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

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DANGER AHEAD.

The Journal's Prediction that Laws Inimical to the Practice of Mediumship would be Proposed, is Verified-Such a Bill now Before the Legislature of Pennsylvania-Comments of a New Jersey Paper-Reply by a Prominent Citizen and Former Legislator of Delaware.

A few days ago, at Burlington, New Jersey an old man was stricken with paralysis, and is now in a dying condition. He is of good Quaker descent, and at one time was a man of far more than average intelligence, and a useful citizen. A few years ago he became interested in Spiritualism and spent his time and his money in "investigations." He became the dupe of so called mediums in Phil adelphia who robbed him of his money and his wits. He became an object of derision and at last broke down in health and in spirits. He is only one of the many victims of the "mediums" who scour the country and prey upon the skeptical and the weak minded; but still the ranks of the poor deluded mortals, who call up deceased relatives and friends in the dark and imagine that they see their faces, keep filled up. Some practical legislator in the Pennsylvania General Assembly, evidently with the Burling-ton man in his mind, has had a bill favorably reported upon by the Judiciary General Committee which provides as follows:

"If any person or persons in this State shall hold themselves out to any person or to the public or shall pretend that he, she or they is or are mediums by or through whom communications or messages are or can be received from the spirit of any deceased person to or for any living person for lucre or gain, and shall communicate, delude, deliver, or give or cause to be communicated, delivered or given any such pretended communication or message to or for any living person, he, she, or they shall be guilty of a misde-meanor, and punishable by fine and imprisonment of not less than \$10 or more than \$100, and not less than fifteen days or more than

This proposed act commends itself to the approval of all honest people. It is through the shrewd tricks and legerdemain of unscrupulous men and women that the farce of spiritual manifestations" is repeated day after day at the expense of the ignorant and gullible. The methods employed at spiritualistic scances have been exposed time and time again without entirely driving the sharpers out of the business. With such a law in force as the one quoted it is hardly likely that the Katie King swindle or any imitations will be allowed to exist again in Philadelphia.-Morning News, Wilmington, Del., March 4.

(Copy of letter addressed to the editor of "The Morning News," of Wilmington, Del.)

SIR,—I do not admire the tone of your editorial to-day (March 4th), introduced by reference to the "Old Man at Burlington." It might be construed as insulting to Spiritualists, who may now be considered a religious society counting millions, and who number amongst their adherents, as large a proportion of intelligent, cultured and scientific persons as any other society you can name; and who are as able to logically maintain their rights of conscience in the cultivation of their religious belief as any other.

We have known of the "Old Man" speak of, for years, and have lamented his credulous weakness in allowing himself to be made the victim of fraudulent tricksters; of whom there are unfortunately the many

Is it your object to insinuate, that more weak-minded persons are injured by the belief of Spiritualists than by those of other religious organizations? If so, allow me to assure you that statistics show the contrary. Not very many months ago the same insinuations having been put forth in a Western State, the statistics were procured from a number of asylums for the insane, and it was made clear by the compiler, that religious monomaniaes were fewer, in proportion to numbers, amongst Spiritualists than amongst the revivalist churches of orthodox creeds. Owing to the healthful rational belief of Spiritualists, it needs must be so.

You had, perhaps, therefore, better not be

too free in flattering the "practical legislator of Pennsylvania," until you are sure there is not, behind the movement, some orthodox church influence, that deprecates the inroads this enlightened faith is making amongst the sticklers for iron-clad dogma.

The better class of Spiritualists are striv-

ing to abate all fraudulent nuisances that take on their name; but still, if Pennsylvania prefers to pass a law against, and strictly confined to, fraudulent practices, all good citizens may approve. But let her beware of trampling upon the consciences of her people by daring to insinuate in her legislation that genuine messages are not and cannot be received from the spirit spheres, and that they may not lawfully and in a healthful they may not lawfully, and in a healthful manner, be entertained and enjoyed to the bettering of mankind.

The draft of the law which you say has been introduced, reads to me as double-faced,

and liable to be abused.

That trustworthy communion has been held between the two conditions of life during the whole history of man upon this planet, and has been made the basis of religious thought throughout this whole historic time, I hold to be a demonstrated fact; and I see no difference, as far as the "Incre of gain" goes, between the genuine medium receiving com pensation for his or her time and strength, than for the preacher to receive his salary for promulgating and illustrating the spirit nal revealments of former times, deduced from sources no more pure and reliable than those to be attained to at the present.

Did room permit, and would you publish, I could relate a historical incident, showing how it fared some years ago, with one of our sister States, who undertook by legislative enactment, to banish from her borders, the ministrations of the angel world through

chosen mediums. Pennsylvania had better, perhaps, confine herself to eradicating the far greater evils of intemperance, fraud, and political corruption of every kind now prevailing, than by any enactments carelessly made, to cramp the inflowings of a truth calculated to bless and to save. You find it in the 1st Epistle of John: "Beloved believe not every spirit, but try the spirits whether they are of God." Would you have the old Quaker commonwealth to legislate against this counsel? It is in history and can be proven that the royal specimen of American manhood, Abraham Lincoln, was while on earth a Spiritualist, and that he issued the Emancipation Proclamation, incited thereto and counselled therein by patriots in the higher life, through one of the genuine seers, belonging to that medium class which you indiscriminately affect to slander and despise. Alexander II. of Russia, it is currently, and I presume au thentically, reported, freed more than twenty millions of serfs by instruction of his father, Nicholas I., who appeared to him after death and so ordered. In 1861, this same Alexander II. wrote a letter of friendly sympathy with the United States in the early days of the great struggle. Who knows,—or rather is it not probable, that this letter of sympathy, when sympathy was so much needed, was further fruit ripened from the kindly impulses ever flowing from the spirit spheres?

Let all legislators beware what they do. lest they be found fighting against the law of the Infinite Good. A SUBSCRIBER.

The Prophecy of Emma Hardinge at Montgomery, Alabama, Made in 1860.

(From the History of American Spiritualism.)

In passing through the capital city, Mont omery, a detention occurred of some hours drs. Hardinge and some friends travelling in her company, were induced to while away the tedious time, by visiting the State House. The Legislature was not sitting that day, and one of the party (a Spiritualist) remarked that they were even then standing in the very chamber from which the recent obnoxious enactment against their faith had issued

The day was warm, soft and clear. The sweet southern breeze stirred a few solitary pines that waved on Capitol Hill, and the scene from the windows of the Legislative Hall was pleasant, tranquil, and suggestive of calm but sluggish peace.

At that period-January, 1860-not an ominous murmur, not the faintest whisper even, that the war spirit was abroad, and the legions of death and ruin were lighting their brands and sharpening their swords to be drenched in the life blood of millions, had made itself heard in the land.

The long cherished purpose of hate and fratricidal struggle were all shrouded in the depths of profound secrecy, and the whole Southern country might have been represented in the scene of stillness and tranquillity that lay outstretched before the eyes of the watchers, who stood in the State House of the capital city of Alabama, on that pleasant January afternoon. There were present six persons besides the author, namely: Mr. Mrs. Adama, of Tioga George, Pa.: Mrs.

Waters and her son; a Scotch lady and gen- late." Her strength has been shorn, her tleman from Aberdeen; Mr. Halford of New York City, and Mr. James of Philadelphia. All but the mother and son from Scotland were acquainted with the author, and more or less sympathetic with her belief; all are now living and willing to testify to what

Suddenly Mrs. Hardinge became entranced, when the whole scene lying outstretched before her eyes, appeared to become filled with long lines of glittering horse and foot soldiers, who in martial pomp and military discipline, filed, rank after rank, and regi-ment after regiment, through the streets of Montgomery, and then passed off into dis-

tance, and were lost to view. Meantime the crash of military music seemed to thrill through the clairvoyant's ears, at first merely marking the tramp of the vast bodies of infantry with a joyous rhythm, but anon, as it died off in their receding march, wild, agonizing shrieks com-mingled with its tones, and the thundering roll of the drums seemed to be muffled by deep, low, but heart-rending groans, as of human sufferers in their last mortal agony. At length all was still again, the last gleam of the muskets flashed in the sunlight and melted away in the dim horizon; the last seho of the strangely mingled music and agony ceased; and then, over the whole radiant landscape, there stole an advancing army of clouds. like a march of tall grey columns, reaching from earth to the skies, and filling the air with such a dense and hideous gloom, that the whole scene became swallowed up in the thick, serried folds of

In the midst of these cloudy legions, the eye of the seer is could discern innumerable forms, who seemed to shiver and bend, as if in the whirl of a hidden tempest, and flitted restlessly hither and thither, aimless, and hopeless, apparently driven by some invisible power from nothing to nowhere. And these mystic shadows, flitting about in the thick greyness, were unbodied souls; not like visitants from the bright "summer land," nor yet beings resembling the dark, undeveloped "dwellers on the threshold." whom earthly crimes held bound near their former homes, but they seemed as if they were misty emanations of unripe human bodies, scarcely conscious of their state, yet living, actual individualities, once resident in mortal tenements, but torn from their sheltering envelope too soon, or too suddenly to have acquired the strength and consist ency of a fresh existence; and yet the numbers of these restless phantoms were legion, and their multitude seemed to be ever in-creasing; when lo! this weird phantasmagoria, too, passed away, but not before the eeress had, with entranced lips described to the listeners every feature of the scene she

had witnessed. Then the influence seemed to deepen upon her, and she pronounced words which the young Scotchman, Mr. Waters, a phonographic writer, transcribed upon the spot to

the following effect:

"Woe, woe to thee, Alabama! "Fair land of rest, thy peace shall depart thy glory be shorn, and the proud bigots tyrants, and cowards,—who have driven God's angels back from thy cities, even in this chamber, have sealed thy doom, and their own together;

"Woe to thee, Alabama! Ere five drear years have fled, thou shall sit as a widow,

"The staff from thy husband's hand shall be broken, the crown plucked from his head, the sceptre rent from his grasp. "Thy sons shall be slain, thy legislators

mocked and bound with the chains thou has fastened on others. "The blind ones, who have proscribed the

spirits of love and comfort from ministry in thy homes, shall be spirits themselves, and ere those five years be passed, more spirits than bodies shall wander in the streets of Alabama, homeless, restless, and unripe; torn from their earthly tenements, and unfit for their heavenly ones, until thy grass-grown streets and thy moss-covered dwellings, shall be the haunts of legions of unbodied souls whom thy crimes shall have violently thrust into eternity!"

When this involuntary prophecy of evil import was read by the young scribe to the disenthralled medium, her own horror and regret at its utterance, far exceeded that of any of her aghast listeners, not one of whom, any more than herself, attached to it any other meaning than an impression produced by temporary excitement and the sphere of the unholy legislative chamber.

How deeply significant this fearful prophe y became during the ensuing five years, all who were witnesses to its utterance, and many others, to whom it was communicated in that same year, can bear witness.

Swept into the red gulf of all consuming war, many of the unhappy gentlemen who had legislated against "the spirits in Alabecame, during the ensuing five years, spirits themselves, and have doubtless realized the inestimable privileges which the communion they so rashly denounced on earth was calculated to afford to the inhabitants of the spheres.

In other respects, the fatal prophecy has been too literally fulfilled.

Many a regiment of brave men have marched out of the city streets of Alabama, only to return as unbodied souls; and to behold the streets grass-grown and deserted, and the thresholds which their mortal feet might never again cross, overspread by the moss of corruption and decay.

Alabama has truly "sat as a widew, deso-

beauty gone. No State has sent forth a great-er number of brave and devoted victims to the war than Alabama; no Southern State has suffered more fearfully. May God and kind angels lift the war curse from her wid-

owed head!
The following extract from a letter, written by Mr. Adams, one of the witnesses of the above scene, to the author in 1864 from New York, during a temporary sojourn there, will carry its own comment on the fulfillment of the fatal prophecy:

"Now that my two boys are in daily danger of themselves becoming unbodied spirits,' Emma, I continually revert to that terrible prophecy of yours, uttered in the Assembly Chamber at Montgomery. Heaven knows I was then so little prepared to expect war or any reasonable fulfillment of the doom, that I could only look to see some great pestilence, fire, or other sweeping calamity falling on

poor Alabama.

"Last night, when I read in the Herald of the sweeping extermination that had visited those two fine Alabama regiments, I could not help going to Mrs. Adams' desk, where she keeps the copy that young Waters made, us, of your prophecy, and reading it aloud to the whole company.

"Our friend J. B., who was present, insisted upon seeing the date, and when he saw that it may larger 1960 they were all fair.

that it was January, 1860, they were all fairly aghast, and said, if ever there was genuine prophecy it was contained in that paper.

WHAT WAS IT?

Not long ago while glancing over the morning paper I met an item which both surprised and disappointed me, and the sub-

BY FLORENCE ALLEN.

stance of the item was this:

The Commission which was appointed some time since for the purpose of investigating the various phases and phenomena of that singular something which is known in these days as Spiritualism, and giving to the world an intelligent explanation, or, at least, an effort in that direction, was a failure.

The paper stated that "having been unable to learn anything of authentic manifesta-tions in England," or words to that effect, the Commission had sailed for India to investigate the mysteries of that mystical land," as though, indeed, there were not mysteries enough around us everywhere which these learned gentlemen (who it seems to methink more of foreign travel than of the object in view), would confer a great favor on humanity at large by investigating and exploring-if explanation be possible.

To tell the truth I was personally interest ed in the labors of this same effective and earnest Commission, for I hoped they would, by their elucidations of kindred occurrences which might come under their notice, settle and clear away a certain mystery which has troubled my thoughts and puzzled me for years, and that mystery—a mystery still—I will share with whoever happens to read this

But before I proceed further, it will be necessary for me to explain myself a little in order that my story may receive the attention and consideration that it should. In the first place I will pledge myself to exaggerate and diminish nothing in my narration, and whoever reads this may be certain that it is simply and solely a recital of actual experiences and not a story written solely to interest and amuse the reader as so many stories of the kind are. I shall, indeed, use fictitious names, for obvious reasons, but that will be the extent of my deviations from the exact

In the next place I wish it distinctly understood that I am not, and never was a Spiritualist. Neither am I either a weak, nervous or superstitious person. On the contrary I am more than usually strong willed and, as the phrase is, "strong minded." I am hard to impose upon, slow to commit myself in any way, and in no way cowardly or credulous. Up to the time my story opens I had experienced, as most of us have, more than one trifling "mystery" which remained a "mystery" only until I had time to investigate it thoroughly, but at last I met with one which remains a "mystery" still, although I stood in its shadow for nine months for the very purpose of unraveling it, and have since dwelt on it more than I would care to con-

It is nearly eight years now since I went to housekeeping in the pleasant little South ern city where my early married life was spent. My husband had gone into business there directly after his marriage and we were both entire strangers in the place. Hotel life was unsatisfactory to both of us and as soon as possible my husband began searching for a suitable home, where we could build our nest to suit ourselves, and one day he came to the hotel radiant. He had found a pretty little cottage in the edge of the town, just at a convenient distance from his factory, which was vacant and represented by its owner, a wealthy physician of the place, to be all that was pleasant and desirable.

Straightway he took me up to see it, and I fell in love with it at once. There was a two-story kitchen, a large back garden around which was a solid eight feet fence, a pretty little flower-garden in front, a front and back porch with seats and a flight of six steps to the ground, five convenient, airy and cheer-ful-looking rooms, and all for a rent which

seemed merely nominal.

We decided at once to take it, and drove

around to the doctor's to secure it and then went back to the hotel to dinner jubilant. For the next few days I was so busy buying furniture and getting ready to occupy my new home that I paid little attention to any-been plenty to have enlightened and warned

me, but I went, as it was, as unconscious of possible evil as a baby.

I wondered a little, I remember, that I found so much difficulty, notwithstanding the good wages which we were willing to pay, in securing desirable servants, but thought this due to their disinclination to work for Northern people who, they say, are "too particler," but, at last, success crowned my efforts and I congratulated myself on the acquisition of a tall, handsome negress, with Caucasian features, the carriage of an empress and a manner which was dignity itself. she graciously condescended to serve me together with her young daughter, but she made one odd proviso. Like the majority of servants in the place she wished to sleep in her own home, and she moreover wished it distinctly understood that in no case would also remain with me after seven a gleek at she remain with me after seven o'clock at night. "Ef you un's is late ter dinner," she said, "I'll clar up in de morning, but fo' de Lor' I isn't able to stay any later, Missy." and to this I readily agreed.

It took only a short time to "settle" us in our new home, and a prettier and cozier little place it would be hard to imagine. I had my piano and my sewing machine, and nothing to do but direct the simple machinery of my small household, and as my girl-life had been as gray and loveless as my married life was the contrary, I felt that I was the happiest little woman in the world, and was in no frame of mind to cherish gloomy fancies

or morbid impressions. oddly the passers in the street looked at me as I sat at my window or busied myself about the door, but decided it was because I was a new comer and a "Yankee," and put it out of my mind. My Esther and her daughter Alice proved to be treasures in their way, and three or four days passed in blissful peace and happiness, but one morning something

strange happened. Although it was in the early fall the night had been warm and breathless and I waked just as the dawn was breaking, as thirsty as a traveler in the Saharas, and my husband, finding that there was no potable water in the house, took the can from the hall, and went to the street pump which was just opposite our house, while I lay wide-awake waiting his return.

Our night lamp was burning dimly and a gray light was just touching our curtains. Every object in the room was distinctly visible and I was as free from nerves and notions as any one could be when suddenly, right at the foot of the bed, across the boards. came a sound which I knew well, as I had been Southern bred almost from infancy, though Northern born, and that was the sound of a "negro whip" brought down upon the floor with a force which made it sound almost like an explosion.

I was too much surprised to be frightened. and springing up without a moment's hesitation leaned over the foot-board to see what had caused the noise. There was nothing whatever to be seen. The night lamp burned steadily and every inch of the floor was visible, and there was absolutely nothing there. I laid back on the pillow again, wondering a little nervously about the odd occurrence and feeling glad that I could hear my husband's returning footsteps, when just as he opened the front door the noise came again, so loudly that he heard it and came rushing in alarmed, thinking that the ceiling had fallen. Together we hunted over the room from one end to the other, then went npstairs and peered into every nook and corner searching for some explanation of the affair. There was none to be found. Everything was quiet and orderly, nothing was broken or disturbed in any way and we went back to our own room thoroughly mystified.

"There must be some natural explanation," said my husband sturdily—he is a clearheaded Scotchman who prides himself deservedly on his general ability to "see through things," but the "natural explanation" did not readily present itself, and we concluded to

say nothing about the affair to any one.

