Powers Which Have Excited the Utmost Wonder.

"Uncle Joe" Roseman, of Vincennes, Ind., was a guest of the Crawford House yesterday. Mr. Rose-man is possessed of a wonderful faculty which many people look upon as a supernatural power. He has gained considerable fame within the past year by his remarkable discovery of several missing people who were given up by anxious friends. Several weeks ago the *Enquirer* contained an article from Vincennes giving an account of the discovery of the body of John Murphy by Mr. Roseman. The young man was supposed to have run away, but by

SOME UNACCOUNTABLE PERCEPTION

Uncle Joe" declared that Murphy had been drowned in the river. He could not rest until the mystery was solved. Perceiving a small boat Roseman rod out into the river and fished the dead body of the missing man out of it. The remarkable feat excited the utmost wonder, and the man of second sight received letters from all over the country asking his assistance. One of the letters, from Lamoville, Ill., elgned R. L. Kendall, besought him, if possible, to tell what had become of Mrs. Tina McCullette a repectable married woman of St. Paul, Minn. relatives thought she had been murdered, as no trace whatever could be found. Mr. Roseman, with his incomprehensible foreeight, at once came to the conclusion that the woman was still alive and well. He nswered Mr. Kendall that Mrs. McCullough was in Buffalo, N. Y., and, sure enough, she was found there. This was the sixth person that M. Roseman has turned up. "Uncle Joe," as he is called by the people of Vincennes, is

A PECULIAB LOOKING MAN

forty-seven years of age. He is thin and pale, but seems possessed of a tremendous amount of nervous forces. He was seen by an Enguirer reporter yes-terday afternoon. "I am on an important search up in the country," said Mr. Roseman.

"Are you using your singular powers as a busi-"Not at all. I have been an employe of the Vin cennes Post-office for eleven years. I do this work because I can't help it. I don't ask any money."— Cincinnati Enquirer.

C. E. Houghton, D. D. S., of Brooklyn, N. Y., sending \$2.50 for the JOURNAL, says: I con-sider this the most profitable investment I can pos-sibly make. Each number pays for a whole year's subscription. I particularly admire and endorse the editorial article in the Journal of April 30th, en-titled "Critical Analysis." Let us aim for the highest, and live the best we know how; to me that is the key to progress in this world as well as the next.

Manifestations Through the Medium- Three Visits from the Flying Dutchship of Geo. D. Search.

Geo. D. Search, the slate-writing, materializing and clairvoyant medium, was here about three weeks and ciairvoyant medium, was here about three weeks during the month of March, and made it his home at Millard Blanchard's, visiting Milo and Pleasant Vailey during the time. He held seances in Millard Blanchard's house several nights. I attended but two, the nights of the 24th and 25th of March. Thursday night (24th), Search was put into a sack made of mosquito netting, sewed up all around except at the top, which was shirred closely about his neck. He was seated in a chair within the circle.

cept at the top, which was shirred closely about his neck. He was seated in a chair within the circle, the sack and his pants sewed to the carpet and chair. This night we had a violin and guitar. The light was turned off, and before we had finished the first song the instruments left the laps they were confided to, and floated with a peculiar undulating motion all about the room, music being produced to the tune of our songs. When we were not singing, Search was describing the friends of the sitters, a half dozen or more, all of whom were recognized. The sack was then taken off and it was found that The sack was then taken off and it was found that neither thread nor seam had been broken. The light was again turned down,—he in the same chair as before, when manifestations similar to the above described were resumed, but apparently with

greater power. I would here remark that the justruments would respond with great clearness to every question asked, either yes or no, and when a spirit friend was recognized from Search's description, both the instruments would set up the liveliest clatter, all in good time and tune. We then tried the light scance, but not a sound could we get. This scauce was composed of about twenty persons of both sexes.

Friday night (25th) the circle was composed of thirteen persons, females, predominating. The me-

thirteen persons, females predominating. The me-dium was seated in the middle of the circle. After the light was extinguished and singing commenced the guitar left my lap and floated away, playing music all over the room. Search gave no descriptions during this scance, but was constantly talking or singing in the place we saw him seated before the light was extinguished. After about a half-hour, we decided to try the light circle. The cabinet was simply three breadths of black cambric strung to a wire six feet eight inches from the floor, and a shawl hung over each end of the wire to more closely fit the walls; wire strung across one corner of the room; depth of enclosed space from right angled corner to centre of curtain two feet two inches The guitar was placed close in the corner of cabinet with keys up. No sooner had we become seated (in light sufficient to see the medium who sat in a chair outside of the cabinet and about the centre of the curtain, with a sitter on each side of him, each with a hand connected with one of his, and their others connected with the circle. The three were covered, except their heads with a large shawl, and it pinned to the curtain on the outside of, and between, the sitters about neck high. The cambric curtains were pinned together at intervals of about a foot from top to bottom) than the instrument was played upon displayed in various attitudes above the wire and curtains, and was occasionally thrust out at the sides of the cabinet along the wall, once disclosing the hand that thrummed the strings. The question was asked if slate and pencil were wanted? Three distinct sounds were given on the instrument in response. The slate was handed near the curtain when a hand was thrust out through the opening between the edges of the curtains and took it quickly in. The pencil was taken in like manner. Judging from the sound of the writing, the slate was laid on the floor and a few lines written. It was then handed out through the aperture, the lines read, and then re-turned as before, was written on again and thrust out the sides of the cabinet a few times, and then

handed over the wire.

During these manifestations hands of both sexes and at least four different sizes were being displayed. at the aperture, the sides and over the top of the curtains. Faces appeared at four different times seeming to squeeze out through the narrow opening and enlarging to full size as they emerged. They looked rather white. I could distinctly see the eyes, nose and mouth, but recognized none of them. A child's hand came out frequently and caressed and pat-ted Mrs. Taylor, an elderly lady, who sat next to the medium. Simple raps were freely made when op-portunity offered and stillness prevailed, giving satisfactory answers to many questions from the sitters

Several about here have had slate-writing tests tirely precluding the idea that Search had anything to do with it except that of medium. The composition is characteristic of persons purporting to be the authors. Many specimens, too, are the exact handwriting of the persons whose names are signed on GEORGE KNOWLES. the slate. Delphos, Kansas.

The Supernatural.

Mrs. Annie Dean Clopper, a well-known lady o Denver, who died suddenly in that city last week had predicted the exact time of her death nearly month before. Early in February she had a dream in which the scenes at her death-bed and at the burial were vividly pictured to her. Her friends enleavored to laugh away the unpleasant memory, but their efforts were unavailing and she refused to believe that the dream was not a presentiment of her approaching end. She passed the remaining days of r life in religious meditation, and in her last hours charged her friends to arrange the funeral cere-monies just as they had appeared to her in the Her request was complied with and ever detail carried out as she had particularly wished i even to the poeture of the head in the coffin.

The wife of a miner in Western Pennsylvania dreamed one night recently that her father appeared before her in the room and implored forgiveness for an act of unkindness in her childhood. He then kissed her on the lips and departed. She had no seen him for years, and the dream impressed her so strongly that she set out the next day for his home in a dietant part of the State. On entering the house she learned that he was very ill, and as she reached his bedside he called out faintly: "I am dying; won't you forgive me?" and expired.