The next day passed quietly. I had some pleasant callers and thought very little about my fright of the morning, but that night at dinner another odd thing occurred. I was very fond of cheese and my husband, in jest, took the largest piece on the plate and laid it beside mine. I looked up to expostulate laughingly, and then looked down again. The cheese was gone! No one was in the room save we two, and before our very eyes that large piece of cheese had vanished! We were, at first, incredulous, then, as our close search over table cloths and carpet proved vain, we were obliged to be convinced—it had vanished completely and instantly, but how we neither of us knew.

Of course this was too absurd a thing to be frightened at, but still it was not exactly a comfortable thing to happen. That evening, however, as we sat before the pleasant fire in our sitting-room something really startling occurred, for, from the dining-room, clearly and distinctly came across the hall the sound of my sewing-machine running at full speed. We were alone in the house, the outer doors both locked, and yet some one was in the dining-room in the dark sewing at a rail-road rate of speed. There was no one black

THE DEBATE ON SPIRITUALISM.

to the Editor of the Religio Philosophical Journal:

The debate on Spiritualism at Billings, Mo., between J. Clegg Wright and Elder Ackers of the Christian Church of that place, came off on February 22nd, 23rd and 24th. Great interest was taken in the event, many persons coming long distances to attend. Dr. Dailey, of Golden City, was present and manifested great interest. He is a good medium.

Mr. Wright, on Tuesday afternoon, at three o'clock, delivered a lecture on the science of spiritual phenomena. The hall was filled, and Elder Ackers sat upon the platform. The lecturer exhibited ability and a fine mastery of the facts and laws of mediumship, which drew from Elder Ackers the remark that he had to put upon the debating platform in America. The debate occupied four sessions, of two hours each, thus distributed: Tuesday evening, from 7 to 9 o'clock; Wednesday morning, from 10 to 12 o'clock; evening, from 7 to 9 o'clock, and Thursday morning, from 10 to 12 o'clock. Dr. Appleby, of Billings. acted as Mr. Ackers' moderator, and Dr. Hovey, of Springfield, in the same capacity for Mr. Wright. Prof. McHenry filled the position of umpire. The hall was crowded each time, many of the stores closing during the hours

The following propositions were debated: 1. That modern Spiritualism is supported and endorsed in the Bible.

Mr. Wright affirmed; Elder Ackers denied. 2. That modern Spiritualism is anti-scriptural and atheistical and immoral in its

Elder Ackers affirmed; Mr. Wright denied. The time was occupied in half-hour speaches alternately. Mr. Wright opened the debate on the affirmative of the first proposition. He said that it became his duty to open the debate, and he asked for a fair and candid hearing. He had no personalities to use against his worthy opponent. Abuse is not argument. Modern Spiritualism is a science. Its facts are the facts of nature, like the facts of any other science. The experimental side of the subject could not be debated. These facts demonstrate this first, that there is an incorporeal substance, which he would call animal magnetism; this incorporeal substance is a medium upon which the thought takes form and is transmitted to the brain and nervous system, which brought matter as a tangible body into contact with the soul, another mode of absolute independont and uncreated substance called spirit. Under certain conditions mind, through animal magnetism can act upon inert matter and move it intelligently. The spiritual phenomen occur frequently and are capable of scientific demonstration and analysis.

Mr. Wright briefly explained the psychological side of Spiritualism, and spoke of the correspondence and harmony between the brain organization and the mental capacity, showing that abnormal mental power, such as meamerism, somnambulism and spiritual trance, are conditions of nervous and cere-bral action, induced by the direct impingement of an independent outside intelligent power called spirit. He admitted he could not define spirit as he could define a table; but he knows more about spirit as an entity than Tyndall does about the luminiferous other. Philosophically he defined modern law of heredity does not cease with death of the body; that the moral condition of the spirit is the same on entering spirit-life as when it left this life; that progress being the result of experience, progress is the nature of spirit-life. Spiritualism, ethically considered, bases morality upon the constitution of man and circumstances. He defined the Bible to be a book which was written in different ages by different men, and contained history, true and false; views of men and the universe held by people living before the dawn of the scientific age. Its spiritual conceptions are crude and superstitions, just such as an early race must have. These crude views and ignorant speculations must not bind the mind in more learned and cultured times. All supernaturalism and miracles must be taken from the Bible. This must be the law of our interpretation. With this rule of interpretation in our hand, how does the Bible square with modern Spiritualism? We answer, perfectly! The Bible, as one central purpose, illustrates the action of the divine spirit in the affairs of this world. That is the great thought in the religious mind. It must be first of all a spiritual book. The purpose of the Bible and that of modern Spiritualism are the same. Primally they aim at the same end. The Bible tells of spirits or angels returning and talking with men. In the days of old the return of a spirit was a common event, which hardly provoked wonder, certainly not disbellef. Samuel came to Saul through the mediumship of the wom-an of Endor. Moses and Elias came to Jesus on the Mount of Transfiguration. Jesus read the mind of the Samaritan woman at the well, and healed all manner of diseases by animal magnetism as spiritual healers do now. Therefore modern Spiritualism is endorsed and supported by the Bible.

Mr. Ackers entered into the debate in no scientific manner, but purely as a Bible question. He was there to stand for the Bible, the book of all books, the word of God. You see, said he, my worthy opponent has made an attack upon it. He calls it the work of men, but we say that the Scriptures are the word of God. Our worthy opponent says that a miracle did not happen in the past, does not happen now, and cannot happen in the future. Think of that! Spiritualism denies the resurrection of Jesus Christ, therefore it is not endorsed by the Bible. My friend tramples upon the blood of the Lord Jesus Christ. Think of it! My friends, stick to your religion. My worthy opponent says that he cannot define spirit; that all we can know are phenomena. He calls phenomena appearances. All that we, therefore, know is appearances. The universe is but an appearance. Mr. Ackers did not refer to the return of Samuel, the transfiguration, nor the speaking with tongues at the feast of Pentecost. He was silent upon all the direct issues raised by Mr. Wright. Mr. Wright proved his proposition.

On the second proposition, Mr. Ackers said Spiritualism is atheistical in its tendency. Mr. Wright defined atheism to be non-theism. Mr. Ackers objected. He called all atheists who denied the God of the Bible. Mr. Wright said that to some philosophers the word was distasteful and abusive. He only knew one avowed atheist and that was Charles Bradlaugh, England, but he would not say that there was no God, but that he does not know of one. Spiritualism recognizes the apiritual power in nature, the inscrutable energy we call divine. Personality cannot be ascribed to that which cannot be known. Personality implies that we know it in its parts. Mr. Ackers quoted Andrew Jackson Davis to

was the authority for modern Spiritualism, but the passages read by Mr. Ackers are the best things he has said during the debate, and did not teach what the reverend gentle-man meant by free love. The doctrine of celestial marriage is not free love. Mr. Wright did not believe souls were married before the soul was born. The soul is an evolution from corporeal and incorporeal substance, and had not a previous existence substance, and not a previous existence before birth of the body. Soul grows with the body. Spiritualism has no authorities to speak for it as the Pope speaks for the church of Rome. Every spiritual platform is free. Every person is responsible for his own utterances. That principle is just and moral, and contemplates a high public freedom and

Mr. Wright denied the Bible, as it is, to be a moral book. As Mr. Ackers had introduced free love, and cruelly charged it upon all Spiritualists, he alleged it was untrue that Spiritualists were all free lovers, but that free love is taught in the Bible. Polygamy is a one-sided system of free love. David and Solomon were choice and very accomplished free lovers in the sense in which Mr. Ackers uses the phrase. Love is not free. No love is free. Man loves according to the spiritual and organic conditions of his nature. He loves when the objective harmonizes with the subjective states of his nature. For men to do wrong in the matter of love, is proved by the race. Bad men follow their evil passions. Sensitive men fall into attractions. and ministers have been known to kiss deliento deaconesses in the vestry. It is the state of human nature. No man is better than his organization and his circumstances will nermit.

Mr. Ackers strongly protested against Mr. Wright introducing the subject of Bible polygamy. His moderator also protested. Mr. Wright in a long speech justified its introduction and discussion, remarking that we can feel the blows we get, but not the blows we give. Dr. Hovey thought that Mr. Wright was justified in thus handling free love and polygamy, and with a well worded judgment the umpire decided that Mr. Wright had a perfect right to show that the Bible sustained free love. Mr. Wright claimed in his last speech that he had proved his proposition and successfully refuted the second one.

The audiences were large and took great interest in all that was said, and passed a unanimous vote of thanks to both disputants. Mr. Wright has promised to return again to Billings shortly, and deliver a course of scientific lectures on Spiritualism and Psychology. The Christians are not satisfied with the victory Spiritualism made, and will probably try to find another champion to pit against Mr. Wright. Other discussions will have to follow after this, and the subject is yet but half debated. It is expected that another man will soon be found.

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

In these letters to my friend my desire was to have him see the evidence as I saw it, and then explain it for himself. I wanted to set him to thinking; one must think if he would utilize a fact, whether he believes it as the experience of another, or obtained it for him-self. Unfortunately with many facts from Spiritualism to mean that consciousness will others rejected, and too often, if self-obtaincentinue after death; that personal characteristics are carried into spirit-life; that the slow progress of any great truth. Our circle, seven in number, encouraged by what had been received, was now deeply interested. Automatic writing, with words of wisdom; drug-prescriptions for the sick; pictures typical of coming events, outside the capacity of the medium, and higher phases in our manifestations appearing, we were urged to seek for still other demonstrations. We had had the ABC of Spiritualism; would we but sit an hour quietly and patiently each even-ing while the spirits sought to mesmerize the medium, through whom to express their thoughts as best they could. Psychology—hypnotism in modern garb, is simply mesmerism—using the vocal organs of the medium as a better way of communicating with us, to say to us much they would like to have us know concerning the future life. We were told to sit in the same relative position, using the same table and room and be prompt as to time, never losing sight of an honest earnest, prayerful desire to know the truth to avoid levity or direct interference with an experiment. Harmony and honesty of purpose were to our unseen teachers a sine que non.

The agreement made, our Quaker meeting began. It very soon required considerable persuasion to induce our medium to continue the experiment. A severe pressure upon the brain, pain in the eyeballs, a complete shaking up, bringing every muscle in the body into activity, and finally being obsessed by an Indian character as exhibited in the whoop, dance and jabber, made her timid, and afraid to continue; but urged by one purporting to be her father, the experiment went on until in a partially unconscious condition, absolutely knowing nothing that was said or done at the time, she would arise and address those present with as much dignity as a priest in his robes, and with subject matter quite foreign to herself; in language almost wholly her own, though with thought new, rational and philosophical.

The improvement in one year was remarkable. A subject selected by the audience was discussed with as much ease and fluency as though it had been prepared, and questions were answered impromptu by the hour, indicating a wide range of knowledge and a scholarly ability, and the accusation by skeptics in every town she lectured, was,

'She is educated and equal to the occasion.' Upon several occasions the Hebrew language was spoken, and the Indian tongue often. In a neighboring city the audience, composed of judges, attorneys, physicians, a roomful of the best people, an old trader with, and former interpreter of, the Miami Indians being present, the medium spoke in this Miami tongue, the trader understanding and interpreting what was said, and as he de-clared, identifying the spirit by the name and a transaction known only to himself and

the intelligence giving it.
One of our Hebrew merchants, then a citizen of Delphi, but now of Chicago, and of whom I shall speak again, learning incidentally that the Hebrew language was part of our medium's gift, requested to be present some evening and test the claim for himself, which was granted, with the request that he bring his father's old Hebrew bible along. It was an interesting interview, Mr. D. declaring the language to be Hebrew as spoken in the past, and he read from the bible verse after verse, the medium giving the proper interpretation in English. Thus was verified the fact that the brain of the medium could be so impressed as to be able to speak thoughts and language of which she knew nothing in her normal condition. During the development of this power to speak came another power—one potent for good, and quite as difficult to understand or explain show that Spiritualists are free-lovers. Mr. quite as difficult to understand or explain Wright denied that Andrew Jackson Davis away as the former, viz., the healing power,

curing the sick by magnetic passes (pathetism). In the presence of any ailment desiring relief, she would be possessed of a strong magnetic current, that by passes or manipulation would be transferred to the patient, always relieving, and in many cases effecting a cure. Many a patient that drugs had failed to relieve was so cured. I will cite one or two as examples: Mrs. M. came to our medium with a tumor in her abdomen. Several physicians acid it was a contained. eral physicians said it was ovarian-possibly fibroid; anyway not amenable to drugs. After ten or a dozen treatments it gradually disappeared, and in a few weeks, the physician who declared it incurable except by the knife, again examined her to find there was

no tumor discoverable.

Mr. M., an ex-soldier, was thrown from his horse in the army, resulting in a severe injury to the spine. This was followed by atrophy of the flesh of both arms. In plain language, his arms and hands were but skin and bones, always cold, with a purple discoloration, hanging almost useless by his side,—so little use to him, indeed, he could not button or unbutton his clothes, or feed himself at the table without help. He had spent time and money with our best physicians, visiting several of our large cities, and being cupped and blistered, etc., with strychnine and other of the usual remedies internally without a particle of relief. He had been told that his ailment was incura-

Hearing of the case related above, living in the same neighborhood he called on our medium, asking if he could be cured. "I don't know," was the reply, "I will treat you once, and if you experience any sensation of returning heat in the limbs, come again, and I will continue to treat you." He did come again, having felt the first tingling sensation and warmth for many months, and in ten or twelve treatments, of once or twice a week, he was fully restored. His name and testimony are within easy reach. Another phase of this wonderful power is

now developing in our subject, and we are ever wondering, what next? Clairvoyance, seeing without the aid of the physical eye; clairaudience, hearing without the aid of the physical organs of hearing; seeing and describing spirits that are present; placing a watch to the forehead and telling the exact time it gives, or by the clock in an adjoining room; a knife blade is thrust between the leaves of a closed book, and telling the number of the page on either side, with rarely ever a mistake. Again, an audible voice, appreciable only by the medium: "I hear the name of ____." "I hear exquisite music." "Forgot to lock your front door; somebody is stealing your grapes." "A thief is trying to get into your house." "A man is coming on horseback for you. Doctor. Get up," and this at night. Now, what more can I say than that I pledge my honor, that in every instance, this foreign intelligence coming to our medium like an audible voice was literally true, and was so determined by others

One case illustrative of clairvoyance and this letter comes to a close. At one of our circles, the medium entranced, a gentleman present placed his hand on her head and in his own mind thought of an absent son. This son, as he afterwards related, was in St. Louis, where he visited him a short time before—a telegraph operator by profession and in bad health. His physician had advised him to go South, and the company had offer-ed him employment in New Orleans after a short vacation. The father had urged his son to go, and to spend this vacation with friends in Baton Rouge. Furthermore the invalid was an excessive smoker and his physician had admonished him to quit it. and this he promised his father to do. Had he left St. Louis? The operator and subject, new in rapport, are searching for him. "Now in St. Louis," "now with friends in B.," receiving negative replies to inquiries; "but now I am in a room in a large city. I hear the click of telegraph instruments. I see two gentlemen, the one you are thinking of sitting on a chair that leans against the wall; he has glasses on, a cane in his hand, and is smoking a cigar. He is sick, sick here [placing her hand on her chest]. He won't live a year." The father writes to the son, interrogates him upon these revealments on this particular Sunday night, and directs his letter to New Orleans. A reply was received in due time and I read it; the opening lines read thus: "My God, how did you know these things, that I was smoking," etc. Every feature of the picture was true, and more than this.—he was buried here in Delphi one year from that very day.

Delphi, Ind. E. W. H. BECK.

The Spirit of a Boy Appears.

A popular minister of New York a few years ago said in asermon that Spiritualism was spreading to such an alarming extent that measures must be taken at once to stop it or the present generation would be ruined If this be true, from what I can see and hear, It is about time they were about it. The subject of materialization seems to be a disturbing element, both in and out of the ranks of Spiritualism, although we have proof that it has always existed. If Moses and Elias materialized, so that they were seen; if Lot saw the angels; if the woman of Endor, through her clairvoyant vision, saw Samuel, then those things have existed all along down the shores of time. Years ago when materialization was first talked of, and my egotism amounted to a great deal more than my knowledge, I felt then, as many do now, in regard to this subject. I had a friend who declared to me that she had seen materialized hands and the face of her then dead mother. I was just as sure she was deluded, or had changed from a moderately intelligent woman into a fool. It was not long however, until my opinion changed, not wholly from choice, but from force of circumstance over which I had no control. I was watching with a lady friend one night by the sick bed of a friend and neighbor. About midnight I left my position by the side of the patient and the other lady took my place. I seated myself in an easy chair at the opposite side of the room. I was seated but a few moments, when from behind an article of forniture that my gaze hind an article of furniture, that my gaze happened to be fixed upon at that time, emerged a small boy. There were no children of any size in the house, as two constituted the family, and they were grown to manhood. The gaze seemed directed toward me, and although I tried to speak I could not, until the little head bowed, as if joyful of being recognized. A wave of the little wax-like hand, and it was gone. I sprang to "Mrs. Bmy feet in utter consternation. said I, "did you see that—the little boy at the foot of the bed?" "Oh, you were dreamthe foot of the bed?" "Oh, you were dreaming," she said I, "No, I was neither asleep nor dreaming," said I, "and as sure as I live I saw a little boy just there." The patient had not spoken an intelligent word for twentyfour hours, but just then came the faint, yet audible, sound from the bed, "It was Charlie." My friend insisted I was asleep, and I re-

mained silent.

In a few days the patient, much to the sur-prise of all, became convalescent. A long time after her recovery we were talking upon various topics, and I asked if she had any little relative or friend in the other world by the name of Charlie. "O, yes!" said she, "a dear little nephew—my sister's child. We all loved him so. But one Thanksgiving he was accidentally burned to death. I never loved an own child better. He always said he loved me next to his mamma." Hence the law of attraction and repulsion defined.

I have witnessed many manifestations in the seance room. I can not say they were genuine, for I do not know; but I have witnessed many more when alone, apart from the scance room and medium, so I feel safe to say it is not all fraudulent. Now I can see in the dim distance the inquiries coming. Why did not the other lady see this boy? I will answer in the language of St. Paul, although I believe this is neither taught from thought believed this is neither taught from the pulpits nor believed in generally: "But the manifestation of the spirit is given to every one to profit withal. For to one is given by the spirit the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of mirecles to enother another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kind of tongues.

In speaking of these things to the majority of people they will tell you at once they do not believe you, but in nearly every instance will relate something they have either seen themselves or that their father, mother, uncle, aunt or cousin has.—Rosalind in the Pittsburg Dispatch.

For the Relicio-Philosophical Journal. RAMBLINGS OF AN INVESTIGATOR.

BY L. A. CLEMENT.