A negro woman in Southwestern Texas who had been treated by a voudoo doctor for a slight allment drove him out of the house one day and called in a regular physician. The latter left a prescription and told his patient that she would soon be well But she grew worse instead of better, and on the afternoon of the following day died in delirium. The physician cannot account for her sudden death and the colored people believe that she was driven insane by the voudoo doctor out of revenge.

A thin, white ghost of gigantic height has been seen by many farmers who live just out of Brazil Indiana. It is usually encountered at the main road in the evening, when it appears to be striding rapidly along the town, but one farmer met it face to face right before his own door. He threw a stone at the spectre, but the missile passed straight through its chest without apparent effect, and the man fled into the house.

Jacob S. Schnarr, a farmer living near Edina, Mo hauled a load of wood to town one morning last week and went into a grocery store to make some purchases. Suddenly he sat down and said to the crowd around the store: "Boys, I feel as if I was going to die before night." He was laughed at, but as he started to drive home later in the day he slipped from the wagon beneath the horses' hoofs and his skull was crushed by the frightened animals.

There is a hill a few miles from Cambridge, In which is said by the country folk about to be the nightly meeting-place of ghostly, supernatural visi-tors, who indulge in wild and uncanny antics. By day a man standing on the peak of the elevation can hear a strange, rumbling noise, and at times feel the earth shake perceptibly. In the night-time a thick haze settles over the surface of the hill, through which men say they have seen spectres clad in shining white dance around the peak uttering unearthly cries and groans. Years ago a ploneer built a cabin on the hill and began to till the land, but the strange sights and sounds impelled him to abandon it, and the house has since been unoccupied.—The World.

Preaching in His Sleep.

To the Editor of the Religio-Philosophical Journal: I knew an old man who preached in his sleep; he was not a religious man. The most singular feature was, he could not be wakened while preaching. He had been tortured till he went into fits, but could not be waked. He never knew anything about it. I can see no more rational way of interpreting the phenomena than that the spirit of some minister took possession of him and had entire control at the I. CRYSLER.

Concordia, Kan.

From the day I set foot on the decks of the good ship Bardwell, salling from Boston around Cape Horn, I heard of the Flying Dutchman. As a boy I believed in all the yarns, but by the time I was out of my apprenticeship I came to take these stories for what they were worth. I am going to tell you, however, that I really saw as mysterious a craft as the traditional ghost ship, and that if my own eyes were deceived, so were the optics of a whole ship's

In April, 1868, I was mate of an English whating bark called the Lord Rossmore, Capt. Plerce Mc-Connell, and we were off the mouth of the Amazon. We had then been out three months and were having a big run of luck. The weather seemed to be made for our special benefit. There was day after day of good working winds and smooth sees; and there was no day in which we did not sight whales. On the day of which I wish to speak particularly we had killed two fine whales, and by evening both were alongelde and the sea was as calm as a mill-pond. We should have begun the cutting-in pro-cess at once, but the decks were not yet clear of the they clamored for a night's rest. The barometer was high, the sea smooth, and the Captain issued orders for all the men to knock off. This meant that the off watch should have their bunks, while the on watch could sleep on deck while on duty. There wasn't wind enough to drift us, and consequently we had no fear of any vessels except steamers, and they would hardly run us down on such a clear night that our ship could be seen a mile away. I own up as soon as the vessel grew quiet I went to sleep on my post, and that I slept for a long hour. When I awoke it was with a chill of apprehension I felt that something was year aways, and at once I felt that something was very wrong, and at once inspected the decks from stem to stern. The men of my watch were stretched out here and there, all fast asleep, and everything seemed all right. We had a whale on either eide, and they were riding buoyantly, while half a dozen sharks were tearing at their rough hides. Our night lights were all right, everything safe from fire, and I called myself a fool for thinking that anything was wrong. Nevertheless, I continued worried and nervous, and

the desire to sleep left me entirely. It might have been half an hour after my awakening, and I was softly pacing the deck, taking in its whole length, when a large square-rigged ship, with every sail set, and seeming to draw, came out of the darkness to the northeast. She had a bone in her teeth, and her hull was careaned over two or three teeth, and her hull was careened over two or three streaks by the pressure of the wind, and for the moment I forgot where I was and the circumstances which surrounded me. The ship stood down to pass under our quarter, and I never took my eyes off her for an instant. She came swiftly, but there was a ghost-like movement that sent chills over me. As if she were a real ship, and as if a genuine topsall breeze were blowing, on came the stranger, and as she was within a cable's length she shifted her helm a bit and the two crafts were broadside on for a moment. There were twenty-five or thirty men at the ship's port rail watching us in true sailor fash-ion, and on the quarter deck I saw the Captain surveying us through his night glasses. I could see that he was an old man, having long white locks and a long white beard. Why, sir, I would stake my life on what I saw, though it would be useless to try to make you believe it. Just as the stern of the ship was passing me her Captain raised his hand, as if the motion accompanied an order, and there was a rush of the men to execute it. Sail 'was taken in while you could snap your finger, and the helm was put down, and the ship came into the wind. She wasn't a stone's throw away then, and my eyes were still on her when some one behind me hearsely exclaimed.

"My God, Mr. Merwin, but did you ever see the likes of it?"

I turned to find one of the men behind me. turned from him again to the strange craft, and she was gone! It took me two or three minutes to realize that there was no wind and no sea, and that no ship could have manœuvered as she did, and then I asked of the man;

"Jones what did you see!" "I got a chill, sir, though it's warm enough, as we all know, and awoke to find you looking off at the water. As I stood on my feet I saw the ship, and I was right behind you when she shortened sail and

came up?"
"And where is she now?" "Gone, sir. That's a ghost ship, sir, and we are in for bad luck."

I could have kicked myself for believing in what I saw. I went after the glasses, and just as I got them the lashings holding the whale on the port side gave way with a great crash, the bark keeled over to starboard with the weight of the other fish, and as she rocked back the other lashing parted, and we ran to the rails port and starboard, in time to see the whales sink out of sight. The whole crew were aroused, and the Captain stormed in a terrible way, but no one was to blame, no one could be censured. Next day it was known through the shir that the Flying Dutchman had been sighted, and strangely enough, there was not a skeptic. The Captain made me relate the details over twice, and then he ordered sail on the bark and we stood down the Brazilian coast for 150 miles. The whales had suddenly left us, and it was exactly nine days before the cry of "There she blows!" was heard again. We lowered for a forty-barrel whale and got him, and our old-time enthusiasm returned. We had got him tried out and the decks cleaned up when it came on a calm, quiet night again. The men had had a long reet, and every one on the watch was wide awake, when, at about 11 o'clock, with everything quiet alow and aloft, the lookout suddenly called:

"There's a big ship close aboard of us on the star-

Every man sprang up, and we all rushed forward in a body, and there, plain as a lighted lamp at mid-night, was a big ship tearing down upon us and only cable's length away. Not one of us remembered that it was a dead calm, and we yelled out in chorus to attract the stranger's attention. He held for us until I could see the sparkle of copper under his fore foot, and then a shift of the helm sent him along our broadside, and the performances of the previous occasion were repeated. He went out of our sight after rounding to, and by that time our Captain was on deck. He questioned every man separately, and all told the same story, and later on, as he stood with me on the quarter, he said:

"Mr. Merwin, that's bad luck again. It may mean something more than losing a whale."

Next day we raised a whale and he stove two boats and killed three men, and it was eleven days after that before we raised another. On the night of the tenth, with all the men in my watch wide awake, and the ship drifting off before a gentle breeze, the ghoetly visitor came out of the darkness again, ran us past from stern to stem this time, and was seen as plainly as before. Next day we raised three whale's at once. Down went three boats, the Captain leading. I killed my whale almost at once The other boats made fast and were run off, and from that day to this have never been heard of. We saw the stranger no more after that. Had he ap-peared once more I believe that, every man of the crew would have leaped into the sea and sought death by drowning. New York World,

Measuring Sunshine.

There was a time, not many years ago, when the

sun might shine and shine with all its might and yet leave no scientific record of its presence beyond the effect of mere heat shown by the thermometer. Nowadays all this is changed, and there are scat-tied over various portions of the country instru-ments which catch every gleam of bright sunlight and write it down indelibly, so that by looking at the picture presented we may see at a glance whether such and such a day was really fine or cloudy. The contrivance by which this is effected is avoadingly simple consisting as it does of nothing exceedingly simple, consisting as it does of nothing more than a solid glass ball set on a pedestal with a surrounding frame in which to place at a suitable angle a little strip of blue cardboard. The glass ball plays the part of a burning-glass, and when the sun shines brightly the rays are focused upon the strip of cardboard, where the effect is seen in a scorched patch of more or less distinctness. As the relative position of the sun changes the scorch changes too, so that at the end of a bright, sunny day the picture on the card consists of a long scorched line. By measuring this line we get a record of the number of hours' sunshine prevalent during the day. The instrument, although commendably simple, has one great drawback. If the brilliancy of the sun's rays be shrouded even to a very small extent by mistor by a thin vell of cirrus cloud the heat produced is insufficient to produce a burn on the card .- Manchester Examiner.

For the Religio-Philosophical Journal. The World's Outlook.

The tranquil outlook of the world from its highest standpoint of observation to a mere materialist, is far from being encouraging to the philanthropist. True he will readily admit that the crucial researcher of science is fast developing and placing mankind on a higher plane of knowledge than it ever stood before. Science, through astronomy, is in search of new wonders! Through capture it is probsearch of new wonders! Through geology it is prob-ing the bowels of the earth in quest of treasures of minerals, water, coal, oil, and gas; in chemistry, the analysis of these minerals and newly discovered

In fact, the deeper our researches, the more the materialists becomes disheartened at the hopelessness of ever solving the great mystery of creation. One development only prepares the mind for another.

Every branch of inquisitive science has brought to light and familiarized many bug-bear wonders of the past, and made them tributary to our every day comforts. Even the superstitious thunderings of the Mosaic God on Mount Sinal or Horeb has been tamed down to the muteness of running a domes-tic sewing machine!

In physiology, science has done much in alleviating the sufferings and agonies of the sick. How much further science and consequent unfoldment will extend, can only be a matter of conjecture. The writer, who has survived three different fanatical prophesyings of the world's final "flare up," is here

yet, but it is now threatened with another!
True, we are gaining rapidly in our knowledge of
the material world; but alas! in the moral and religious plane, the plane of suffering humanity there
seems to be an awful indifference!

It is observed that in the same proportion in which ingenuity is exercised to protect our treasures from being stolen, a counter ingenuity is ever ready to circumvent its most cautious keepers, or pick our securest bank locke! Roguery and unfoldment apparently keep equal pace. While the half-famished and improvident beggar is begrudged a hardened crust to sustain life, behold his unfeeling brother, the pampered millionaire, grieving that he cannot provoke an appetite to enjoy gluttonously the ample delicacies spread before him! Well hath the poet remarked:

"There is no flesh in man's obdurate heart. It does not feel for man!"

Strife, overreaching pride, cruelty and power, have ever been the characteristics of man depicted in the pages of history, in whatever position he has been found. He has been impelled by the same animus for self-gratification. There is the same amount of systematic pretence and bypocrisy, and as great an inequality of wealth, of physical comfort and pain, physical and social; the same amount of hopeless

diseases, of cancers, rables, blindness, etc.

This condition of humanity would indeed, be discouraging were it not found that man is susceptble of a high state of moral cultivation. The outlook of the future to the mere sensualist or atheist is cheerless indeed, an existence without an object; but to the confirmed Spiritualist cheerful in the

Brooklyn, N. Y. D. BRUCE.

Mrs. Geo. Hardy writes: I' think the JOUR-NAL is growing better every year. I am heartily in accord with it on the woman suffrage question, exposures of frauds, and its endeavor to keep Spirit-ualism up to a high moral standard.

S. Mix writes: I hardly know how to do without the Journal. I subscribed for it the first number after the great fire, and have read it nearly every

Mrs. A. A. Freeman writes: The Journal grows better and better, although it was always ood. May you long be spared to occupy the position you so ably and successfully fill, is my prayer.

Notes and Extracts on Miscellancous Subjects.

Light of April 23rd says: "Mr. Eglinton, after a long series of highly successful scances in St. Petersburg and Moscow, has returned to London, bringing with him many handsome and valuable souvenirs as evidence of the great interest which was taken in his work in Russia."

The principal of a Newburyport high school died death a coach dog dashed down the main street rushed up the steps leading to the school house and began to howl dismally. He was several times driven away, but each time he would return and resume his piercing wall. At last, late in the afternoon, he disappeared. Nothing was thought of the matter until the news of the principal's death was received, and it was then learned that he expired at the exact moment of the dog's disappearance.

M. Nicolas Lyoff, of Moscow, Russia, at the early age of fifty-two lately passed to spirit-life. He had been a Spiritualist for more than twenty years, and was one of the pioneers of Spiritualism in Russia. Light says: "For many years past he had generously used his large fortune to promote the cause in his own country; and it was mainly to his influence that M. Bredif, the French medium, and Mr. Eglinton were enabled to visit Russia. The deceased, who occupied a leading position in Moscow could be a large class of account. society, is mourned by a large circle of acquaintancee, and his loss is more deeply felt by the Mos-cow Society of Spiritualists, of which he was Presi-dent, and the member of which had learned to love him for his many inestimable qualities.

Dr. W. S. Caldwell deals the women physicians abroad a hard blow in the following, which he writes from Paris to the Chicago Medical Journal: Most American physicians whom one meets here are young men just from the colleges, and they are too often only interested in such cases as a man would see only occasionally in a lifetime. They are eager to see Billroth reset the pylorus for cancer, and are constantly presenting their cards to Pean to get a chance to see operations that they never ought to attempt to perform. But I am even more disgusted with some of the lady physicians who come here to Paris. They will be pushed and jostled amid the great throng that follow the surgical service of Gillan at the Hotel Dieu; sit on a back seat with an opera-glass in hand to see Pean amputate a man's leg at the hip-joint; but go the Children's Hospital, where Simon holds his clinic, and one finds not a single one of them there."

Harper's Bazaar has the following on the "Mind Cure:" "It appears to us a hopeful sign of a more wholesome life that large classes of women take time and spend money to hear this theory of the reality of a spiritual existence expounded. After the poet, they are discovering that soul is form, and doth the body make. They are semi-invalide. They have suffered. They have allowed their thoughts to dwell upon their pains and limitations until these have come largely to fill their mental horizon. Their talk is of sickness. Even young girls, among the well-to-do and idle classes, compare symptoms and suggest diagnoses as staple topics of conversation. Nothing could be worse, it seems to us, on the score of good taste or of good health. As dwelling upon one's griefe magnifies them, so dwelling upon one's pains magnifies them. If the mind cure can be made to work upon these morbid subjects it must restore to activity energies worse than wasted; it would save time and money; it would make a grave world into a joyous one; it would multiply past calculation the sum of human happiness."