Those who have not investigated Spiritual ism, can not realize how far-reaching it has become. Firm believers, who hesitate to tell of the subject lest they may be regarded with suspicion, are found not only among the teachers and physicians of the land, but among the statesmen, judges and journalists, as well as those engaged in mercantile pursuits. Where the highest intelligence and the greatest freedom from prejudice is found, there Spiritualism takes deepest root. Among the priests and clergymen I have found not a few who know the comforts the spirit can give, and who hold actual com-munion with the angels God permits to return to help, aid and assist earth's children; that class of teachers touch the heart of man, and those who follow them become wiser, purer and better.

Many of the ablest journalists, while not advertising their belief in Spiritualism, do not hesitate to sit at the feet of our best mediums and learn wisdom from them; and where they can safely talk of the subject, they freely admit that their knowledge has brought them strength. No class of professional men are more susceptible than they; none have received greater benefit.

I am not speaking from the standpoint of a mere reader, or as one whose wish is father to the thought. I know it from my association with men of these classes during twenty years of active business life. Spiritualists are found, also among the great soldiers. Stonewall Jackson knew the power of the spirit, and the same is true of many on the union side. Lincoln and Grant were

among the number. One of my articles to the JOURNAL attracted the attention of one of the leading western journalists, who writes to commend and to express the hope that I may continue to give you sketches of my ramblings and notes of my observations. He spent many years at the national capital in public life. Like myself he undertook to investigate Spiritualism, expecting to discover its weak ness, hoping, at least, to catch on to, and, perhaps, be able to explain its interesting features. He met Mrs. Levy, of Washington and arranged for a series of scances, employing a stenographer to keep a faithful record of the sittings, declaring that he intended to exhaust the subject. When I first met Mrs. Levy, he had secured about one thousand pages of manuscript, and was still adding to the record. His moral and physical nature had undergone a great change; and though not a bad man before this experience he had become one of the grandest and best men I ever knew, and I doubt if heaven contains a happier soul.

Speaking of Mrs. Levy, he says: "She is always a marvel to me. How she keeps up so strong, so resolute, so cheerful, carrying the burdens of so many besides her own—will she not, as promised so often, be the wonder of the nineteenth century? In the direction I speak of, she is that wonder now: but there is one curious thing about her that always amuses me. She is constantly wishing that she was as good a Spiritualist as you or some one else of her acquaintance. She is the best, the most thorough and self-sacrificing spirit, as well as Spiritualist, I have ever met or known. Since we have known her she has done more, suffered more, sacrificed more, and given out to others more than all of us put together; bound up more hearts, made more people happy, and carried more sorrows of her own and others than forty of her friends, and at the same time borne their little crosses, bad temper, cruel hurts and selfishness besides, and she is doing it every day. If there had been nothing else to prove the power of spirit than this dear little wo-man herself, it would have made me a con-

firmed believer." Neither this man nor I have used intoxi cating liquors since we became convinced through her of the truth of Spiritualism, and I know of many others who have been saved from that or worse sins through her mediumship; among these I might mention the name of a gambler who is known in every city in this land. I introduced him to her. He declares her "the smartest woman that ever lived." The woman who met Jesus at the well was not more forcibly or more thoroughly convinced. He told me that no mortal knew of many of the things she told him; that no secret of his life was hid; that no man could lie to her, for he had tried that to his satisfaction. His life has been changed. and his family, from which he had been separated for over twenty-five years, is restored

Miss Stuart Phelps can here learn of Spirit-nalism that ennobles and makes men and women purer, better and happier, and can hear words breathed from over there," that carry the imprint of the spirit upon them. The learned professors, of whom she speaks, if they will come singly and in an enquir ing spirit, will find something to report; and if they will study the philosophy of Spirit-ualism, they will soon see why reasonable conditions are required. A bird can not sing if frightened or overawed, and yet how

all as a pure and lovely woman, and there are thousands who endorse all that my journalistic friend, quoted above, says of her, and yet men talk about not having an opportunity to investigate, and call upon mediums to come out of their darkened rooms. As well might the photographer be called upon to develop his pictures in the glare of applicable of produce regular without the oid sunlight, or produce results without the aid of sunshine, regardless of the gloom resulting from overhanging clouds.
Public business called me to Washington

for two successive winters. It was during this time that I met Mrs. Levy. I made a series of engagements with her, and anxious to get the best results, I went without breakfast, calling about 10 A. M., and I was always careful to go without the taint of tobacco or liquor. It would take many columns of your space were I to tell you even a small portion of the good things I received through her mediumship.

Like the deer, chased by hounds, I knew not which way to turn, I was in such deep distress of spirit. Ill luck followed me, and was my constant attendant. Loss of property did not worry, but inability to pay just debts and the loss of friends, was driving me mad. Often, very often, I contemplated suicide, and but for the taint it would have brought on my family, I am sure I would have filled a suicide's grave. Therefore I was not surprised that the first who came to me from over there were suicides. The spirits of several I knew, and of many I did not know, came and told me of the hor-rors of the life they had en countered beyond the grave, and of the struggles they had made with a view to relieving themselves from the consequences of this, the greatest of all sins. Their pleading for help, their desperate efforts to help others or to prevent mortals from following in their footsteps, would have touched the strongest heart. I was cured.

Then the drunkards came and those made nsane through the use of strong drink, and the disadvantages of their life was pictured. If the temperance women and men of this land could be inspired to talk as these spirits did upon the subject of temperance, there are few hearts that they would fail to reach.

Probably the most abject soul that "passed in review" on these occasions, was that of A. T. Stewart, who said that even his bones were not allowed to rest in peace after his spirit left the body—they were stolen, and used to extort money from his people, and because his opportunity for doing good was so great while he had done so little for

The object of Mrs. Levy's controlling spirit seemed to be, first, to convince of immortality; then to lead to a purer, better, and therefore, happier life on earth. Later sc-ances were more of a personal nature and the reunion with friends seemed as great as if we had met at a picnic. The talks with them were as natural. If this is a delusion it is a happy delusion—a delusion that robs the grave of its victory and death of its

Doluth, Minn.

Superstitions of Engineers.

Railroad Men who Obey Omens-The White Rabbit-A Pilot's Story.

"Railroad engineers, as a rule, are a super-"They have foolish fancies and attach importance to signs and warnings: but I know of instances where hundreds of lives have been saved by engineers' fancies and superstitions. For over thirty years I have been a railroad conductor, and during that time I have heard and seen many things that, under ordinary circumstances, I would have discredited. One of the best engineers that ever ran on the West Shore Railroad was a man named Bronson. One morning, just before starting time, while he sat chatting with the fireman, the engine bell suddenly rang out three times. As neither the engineer or fireman had touched the bell, and as no other person was on or around the engine, the men felt troubled over the strange circumstance. They regarded it as an ill omen and both men were filled with dread. The train started on its journey and mile after mile was quickly traveled, the engineer meanwhile keeping an anxious lookout for danger. When within about an eighth of a mile of a rocky cut, the bell again, apparently of its own accord, sounded three ominous notes, clear and distinct. The en-gineer, beside himself with terror, exclaim-ed: 'My God, Bill! It's a warning of some great danger, and I believe it's our duty to stop. I'm goin' to shut her down if I lose my place by it.' The train came to a sudden standstill and within ten feet of the engine. lying across the track, was a great rock several tons in weight, which had become loosened by a recent storm and broken away from the great mass above. A terrible calamity was averted and hundreds of lives

"And now I'll tell you of another instance." continued the same speaker, "of how an engineer lest his life by not heeding a voice of warning. One of the most careful and trusted engineers on our road was James Welch. One morning his wife noticed that he was not in his usual cheerful frame of mind and questioned him about it. He told her that he was not ill, but he said he had a premonition that he would be killed during the day. His wife, being a sensible woman, did not sneer or laugh at his fears, but begged him to stay at home that day. Welch, who was a disbeliever in signs and omens, langhed at his fancies and went to his death. Two hours later the engineer was lying, crushed to

death, at the bottom of a deep ravine." "Yes, I know such things to be true," said another man. "Silly as it may seem, I wouldn't run a train after seeing a white rabbit cross the track, without stopping first to investigate, if I were to be made President of the road. I remember one dark night we were scooting across country at a pretty lively rate, when, all of a sudden, I saw a white rabbit dart across the track just in front of the engine. The wee thing gave such a look in that brief second that something compelled me to stop the train. The conductor and trainmen came rushing up to the engine to find out the cause of our sud-den halt, and it didn't take long to find out. either. Only a few feet ahead on the track were some heavy logs. They had most likely been placed there and tied down by tramps, who, in the confusion of a frightful accident, such as would have taken place if I hadn't stopped the train, would have robbed and plundered the dead and dying passengers."

an earnest listener said: "I am assured of one thing. I know the longer a man's experience is as boat pilot or conditions are required. A bird can not sing if frightened or overawed, and yet how sweet the music when the surrounding elements are undisturbed.

Mrs. Levy has lived at her present residence for over twenty years. She owns the house in which she resides. She is known to

An old Hudson River pilot who had been

cause a pilot to pull bells for a stop. Several years ago, when the magnificent steamboat Thomas Cornell, which at that time plied between Rondout and New York, ran ashore so far that its bow nearly touched the Hudson River Railroad track, a passenger-train came darting round a curve of the road, and, see-ing a light at the bow of the boat, the engi-neer mistook it for the headlight of an engine which he easily imagined was close upon him, and the terror-stricken man fell to the floor unconscious."

Woman and the Konsehold.

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

THE BEST THING IN LIFE.

Far back in galleries olden, A Roman Emperor stood, And, looking upon the nations, Proclaimed that the highest good Was to be at one with Nature,— A part of the Life sublime,

A note in the spheral music Of the everlasting chime.

The world has gained in splender Since Antoninus slept, And over its primal darkness Has the light of science crept; Religion has raised her banners, And within the homes of men Mayo art and affection gathered The trophies of sword and pen-

But again, as athwart the dawning,
Is the "world-wide whisper" heard,
And to deathless love and longing
Is given the priceless worl
That to be at one with Nature— To abide in the union blest With God's universal order— Is in human life the best. -Mrs. Mary Fenn.

Mrs. Quincy A. Show of Boston, has estab-shed twenty kindergartens and seven day schools, the sum expended upon them being upward of sixty thousand dollars. She gives them much personal attention.

A gymnasium building, exclusively for the use of women, is nearly completed in Beston. It is one hundred by seventy-nine feet, has six bowling alleys, a good tennis court, a per-feetly appointed gymnasium hall, a running track of twenty laps to the mile, hot and cold water baths, and every appliance that women could desire in a gymnasium, even to a piano. All this is the result of the untir-ing work of Miss Mary E. Allen.

The Des Moines Mail is responsible for this: "There is no place in the world where woman rises to emergencies of trust and responsibility more efficiently or frequently than in our broad Western country. One of our business men was asked recently, 'Why do you employ Miss —— for your bookkeeper? Can you get her services for less than you would have to pay a man?' 'No,' said 'I chose her because I know I can depend upon her to return each morning refreshed and ready for business, while a man in the same position is more than likely to spend his evenings far into the night in dis-sipation that wholly unfits him for the morrow's duties.'

Airs. Alice Tobin, who died in Arcade, N. Y. recently, aged one hundred years, and three months, was a remarkable woman. Until within a month of her death, she retained all her faculties, and engaged in household duties. She never used glasses during life, and could see to thread even the finest cambric needles. Her mental faculties remained unimpaired up to the very last hour. She was the mother of twelve children.

According to Mrs. Haddock of Iowa, one thousand women own and manage farms in that State, while in Oregon there are somany women similarly situated as to occasion no remark.

Signora Fanny Zampini Salazaro, an Italian author of merit, has just written her first work on the woman question, a modest little pamphlet, devoted mainly to advocating the broadening of the field of woman's work.

Miss Amelia B. Edwards, novelist and archæologist, has received the degree of LL. D. from Smith College.

Sarah H. Sampson, now receiving a salary of \$1,400 as a clerk in the pension bureau, has received from President Cleveland a commission as a notary public for the District of Columbia. During the war she devotedly nursed sick and wounded soldiers.

Miss Tabitha A. Holton, who died this week at her home in Yadkin, N. C., was the only lady lawyer in North Carolina or any other 'Southern State.

The corner stone of a new college for women has lately been laid in Baltimore. It will be under the charge of the Methodist church of Maryland, and it is intended to set up the same standard as that obtained at Wellesley, Vassar and other good colleges for

A workingwoman testified lately before the United States Senate committee on education and labor, that she supported her family by making shirts for fifty cents a dozen, her daily pay averaging twenty cents. Another woman testified that charwomen in the departments only receive a salary of \$14.20 per month, and another said she was forced to eke out an existence for herself and family by making plasterer's pants, "three pairs for a quarter."

The New York World gives this: The Callicoon, N. Y., Echo is not a large or pretentious newspaper, but it conspicuously claims that its present circulation is seven hundred and ninety copies per week, with a tendency to increase. The editor announces that he has a daughter, now in her ninth year, who assists him in getting out the paper by setting type. He says: "Our little compositor is in her ninth year and no doubt is the youngest known in the trade. She sets the type (the above 'solid' paragraph is precisely as set by her), justifies her own lines, but is not yet able to empty her 'sticks.' Incredible as it may seem, the little typesetter of ten sets from one to four stickfuls from our manuscript, sometimes correcting a slip in our grammar or spelling, and is never as happy as when sitting at the case 'helping

The Woman's Industrial League has begun the publication of the Working Women, a weekly paper at Washington, D. C. Its title conveys its mission. It is devoted to the cause of the working women, and we wish it success in the broad mission it has before it It has a scathing article on the recent police scandal of Washington, written from a woman's standpoint. It claims that of the 100 houses of ill fame in Washington, a large portion are owned by prominent citizens many of them members of Christian churches, Catholic and Protestant, whose names are in the possession of the Women's League. One of the owners of these houses, when spoken to about it, said he "preferred to rent

rent, which they could better afford to pay

than honest women."

In the overstocked Eastern States every spot is filled that can be occupied by women,—as often as not by men. Witness elerking of every kind, librarians and all sorts of of-

fice work.

The few who are self-dependent and can get the means, go west where there is breadth and freedom. They are the plucky and capable who have brains and nerve. The follows the f ing description, taken from the San Francis co Chroniele will be read with interest by all who are easting about to see what they can do. It is entitled

THE GIRLS OF MONTANA.

With the remarkable development of the Western Territories has grown up a class of women totally different from their sisters in women totally different from their sisters in the States. The very fact of being in a new, wild country, often left alone to look after the hords and flocks, has made them wonderfully self-reliant and independent. I run across women up in this country so full of pluck, grit, and endurance, that I verily believe that in a stand up fight with hostile Indians are marging borse thieves they would be or marauding horse thieves, they would be equal, man for man, to the same number of cowboys or soldiers. These ladies, by reason of their wild life on the frontier, do not by any means lose all the gentleness and refinement of their sex. To be sure, they become somewhat roughened by hardship and exposure, but through it all, they still preserve their womanly traits, and when the necessions for their woman to ride hunt or short roughest. their womanly traits, and when the necessity arises for them to ride, hunt or shoot, you will find them there, and in the end, perhaps, a little better off than many males would be under similar circumstances.

There are all kinds of women in the Northwest. From the cultured dames of our best cities the grade runs all the way down to the formula read agent. But as a rule, the girls

female road agent. But, as a rule, the girls of Montana are made of the very best material to be had on the continent. Scattered all over the broad prairies of Montana are refined and cultured women, bred in affidence and ease, proud, young, and hopeful called by the misfortunes of their husbands or led by their desires, to enter and achieve in new fields the mission of life, to surrender and greater the home and friends and greater of society, the home and friends and scenes of their youth, and march boldly to a far-off wilderness and endure privation, toil, labor and suffering. But these women have grown to be brave, industrious, self-reliant, full of pluck and energy, perfect horsewomen, healthy, hearty, active and independent, and in many cases about as pretty and as plump as the very best of climates can make them. Now, the typical Montana girl, if left alone, will succeed where an ordinary man would fail. With no vices, they stick closely to business, and if bent on tree-claiming, homesteading, or pre-empting a quarter, half, or whole section of land, they generally stay by the claim to the end and prove up on time.

Many of these enterprising damsels would not have a husband at any price. Again, many, after laying the foundation of a comfortable fortune, are taken in by some lazy bachelor who comes loaning along, sees the chance, marries the maiden, and settles down into a nice ready-made home. Our girls are bread-winners, and no mistake. They are up to all sorts of schemes, such as ranching, herding of sheep or cattle, school superin-

tendents, and even politics.

The latter should be expected, however, as the females of Montana have the right of suffrage extended to them in case they happen to be terrogram. to be taxpayers. As nearly every woman in the Territory is a taxpayer, why, of course, she votes, as she has a perfect right to do. In Bozeman, a few miles west of here, one can see plastered all over the town placards appealing to the passer-by to "Vote for Hamilton, the people's choice," or "Give your vote to Darcy," or "Vote for Nichols and reform." Hamilton, Nichols and Darcy were candidates for the school superintendency of the county, and a fourth candidate was in the field-a man. It is needless to add that "the horrid man" was beaten by all three of the girls, Hamilton coming out ahead.

There is no question but what female suffrage is a benefit to Montana. Female jurors in cases which involve intemperance, breaches of promise, and gaming, would hang a culprit on moderate testimony. Yet, with all this, girls are scarce in Montana. The town of Maiden, near by (the county seat of Fergus county), whose name is suggestive of wit. beauty, etc., is in fact, a safe retreat for bachelors, since there is not an unmarried lady in the town. Sadie, whence these lines are being penned is a community of forlorn bachelors, with not a female within a radius of fifteen miles, except the Crow squaws in the neighboring Indian Camp.

Late Magazines for March Received.

THE ECLECTIC MAGAZINE. (New York.) An extraordinary article entitled The Land of Darkness, presumably by Mrs. Oliphant, has the place of honor in the March *Eclectic*. Mr. Gladstone reviews the progress made by England in the last generation in an article suggested by Tennyson's last great poem; Andrew Lang criticises M. Rénan in a study of his later literary works; A vigorous contribution to the Irish question is that by J. Parker Smith; Helen McKerlie gives a protest in favor of her sex, and Mrs. E. Lynn Linton is represented by a paper on Womanhood in Old Greece. Other articles of interest are Paganism in Old England, a paper by Max Muller, and An Alexandrian Age.

THE CENTURY MAGAZINE. (New York.) Grande Pointe, a short story by Mr. Cable, is among the features of the March Century. Composite Photography is an article which is likely to direct into this channel many Amateur Photographers. The coinage of the Greeks is an artistic article with reproductions of the most beautiful coins from noted collections. On the artistic side, also, this number contains the third of Mr. Brownell's notes on French Sculptors. There is an introductory paper to a series on the Cathedral Churches of England. Faith Healing and Kindred Phenomena is the subject of a second paper by Rev. Dr. J. M. Buckley and is preceded by an article by R. Kelso Carter. There are many other interesting articles, poems and notes.