The Bishop of Carlisle writes to the London Times, inclosing a letter from Bukhmabal, the Hindoo lady who has recently been condemned either to join her husband—to whom she was married when she was eleven years of age, but with whom she has never lived—or else to undergo six month's imprisonment. The letter was addressed to a member of the Bishop's family. After reviewing the Hindoo marriage laws, which originally permitted marriages between adults only, and having dwelt upon the cir-cumstances of her own case, Rukhmabai concluded her letter as follows: "At such an unusual occasion (as the Jubilee of Queen Victoria) will the mother listen to an earnest appeal from her millions of Indian daughters, and grant them a few simple words of change into the books on Hindoo law—that 'marriage performed before the respective ages of 20 in boys and 15 in girls shall not be considered legal in the eyes of the law if brought before the court?" This mere sentence will be sufficient for the present, to have enough check on child marriages, without creating a great vexation among the ignorant masses. This jubiles year must leave some expression on us Hindoo wemen and nothing will be more gratefully received that the introduction of this mere sentence into our law books. It is the work of a day if God wished it, but without His aid every ef-fort seems to be in valu." mined to give Ayer's Sarsaparilla a per-

severing trial, and am cured by its use.

I am sure it will remove all impurities from the blood, and consider it the greatest medical discovery of the age."

-Charles T. Johnson, Waubeek, Iowa. Geo. Andrews, overseer of the Lowell Carpet Corporation, was so afflicted

SALT-RHEUM

with Scrofula, and, at one time, it was feared she would lose her sight. Ayer's Sarsaparilla has completely re-

stored her health, and her eyes are as well and strong as ever, with not a trace of Scrofula in her system."—G. King, Killingly, Conn.

A CELESTIAL SUNDAY-SCHOOL.

How a Hymn Sounds When Translated into Laundry English.

There is no doubt about the Chinese Sunday-school being an interesting place to visit. There is one of them in Sixth avenue, conducted by the Baptists. A Mail and Express reporter strolled in there a recent Sunday afternoon. There were about seventy-five pig-tailed Celestials seated demurely side by side. The pupils listened to the proceedings with inflexible gravity and sang with earnestness and considerable melody. A Sunday-school hymn rendered into laundry English is a rather curious thing to hear. The first song they rendered was the thing to hear. The first song they rendered was the good old hymn, "Shall we Gather at the River?" As sung by the Mongolians it sounds something like

Shall we glathel attel livel,
Whala blight angel feet have tlod,
With its clystle tide folevel
Flowing by the thlone of Glod?

After that the teachers began their individual After that the teachers began their individual labors with their almond-eyed purils. The raw recruits were first taught to read. Those who had been there before received irstruction in the foundation of the Christian religion. It was hard work and the teachers did not make progress rapidly. An excellent and elderly lady, who has given the best part of her life in this kind of work, struggled with the Oriental density of Sam Wing and Charley Lee, two Bleeker street Celestisls. She was trying to teach them the lesson of Divine forgiveness.

"Now, Sam," she said, with an encouraging smile, "what would you do it your friend Charley should do you a great injury—come into your laundry, per-

you a great injury—come into your laundry, per-haps, and throw dirt all over your clean clothes?" "I cluttee his healt out, allee same Melican man,"

said Sam, promptly.
"What does g-r-i-o-f spell?" said a hard-working young woman who was expounding the mysteries of the English language to Wun Lung and Wah

of the English language to Wun Lung and Wah Low.

"Gleef," said Wun, promptly.

"No, no. Like this," said the teacher, opening her mouth to show how the Caucaeian overcomes the troublesome "r." Wun opened his mouth and took long breaths and labored hard, but the sound wouldn't come, and after a while the teacher gave up in despair and began to read the story of the Fredigal Son, explaining as she went along. She followed the adventures of the predigal with interest. They could understand most of it, especially the reference to the fatted calf, as the Chinese are foud of roast veal. But when the teacher made the final application a look of blank and unrelieved stupidity overspread each face. That was evidently too pidity overspread each face. That was evidently too much for them.—New York Express.

Voltaire and Christianity.

To the Editor of the Religio-Philosophical Journal: Although I must acknowledge that Mr. Whitworth has many times treated us to rare gems of thought, to me his attack upon the remarks of J. Clegg Wright, published March 26, entitled "A New Savier," had a clashing sound, and thoughts flashed upon my mind which have often found their way there before

upon my mind which have often found their way there before.

We find in the New Testament the word "belief" often repeated. Jesus says, "Except ye believe," etc; but is it supposed that Jesus thought that this little word would ever be made strong enough to fortify a church and in his name deluge the world with blood? I think not. Had the so-called followers of the meek and lowly Jesus expressed as much earnestness in their adherence to the precepts of Jesus, which he intensified by his self-sacrificing life, in his earnestness to establish a religion based upon the fatherhood of God and brotherhood of man, there would have been no work for a Voltaire to do. Should we reflect the corrupt state of the to do. Should we reflect the corrupt state of the church upon the fair name of Jesus? I think not; neither should we reflect the licentiousness of Franco upon Voltaire. It is true that Voltaire did not, like Martin Luther, establish a better church; if he had, probably it would have been too radical for the advancement of that age.

It is true Voltaire is often denounced as a scoffer but do we not see groups folks in the sa-called

fer, but do we not see enough folly in the so-called Christian church to-day to provoke our scoffing? Sabbath after Sabbath the beautiful Sermon on the Mount is read before the people, and prayers are being poured forth for the hastening of the reign of peace, which prayers for eighteen hundred years have proved a failure and will so continue as long as the church looks upon human slaughter placidly, or participates, in a sense, in the wholesale practice of

carrying it out.

But when the representatives of Christianity shall with the earnestness of a Voltaire rush to the front and say, "The fair name of Christianity shall no longer be blighted by superstition, nor history's pages be stained by bloodshed," then will the time hasten when we shall need no more saviors. asten when we shall need no more saviors. R. N. CRAINE.

In Slumber for Five Years.

An extraordinary case of suspended animation is reported from Thenelles, a town in France. The subject is a young woman, twenty-five years of age, and since the 20th of May, 1883, she has been continuously in a state of deep sleep. She has been examined by physicians and specialists a number of times, and second to the property of the state of the stat recently by a select committee, and from their observations it was learned that her sleep resembled a lethargic torpor, in which her respiration was normal, and her pulse, although feeble, was found to be rapid—about 100 pulsations a minute.

Every attempt to arouse her from her stupor has proved unsuccessful, and the senses appear closed to every influence. Sounds, pinching, blows, plerc-ing the body with a needle, alike have no effect. The eyes are cast upwards so far that it is not possible to examine the pupil, nor is any reflex movement of the cyclids noticeable when the cyclalls are blown upon. The jaws are firmly set, and several of the teeth of the subject have been broken in ignorant attempts to force them apart.

The subject was in a very delicate state of health before falling into the lethargy, and was of a nerv-ous, highly strung temperament, and was thrown one, highly strong temperament, and was thrown into a series of convulsions by a sudden fright, which was followed by the deep sleep from which she has never been aroused. It is possible to feed her with liquids, administered with a spoon, and this is done several times a day, the food consisting usually of milk, and milk with the white of egg, sirup and other liquids. The fluid is poured into the mouth and thence it flows into the pharynx, when a swallowing movement may be observed.

and thence it hows into the pharynx, when a swallowing movement may be observed.

The Revue de V Hypnotism, which has a long article concerning this case, considers the patient an hysterical epileptic, thrown into a condition resembling that period of hypnotism which is designated lethargic sleep. It is probable that life will continue for some time longer, provided the digestive process continue uninterrupted, although death the sale was the end of these long periods of inaniusually marks the end of these long periods of inanition.—Scientific American.

Materialization.

To the Editor of the Religio-Philosophical Journal I like the Journal for its scholarly articles and its plain criticisms on so-called materializations. A year ago I attended a materialization scance in Boston where every one present (as I saw afterwards) except myself, certifies as to the examination of rooms, cabinets, etc., and the impossibility of cheating or imposition. The forms appearing were recognized by these arrests as departed, mother as departed, mother as departed. recognized by those present as departed mother, wife, sister, daughter, and even grand-mother, and if my senses did not deceive me, the pretended materialized forms were in every instance the same in

and even the voice was apparently to me the same After the medium had left the cabinet and room in plain sight of all present, a few moments after the emerged from the cabinet again to the wonder of all but one present. The agitation of the curtains of the cabinet indicated to me when she entered tered from the rear, where there was abundant opportunity. There may be such a thing as materia-lization, but to believe in it I desire the evidence of MADISON.

height, motion and outline, as that of the medium,

my own senses. Devices of Advertisers.

So many devices are resorted to by advertisers, that the ordinary reader sometimes becomes shy of the tempting paragraph, fearing the advice that is concealed in it like a pill in jelly. Who, for instance, on beginning this item, would have supposed that its purpose was to make known the truth that Dr. Sage's Catarrh Remedy is what it claims to be—a case for a disease at once loathsome to friends, and makesthy and over deagerous to the sufferer.

The Only Cure | For Scrofula,

For Blood diseases is through the uso Ayer's Sarsaparilla, if perseveringly of a powerful Alterative, such as Ayer's used, according to the gravity of the dis-Sarsaparilla. By no other treatment ease, always proves efficacious. "For can the poison of Scrofula, Cancer, and the last ten years I have been seriously Catarrh be so thoroughly eradicated troubled with Scrofula. I finally deterfrom the system.

"For many years I was troubled with Scrofulous Complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most satisfactory results. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine."—John W. Starr, Laconia, Iowa. "I was troubled with

CATARRH

ror over two years. I tried various that the ulcers actually covered more remedies, and was treated by a number than half of his body and limbs; yet he of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this modifier. rilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."—Jesse M. Boggs, Holman's Mills, Albemarle, N. C.

Charles G. Ernberg, Vasa, Minn, writes: "I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancer humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely Ayer's Sars.

Ayer's Sar saparilla

saparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."

have relieved my lungs and restored my health."—Lucien W. Cass, Chelsea, Mass

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

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I Owe My Life.

CHAPTER L

"I was taken sick a year ago With billious fever."

"My doctor pronounced me cured, but I got sick again with terrible pairs in my back and sides, and I got so bad I Could not move!

Labranki

From 228 pounds to 120! I had been dectoring for my iver, but it did no good, I did not expect to live more than three mentls. I began to use Hop Enters.

Directly my appetite returned, my pair s left me, my entire system seemed renewed as if by magic, and after using soveral betties, I am not only as cound as a sovereign, but weigh more than I did before. To Hop Litters I owe my life,"

It FISUATEMEN.

Bublin, June 6, '86.

CHAPTER II.

"Maldon, Mass, Fob. 1, 1886, Gentlemen— I suffered with attacks of sick headcoke,"

Mouralgia, female trouble, for years in the most terrible and excrutiating manner.

No medicino or destor could give mo relief er cure, nutil I used Hop Eletera.

"The first bottle Mearly cured me;"

The second made me as well and strong as when a child,

"And I have been so to this day." My hosband was an invalid for twenty years with a corious

"Kidney, liver and urinary complaint. "Pronounced by Easton's best physicians—"Incurable!"

Seven bettles of your Bitters cured him and I know of the "Lives of eight persons"

In my neighborhood that have been saved by your Electera. And many more are using them with great benefit. "They almost do miracles?"

How to Get Sick.—Expect yourself day and night; eat too much without exercise, work too nard without rest, dector all the time; take all the vile nestrams advertised, and then you will want to know

How to Get Well,—which is answered in three words—Take Hop Bitters.

Hardened Liver.

Five years ago I broke down with kidney and liver com-plaint and rhoumatism:
Since then I have been unable to be about at all. My liver became hard like weed; my limbs, were pulled up and filled with water.

inver became hard like wood; my limbs, were puffed up and filled with water.

All the best physicians agreed that nothing could cure me. I resolved to try frop Bilters; I have used seven bottlen; the hardness has all gine from my liver, the swelling from my limb, and it has correct migrate in my case; otherwise I would have been now in my grave.

J. W. Mordy,

Builalo, Oct. 1, 1984.

Buffalo, Oct. 1, 1984.

I Write This

Token of the great appreciation I have of you * Bitters: I vos-amicted With inflammatory rheumaticm !!! For nearly

Seven years, and no medicine seemed to do me any Good ! ! !

Cottl I teled two bottles of sour Hop Esttern, and to my surprise I am as well to-day as ever I was. I hope "You may have abundant an egras"

In this great and Valuable medicine:

Anyone * * wishing to know more about my oure? Can learn by andressing me, E. M. Williams, 1103 16th street, Wash., In C.

LUNG DISEASES BLOOD

LIVER DISEASE
AND

Mrs. Mary A. McClure. Columbus, Kaneas. writes: "I addressed you in November. 1884, in regard to my health being afflicted with liver disease, and heart grouble, etc. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well apsin. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am, after years of suffering."

Mirs. I. V. Webber, of *Yorkshire*. Cattaraugus Co., N. F., writes: "I wish to say a few words in praise of your 'Golden Medical Liscovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side centinually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhosa Cured.—D. Lazarra, Esq., 275 and 277 Decatur Street, New Orleans, La, writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhosa,"

GENERAL Mis. Parmelia Brundage, of 161 Lock Street, Lockport, N. P., writes:
"I was troubled with chills, nervous and general debility, with frequent core throst, and my mouth was badly tarkered. My liver was inactive, and I suffered much from dispepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these adiments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

Dyspepsia.—James L. Coley, Esq., of Yucatan, Houston Co., Hinn., writes: 'I was troubled with indigestion, and would eat heartly and grow poor at the some time. I experienced heartburn, sour stomach, and many other disagree-able symptoms common to that disorder I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthler than I bave been for five years. I weigh one hundred and seventy one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in whele system equal to your 'Discovery' and 'Pellets.'"

Dyspepsia.—Theresa A. Cass, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' outed me."

Chills and Fever.—Rev. H. E. Mosley, Monthorenet, S. C., writes: "Last August Y thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

"THE BLOOD IS THE LIFE."