THE BROOKLYN MAGAZINE. (New York.) Mrs. Helen Campbell contributes a well written paper entitled Is the American Woman Overdressed? Queen Elizabeth and her Suitors, is an entertaining article, and Dr. T. De Witt Talmage tells his experience in smoking My First Cigar Stories and Memories of Washington comprise several spirited stories. This number of rich variety and interest closes with four of Henry Ward Beecher's sermons, revised by himself.

WIDE AWAKE. (Boston.) Rev. Samuel Longfellow contributes his last article on Longfellow entitled Longfellow and the children: andGrant Allen has a delightful botanical pa-per; Montezuma's Gold Mines; Romulus and Remus; Howling Wolf and his trick Poney and the Coral Country, are good, while there are many more stories, poems and pictures to to this dissolute class, because he got higher | add to the pleasures of this month's issue.

THE NEW ENGLAND MAGAZINE. (Boston.)
The leading articles in this issue are by Rev.
E. H. Capen, D. D., Isaac B. Choate, J. M.
French, M. D., C. A. Banker and James N. Arnold. The Rev. W. I. Gill contributes his fourth illustrated article on Isms.

THE ENGLISH ILLUSTRATED MAGAZINE. (NOW York.) Contents: The Pleaskin and Giant's Eye-Glass; Our Fishermen; Jacquetta; An Unknown Country; Gerald; The Country of George Sand; A Secret Inheritance.

THE PATH. (New York.) The present issue of this magazine closes its first year, and the publisher feels encouraged in entering upon

THE PHRENOLOGICAL JOURNAL. (New York.) Contents: John Roach; Familiar Talks; Lan-guage; A Wolf-man; Smoking and Heart Disease; Notes in Science.

THE HOMILETIC REVIEW. (New York.) The contents is replete with religious thought, sermonic literature and discussion of prac-

HALL'S JOURNAL OF HEALTH. (New York.) This monthly family guide is filled with articles upon health and long life.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) Many articles by prominent writers on men-tal science fill the pages of this months' issue.

THE PLATONIST. (Osceola, Mo.) The editor endeavors to make this mangzine interesting to the thinker, the scholar and the philosopher. THE HERALD OF HEALTH. (New York.) The usual instructive and useful information appears this month.

BOOK REVIEWS.

· [All books noticed under this head, are for sale at, or can be ordered through the oldcoof the Religio-Prilo-sophical Journal 1

THE DREAMER'S TEACHER AND ONE IROCRITICA. Consisting chiefly of Definitions of Dream and Vision Symbols, and the Demonstration of their Truthfulness, by their Application to Narratives of Dream and Vision Experiences in all Ages of the World, as well as of Modern Times. The Only Work in Existence that can be Practically Applied to the Interpretation of Dreams and Visions, either Ancient or Modern. By James Monroe. 1887. The title indicates the character of the book. Each reader will draw his own conclusions therefrom. Some remarkable dreams and their fulfilment are

AN ESSAY ON THE LAW OF GRAVITATION.
Treating of Certain Effects of this Law not yet
Scientifically Recognized. By U. R. Milner, M. D.,
Fellow of the Academy of Sciences, New Orleans,
La. 16mo, pamphlet, pp. 17.

This is a paper read before the Academy of Science of New Orleans, attempting to show the dependence of man on the influences of the heavenly bodies, especially that of gravitation, as manifest in the tides. Many of its illustrations are unique.

New Books Received.

ESSENTIALS OF MENTAL HEALING, The Theory and Practice. By L. M. Marston, M. D. Chicago: Sanitary Pub. Co.

MASTERS OF THE SITUATION of Some Secrets of Success and Power. By William James Tilley, B. D. Chicago: S. C. Griggs & Co. Price, \$1.25. The following received from Lee & Shepard, Eccton: A. C. McClurg & Co., Chicago:

ENGLISH SYNONYMS DISCRIMINATED. By Richard Whately, D. D. MORAL PHILOSOPHY, A Series of Lectures. By Andrew P. Peabody, D. D., LL. D. Price, \$1.50.

HINTS ON WRITING AND SPEECH-MAKING. By Thomas Wentworth Higginson. Price, 50 cents. GOLDEN MINIATURE. Including My Faith Looks up to Thee; Abide with me; Nearer, My God, to

Thee; Rock of Ages. Four volumes, price, 50 cents a volume. GLADNESS OF EASTER. Price, \$1.00. MESSAGES OF THE BLUE BIRD. Price, \$1.00.

ARISE MY SOUL ARISE. Price, \$1,00. SEE THE LAND HER EASTER KEEPING. Price,

YEARS OF EXPERIENCE. An Autobiographical Narrative. By Georgiana Bruce Kirby. New York and London: G. P. Putnam's Sons. Price, \$1.25 INFLUENCE. A Sermon by M. J. Savage. Unity Pulpit. Boston: Geo. H. Ellis. Price, five cents a

copy or \$1.50 a year. WHO CARRY THE SIGNS? By Emma Hopkins. Chicago: Sanitary Pub. Co. WOMEN JURORS. By Lelia J. Robinson, LL. B.

Chicago: Cook Co. Equal Suffrage Association. The claims as to the curative powers of Hood's Sarsaparilla are based entirely on what the people say it has done for them. Send to C. I. Hood & Co., Lowell, Mass., for a book containing statements of many remarkable cures by Hood Sarsaprilla.

"What is right (or left) handedness?" Dr. Daniel Wilson of Toronto has endeavored to demonstrate before the Royal Society of Canada its cause. His conclusion is that left-handedness is due to the extraordinary development of the right hemisphere of the brain, and vice-versa. Dr. Wilson has studied this difficult matter from various standpoints, and finally concludes as above. He is himself left-handed, and so confident is he in his theory that he expressed in his paper the desire that on his death his own brain be examined "for further settling this physiological puzzle. If my ideas are correct I anicipate as a result of its examination that the right hemisphere will not only be found to be heavier than the left, but that it will probably be marked by a neticeable difference in the number and arrangement of the convolutions."

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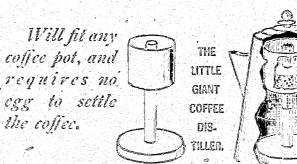
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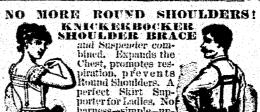


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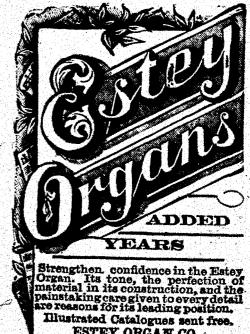
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CHICAGO, ILL., Saturday, March 19, 1887.

Natural Law in the Spiritual World.

One of the greatest discoveries ever made by man, was that of the prevalence of naturat law. Before that period, the study of phenomena absorbed all attention; since the crystallization of scattered facts into a system, students are directing their efforts to that magnificent chain of sequence which extends unbroken from the vistas of the past into those of the future. That which was done by the introduction of law among the scattered phenomena of nature through which science was evolved, has not, until a comparatively recent date, been done for religion. Knowledge of the spiritual world was only obtainable through revolction. The war of creads, the entire abandonment of religious faith, and the growing doubt of any other than the scientific method in dealing with any form of truth, has, of late, caused many persons, strictly orthodox in belief, to

"Natural Law in the Spiritual World," published in England about two years since. is, perhaps, the most successful of all these attempts. Refused by two firms to whom it was first offered, Prof. Henry Drummond succeeded in issning his book, which soon attracted the attention of the English public to such an extent that 8,000 copies of a cheap edition were sold before the day of publica-

The effect of such a book is wholesome in the extreme. Lecturing to a class of students on the Natural Sciences during the week, and to working men on subjects of a moral and religious character on Sundays, Prof. Drummond found it difficult to keep science and religion shut from one another, in two separate compartments. The partitions showed symptoms of giving way; to use his own words, "the subject-matter Religion, the method of expression of Science, and I discovered myself enunciating Spiritual Law in the exact terms of Biology and Physics."

To the able author came the "beauty of transfiguration," following the vision of the organizing hand of an eternal and everpresent law moving alike, in the seen and unseen worlds. That theology is centuries behind science, he readily perceives, and he it is among the eminent names found in the departments of physical research, who devotes himself to the proof of the continuity of law. What Herbert Spencer has done for the application of natural law to the social world, the author under consideration has done for that lofty region which the orthodox world has considered as beyond the domain of science. The immanence of spirit and the immortality of man form a portion of the task set for himself by this spiritual minded scientist; a task undertaken from the standpoint of science and revelation.

It is hardly necessary to state that Prof. Drummond's enunciations of law in the spiritual world, run parallel with those of the spiritual philosophy. To those who depend on revelation for authority, he states that theology needs farther proof, and that proof can only come from nature, and quotes Bacon's saving that "A little natural philoso-" phy and the first entrance into it, doth dis-' pose the opinion to atheism; but, on the " other side, much natural philosophy and " wading deep into it, will bring about men's " minds to religion."

The question of parallelism, be it remembered, is not respecting the analogies between phenomena, but between laws. Representation or correspondence has been enunciated by all seers: by Plato, Christ, Plotinus, Swedenborg, Emerson and Carlyle, who helieved that "matter exists only spiritually. and to represent some idea and body it forth;" but they only stated the relationship between phenomens.

fact, that natural laws and spiritual laws are the same, dealing at one end with matter; at the other end with spirit. To the inductive or intuitive philosopher, this is nothing new. The nevelty consists in its scientific proof through deductive reasoning. In visible world are projected into the invisible. style the reader is carried along through scientific methods, by the use of much technical nomenclature, yet in such a way as to be perfectly intelligible even to the most common place mind. Wherever the book goes. it will liberalize and broaden in a remarkable degree, affording not a little help to the philosophy with which the renders of the Journal have long been familiar.

Prof. Drummond believes that the differonce between the spiritual minded man and the natural man, is not a distinction of quantity but of quality; yet the reader will be apt to see the mark of the theologian above that of the scientist when he asserts that the | yet boldly in the interests of truth, which is the Christian religion, rather than that taught by Buddha or any other great embodiment of the divino life. Here is where he descends from the grand domain of universal principles into particulars;—from the unparticled into the personal.

Through all the Professor's reasoning, embellished as it is with admirable illustrations, he is careful to hold to the method of the scientist without any reference to psychic phenomena: yet somnambulism, clairvoyance and hypnotism, or mesmerism and the facts of Spiritualism, are in themselves the strongest and most immutable of all the buttresses which it would be possible to rear in support of the splendid edifice reared by this author. His attempts at special theology are like wooden scroll-work applied to a noble pile of solid stone; they may please a certain order of development, but will decay and drop to pieces while yet the massive structure on which they were merely excrescences, are untouched by the gnawing tooth of time.

Only a large, sweet nature, true to its own inner life, could so easily translate spiritual thought into language. He says:

It does not occur to us how natural the spiritual is. Living in the spiritual world is just as simple as living in the natural world; and it is the same kind of simplicity. It is the same kind of simplicity for it is the same kind of world; there are not two kinds of worlds.....In the spiritual world, also, the subtle influences which form and transform the soul are Heredity and Environment. And what is the spiritual environment?....It is God. Communion with God, therefore, is a scientific necessity. What man wants is not an occasional view, but a principle, a basal principle like this, broad as the universe, colid as nature. In the natural world we act upon this aw unconsciously. In the spiritual world we have all this to learn....Nature is not more natural to my body than God is to my soul.

Is not this an expression of the attitude of all who have reached that plane of development where the spiritual faculties are open to holy influences and respire a more divine and ethereal atmosphere than the merely intellectual man requires?

To the question of future life as a biological question. Prof Drummond replies: "The 'soul is a living organism. And what does 'life-science teach? That if I am to inherit eternal life, I must cultivate a correspondence with the eternal."

The book ends with a noble exposition of the law of progress, illustrated in the majestic spectacle of "the rise of Kingdoms towards scarcer yet nobler forms, and simpler yet diviner ends.... Now, at last, we see Kingdoms themselves evolving. And that supreme law which has guided the development from simple to complex in matter, in individual, in sub-kingdom and in Kingdom, until only two or three great Kingdoms remain, now begins at the beginning again, directing the evolution of these million-peopled worlds as if they were simple cells or organisms. Thus what applies to the individual applies to the family; what applies to the family applies to the Kingdom, and what applies to the Kingdom applies to Kingdoms. And so, out of the infinite complexity arises an infinite simplicity, the foreshadowing of a final unity, of that

One God, one law, one element, And one far-off divine event, To which the whole creation moves."

State Legislation Against Mediumship.

Years ago the Journal warned Spiritual ists that unless they sharply differentiated honest mediums and verifiable phenomena from tricky mediums and doubtful phenomena: unless they elevated the deserving and eliminated the frauds, in a word, unless they demonstrated their willingness and competency to regulate the public practice of mediumship by moral influence, that the legislatures of the various States would be forced to take a hand in the matter. Further, the JOURNAL pointed out the serious danger to honest mediums which would follow ignorant and prejudiced legislation and endeavored to impress upon Spiritualists the imminent importance of action. This warning has been often repeated and with some effect, but the folly of a certain class of Spiritualists, represented by its Boston organ, in lumping all those claiming medial power in one mass, persistently opposing rational methods of investigation, exalting immoral mediums and neglecting those of good character, hastening to advance unprovable and improbable hypotheses, under the guise of established facts, to exonerate exposed frauds. this insane folly has prevented that general and united action essential to the regulation of public mediumship. The Boston paper has consistently and persistently maintained its traditional policy of defending detected impostors, though the exposures were as complete as could be asked and made, too, by Spiritualists of acknowledged experience and

The position taken by our author is, in | main charge of fraud the detected trickster | ognition of honest mediums. Any attempt | family in New York. Their views may not was in every way unfit to mingle with re- to regulate this matter by statutory enact- always be sound, nor their methods the best, putable people or to be recognized as within | ments will prove dangerous and of doubtful | but on the whole they have done a noble the pale of decency. The aforesaid organ of insane marvel-hunters and brazen, mendacious venders of mercantile Spiritualism, designates with the opprobious epithet of Jesuits this chain great stress is laid upon the law | those Spiritualists who seek to rid the moveof continuity, through which the laws of the | ment of fraud and who have the ability to detect deception and the courage to unmask In a plain, easy and exceedingly agreeable deceivers. With such a channel through which to reach the public, aided by several minor avenues, impostors and their allies are able to work the public in such a manner as to reap rich harvests of gold and gems and to keep honest, upright mediums in the shade. Their diabolical shrewdness aided by the maudlin sentimentality, spiritual drunkenness and fanaticism of their respective followers keeps them in the front, and to the outside world they quite naturally seem to represent Spiritualism.

The Journal does not make these assertions loosely nor in passion, but coolly, calmly, in cold blood; it makes them sorrowfully spiritual minded man is he who believes in above any ism, and stands ready to substantiate them. Is it any wonder that legislators ignorant of true mediumship, unfamilian with the stupendous and blessed value of that Spiritualism which this army of harpies and their camp followers keep in the background. is it any wonder they should consider public mediumship inimical to the wel-

fare of their commonwealth? In another column under the title of "Danger Ahead" will be found the text of a bill which has been favorably reported on by the Judiciary Committee of the Pennsylvania Legislature, and which is exactly what the JOURNAL long ago warned the Spiritualist public was to come, inevitably and in the very nature of things. That it is drawn by one ignorant of true Spiritualism and its phenomena, and is too sweeping, impossible of execution and sure to be declared unconstitutional in a fair test case, is apparent to any one familiar with Spiritualism and Spiritualists. The Boston organ referring to this bill says:

... Spiritualists all over the country are admonished that the time has come for action on their part to combat all such proceedings, otherwise our physical mediums, trance-speakers and other instruments will be obliged to succumb to their theological enemies, as well as to the Jesuits in our ranks who are aiding them.

The time for action has come, but not such action as the venerable fraud defender means. As was truly said by the New York Evening Telegram when commending the RE-LIGIO-PHILOSOPHICAL JOURNAL: "There isn't a man in the universe who doesn't want to believe in immortality," and there is no such antagonism on the part of non-Spiritualists to the central claim of Spiritualism as the expounders of speckled Spiritualism and exhibiters of adulterated and simulated phenomena would have Spiritualists believe. The general public by a very large majority. is in sympathy at least with the main postulate of modern Spiritualism and stands ready with listening ear, watchful eye and outstretched hand to welcome evidence of the continuity of life and the ability of those once in mortal form to return and demonstrate their presence. The JOURNAL knows whereof it speaks when it affirms this, for it takes pains to find out the trend of sentiment and has effective methods of its own for gathering the necessary information Rational Spiritualists should arouse to ac tion and exhibit as much zeal in the presentation of genuine phenomena through mediums of good repute as does the irrational wonder-mongering class re-enforced by fraudulent mediums and persons of questionable character. Rational Spiritualists should say to non-Spiritualists:

We know you have good grounds for complaint and suspicion; we do not wonder at your impatience to suppress the folly and wickedness now so publicly and boldly flaunted in your faces, and we assure you of our hearty sympathy and support in all that shall conserve the public weal. But we ask you to be cautious, to act understandingly, to do nothing hastily, and above all not to proceed upon the assumption that modern Spiritualism is not posited upon the rock of eternal truth. Such an assumption would be one of ignorance, and action based thereon would entail lasting misery upon humanity. We affirm the essential claims of Spiritualism as facts within our own knowledge, and stand ever ready to lend you our cordial assistance in your search for the evidence. We can give you innumerable instances of spirit return and point you to a host of happy, healthful, self-reliant souls who have been guided out of the Slough of Despond and over the bogs and quicksands of doubt and materialism by the light of Spiritualism. We can name some of the most distinguished clergymen in the country who owe their power to the spiritual growth which has been wrought in them under the refulgent rays of modern Spiritualism, and who have been for years in attendance upon scances and in some cases with mediams among their own families. We can point you to Spiritualists in some of the most eminent positions within the gift of the people. You will find lawyers and judges by the hundred in this nation who have carefully studied the phenomena and are fully convinced of the truth of Spiritualism. We ask you to carefully consider all this and to join with us in placing the study of Spiritualism upon such a basis as shall secure to the public the greatest good with the least possible amount of evil. We pledge ourselves to sedulously labor from this time henceforth in public and in private, and by all justifiable methods to discourage and suppress all that is doubtful, fraudulent or immoral, and to encourage and veracity. It has repeatedly done this, too, stimulate the scientific exposition of spirit more time and money in furthering the dis- March Atlantic 'Fancy or Fact' or his vast

utility, and until all other means have been exhausted legislation should be deferred. Let us try what can be accomplished by public sentiment and the tremendous power of moral influence before we invoke government interference in a matter so complex and which is not recognized in law as existing at all. Let us first scientifically demonstrate the phenomena of Spiritualism, and in such a way as to give the findings general acceptance, for this is possible; and with the accomplishment of this and the general increase of knowledge of the subject, the dethe fanatics will naturally disappear.

The Wells Exposure.

A movable cabinet of two compartments separated by a fish net partition nailed to wooden strips, with cloth curtains, and no back, was assumed to be fraud proof. The medium was placed in one compartment, the gas turned down low, and after varying intervals figures emerged from the other compartment. These experiments extended over a period of several months. Some of the witnesses believed the forms were materialized spirits, others thought they were personated by the medium. At the final experiment when a statement was to be signed at the close, setting forth the nature of the exhibition, which some present confidently believed would furnish the medium with an ironelad endorsement of her materializing power, one experienced, fair-minded Spiritualist, Mr. Tice, took the precaution to place an additional screw where it would do the most good and prevent the tipping of the cabinet, all other means of exit having been guarded against as was supposed. That this extra precaution would have been considered superfinous by some at least of those present. had they known of it in advance, is quite certain. The lady of the house where the scance was held, Mrs. Newton, would no more have suspected the medium of fraud than her own sister, and she shared this confidence with others present. The medium, Mrs. Wells, is a trustee of the Society which for many years has been the special care of Mr. and Mrs. Newton, and she had been employed for years previous to her venture in mediumship in a position of some responsibility. The Journal is assured by Mr. and Mrs. Newton, that Mrs. Wells is a thoroughly reputable woman in her private life. Mrs. Thayer, whose tricks in mediumship are familiar to old Spiritualists, had dome on to attend this crucial experiment and to escort Mrs. Wells to Philadelphia in triumph. This she might possibly have done had it not been for the bit of metal. But on the thread of that screw seems to have hung the fate of the scance. At a critical moment the gentleman who had turned the screw into its place, was called up to the cabinet by a 'spirit." Being of an exploring disposition, he yentured to inspect the compartment where the medium should have been, where, sad to relate, he found her not, but only her outer raiment and shoes. The medium was in the other compartment in a condition most unconventional for other than a materialized spirit. That this was the situation of affairs at the denouement all present agree, but there agreement ends. One party is sure the medium premeditated fraud and knowingly and wickedly perpetrated a dastardly deception, and this is the general verdict. The other party is equally confident that the medium was the victim of designing spirits who took away her consciousness and then disrobed her, took her through the fish net by some occult process (though tacks holding the net in place were found to have been drawn and replaced), transfigured her form and used it to personate spirits. These constituting this party, with more or less frankness and considerable unanimity, pronounce Mr. Tice the villain of the drama. (1) in that he took the precaution to screw down the cabinet, and (2) that he by entering the compartment disclosed the incontrovertible fact that the medium was not there but was personating the spirits, and (3) that this action on his part was unwarranted, done with malice prepense; and was contrary to the interests of the medium and Spiritual-

There is a difference of expression among the medium's friends as to the class of spirits who victimized their friend and associate and brought upon her a severe nervous shock, some giving more weight to the theory that Mr. Tice by his diabolical skepticism and innate wickedness, evoked a squad of cowboy spirits who delighted in casting a lurid blaze over this otherwise heavenly white scene. Others are confident that Jesuits in spirit-life co-operated with their agents in mortal form to disgrace the medium and Spiritualism.

Mr. Nelson Cross (called by courtesy Judge Cross), whose practice seems to be in the newspapers rather than in the courts, characterizes Mr. Tice's act in the following terms:

The whole transaction was the very worst exhibi tion of ignorance and brutality which has ever yet occurred in the endeavor to prove materialization a lie and defame an honest medium, and you, Mr. Editor, are allowed to publish so much over my signature: It was a cold-blooded attack, and violation of hospitality shameful beyond example.

The Boston organ which publishes this seems to agree with the "Judge," as undoubtedly do some who were eye witnesses of the affair.

residence of old Spiritualists whose hearts are in the cause and who have probably given when it well knew that in addition to the phenomena and the elevation and proper rec- semination of Spiritualism than any other I 'Cathedral' organ."

work and are most excellent people, of whom no harsh thing should be said. Most, if not all present at the exposure were Spiritualists, some of them such for more than a quarter of a century, and all of them reputable people who would be rated in the world as having a good degree of intelligence, as well as being persons of truth and veracity.

Yet beyond the general agreement that Mrs. Wells was found out of her own coinpartment, and in a semi-nude condition. there is a direct and irreconcilable conflict of evidence on most other points. These who ceptions and delusions, the impostors and defend Mrs. Wells seem to twist their facts to fit the preconceived theory of mischievous or Jesuitical interference and the improbablehypothesis of the utter helplessness of an honest and innocent woman, even when backed by the good and wise in spirit-life who are interested in demonstrating the bona fides of spirit phenomena, when assailed by malign spirits. That these witnesses mean to speak the exact truth and are honest in their belief as to the all-potent sway of diabolical spirits, should be granted. That those who state the bald facts of the affair as they appeared to them, and declare that the exhibition was a bold, barefaced fraud, done consciously and after careful preparation on the part of Mrs. Wells, that these witnesses are equally honest and truthful must be allowed.

> This is a typical case and deserves in all its aspects the calm and serious attention of rational Spiritualists. It should be considered on its merits with no partisan feeling and without passion. What are its lessons? If a reputable woman with developed medial power places herself in the hands of trusted friends associated with her in the management of a religious society, goes to their house, sits in a cabinet constructed under the supervision of these friends and supposed to be fraud-proof, the cabinet in a room where hundreds of scances have been held, and in a house where complete domestic harmony ever reigns and only good influences are congenial, if with such a medium, and such an environment, diabolical or Jesuit spirits can work their damnable will, what does it teach? What is the remedy? What is the duty of Spiritualists?

The Journal takes no stock in this theory and regards it as wild, irrational, irreverent, unscientific assumption; but if tho Journal is mistaken and the views of Mrs. Wells's defenders are correct, then it is time that the strong arm of the law be invoked to restrain the opening of the gates through which these invincible legions of Lucifer pour in their hellish haste to degrade mortals; and every legislature and the congress of the Nation should make it a capital offense for any person to practice mediumship or in any way encourage, aid or invite the manifestations of spirits. A perpetual injunction should be served on the Spirit-world restraining its inhabitants from intercourse with this, and a standing police should be raised to see that no blockade runners nor stragglers cross the line. The whole world should unite in saying: We will forego further knowledge of a future life; we will get on as best we can; we deny your right to interfere to our disadvantage and we close every avenue for your approach. We have hell enough now, and will settle accounts with you when we cross over.

Senator Castle for Lieutenant Governor.

The DeKalb (III.) Chronicle's Springfield correspondent writes that paper:

There is some talk in Republican circles, in favor of Hon M. B. Castle, of DeKalb county, for Lieuten-ant Governor. He is regarded as being a strong man for the place. In speaking about it to-day to-an old member, he said that Castle was far superior to any man who, before or since he was a Senator, represented your district. And then, I am told he runs two banks and consequently could open two "bar'ls." Yes I'm for Castle, and you can so notify him at your earliest opportunity.

The Kendall Co. (III.) News quotes the above and adds:

And there are many others for Mr. Castle in this ection of the country, not on account of his having two banks though, but because he is a gentleman well qualified for the position and worthy of it. We believe if he desires the honorable office he could be placed there without the assistance of the banks.

The Religio-Philosophical Journal does not dabble in politics but it seconds the nomination of Senator Castle. He is a broad and liberal man, deeply interested in all philanthropic and humanitarian reforms. As a devoted advocate of Woman's Suffrage, widely known and well tried, he should command without effort the active influence of every woman in the State of Illinois who believes. in the ballot for her sex. We have known Castle for many years, and know him to beworthy of any office within the gift of this. commonwealth. We hope he will consider the matter favorably and enter the list.

Of the poem of J. R. Lowell in the Atlantic, which we criticised as flippant toward Spiritualism and unworthy the writer in its general tone, The Christian Register says: "As. a simple piece of literary workmanship, Mr. Lowell's poem is one of his best. But we should hardly go to it to get warm. The poet has taken us to the confessional instead of to the altar. He has exhibited his doubts, but not his faith. If the poem were translated into a sermon, it would make a cold chill run down the back of almost any audience. But the poet marshals his doubts in such a pleasant, smiling way that we feel that there is no tragedy about it. To be sure, it is a fog-horn: but, then, it is blowing on a sun-This seance was one of a series held at the | shiny day, and Mr. Lowell can get music even out of a fog-horn. But we should rather hear him with his shepherd's pipe, as in his

GENERAL ITEMS.

Dr. D. P. Kayner is now in Colorado. He will be in this city the last of the present month. Letters can be addressed to him in care of this office.

"Natural Law in the Spiritual World," is a work that can not fall to interest every Spiritualist. For sale at this office; price, \$1.10, postpaid.

Jesse Shepard is visiting San Diego, Cal., and giving his musical entertainments. He is delighted with the country, and proposes to make that place his headquarters.

Mr. Erastus Rossiter, an old Spiritualist. passed to spirit life from his home in Avoca, Iowa, January 2nd, 1887, in his eighty-first year. After a few hours'illness, he fell asleep to wake to the higher life.

Mr. Dinning of Waukegan has engaged the Opera House in that city for a lecture on Spiritualism Friday evening of this week. Mr. D. is an earnest and philanthropic gentleman to whom Spiritualism is indeed a re-

There will be a musical, literary entertainment and hop given by the Excelsior Club, Tuesday evening, March 29th, 1887, at Avenne Hall 159 Twenty-Second street, for the bonefit of the Young People's Spiritual Socicty. Admission, gentlemen, fifty cents; la. dies, twenty-five cents.

The Watseka Wonder, a narrative of startling phenomena occurring in the case of Mary Lurancy Vennum, is now before the public in a new edition, enlarged, and altogether a valuable psychical study. For sale at this office. Price, single copies, 15 cents; a liberal discount when sold by the quantity.

The trials of life are to prove what we are. to see if we are fitted for higher things. We are tested in the use of ten talents, to prove whether we are fitted to rule the ten cities. The ship is tested, not to destroy it, but to see if it is strong to carry costly freight and precious lives through the storm.—Peloubet.

The JOURNAL calls the attention of Rev. J. G. Townsend and Mr. Lauer, who are conducting the "New Theology" movement, to the letter of Mrs. Priest published in this issue. It would be amusing were it not sorrowful to see with what care many so-called liberal religionists take to travel as closely to Spiritualism as possible and yet to ignore its existence.

A New England correspondent asks for the address of one in Boston who can diagnose and prescribe for disease. The Journal knows of no one superior to Mrs. J. M. Carpenter, of 27 Rutland St. This excellent medium and psychometer has had twenty years' successful practice; an account of her beneficent work would fill many volumes. She is a fady of much native refinement and great good sense.

The 39th anniversary of modern Spiritual. ism will be celebrated at 115 West 6th St., Cincinnati, O., commencing Sunday, March 27th, and continuing to and including Sunday, April 3rd. The following are among the speakers engaged: Mrs. Nellie J. T. Brigham, Miss Jennie B. Hagan, Miss Zaida Brown, Mrs. Sophronia E. W. Bishop, Dr. Samuel Watson, George P. Colby, John Slater and A. C. Ladd.

With the services at the Grand Opera House Hall on Sunday evening, Feb. 27th, Mr. Morse closed his engagement with the First Society of Spiritualists of New York City. On the preceding Saturday evening a reception was tendered him by the Society at the residence of Mr. and Mrs. H. J. Newton. After the services on Sunday evening resolutions were unanimously adopted highly commendatory of Mr. Morse.

Psychometry is steadily gaining interest in quarters where not long ago it was either unknown or tabooed. Mrs. Mary V. Priest, of 289 Washington Boulevard, Chicago, has lately given some remarkable exhibitions of her power as a psychometrist, and the Jour-NAL is in possession of several letters from clergymen speaking in high terms of the correctness of her readings. One of these letters is from an Episcopal clergyman in Massachusetts expressing his surprise and gratitude. °

Michigan people will take note of the fact that their State Association of Spiritualists meets at Grand Rapids, March 25th, 26th and 27th, at Occult Science Hall, and that the last day, Sunday, will' be devoted to interesting and appropriate exercises, and addresses to keep in mind the 39th Anniversary of Modern Spiritualism.-of the first questions answered by the rappings that have since been heard round the world, at Hydesville, N. Y., March 31st, 1848, an event apparently trivial but of far-reaching power and blessed results. It is hoped that Mrs. Maud Lord will attend. The Kemple House will entertain at seventy-five cents a day.

The Newcastle Daily Chronicle of England says: "Mrs. Emma Hardinge-Britten is another illustration of the special ability with which female lecturers are endowed. If there could be any doubt about the propriety of the gentler sex doing such work, the capacity of Mrs. Britten would set all doubt at rest. This lady is an enthusiastic Spiritualist, but in addition to discoursing on the peculiar religious philosophy of her school she is to lecture on some purely scientific subjects. 'The Sun' and 'New Zealand' are themes that cannot fail to bring out Mrs. Britten's admirable descriptive powers. Recent discoveries have added a new interest to the great orb from which the earth derives its life, and 'the Paradise of the Southern Seas' is a subject that in these days of emigration cannot fail to secure a wide and deeply interested

audience."

For the Religio-Philosophical Journal. Reception to the Editor in Brooklyn, N. Y.

On Wednesday, March 2nd., a reception was tendered the Editor of the Religio-Philosophical Journal at the ever hospitable home of the Hon. A. H. Dailey, Washington Avenue, this city. In response to the invitations sent out a very numerous company assembled, among which a feeling of good fellowship was manifested on allsides, the greetings extended to Mr. Bundy being numerous, hearty and sincere from all present. Among the more prominent of those in attendance, the writer observed Mr. John Slater, Col. Hemstreet, Mr. Pope, Miss Blanche Nichols, Mr. and Mrs. Clarence Perry, Mr. H. J. Newton, Dr. and Mrs. Houghton, Mr. and Mrs. J. J. Morse and daughter, Mr. W. J. Rand, Mr. and Mrs. F. Haslam, Mrs. King, Mr. and Mrs. Wm. R. Tice, Mr. T. S. Tice, Mrs. Peake, and our genial host, Hon. A. H. Dailey, with his kindly and active wife,

A considerable time was spent in pleasant, social intercourse among the company, to the evident enjoyment of all concerned, while the Editor was as fully occupied as needs be in the interchange of cordial greet-ings with the company as it assembled. These pleasing amenities were subsequently tem-porarily interrupted by our friend Judge Dailey presenting the guest of the evening to the formal notice of the company, which task was accomplished in the usual pleasant and felicitous manner of our friend, who, on resuming his seat, called upon Mr. J. J. Morse, to offer some remarks,—in response to which that gentleman extended a warm greeting, paying in passing a few graceful compliments to the Editor, and expressed his gratification at the determination, ability, and principle that animated his public actions and personal career, all of which sentiments were enthusiastically

Colonel Bundy made a neat and eminently apropos, though far too brief, response, which was most warmly received.

Further speeches were made by Col. Hem-street, and Mr. Henry J. Newton, and a variety of tests were given by Mr. John Slater. The proceedings were charmingly diversified by a series of brilliant selections upon the pianoforte, performed by Mrs. Clarence Perry, whose skilful playing elicited unstinted recognition. Under such pleasant surroundings the hours flew rapidly away, and when finally our host bade his last guest adieu, the "witching hour" was within more than measurable distance. The event will be long remembered as most pleasant to all concorned, and adds another to the many hospitable acts done by the amiable host of the evening. Brooklyn, N. Y.

Southwestern Michigan Spiritualists.

To the Editor of the Religio-Philosophical Johnness

Agreeable to notice the Spiritualists of Southwestern Michigan met in Conkey's was threatening there was a good attend-ance, which increased at each session.

The meeting was called to order by W.T. Jones, president of the association, and the afternoon was devoted to short speeches by the different speakers and the members of the association who had gone there for earn-

South Haven, Mich., read a selection, which | personally assume all responsibility, but was followed by a song by the choir, "The Messenger Bird." Mrs. Woodruff occupied the evening with the subject, "Immortality." She thought he who refuses to investigate a subject, robs himself. "What is immortality but room for Love to do her work forever and ever?" A song and benediction by Mr. Beals

closed the meeting.
Sunday A. M.—Mr. Beals sang, "The Beautiful Hills." Mr. Jones opened the conference, Mr. Jones opened the conference. followed by Mrs. A. N. Wisner, a resident medinm of considerable ability, and a most ex-cellent lady. A call for the new converts brought forward Mr. U. P. Webster, whose remarks were ably rendered and well received. He thought he had found the key-note of life in Spiritualism. To this remark Mrs. I-la A. McLin, of Paw Paw, responded: "Surely that is true, for the reason that no other religion demands so much of us as men and women. not only in the line of spiritual and mental culture, but in the physical realm as well. In all the departments of our being there should be an harmonious blending. As a class we are but little better than the church people, for but few carry the spiritual philosophy into their every day lives." She entreated the friends to so adjust their lives in keeping with their religion that wherever they might be found it could be truly said. "There is a good man," "there a noble wom-Dr. Denslow, of South Bend, Indiana, was called for and responded inspirationally. Mrs. E. A. Brown, of Breedsville, and Mr. S. M. Sheffer of South Haven, made a few re-

marks germane to the subject. The chair appointed as committee on finance, Mrs. R. A. Sheffer, of South Haven; G. N. Lord, of Benton Harbor, and Dr. Boynton

of Riverside. The morning session closed with a song by

Mr. Beals. Sunday 2 P. M.—Song and invocation by Mr. Beals. Quartette music followed by a lecture from A. B. Whiting through the instrumentality of Mr. Beals. He said, "Give a nation liberty, freedom, knowledge and modern Spiritualism will follow," which asser-tion he proceeded to prove by logical and practical reasoning. The lecture was a pro-fusion of the choicest gems of thought. At the close he answered a series of questions propounded by the audience very satisfactorily. Song, "Land of the so-called Dead.