Thoroughly cle anso the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health GOLDEN MEDICAL DISCOVERY cures all humors, from the common plumple, blotch, or cruption, to the worst Scrotula, or plood poison. Especially has it proven its efficacy in curing

INDIGESTION, Bev. F. Assure Howell, Patter of the M. E. Church, of Silverton, N. J., says: "I was afflicted with catarrh and indigestion.
Boils, Bolis and blotches began to arise on the surface of the skin, and
I experienced a tired feeling and duliness. I began the use of
Dr. Pierce's Golden Medical Discovery as directed by him for
such complaints and in one week's time I began to feel like new
man, and am new sound and well. The Pleasant Purgative Pellets' are the best remecy for billious or sick headache, or tight
ness about the chest, and bad taste in the month, that I have ever
used. My wife could not walk across the floor when she began to take your "Golden Medical
Discovery.' Now she can walk quite a little ways, and do some light work."

The disease appeared first in her feet extended to the knees, covering the whole of the lower limbs from feet to nees, then attacked the elbows and became
so severe as to prostrate her. After being treated by several physicians for a year or two she

HIP-JOINT Mrs. IDA M. STRONG. of Ainsworth. Ind., wiles: "My little boy had been troubled with hip-foint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed. and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time,

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Skin Disease.—The "Democrat and News," of Cambridge,
Maryland says: "Mrs. Eliza Ann Poole, wife of Leonard Poole,
of Williamsburg, Dorehester Co., Md., has been cured of a bad
case of Eczema by using Dr. Pierce's Golden Medical Discovery.
The disease appeared first in her feet extended to the knees, covcring the whole of the lower limbs from feet to knees, then attacked the cibows and became
so severe as to prostrate her. After being treated by several physicians for a year or two she
commenced the use of the medicine named above. She soon began to mend and is now well
and hearly Mrs. Poole thinks the medicine has saved her life and prolunged her days."

Mr. T. A AVEST of East Very Market Described Court Well and the contraction. Mr. T. A. ANDES, of East New Market, Dorchester County, Md., vouches for the above facts.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Wis., and so says everybody.

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It rapidly builds up the system, and increases the fiesh and weight of these reduced below the usual standard of health by "wasting diseases."

Consumption —Mrs. Edward Newton, of Harrowemith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my riter dector in these parts. He tole me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might by collect on these parts. He tole me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might by collect only in the collection of the col

Ulcer Cured.—Islac E. Bours, Erg., of Spring Valley. Rockland Co., N. F. (P. O. Box 28), writes: "The Golden Medical Discovery" has clied my daughter of a very had ulcer.

DIEDING JOSEPH F. McFarland, Esq., Athens. La., writes: 'My wife had frequent bleeding from the lungs before she con menced using jour 'Golden Medical Discovery,' She I as not had any since its use. For some six months she has been feeling to well that she has discontinued it.

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These lectures or messages (a pamphlet of 53 pages) have been diotated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that crime and its adjunct missry may be banished from among mea. They have a high moral influence, and cannot fall in having a because influence on those who read them. Price 20 cannot.

The 89th and 40th Anniversaries of Spiritualism.

(Continued from First Page.)

yet we never lift even a finger to help them. and rarely inquire as to their whereaboutsand I am sure there are many Spiritualists now who do not know whether they are still of this world or not. Shame on us all for our ingratitude.

Let the fortieth anniversary be celebrated by actions, and not by words. It needs but a little mite from each of us, for we are legion, to form a respectable sum-total, of which the interest would be sufficient to afford some comfort to these two helpless women, whom we have almost thrown on the mercies of a hard hearted world, as if they had not already suffered enough for the cause, without those who have been benefited thereby, turning their backs on them, thus indeed filling their cup of bitterness to the brim.

A grand and noble master has said: "Thou shalt love thy neighbor as thyself." Do we prove our love, nay, even common gratitude to those who not only are our neighbors, but are defenceless women, and are the instru-ments through whom our religion was found ed. Let a medal commemorative of the fortieth anniversary of Modern Spiritualism be presented them; the sale of copies of this medal would more than cover the cost of making it. Let a committee of honest men. and there is no lack of those in our ranks, gather in the little mite that each and every Spiritualist ought to bestow, and see that the interest of the sum is properly laid out to afford comfort at least, to two women left alone to light the hard battle of life, and to whom we owe so much.

I make this proposition to you, Mr. Editor because I know that the Religio-Philosoph ICAL JOURNAL, of which I have now the honor of being a regular correspondent, is a paper that always upholds Truth; and Truth and Justice go hand in hand. I confess to my sorrow that I am totally ignorant of the whereabouts of the Fox Sisters, though the last time I saw Mrs. Kate Fox Jencken, several years ago, in London, she was in very nainful eircumstances.

It was a sense of shame, that all the mis-fortunes that have befallen them are caused. in some measure, by the ingratitude of Spiritualists as a body, which prompted me to write this letter. I pray that it will bear

Since 1848, spiritual communion has not only spread over the whole earth, but the methods of communication have been marvellously increased and improved. Slatewriting is now becoming the common way of communication; we have herewith, at least, something that we can preserve, something that we can take out of the seanceroom, and keep in our homes, as we preserve the often-read letters of dear ones far away from us. Raps are but evanescent sounds, but a written slate is visible and tangible

It was on the 30th of March, 1861, twenty-six years ago, that direct writing was found to be a practical method of communication; that the intelligent force, as science some-times designates our spirit-friends, could not only create noises and displace objects, but could with its own hand write intelligible and legible messages. On the day above mentioned, Dr. Henry Slade was holding a sitting at the house of Mr. Gardner Knapp, in New Albany, Indiana. Besides five or six

Maynard, conductor, of that line. After the usual manifestations the sitters detected a peculiar scratching noise on the under surface of the table as though the spirit producing it, were writing on the wood with his finger nail. Dr. Slade remarked to Mr. Knapp, that the force that produced that scratching could assuredly move a piece of chalk over a slate, and in that way something durable in the way of communication might be obtained.

Mr. Knapp, finding the idea feasible, handed Dr. Slade a slate with a fragment of chalk on it. The medium then placed the slate under the table, sustaining if with one hand, the other being on the table in full view of the assistants. In a few minutes a slight scratching on the slate announced something had been produced on it; on its withdrawal from underneath the table, a large W was traced

on it in chalk. Elated at this success, Dr. Slade asked the spirits to try again. At the next attempt the word "William" was written. The enthusiasm of the medium and his friends was very great. Here at last they were getting direct writing under new conditions. At the next attempt the invisibles wrote the words, "William Maynard." This was the name of the brother of Charles Maynard, there present, and as proof of his identity this spirit wrote not only his name, but full particulars as to his leaving his earthly body, etc. The excitement in that circle at Mr. Knapp's was intense. Here was a method of communication as rapid and as conclusive as could be wished—something tangible as well as audible or visible. This was in 1861. Let us compare a sitting in 1887 with this first attempt. A reporter of a local newspaper, accompanied by a friend, brought two large slates, larger than those generally used by Dr. Slade. These slates were taken out of the paper they were wrapped up in, but Dr. Slade after the reporter had re-examined his slates (so that there could be no substitution or any possible method of writing beforehand) replaced them in their wrapper and tied the string around them in our sight. The elates thus swaddled were laid on the center of the table, all placing our hands on them, the reporter's hands being immediately next to the slate. He was the first to say he felt the writing, and in a short time we could all hear it. The writing went on for about ten minutes, and the reporter, on the announcement by raps of its termination, seized his slates, and undid them himself. One slate was covered with writing, in the following order: Arabic, French Greek, German, French, Norwegian, English, German and Japanese-seven different languages. The French, German, and English were signed by the different spirits. The Norwegians had initials and the Greek was followed by the French signature of the writer, who in earth life was well known as a student of foreign languages.