Sunday evening.—A full house listened to the closing lecture by Mr. Beals. Subject, "Indebtedness of the Church to Spiritualism." He thought that if women had been the founder of religion no vicarious atonement would have crept in. The choir sang, "Dawning of a Better Day." Mrs. Woodruff made a few remarks in memory of Mr. D. Chidester, who passed to spirit life from his home at Bangor, Mich., February 20th, 1885., for many years a member of the association. 'He loved the truth and tried to establish it among men. We do not say 'good-by' to our friends when they lay away this worn mantle of clay, but we keep them in our hearts Mr. Beals then sang "Tis sweet to

be Remembered." So ended one of the most successful quarterly meetings the society had ever held. Much praise is due the able president, Mr. W. T. Jones, for his untiring efforts in promulgating the Spiritual philosophy in Benton Harbor. The Spiritualists of that place are examples of hospitality. Spiritualism with

them has surely come to stay. MINNIE NESBITT. Decatur, Mich.

Reformers look small in the eyes of the world, because they are so far in advance.

THE NEW THEOLOGY.

to the Editor of the Religio Philosophical Journal.

Your commentary in the last number of the Journal, upon the New Theology, its founder, Mr. J. G. Townsond, and its newspaper, suggests the propriety of giving to your readers the experience of one who has tested the liberality of the so-called liberal. Prior to the convention of the New Theology Association at Chautauqua last year. Mr. G. Townsend solicited the co-operation of all liberal Christians of whatever name or croed the only requirement being sincerity in the promulgation of the religion of Jesus, and desire for the advancement of Primitive Christianity. To all such he promised a hearing, with the request that they address him at Jamestown, N. Y., stating their constitutions at The Triber's experiences. victions, etc. The writer's experiences suggests the query: Was this sentimentalism, or was it a bona-fide offer?

Believing fully in the sincerity of the request and offer, the writer prepared an arti-cle entitled, "Is the Inter-communion of Spirit and Mortal Consistent with the Teachings of Scripture and Science?"—the basis for which was drawn from the life and teachings of Jesus; assuming that if Jesus saw and conversed with Moses fifteen hundred years after his demise, may not we reason. ably expect a like privilege even though eighteen hundred years have passed since this experience was recorded? and further, if when Jesus was about to be crucified he affirmed that he could call a legion of angels to deliver him hence, if it were his Father's will, may not we avail our-elves of the same deliverance when scourged and buffeted in this none too friendly world. After having prepared the article, the frequest was made by letter to Mr. Townsend, that the subject might have a hearing, and although the usual formality to insure a reply was enclosed, the letter was never answered. Now, let me suggest that some one more popularly known in our ranks, make the effort to introduce at the coming convention this most necessary "plank" in Primitive Christianity. If the New Theology is as liberal as it assumes, it cannot but embrace this long neglected truth. We have but to refer to the conversion of Paul for the fullest evidence of this inter-communion: The voice which called, "Saul, Saul, why persecutest thou me?"—to which Paul replied, "Who art thou Lora?" and again the voice from the invisible. "I am Jesus whom thou persecutest,"—
if this were not the voice of a spirit to a mortal, what was it?

Mary V. Priest. 289 Washington Byd., Chicago, Ill.

Chicago Societies.

A correspondent writes: "For some time I have felt impressed that a few words in relation to our cause here from a co-worker for humanity would be acceptable to your readers, and that they would be encouraged in well doing for Spiritualism by them. There Opera House in Benton Harbor on the after- are now here four regular meetings every noon of February 19th. Though the weather Sunday, all of which are well attended; besides these there are many circles regularly

held by all grades of people.

"The Society of United Spiritualists which your informant assisted to organize about eighteen months ago, founded one of these meetings. Like all similar undertakings it required considerable personal exertion, but est work.

Bishop A. Beals, of Jamestown, N. Y.: opened the evening session with the stirring song, "The People's Advent." Mrs. E. C. Woodruff, of about three months, and to revive it I had to spirit friends assisted, and hence its present flourishing condition. In this task Mrs. S. F. De Wolf of 529 W. Madison St., an excellent trance and test medium, has generously helped with her services to make the meetings attractive and successful. Our services consist of a short lecture, which Mrs. S. F. Do Wolf, and your correspondent have generally alternated in giving, singing by congregation and our organist Mrs. Frank Cole; occasionally an elocutionary reading by Mrs. Orvil and our secretary Mrs. McCarthy, both of whom are talented in this direction; and usually an hour is devoted to the use of any reasonably developed phase of mediumship for which we can make proper conditions in our audience. For the past six months we have been favored by the services of Mrs. Howe. Mrs. Isa Wilson Porter, Mrs. Maud Lord, Mr. Slater, and very recently the Bang's sisters, all of whom have given remarkable tests in evidence of the presence of our departed

The popular blood purifier, Hood's Sarsaparilla, is having a tremendous sale this season. Nearly every body takes it. Try it yourself.

A Specific For Throat Troubles. "Brown's Bronchial Troches" have been long and avorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much enlargened by the Lozengers which I now carry lways in my pocket; that trouble in my throat (for which the Troches are specific) having made me often a mere whisperer."—N. P. WILLIS. Obtain only "Brown's Bronchial Troches." Sold only in boxes. Price 25 cents.

There is Room for Both

originality and art in advertising, and we should be glad if we could impress upon our advertisers the value of tasteful and well-conceived advertisements some advertising agents understand this For example, Mr. Joseph H. Richards, who has done business with us for many years. Look at his cut of the Estey Organ in another column. It is neat and attractive. Such advertisements bring customers, and one reason of the success of the Estey Organ is the constancy with which it has been presented in these passing advertisements in the Observer and elsewhere.—N. Y. Observer.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders Intrusted to their care will receive prompt attentions
—St. Louis Presbyterian, June 19, 1885.

Consumption Surely Cured.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been perma-nently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they send me their Express and P.O.

address. Hespectfully, Dr. T. A. SLOCUM. 181 Pearl Street, New York.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

Voltaire took great pleasure in the opera and there dictated some of his most brilliant letters. Carlyle hated opera.

Lassed to Spirit-Life.

Mrs. Rebecca Osborn, the faithful wife of A. P. Osborn passed to the higher life February 14th, 1887, at Rural District, Cal.

She leaves a devoted husband, five children and twenty grandchildren to mourn her loss; but what is their loss is her eternal gain.

MARY M. HALLIBURYON.



What a vast a no not of pain and suffering would be avoided if the above "Mord to the Wise" was heeded in time by everybody. The most serious atments are at first elight, and if given proper attention might be cured and life prelonged. Hood's Satseparlila is peculiar in the remarkable cures it accomplishes, wholly untrecedented in the history of modelins. In this respect it has truly had "A Phenomenai Record," And it is the only medicine of which can truly be

A fair, Lonest trial of Hord's Sarsaparilla will convince any reasonable person that this peculiar preparation does possess great medicinal merit. We do not claim that every bottle will accomplish a miracle, but we do know that nearly every bottle, taken acco d. ing to directions, does produce positive benefit and makes a new and constant friend. This is thoroughly demonstrated in New England where Hond's Sarsaparilla has been known to the people for 10 years. and where its sale is continually increasing.

Are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine. The peculiar purifying and reviving qualities of Hood's Sarsapa: illa are in t what are needed to expel discuse and fortify the system against the debilitat his effects of mild weather. Every year increa es the popularity of Head's Sarsaparilla, for ideal spring medicine. If you have never tried it, do so, and you will be convinced of its populiar merit.

Spring Medicine

"We have used Hood's Sarsaparilla for several years, and feel proud to recommend it as an excelleut spring medicine or to be used at all times as a blood partier. For children as well as grown people we consider it the best. We set as ite one buttle for our boy to take in the opring. He is mue years old and has enjoyed good health ever sines we began ville T. Woods, 64 and 66 Ledge Street, Cincinnati, giving it to him. We are seldem without it." B. F. GROVER, Rochester, N. H.

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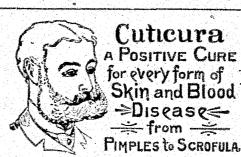
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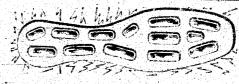


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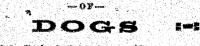
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Voices From the Leople.

INFORMATION ON VARIOUS SUBJECTS?

Till Death Us Part.

BY DEAN STANLEY

(These beautiful lines were first published after his death by The Speciator, and were evidently written after the death of his wife, Lady Augusta Stan-

" Till Death us part," Se opens the heart, When each to each repeats the words of doom; Through blessing and through curse.

For botter and for worse, We will he one, till that dread hour shall come. Life, with its myriad grasp, Our yearning souls shall clasp, By conseless love and still expectant wonder;

In bonds that shall endure, Indissolubly cure.
Till God in death shall part our paths asunder.

"Till Death us join," O voice yet more divine! That to the broken heart breathes hope sublime Through lonely hours. And shattered powers.

We still are one, despite of change and time. Death, with his healing hand,

shall once more kuit the band Which needs but that one link which none may dever Till, through the Only Good, Heard, felt and understood, Our life in God chall make us one forever.

The Statements of the Bible

Criticised.

To the Editor of the Religio-Philosophical Journal: We are told that "in the beginning" God made the By the wording of the account we must infor that the world constituted the entire universe, because it enumerates what was made on each of the six days; the stars and the heavens are detailed among the other work of this beginning. We are told, also, that the human parts of creation were placed in a garden, and we must infer that God wished them to remain there because he turned hem out as a penalty for incurring his displeasure He is said to have been angry, and entails his anger upon the posterity of the "first man." He is said to have cursed the earth for his sake, and through all time makes it bring forth thistles and disagreeable weeds to express his spite. The man and woman who were the workmanship of his own hands, and must have received the impress of His own spirit, so behaved themselves, and fransmitted such a character to their offspring that on reaching the tenth generation he was obliged to drown the whole race except one family. This family formed the nucleus for another attempt. Noah was a little intemperate, but as no societies were organized for the suppres-sion of this vice, perhaps he could be excused; but really, sowing the same seed it could hardly be expected a better crop would result. However, God was pledged not to do so again, to which pledge the rainbow is a standing witness. The history of man's doings since the flood has been a black chapter. It is hardly to be wondered at, that "it re pented" him that he had made man. If his earth-life expresses all of his possible attainments, then he is indeed a bad job. How much above the "beasts that perish," has been his conduct towards those of his kind? In what way, also, has man expressed himself towards the author of his being? In order to increase his power to wrong each other, he has worked upon the fears of the ignorant and made God a partisan in crime. He has declared that to offend him is to offend God, and insisted that God

Great tyrants, who oppressed humanity, have been sustained in their wrongs by religious systems. The priest and the tyrant joined hands, and bleeding, suffering humanity was their stock in trade.

endorsed his teachings though they ran counter to

The disappointed expectations of the Author of being, compelled the devising of a plan by which a annmation conta ne obta i, not attainable bi the original expectation. This takes infinite wis-dom and all perfect attributes from the author. What was intended as his crowning work had slipped into the hands of an opposing power, and antagonism existed. The wrath of the Creator has been the weapon of priestcraft. To get mankind back into the family of the original Father, a miracle must be performed. The miraculous conversion is one of the inventions of priestcraft. What can be more dishonoring to God?

Even the plan of salvation is not a success, or at least but partial. The teachings of Christianity do not admit of infinite wisdom, power and goodness Eternal happiness depends upon an unnatural and unreasonable dogma. Eternal suffering is the penalty for the honest thoughtfulness that cannot accept it. Immortality is only hinted at, not proven in the Christian system, and yet Christians say you must believe it or be damned. When we find it possible to prove immortality, and do prove it, they say this fucurs the wrath—wakes the fiery indigna-tion of Him who would be pleased if we only be-lieve it, and the cloud of witnesses are allowed in this, our day, only to furnish greater occasion for punishment. They say eternal punishment is justified already. What a mass of inconsistency. The reason Spiritualism is not accepted by Christians is because their dogmas are denied. P. THOMPSON.

Letter From Gen. E. F. Bullard.

To the Editor of the Religio-Philosophical Journal:

Our cause here is progressing fairly. We continue regular services, with able speakers, but we re gret to say that the best lectures do not draw as large houses as describing spirits and giving tests, but such is not a new thing in the history of the human race. If Galileo were to lecture to-day, he would not have as large audiences as would a sleight-of-hand performer. We have had splendid lectures from such speakers as Mrs. Banks, Mrs. Brigham, Mrs. Fields and Mrs. Fanny Davis Smith, but they do not draw out more curiosity seekers. Two weeks since, Dr. Merrill had an overcrowded house to hear his descriptions of spirits, and they were truly wonderful and generally convincing. They are the alphabet that must be presented to new beginners, and while there, at the close of his work, Mrs. Field was called out, and for twenty minutes gave the large audience an intellectual treat, which would undoubtedly reach many minds, like seed sown upon good ground. want to thank the JOURNAL for its many

good things. Its course in denouncing fraud meets the approval of all advanced thinkers in every cause. Humanity cannot make much progress un til our teachers, preachers and editors speak ou boldly for the truth and against falsehood in all departments of life. The many able selections published in your paper, give an intellectual feast to all who have eyes to see and ears to hear. We speak specially of the sermon of Heber Newton, M. J. Savage, Mrs. Watson and Mr. Stuart of Detroit. The sermon in your paper of Feb. 19th, ought to be placed in the hands of all thoughtful persons. We have not space or time to refer to the many other

able contributors to your paper.

My article on "Remarkable Prophecies," published in your Christmas number, was extensively read and republished in this section of the country. It was published in tull in the Saratoga Eagle, Glens Falls Messenger, Troy Standard and largely quoted from in the Tro y Times and other papers. We speak of this to show that it is the duty of all persons to give well established facts to the public.

We were pleased to see that Mr. Bundy had a cordial reception in New York City, and it is gratifying to know that a large public appreciate his gallant fight in the war of truth against error.
Saratoga Springs, N. Y. EDWARD F. BULLARD.

Laz. Munger writes: I deem the manage ment of the JOURNAL as regards giving it the greatest possible amount of influence for good, very discreet, judicious or circumspect, and consequently well calculated to elevate the standard of Spiritualism far above that which would be created by an apology for, or an endorsement of, base mounte-banks, charlatans or tricksters. While it is wielding its influence against frauds and chests, it is at the same time pouring a flood of light into the minds of honest investigators, who are enjoying the good fortune of being among its readers, and who are seeking after the evidences of the continuity of life beyond the grave.

Gems of Thought in the Journal.

To the Editor of the Religio-Philosophical Journal I wonder if the JOURNAL is really growing better,

or if the growth is in my appreciation. It certainly affords constant nourishment for that spiritual hunger which must grow forever and be forever fed, Said a friend whom I introduced to the Journal awhile since, "I know of nothing published that fills its place. Every word of it is eagerly perused but the advertisements, and sometimes those."

To the sea have many colden thoughts are seat-

Let us see how many golden thoughts are scattered broadcast in one number, say the one of Feb. 5th, beginning with the opening article by Mr. Stebbins. You can afford to republish a few extracts,they would bear repetition again and again. For

instance, Mr. Stebbins says:
"Deity, duty, immortality, the Puritans affirmed with a strength of conviction that filled the very air; and these underlie and inspire all spiritual philosophy, all ethics, religion and psychology. Much overbearing dogmatism was in their affirmations. That we ean avoid; but, if we leave or hold in light regard the great ideas which gave Puritanism its power and glory, leanness of heart and spiritual coldness and blindness will come to us and then will follow poor lives."

"Through all things an upward tendency irresisti-bly streams" is a statement of that divine intent which reaches the world of mind as well as the world of matter-evolution of soul as well as of rock and of clod, the growth of man to larger views, finer insight and a more harmonious life."

We cannot pass over the extracts he makes from our inspired brother, Selden J. Finney. Is not this a perfect statement?
"Religion, then, as a historic fact, involves these three great central ideas. First, God, the all in all; eccond, a divine correlative element in man; third, a

vital connection between God and man. "Our souls are as adequate to find God as our senses are to find the sun, and precisely in the same manner—by analysis. We climb up the sunbeams to the solar center; we climb up on soul-beams to the spiritual center. As rocks and trees are petrified sunbeams, so souls are petrified beams of God, and the latter are in as vital sympathy with its

source as are the former." Following this noble essay, let us see to what Mr. J. Morse gives voice upon the spiritual platform. This sentence first catches my eye, and certainly no truth deserves to be taught with greater emphasis.

"The truer your own life, the nobler your own desires and aspirations, the more exalted your thoughts, the deeper and purer your loves, the sweeter, safer and more profitable will be your com-munions with the spirit side of being."

Again, "not the mystery of death so much as the eternity of life is the problem of to-day."

On turning the leaf the first article on the second page is by Mrs. E. L. Watson, whose name I never see without a heartheat of thankfulness at her life

and work. Let us take the lesson of these sen-"A violin, long used to discoursing aweet strains, acquires tone. The instrument of angel power must in time, partake more or less of the mental and moral influences constantly flowing through

the channels of the heart and brain." "One of the prominent features of our teachings is, the value of this life, the reality of the soul-world within these mortal boundaries, and the beauty of right-generation as well as the possibility

of Universal regeneration." In the next column Dr. Sonneschien's lecture on the great problem contains such sentences as these:

"Every particle of my frail and everchanging tissue returns—when the invisible chord of this mor-tal existence snaps—to its original source. If, then, that which is not I cannot be destroyed, why should I, the spiritual image in miniature of the infinite and eternal soul-life of the universe be missing for-

"Take evil: take passion: take pride: take vice: take sin and crime; that is the zero point in God's calculation. All that is below simply adds to the relative value of that which is above.

"Just as you strive successfully to rise above zero. to come nearer and nearer to the vital heat of that universal life, which is the fountain of perpetual light and ceaseless motion, just so infinitely long will you rise from degree to degree without end, and just so you will forever commune with that invisible and self-conscious entity of the universe which we modestly call our Eternal God and Father."

In the "Science and Receptivity" of Hudson Tutile, every sentence is quotable; the whole of it should be reprinted twice a year:
"If we would learn of nature, if we would com-

mune with her in her most arcane mood, we must retire to her solitudes and let no one intrude. The dearest and nearest may draw with well meaning hand, an opaque veil between us and the sun. In the solitude of the forest, by the shore of the sullen seas and in the depths of star-lit night, we rest as dwarfs, overpowered by the stupendous elements, yet the center of all forces and phenomena. We are in the vortex of creative energies, and if we silently question, the answers fall as soon as our minds are receptive to them. In its adoration of the boundless, the soul mirrors its own infinitude."

"The thoughts of the stars are untongued, but they vibrate across the limitless ether, and are elo-

quent to the receptive mind. "Immeasurably more needful of receptivity, born of silence, is the contact with the infinite realm of spirit. The ocean of being invisible is before us. As spiritual beings, into the warp and woof of whose being enter the strands of immortal life, we are capable of comprehending the laws of this unseen, and heretofore unknown universe. As suns are pulsating centers of light, spiritual beings are pulsating centers of thought, and as light waves go out circling until lost on the remotest coast line of the universe, so thought waves go out from the

thinking mind, and are caught up by all minds re-ceptive to them." J. Clegg Wright's short letter, in which that Bo-anerges of the platform gives a few jottings of his western experience, begins thus:
"I have always held that the most effective way to

spread Spiritualism is to encourage the forming of nome circles and private investigation. Home is the spot where our spirit friends come and see us. There is nearly a medium in every family. Home mediumship ought to be carefully cultivated. It is in these home circles that I have seen the best proofs that spirits exist."

We have only superficially examined the pages; there are six more and our space is filled. Yet what riches are already ours!

It is a matter of rejoicing to know that our best minds are deeply impressed with the need of cultivating the inner life more and more. We live in a world overflowing with attractions toward the life of the senses, the phenomenal and the fleeting. Spiritualists are just as much tempted in these ways as any other class of people. But, on the other hand, who have such weighty incentives to cherish whatever s real and permanent? Let us strive for the good, the pure, the heavenly, the eternal: let us manifest in practical lives a little of which we read and talk. We need a revival of that deep religious fervor which animated the early Methodists, but with it the illumination that every added year has given. We sigh for a new social order and know it is

surely coming, but forget that it must come through individuals. It is the glow of the heart that will warm the social world and melt this hard crust of selfishness; not an artificial, external fire kindled by mathematical rules or scientific fomulæ. HESTER M. POOLE.

L. H. Warren of Albany, Wis., writes: Our cause is gaining ground in this place. We are holding private circles and developing some very good nediums; we have also organized a society, rented a hall, and not being able to employ speakers we read lectures from the RELIGIO-PHILOSOPHICAL JOURNAL, Olive Branch and other publications. We also have a choir of home talent, and we have had some very good lectures from one of our home mediums, one whom I think is bound to make his mark in the world at no far distant day. I think our plan for holding meetings is a good one, and we would recommend it to all small bands of Spiritualiste who are not able to do better. We commenced our meetings with only ten or twelve, and they have been growing in interest until now we have quite a respectable audience, and still they come.

The practice adopted by the above society, in having a lecture read at its meeting, is a commendable one, and would lead to good results, if more extensively practiced by societies that do not feel able to defray the expense of a lecturer.

The soul loves the great sweet mysteries of nature and bows in reverence before the nameless Might which made and upholds the worlds.

UNCLE ARE SEES A GHOST.

Strange Adventure of an Ancient Hunter in Missouri Back Country.

There lives a few miles from here, says a Missouri City correspondent of the Globe-Democrat, an old fox hunter who certainly had an interesting and very exciting experience with a spook not many months ago. His name is Abraham Moreland, and he is a presperous and well-to-do farmer of high standing in the community. No man's word stands standing in the community. No mairs word stands higher than his, especially in any business transac-tion, the best place, perhaps, to test the reliability of man. The place where "Uncte Abe," as he is fa-miliarly called, claims to have seen this specter was among the high and rugged hills that bound the north bank of Cooley Lake—the famous and well-known hunting and fishing resort. The hills are heavily timbered and not very frequently traversed heavily timbered, and not very frequently traversed by man. To a *Globe-Democrat* correspondent he related his story to-day as follows: "In company with several of my neighbors we

were out on a fox chase in the night in question, and that night's awful experience will never be forgotten by me. We had been on the chase for an hour or so, and during the time I had become separated from the rest of the party. Finally, from the barking of the hounds, I knew that the chase had grown most ton worm for Respond and that he had grown most too warm for Reynard, and that he had taken refuge in his den. As I dismounted and started down the steep hill in the direction where the dogs were, when I had proceeded some distance, and nearly reached the dogs, suddenly there appeared near mea ghostly object, resembling the form of a man. At first I thought it was only a comrade of mine, with a white sheet, trying to frighten me. So I spoke, requesting the supposed man to come on and go to the dogs, remarking that I was not easily frightened. The object stood motionless and responded with a low, mumbling noise. I then picked up a large stone, which I threw straight through the mysterious visitor. I could plainly see the mis-sile pass through the object. At this stage I began to get a little shaky. Again I hurled a rock through the thing with the result as before. I then began to retrace my steps, and concluded that it would be all right to leave the fox in his present quarters Gradually I hastened my steps to return to my horse while fear and strange feelings were fast gaining possession of my mind and heart. Suddenly the thostly form again appeared before me, and I was fearfully terrorized. The cold perspiration gathered on my brow, and I was trembling with fright. The awful spell that the presence of this mysterious visitor threw over me cannot be described or expressed in words. Raising my hand over my head and appealing to the Almighty on high, I asked: 'Why, oh, why had this mysterious object dropped down from the unknown realm above to terrorize my soul?' The goblin, or whatever it was, slowly beck-oned its arm toward me and repeated the mumbling sound. Again I rushed onward, and, after climbing cound. Again I respect onward, and, after climbing up over a cliff of rocks, the spectral form was before me again. There it stood in all its ghostly whiteness. Gathering all my strength, almost prostrated, I pushed by and reached my horse, which was trembling from head to foot. The dogs had left their prey and had gathered close under the horse. After I mounted, the horse sped homeward with the swiftness of the wind. On reaching home my mind was in such an excited and pervous state that mind was in such an excited and nervous state that sleep was impossible, and all through the long hours of the night the ghostly visitor could not be removed from my mind. I never thought for once of the loss of my hat and hunting horn until the next day, when some of the 'boys' came over to inquire the cause of my sudden and unceremonious desertion of the party the night before. I related to them what had happened and requested some of them to go to the locality and search for the lost articles, which they did, and were successful in

finding the hat and horn: "I will not attempt to explain or account for the mysteriousness of the affair, but I am certain that what I saw was something unearthly. I never be-lieved in Spiritualism, nor am I superstitious; still I cannot entertain the idea that it was only an optical illusion or a freak of imagination. Would it be contrary to the general order of things, or going too far, to form the belief, or at least the opinion, that the Supreme Being above, who blows the breath of life in the babe, and at his will calls the spirit back to beaver should for some uniqueness and matterial. to heaven, should for some unknown and mysterious object send said spirit back to earth in obscure forms? Anyway, to the end of my existence, never will the remembrance of that awful event he erased from my memory. During that night my head became frosted with a snow white that the sun of all

the time can never melt."
Such is the fox hunter's story. "Uncle Abe" has never ventured in the locality since, and off which preparing to go on a chase some of the party will suggest going to the spook regions. "Uncle Abe" will cast his eye toward the hill in the distance, robed in azure hue and with a slow shake of the head answer, "Not there boys." It is not known that any one else ever saw any unusual sight there, On the hills are to be found many Indian graves and the grinning skulls and bleached bones of an almost extinct race are seen now and then scattered over the ground. It is told in tradition that here a bloody and bitter Indian war was once fought, and that the spirit of many a brave from there took its flight to the "happy hunting grounds."

A Sinking Ship.

To the Editor of the Religio-Philosophical Journal

Rev. Mr. Townsend, the oldest Methodist minister in this section, has left the church, established school of new theology at Chatauqua Lake, and is uncovering the myths that have been taken from the heathen theology and taught in the churches as Christianity. One Sunday lately, the Case avenue Presbyterian church, at Cleveland, were astounded when their well paid pastor, Mr. Ogden, one of the

brightest of that sect, read the following:
"I hereby present my resignation as your pastor, to take effect April 1. My only reason for this step s a change, or rather growth and maturing, of theological opinions, which makes it impossible for me in good conscience, to longer assent to the doctrinal standards of the Presbyterian church."

On the same day, at Wellesburg, W. Va., the Rev. Henry Wirzman, of the Episcopal church, gave notice to his congregation that he no longer believes in the tenets of the church, and that he had decided

to leave the ministry.

The largest Catholic church of New York refuses to obey the Pope, and its members leave their cash at home every Sunday. The American cardinals, now in Rome, tell the Holy Father that any condemuntion of the knights would be not only useless but highly inopportune and might alienate the sympathy of the American laboring classes from the church, and hamper the mission of the church to the laboring poor. This only applies to the Knights. The Fathers say in Canada that the Knights are bad. which, being interpreted, means that more cash can be gotten from the British than from the Knights.

The Missionary Board, Harvard Professors, and Mr. Hume, agree that they don't know whether there is future probation for any one or not; thus confessing that they know nothing of the future life. They have lately come in possession of a munificent bequest of \$230,000, which is applicable only for purposes of special astronomical investigations. How much wiser it is to study astronomy than the dogmas of the Nicene Fathers, or those of any other convocation held during the dark ages. The Christian Scientists and Spiritualists say that there are laws of the spirit, as certain as those of astronomy Why should there not be?

Three Presbyterian ministers changed their base from this Presbytery last week. Many others want o change, but can find no fat pastorate vacant, and the pastures or feeding grounds are constantly get-ting worse. Bro. Livermore, the chief dry-goods merchant here, through whose pocket the church had for years a constant stream, and his accomplished lady, have become Spiritualists. They have held scarces at their residence and opened the eyes of many others,

Within ten days after the vacancy in the Presby terian pulpit, the church had nineteen applicants for it. Many of them are settled over churches, poorer and deader. But the saddest wail of all comes from a New York clergymen who says in the Homiletic Review, that below Fourteenth street, New York, containing a population of over half a million, there is only seating capacity in all Protestant places of worship for 60,000, and every one knows they do not

average a third full. The remarkable curse of the sick, occurring an over the country,—of unbelievers. Jews, Catholics, etc., is knocking the hottom out of the old ideas of faith. The cure of a young lady near Pitteburgh caused a labored discourse from a priest there. He said it rendered the miracles in Holy Writ of little value, and denounced the "Sercerers," as he called them.

G. F. LEWIS The remarkable curse of the sick, occurring all

The Death of Beecher.

Henry Ward Beecher has at last dropped out of the living ranks of men, where he has fought many a good fight for humanity. As a great preacher his fame is assured, and it will be so diffi-cult to fill his place that it is hardly an exaggeration to say that when he died the spirit and vivifying force of Plymouth Church died with him. Mr. Beecher was Plymouth Church in more senses that one. He had so infused it with his personality, and so dominated its policy and convictions, that it can never again be what it was before his death. Another man of course will take the vacant pulpit, but he will always be handicapped by associations, reminiscences, and comparisons with the man who had so impressed himself upon the church that it stood by him loyally in days of trouble and saved him from blows which would have crushed any other man, and unquestioningly followed him opinion which came so frequently and aggressively in his later years. He had papal power and wellnigh papal infallibility in that church. Such unswerving loyalty can hardly in the extended to another.

As the years pass on it can hardly be doubted that Mr. Beecher's fame will most closely attach to the great work which he accomplished in molding public opinion against the system of human bondage, wherein he came closest to the heart of universal humanity. He will be remembered as Phillips, Sumner and Greeley are remembered not by their partisan opinions or faults, but for what they did for an enslaved race. Mr. Beecher's religious opinions will soon pass out of memory. All creeds, beliefs, and theological doctrines are in a ferment, and probably a quarter of a century hence the ministers of Chicago who criticised his religious attitude so severely the other day will have drifted beyond his standpoint on the sweeping currents of evolution. In religion each generation goes further on than the highwater mark of the last. History will take little note of Mr. Beecher's theological status except as a preacher who had great power in a humanly direction. direction. It will take little note of his political vagaries, for in politics, as in religion he has been drifting these many years and has many times crossed and recrossed his own tracks. It will take little note of his faults, grave as some of them have been. Even these, when they do not go beyond personal results, are forgotten in time, but no his-tory will fail to take note of his great and eloquent work for the slave, who was for him not only a man but a brother, and for whom he pleased with all his wenderful powers of appeal. He will live as the preacher of and for humanity in all its forms.—Chi-

How the Blind Dream.

Fo the Editor of the Religio-Philosophical Journan

These suggestions by Bain, in reference to "How the Blind Dream," are worthy of careful consideration. In the dreams of most persons, a mental vision is vividly produced during sleep, in which they perceive their friends moving about and conversing as in the ordinary real business of life. Now it is very obvious that such a dream can not occur to a blind man. A blind boy dreamed of his brother who was dead. He knew him by his voice, and he also knew he was in the fields with him, for he felt himself treading upon the grass and smelling the fresh air. His idea of a field could not possibly reach much beyond this. Another man dreamed he was in his workshop; he knew this by sitting on a box, and by the tools which were in it. A blind tramp said when he dreamed it was just the same as when he was awake: he dreamed of hearing and touching. Mr. B. G. Johns, in *The National Review*, mentions the case of a man who dreamed of a ghost. This suggested a question of very great interest. Do the blind believe in ghosts, and it so, in what manner do they come, and how are they recognized? A ghost is an apparition or ethereal being, generally resembling some person known in the flesh; it can not, however, be felt, for it is transparent; a bullet may pass through it, and if sitting in a chair, it does not pass through it, and it sitting in a char, it does not prevent another person occupying the seat at the came time. It is therefore generally admitted with Herbert Spencer that touch is the only reliable sense as a test of reality, is the one indeed into which the others may be reduced. When Macbeth could only seat the degree but early not facility he called it. see the dagger but could not feel it, he called it a dagger of the mind. How then can a blind man believe in a ghost known only by hearing and touch? It seems to us a contradiction, yet Mr. Johns has a ghost story. A blind man dreamed he went to a house, where he met a comrade who had been sent to prison, and he thus described his dream: heard a voice at the door, and I said, 'Bless me, if that ain't John,' and I took him by the sleeve, it was his shirt-sleeve I felt, and I was half afraid of him, and surprised he was out weeks before his time. Then (in my dream) I dreamt he tried to frighten me, and make me believe he was a ghost, by pushing me down sideways, etc.; after that I waked and heard no more." This is a very curious account of the blind man's state of mind; he recognized his friend, but the latter behaved in so strange a way as to make the blind man believe he was a ghost. The pushing him down sideways, however does not suggest a spiritual being to an ordinary mind. It would be a matter of great interest if Mr. Johns, or other persons coming in contact with the blind, would make further investigations into the subject of ghosts as conceived by the blind. The well-established ghost, clothed in white and quite impalpable, can scarcely have place in the man's imagination.

Have Animals Souls?

(Light, London.)

SIR,—I have recently had some curious experiences, which I should like to narrate, in order to ascertain whether others of your readers have had experiences of a similar kind.

This evening, while talking to a friend (whose letter I enclose), I was startled by the form of a small white dog that passed along the floor in front of us. I was seated in a chair by the fire, and my friend was standing by the mantelpiece. It disappeared in the center of the room. My friend looked down, and I asked him if he saw it. The door was shut, and we searched the room. No animal of any

description was to be found.

The other night I woke and saw the appearance of a dog sitting by my bedside, on the carpet. As I looked at it, it looked up at me, and lay down, still looking up at me affectionately. I went to touch it

and it vanished! The form was like that of a dog I had for twelve years, of the name of "Figaro," It died about a year before my late husband, to whom it was much

My youngest girl, eight years old, lately formed an attachment to a large retriever which lived next door. The dog died, and three days after its death my little girl said she saw it as she got into bed. She was wide awake. She said that "it was standing by the window, that it looked at her, and then disappeared into the curtain."

Several years ago my husband brought with us from Australia a cockatoo. We kept it a few years, when my husband departed for the higher life. The bird pined after him. One night I awoke and saw it fly through my room and disappear in the win-dow. I felt sure it had got loose, but could not see it. In the morning it was found dead in its cage, and the door shut. I always lock my door at night,

I was present with Mrs. C. on the occasion referred to in her letter. We were sitting in the drawing-room, which was well lighted and presented a cheerful appearance. Suddenly I noticed a white form like a dog, and at the same moment Mrs. C. said: "Did you see that dog cross the room?" I replied in the affirmative, and immediately searched the room, but no animal was to be found. Mrs. C. then told me she recognized the respective of a ret dog of here long since. "appearance" as that of a pet dog of hers, long since deceased. I have much pleasure in adding my testimony to the great and incontestible evidence in support of spiritual phenomena, and remain yours faithfully.

W. B. Lumley. faithfully, Fairfield House, Folkestone.

Wallace Downs writes: "I have been taking the Journal for the past fifteen years, and to-day I was looking it over, and of the three papers on my table, it is the neatest and brightest, as well as the one giving the best intellectual food."

Rev. E. P. Powell says: "Geography used to teach that the world rested upon a tortolse, and the tortolse on a coiled serpent, and the coiled serpent, what did that rest on? O! It was so long that the coils had no end. Well, our theology runs back to and rests on another serpent."

A Spirit Returns to a Minister's Family.

To the Editor of the Religio-Philosophical Journal:

Inasmuch as the columns of the JOURNAL have contained several accounts of late of materializing mediums coming to grief, and inasmuch as many doubt the genuineness of spirit-return, I think the following true narrative will be read with interest: In the summer of 1883 or 1884, a United Brethren, then living at Lecompton, Kansas, by the name of John Dearer, preached at this place. During his brief visits here, he frequently, put an with ma brief visits here, he frequently put up with me. I often talked with him on the subject of Spiritualism, and invited him to sit with us in our private circles; my wife being a table-tipping medium, he readily consented to do so, and seemed very much interested. On one occasion he related the following circumstance to me, which I will give in his own words as nearly as I can remember. He said: "A very strange circumstance happened at our house since I was here last." When asked what, he said: "A. few evenings ago, supper being ready, we called my sister-in-law to come thereto from the sitting-room, but she couldn't move; she seemed to be in a tranca or stupor, and what seemed strange is, that though there was no lamp in the room, it suddenly became very light, and the spirit of my sister who had been dead for two years, appeared on the wall. We all recognized her. She spoke in an audible voice to one of the members of the family, giving good advice, and then disappeared as mysteriously as she

I said: "Bro. Dearer, what do you think of this?"
"I believe it was the spirit of my sister." So long as such genuine tests of spirit presence are taking place all over our broad land, don't let us be discouraged that such frauds as Mrs. Ross, Mrs. Wells, Mrs. Beste, Mrs. Miller and Mrs. Crindle-Reynolds, are held up in their true light, but rather

Reynolds, are being p in the control of the control

C. Bradford writes: I am glad to see you co carnest in denouncing materialization fraude. I have attended many scances here in Boston—those of Mrs. Hatch, Mrs. Fairchilds, Mrs. Blies, Mrs. Fays and others. I did at first think spirit friends did materialize, but now after investigation, I believe them to be all frauds, and should be denounced in every paper in the land.

Notes and Extracts on Miscellaneous Subjects.