There was no waiting three weeks to induce spirits to write; no private marks; all the communications I could read were sensible and to the point, saying that spirit return was true, and investigation was al-

ways rewarded. The reporter's face was one of blank astonishment, and I could not help laughing at the dismay depicted also on it. I need hardly add the pencil was examined before and after the writing, and one end was found to have been worn away considera-

In America, mediumship for this class of phenomena is rapidly developing, and yet we all seem to forget that it was through Dr. Alade we first get this way of literally

corresponding with our spirit friends. I propose that Spiritualists commemorate the 27th anniversary of the first communication of slate-writing at the same time that they commemorate the fortieth one of spirit-rapping, for they occurred almost on the same day of the month (31st of March, 1848, 30th of March, 1861), and whereas one marked the advent of spirit communion, the other marked a great step in its advance-

If we give the Fox Sisters some tribute of our gratitude as the instruments used in the first case, let us do likewise to Dr. Henry Slade, who was the instrument in the second

If the Fox Sisters are now left alone, and need the aid of others, the best proof of our gratitude to them would be to attend to their physical comfort and thus benefit them

as long as they remain in this life.
Dr. Henry Slade should be presented some token—say a medal—which he and his descendants would be proud to show as a proof that Spiritualists acknowledge the work of the instrument through whom slate-writing, tangible and visible method of communication, was first obtained.

Dr. Slade has suffered everything for our cause, and I thank my spirit friends who have prompted me (I who bear a name honored by all Spiritualists) to propose these tributes of gratitude to mediums,—two of whom were the means of founding a method for spirit communion, and one through whom this method was improved.

Mediums should not be throwing at each other's heads the phrase, "Oh! So and So is jealous of all mediums." Mediums should at least respect each other. instead of listening to such despicable promptings as jealousy, envy. hatred and matice. They are the priests of our religion, and if a house is divided against itself it cannot stand.

Cohesion in our beliefs and actions is in-

dispensable. I have a sad example here in Belgium of the evil effects of discord, for Spiritualists here seem to think more of what they believe to be their own profit and honor in our ranks, than they do of propa-gating in a body the cause to which they claim to belong.

Nearly a year will intervene before March, 1888, comes round again, and I sincerely hope that the two subscription lists,—one to lift the Fox Sisters out of want, the other to present some token to Dr. Slade,—will be filled, and well filled.

To finish my letter I will quote the fol-lowing from the life of Christ, hoping every one will ponder over these verses

"...But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself and said unto them: He that is without sin among you, let him, first cast a stone at her. And again he stooped down and wrote on the ground." (John, VIII., 6, 7, 8.)

Liege, Belgium. G. D. HOME.

For the Religio-Philosophical Journal. Excellent Results in the Investigation of Spiritualism at Home.

For many years our familiar spirit, Jim I., alluded to in my previous communication, terminated the scance in his peculiar way, by descriptive tests, clairvoyant and psychometric readings and thain talks as to his own other gentlemen connected with the New Al-bany and Salem R. R., there were present us a rational idea of both the mortal and im-Mr. A. B. Culver, superintendent, and Charles mortal existence as he saw it. Admitting incidentally that there would be a man exhis premises, it was hard to escape his conclusions, so clear, reasonable and natural did he make everything appear regarding physical life, the change called death, and continuity of existence as an individuality. So, too. of the rewards and punishments and responsibilities under divine (spiritual) law, resting upon one and all.

The absolute tests of an independent intelligent existence, as this purported to be. talking and acting through our medium' were so many and varied, that I could not in a volume lay them before my readers in the minute detail and the necessary explanation to suit the very critical, so I will content myself by rehearing a few of the clearest and most marked tests given to us, hoping that they may stimulate others to a like effort in obtaining such evidence for themselves.

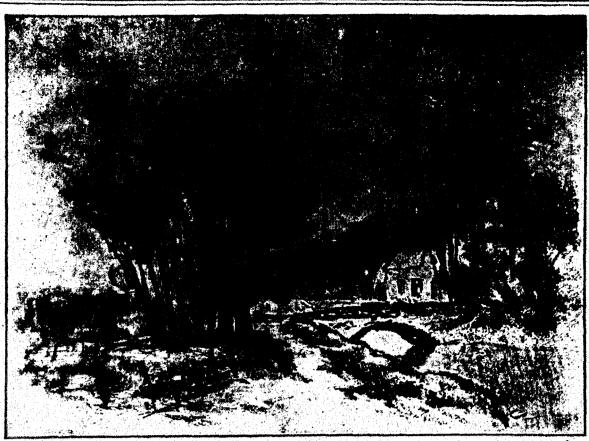
There was present one Sunday evening at our circle, Mr. E. and his wife, the Hebrew scholars before referred to, and in Jim's de-scription of spirits present he turned to them and said: "There stands before you [pointing to Mrs. E.] an old man, your father, and a girl seemingly about nine years old, your sister," giving minute description of both; "and between them stands a small woman with an infant in her arms, both having passed into spirit-life within a few days. This woman with long black hair, short in stature, is another sister who died in childbirth; the child was not born in the natural way but by a surgical operation. I am made to say, by the Cæsarean operation. Mrs. E. denied stoutly that she had any sister save the small girl first described, and was loth to admit this much until Mr. E. corrected what was either forgetfulness or a foolish desire to conceal facts. She affirmed in her broken English, that she had no other sister, for she had not been long in this country and could had not been long in this country and count hardly comprehend the meaning of what was taking place, when Mr. E. said: "Yes, she had a married sister living in Mississippi; had a letter from her last week. She was then in good health." Thus ended the matter then until the Tuesday morning following when both Mr. and Mrs. E. comlowing, when both Mr. and Mrs. E. came to my house, the latter weeping, and showing us a letter verifying the death of her sister and in precisely the manner reported by our spirit friend Jim. Both mother and babe had joined the father and younger sister, and came to this remaining sister for recognition. Could there be anything clearer than that this intelligence was independent of the medium's mind or of the

knowledge of any one in the room? I have said that this spirit claimed that he was often with me when absent from home: he so reported to me at least on my return, and would verify it through the medium by describing my whereabouts, places, things occurring, etc., so clearly that he must have journeyed with me. If this be true, it is a most important fact, and ought to be so recognized, indeed taught from every pulpit and in every school in the land. Why an important fact? Because if the truth of this be realized by all, it will restrain crime, encourage the faint of heart, inspire hope and educate the masses in right endeavor. Convince men and women that their dearest friends who have passed over are around and about them. and feel sorrowful when they are in distress, and rejoice with them when happy, then the motive and incentive to live right and do right, is necessarily a legiti-mate following of this knowledge; or falling

sacred books ever written, or the blood of all the saviors Kersey Graves has ever written about, will do it.

Let the amazain stealthily crosping into New York.

to do so, tell me not that a belief in all the



your chamber at midnight with dagger in hand to rob or murder, be convinced beyond a doubt that his mother's spirit is present with him and with all the distress of a mother's heart, endeavoring to stay the uplifted hand, or that through certain laws of a spiritual nature "this murder will out,"—I say convince him of this, and the dagger with its purpose drops to the ground, the heart melts at the thought that at this mother's knee he had knelt and learned the prayer of childhood. Let him learn further that every act of his is seen, known and recorded for or against him, he being his own accuser, and that he cannot escape the penalty of this doing; let the world learn this, as it surely will, and the crimes, poverty and ignorance of hu-

manity will lessen; the prison and scaffold will drop back into the barbarism of the Dark Ages, and purity of life, peace and happiness will bless the world instead.

Late in December, 1859, I had occasion to go to New Orleans on business, and several incidents occurred on the way and in the city that I was followed of that I was fully and distinctly reminded of on my return home. I went by steamer from St. Louis as far as Vicksburg, and thence by rail to the Crescent City. The boat was a perfect palace, with a row of columns down the centre of the cabin,—an unusual thing for river steamers; it also had three stoves in the cabin, immense mirrors, chandeliers, etc., all of which on the very evening of my return, at our first scance, was minutely described by the medium who up to this time had never seen a first-class steamboat. We lay one entire day in a fog, during which the 200 passengers, impatient at the delay, sought to while away the time in various ways, and a discussion on the subject of Spiritualism drew the ardent fire of several antagonists or opponents, who made unusual charges against the rappings, so-called; and all this, and even some of the arguments that had escaped my memory, were described by our

ecuted in the jail yard during the afternoon, and I thought no more about it. I left Vicksburg on the train at 2 P. M. Jim reminded me this first evening that he was present and heard the remark the young man made to his father regarding the execution, and as he had never witnessed such a scene, when I left he ried himself away on the thought connecting the speaker and criminal in the jail. and there remained and saw the hanging and aided the friends of the broken-necked man to extricate the spirit from the body. Then he followed me to the city to find me asleep and all right.

Mr. Redmand, one of the finest physical mediums of those days, was giving scances in New Orleans at this time, and I availed myself of the opportunity of attending one. Both of his hands would be controlled to write at the same time to two different persons, and from right to left, rapidly, and to me; Jim, among several others, wrote me regarding things at home. I was very much discouraged in business. I was manufactur-ing paper in Indiana, and then endeavoring to make sales and contracts to furnish the press and trade, and I had most signally fail-

ed. The incubating war spirit and hostility to Northern men met me in rebuff and insult on every hand. Jim referred to my despondency; urged me to "brace up." He said his medium had lectured Christmas day in the country; that our youngest child was slightly ill; that a broken wheel had suspended operations for a day or two in the paper mill, but "don't despair; be a man, the future

will right up everything."
On my return home I found everything true as Jim had told me. I had received no communication from home by mail, and I brought back with me the thin paper on which Redmand, the medium, had written these things, and my neighbors at this, our first seance, read them. Jim added by way of prophecy that very evening: "Nothing but fight, blood and war will satisfy those people South, and when too late, when their houses and their property are destroyed by the clash of arms, they will see and acknowledge their folly." Alas! how soon this proved to be literally true. E. W. H. BECK.

Delphi, Ind.

According to the statistics of the Emigra tion Commissioners of New York City, show ing the destination of the immigrants who arrived at that port last year, Illinois is the third State in the Union, New York being first and Pennsylvania second. The total number was 300,887, of which New York retained 109,554. Pennsylvania received 42,103, and Illinois 25,502. It would be of interest to know what proportion of these newcomers struck out into the country and what proportion are now trying to eke out a miserable existence by swelling the ranks of semi-paupers in great cities. Illinois could make good use of her quota, provided they only went where there is more work than workers. It is to be feared that a large proportion of the twenty-five thousand and odd are moths hovering about the dangerous candle of Chicago.

Charley Tong Sing, the Chinese steward of the Jeannette Arctic expedition, is keeping a restaurant in San Francisco.

Mrs. Bonanza Mackay writes that she has no intention of leaving Paris till her two sons are educated, which will take at least three years.

Col. R. G. Ingersoll's eldest daughter is a very beautiful young woman, and is said to have the purest and best suprane voice in

Mr. Joseph G. Fisher's Drawings.

To the Editor of the Religio-Philosophical Journal:

The photo-electrotype above is a copy of a crayon picture about a foot square drawn in ten minutes, I am told, by Joseph G. Fisher, of Grand Rapids, Mich., when blindfolded. I stood by his side in a studio in that city, the afternoon of March 26th, fastened the handkerchief over his eyes, saw him set the cardboard in place, seize his crayon, work with great rapidity and finish a picture like this in eight minutes, and two more in less time to each. An artist in this city of excellent judgment says they are bold and skillful artistic sketches, showing genius, and that their being done blindfolded is a wonder he cannot explain, a work no artist could do in a normal state.

These pictures differ in style, as would the work of the different artists from whom they purport to come. Mr. Fisher does not know what he is doing, but finds on the corner of these sketches the names of Dupre, Corat, Rembrandt, J. M. (Millet) and other eminent painters. He has drawn and painted for some years as a recreation but without instruction, discovered this gift by accident a few months ago, and has made scores of these sketches in the presence of well known persons. His employments have been in mechanism, but he is now carrying on a bakery. He was born in England, came here as a child, is 54 years of age, sings in a church choir, and is a modest and unpretending man, genial in his ways and of good personal character and habits.

He has seen but few of the works of the ten artists whose names he finds on his pictures, and did not know anything of some of them. His own feeling is that he must be guided and inspired in this artistic work by intelligences outside his own. He is reverent in his nature, much attached to the service of his church and a believer in spirit presence, yet not active as a Spiritualist. These are the plain facts touching these remarkable pictures, which are not finely finished, but are striking in style and outline, and wonderful in their method of execution. Mr. Fisher has taken no pains to make his gifts public, but they are worthy of careful atten-GILES B. STERRINS.

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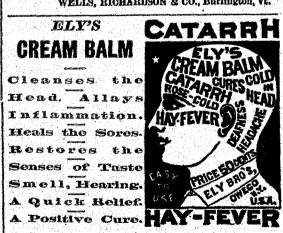
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Outward Bound.

BY ANSON D. F. RANDOLPH.

I sit and watch the ships go out

Across the widening sea;
How one by one, in shimmering sun,
They sail away from me.
I know not to what lands they sail,
Nor that the freight they bear,
I only know they output I only know they outward go, While all the winds are fair.

Beyond the low horizon line Where my short sight must fail, Some other eyes a watch will keep, Where'er the ships may sail: By night, by day, or near, or far, O'er narrow seas or wide, These follow still, at love's sweet will,

Whatever may betide.

So round the world the ships will call, To dreary lands or fair; Some go with them for weal or woo, Some dear ones everywhere. How will they speed each lagging keel

When homeward it is laid; Or watch will keep o'er surges deep, If there a grave be made.

O human love, so tried so true, That knows not mete nor bound, But follows with unwearied watch

Our daily changing round! O Love divine, O Love supremo What matter where I sail, So I but know, where'er I go,

Thy watch will never fail!

The statue of Dr. Wells, who first used other as an anæsthetic, is to be placed on a fine new pedestal of granite at Hartford, Conn.

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