The unseen forces in life are never at rest. Every man has not only a right but a duty to think

The spiritual laws of the universe though most

potent are least of all understood. Spiritualism is the religion of home rule, it recognizes the individual "first, last, and all the time." A mediator at the court of heaven in the person of

fesus is a monstrous delusion, and worthy only of man's contempt. The world insists on having a reasonable theology as well as a reasonable medicine, government, edu-

cation and astronomy. If Jesus were to come again he would doubtless do what he did before, lead a revolt of brains against

assumptions and precedents. If a man would register all his opinions upon love, politics, religion and learning, what a bundle of in-consistencies and contradictions would appear at

We need not die to go to God; See how the daily prayer is given! 'Tis not across a gulf we cry. "Our Father; who dost dwell in heaven."

There never did and there never will exist anything permanently noble and excellent in the character which is a stranger to the existence of a reso-

lute self-denial. Let no man think lightly of evil, saying in his heart, it will not come nigh me. Let no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water-drops a

water pot is filled. The smallest effort is not lost, Each wavelet on the ocean tossed Aids in the ebb-tide or the flow; Each raindrop makes some flow'ret blow.

each struggie iessens numan woe. The McGlynn trouble in New York is attracting wide attention and latterly seems to be assuming a dollar-and-cent attitude. One of the eastern papers of the reverend father's faith has started a "McGlynn national fund," and is seeking to make capital in the pursuit of a bushwhacking policy, while on the oth-er hand Bishop McIntyre, of Charlottetown, is out in a card to his followers advising them to boycott the publication in question and cast it out as disloyal to the tenets of the church. The quarrel is growing in bitterness every day, and whatever the end may be it will take considerable time to heal the widening breach.

"My conviction is," said Joseph Cook to his Tremont temple audience, " that the only sufficient support for Sunday, under universal suffrage, is a Christian population. Sunday will be observed as it should be only by those to whom it is a delight; and the central problem, therefore, in Sunday is to multiply the number of those to whom Sunday is a de-light. Now, as a day of rest, Sunday ought to be a delight to all men. As a day of worship, of religious instruction, of benevolent activity, it ought also to be a delight to every man of good conscience and judgment. My feeling, however, is that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship."

Forgiveness is one of the brooks we drink out of by the way. Forgiveness is not simply taking sin off, but putting God into the man. It is neces that man should sin in order to get God into his soul. When man hows down in despair, God comes and folds about him like the sunshine about a plant, and whispers words of forgiveness, and the man rises without his burden. Is he the same man? Is there not something better in him? Repentance is not simply a taking off a burden, but into the soul comes a passion for holiness. Oh, if I could only make each man here to know the truth. God sees preciousness in us that we do not see in ourselves, and that is why he is always reminding us of our sins. When he redeems us he makes ourselves; that's all .- Phillips H. Brooks.

"The Sower Soweth the Word"—that living word which must ever remain in humanity's divinest and most indestructible possession. This living Word of God in us is more real than our passions, and more vital than all our vices. It stirred within the hearts of old prophets and prophetic scrolls were written. It stirred within the heart of Buddha and he vacated the great throne to which he was born that he might preach his beneficent gospel to the poor. It stirred within the greater heart of Jesus, and the Beatitudes, the Parables of the Good Samaritan, of the Prodigal Son, of the Loet Sheep, and of the Sower became imperishable treasures in the sacred literature of the world! It stirs within the hearts of poets, and sweet psalms and adoring hymns are sung, and great epics are written for the nations. It stirred within Newton, and when he saw the apple fall, the great law of gravitation was revealed to mankind. It stirs within us to-day, and prophesies, psalms, gospels, sublime epics, great dis-coveries, the great thoughts of men greater than ourselves, become for us instinct with newer life and pregnant with fresher meaning.—Rev. J. Kay Ap-

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months uttering no word, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon choked with the bitter tears of lose? It is impossible wholly to answer such questions of the tortured heart, but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face and to rejoice in the unsulled beauty of its smiles, and then—to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household still, to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection and to have this treasure in heaven.—Chicago Advance

I Vash So Glad I Vash Here.

Mr. Moody, who does not believe that immersion is absolutely essential for baptism, was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said that some believe it necessary to go down into the water, and come up out of it to be baptized. But this he claimed to be a doubtful question, for the preposition winto? So used in the Sectionary the preposition "into," as used in the Scriptures could be rendered differently, as it does not mean into at all times. "Moses," he said, "we are told, went up into a high mountain, and the Savier was taken up into a high mountain, etc. Now we do not suppess either went into a mountain, but went unto it. So with going down into the water; it might mean simply going down eless by or near to the vector. so with going down into the water; it might mean simply going down close by or near to the water, and being baptized in the ordinary way, by sprinkling or pouring." Mr. Moody carried this idea out fully, giving the impression that repentance and conversion to God were more essential than the particular form of baptism. This left the new converts perfect liberty to join either the Episcopal, Methodist, Presbyterian or Baptist church.

After Mr. Moody had closed his discourse on incoming

After Mr. Moody had closed his discources an invitation was given for any one so disposed to rise and express his thoughts. Quite a number of his brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke the silence that was almost painful, as follows: painful, as follows:

painful, as follows:

"Mister Breacher, I is so glad I vash here to-night, for I has had explained to my mint some dings dat I neffer could pelief before. Oh, I is so glad dat into does not mean into at all, but shust close by or near to, for now I can pelief many dings vot I could not pelief pefore. We reat, Mr. Breacher, dat Taniel vosh cast into de ten of lions, and came out alife. Now I neffer could pelief dat, for wilt peasts would shust eat him right off; but now it is fory clear to my mint. He vash shust close py or near to, and tid not get into de ten at all. Oh, I ish so glad I vash here to-night. Again we reat dat do Hoprew children vash cast into de firish furnace, and dat always looked like a peeg story too, for they Heprew children vash cast into de firish furnace, and dat always looked like a peeg story too, for they would have peen purnt up; but it is all blain to my mint mow, for dey vas shust cast py or close to de firish furnace. Oh, I vash so glad I vash here tonight. And den, Mr. Breacher, it ish said dot Jonah vash cast into de eaa, and taken into de whale's pelly. Now I neffer could pelief dot. It alwish seem to me to be a peeg fish story, but it is all blain to my mint now. He vas not into de whale's pelly cast at all, but he shust shump onto his pack and rode ashore. Oh, I vash so glad I vash here to-night.

"And now, Mister Breacher, if you will shust exblain two more passages of Scripture, I shall be oh, so happy dot I vash here to-night! One of dem ish vere it saish de vicked shall be cast into a lake dat burns mit fire and primstone alwish. Oh, Mister Breacher, shall I be cast into dat lake if I am vicked, or shust close py or near to—shust near enough to be comfortable? Oh! I hope you tell me I shall be cast only shust py a good veys off, and I will be so cled I vash berg to-night.

cast only shust py a good veys off, and I will be so glad I vash here to-night. De oder bassage is dat vich saish blessed are they who do these commandments, dat dey may have right to de dree of life, and enter in droo de gates of de city, and not shust close py or near to—shust near enough to see vat I,have lost—and I shall pe so glad I vash here to-night."— From EW Perkins" Wit and Humor of the Age."

STYLES IN COFFINS.

Fashion Rules Even the Shapes of Dead Meu's Covers.

To the Editor of the Religio-Philosophical Journal: It appears from The Record, of this city, that the appears from 1700 Record, of this city, that there are fashions in everything nowadays, even in funerals, and as there are etyles in garments, so also are there styles in coffins. One would think that the melancholy duty of burying the dead would be beyond the dictates of fashion, to which nearly everything else in the world is forced to bow, but a stroll through the warercomes of some larger manufacturing analysts were would cutofly conlarge manufacturing undertaker would quickly convince the doubter that even the house of mourning is ruled by the unyielding hand of what the world calls fashion. Fashion said once that he who would polished rosewood or other rare and costly wood with massive handles and trimmings of silver. Then nothing but a slim purse suggested a departure from the ruling style. Now fashion says that a casket neatly and plainly covered with black cloth is the only really proper burial case, and this decree is as imperative as all others from the same source.

is as imperative as all others from the same source. Between these two extremes there have been many intermediate patterns, and fickle fashion will probably one day again order a change, and then the sombre casket of to-day will be a thing of the past and irrevocably "out of style."

It is only in caskets for infants and young people that anything like latitude is permitted, and even then it is principally as regards color. White or the universal black is the color prescribed, the former being that most used. For those who are bold enough to disregard the mandates of fashion there are a great variety of styles and colors available. are a great variety of styles and colors available, some of them so novel as to be almost startling. For instance, an enterprising New York undertaker created quite a sensation the other day by conspicuously displaying in his window a casket covered with plush of the delicate shade known as Nile green and by its side another covered with light. with plush of the delicate shade known as the green, and by its side another covered with light-blue velvet. Without going to such extremes there are a great variety of shades and patterns of covering material. There are plushes, velvets and plain cloths in black, brown, blue, old gold, and numerous intermediate shades. Embossed and figured plushes are even included in the list of coverings. G. Philodelphia Pa Philadelphia, Pa.

> Horstord's Acid Phosphate As An Appetizer.

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

The religion founded upon the bible claims to be exclusive; its advocates deny the right to question its authority, or examine into its philosophy, and at the same time you are told that Genesis and science are united, that there never was any conflict between them, and never can be. As we understand matters, science sets up no claims to infallibility, it never issues a manifesto until she has in her possession proofs to warrant such an issue. But having no definite point to start from, no ultimate can be reached hence there must be a conflict of interest between reason and revelation. On the other hand Spiritualism opens wide the doors of her philosophy and invites the scientist to make the most rigid examinations, put to the most crucial tests all the phenomethe two systems—Christianity and Spiritualism—may be considered as being directly opposed to each other, the one sheltering itself behind a bulwark of tradition, while the other invites criticism and honest research .- Olive Branch

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Some of Mr. Gladstone's most enthusiastic admirers seem scarcely to agree with his expression in the Ninteenth Century that "the natural condition of a healthy society is that governing functions should be discharged in the main by the leisured class?"

"That dire disease, whose ruthless power Withers Beauty's transcient flower."

is often found lurking around the citadel of Life, in the disguise of a cold, like an unsuspected enemy in camp. For colds or coughs, weak or sore lungs, sore throats, bronchitis, asthma, and all diseases that lead to consumption, and for consumption it-self, take Dr. Pierce's "Golden Medical Discovery."

Miss Anna Dickinson is slowly recovering, her health. According to a correspondent she has en-treaties for plays from two well-known stars, for a novel from a New York publisher, and for several

Activity, and not despondency is the true counter-poles to misfortune... Lowell.

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Lungs.—B. B. Bissell, Editor and Pub-

While in the army I contracted a severe | Last year I suffered greatly from a Cold, Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night | physician could do nothing for me, and Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die, I commenced taking Ayer's Cherry Pectoral, and it the least doubt that this medicine

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When short 22 The Aver's Cherry Pectoral cured me of Throat and Lung troubles, after 1 had been seriously afflicted for three years. The Pectoral healed the sorcues of the Langs, cured the Cough, and restored my general health.—Ralph Felt, Grafton, O.

Twenty populated.

fect health.—E. Felter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Aver's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

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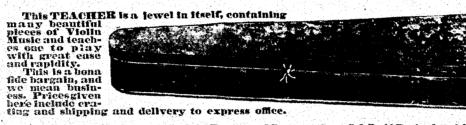
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What Was it?

(Continued from birst Page) of course when we went out with the light, and the noise ceased instantly, but on going back to our room it began again. I was thoroughly frightened at this next manifestation, but my husband was interested and excited, and by argument and persuasion and petiting managed to imbue me with a little of his bravery.

"It is very strange and curious," he said, "but I am determined to get to the bottom of it. If you are seriously alarmed, dear, I will take you to one of the neighbors, but for my-

The set lines around his mouth spoke volumes, and I would have died rather than to have confessed myself as cowardly as I was. We will stay together." I said, "I am not afraid-with you.

I spoke more bravely than I really felt then, but after the first tremor was off I found that the excitement of the thing gave me a sort of reckless courage. After all, noise never hurt any one, and if we only could discover the causes of the disturbances what a satisfaction it would be, so I put my hand in my husband's and together we listened until after a few minutes the noise died away into

There was nothing more to disturb us that night, but I must confess that I left the lamp burning brightly instead of dimly, and that my sleep was far from being sound or re-

The next day my husband's brother and nephew, who were to be employed in his factory, arrived, and while I was glad to see them, I felt gladder yet to think that four in-stead of two would pass the nights in our

Two or three days passed uneventfully, but on the third Clarence, our nephew, who had, boy-fashion, made friends around town and heard more news, gossip and scandal than the rest of us would in six months, came

rushing in wide eyed and excited.

"Do you know," he cried. "what people say about this house, Malcolm? They say it is haunted and has been for years, and that no one has lived in it for a long time."

My husband and I looked at one another, while we were in no position to argue the matter pro or con, and Clarence went on

"I hope you and Florence won't give up the ship though, it will be so awfully jolly to hunt the spooks up if there's any-let's organize ourselves into a vigilance committee and go for them together."

What Clarence proposed in jest we soon did in earnest, for no sooner was the reputation of the place made known to us than all restraint seemed to have been laid aside by the mysterious something which had possession of our premises, and pranks—ridiculous, annoying, rarely vicious but always unexplainable were played on us continually from that evening, and we resolved to find, if possible, the key to the mystery, devoting ourselves jointly and severally to that task, but all in vain. Whatever it was which occasioned the disturbing demonstrations bailed of the offerth to the peak it. all our efforts to unmask it. We set traps of all kinds, we watched, we followed up instantly every new manifestation.

At first we reasoned that human ingennity was being employed in order to lower the value of the really pretty and attractive place, and with that conviction we studied to detect and expose the culprit, but soon the performances became such that we could but confess that no human influence could be at work amongstus.

One evening after seeing "the boys," as I familiarly called them, off as usual and locking the front door behind them, as was my enstom. I was astonished to see it swing slowly open before my eyes. Thinking that I had made a mistake and had failed to close it, I went back and shut it firmly and locked it, but I was not across the dining-room threshold before it swung deliberately open again. I locked it once again, with the same result. then without making any comments I called Eather from her work and bade her lock the door. I heard her in the hall going back and forth and muttering under her breath, and then she came in looking a little

perturbed. "Ef you please, Miss Florence," she said, "dat dere do' will have to stay open, I reckon, de haunts pears to want it dat ar' way and taint no use to contend against 'em nohow." She certainly spoke the truth about it being

"no use to contend against 'em," for although from time to time during that day I locked the obstinate door, each time it slowly and deliberately defied me and swung back against the wall, and it was not until my husband and the rest returned that it could be persuaded to remain closed and

The oddest thing about these proceedings was that, unlike the generality of "haunted" places, day and night seemed equally favorable to the demonstrations, which were as varied as they were puzzling. With the broad sunlight shining in gloriously, sharp knocks would come upon my sitting-room door and then the door would open as though to admit an invisible visitor and close quietly behind

Heavy footsteps would go up and down the rooms above, the soft murmur of voices could be plainly heard, and yet no one could be seen although these things happened quite as frequently in clear, fair daylight as in those hours which are supposed to be especially dedicated to supernatural perform-

Space will not permit me to narrate at length the story of our nine months' stay in that most remarkable house. Scarcely a day passed that some new prank was not played upon us, and the old ones repeated unweariedly. It was as though we were surrounded by a company of mischievous spirits who found unlimited pleasure in disturbing and outwitting us, but were, in the main, goodnatured and certainly harmless.

Knocks were the commonest form of annoyance; loud and sharp they sounded everywhere and at all times, sometimes waking us in the night by lively tattoos on the head of the bed, calling us to the front door to admit callers who were not to be seen upon investigation. On the chairs, on the tables, on the walls, inside my writing desk, under the plane, everywhere imaginable or unimaginable they sounded at all times and seasons until I grew so accustomed to them that I scarcely took note of their occurrence.

Footsteps, some light and some heavy, could be heard frequently on the front and back porches or in the upper rooms, or coming up and down the stairs. The rockingchairs would, quite independently, begin rocking in a contented kind of a way and rock until they chose to stop. Soft laughter could occasionly be heard under our bed-room window, which opened on the back porch, laughter and subdued conversation, as though a merry party were sitting there together. It was generally on the clearest moonlight nights that this last occurred, and I must confess that it was far from pleasant to be there and listen to the quiet merri- jected by them, so death came.

ment and then to look out and see only the empty moonlit porch.

My bedroom door which I preferred to leave open during the daytime into the hall, was often slammed violently behind me as I passed out or in. A phantom cat, or something which sounded identically like it, would mew pitifully from all sorts of surprising places. The soft swish of a woman's dress running up and down the stairs dis-turbed us at our dinner one day, and we ran-sacked the house in search of the wearer, only to be mocked when our search was end-

ed by a repetition of the same sound.

Now and then reports as of the firing of a pistol startled us all seriously, but this particular sound was confined to the hall and was more infrequent than many others.

Kindling wood carefully piled up beside the fireplaces by neat-handed Alice, would be mischievously upset and scattered about in a way which would vex her youthful spirit

grievously.
Snaps like the explosion of a percussion cap would go off under our very feet. Invisible articles would fall upon the floor making loud and startling noises close beside us. Sometimes, but this was princi-pally at night, it would seem as though some kind of machinery were running in our very rooms beside our bed, running with a mo-notonous whirr and buzz that was as dis-agreeable as it was unmistakable.

Sometimes soft steps would cross our room to the wash-stand and invisible hands would be, apparently, washed in invisible but plainly heard, trickling and slopping water.

Practical jokes were played upon us continually. If I ordered no fire in my room the noise of crackling wood would soon come to my ears, and I would summon Esther only

So it went on day after day and night after night. After giving up our attempts to solve the mystery, we allowed others to do what there, saying that they could in that way quiet the disturbances, but they failed sig-nally. They received "communications," but of such an absurd and contradictory nature that even the most sincere among them gave up in despair, and at last when my husband found it necessary to go North on business we left the pretty little house as we found it—a shunned and mysterious place, the secret of which was hold as closely within its walls as before.

And now, having written a plain although not, of course, an exhaustive statement of our strange experience, I ask a question which I have asked hundreds of times before, and which was never yet satisfactorily answored, and that is—what was it?—The Il lustrated Household Magazine.

FAITH HEALING. Families Wrecked.

To the Editor of the Religio-Philosophical Journal:

The Century for March has two articles on faith-cure—one pro, the other con. From the latter, by the Rev. Dr. Buckley, the following is taken: "Families have been broken up by the doctrine taught in some of the leading faith homes that friends who do not believe this truth are to be separated from because of the weakening effect of their disbelief and a most heart-rending oon raith. ter has reached me from a gentleman whose mother and sister are now residing in a faith-institution not far from this city, refusing all intercourse with their friends, and neglecting the most obvious duties of life.

Certain advocates of faith-healing and faith-homes have influenced women to leave their husbands and parents and reside in the homes, and have persuaded them to give thousands of dollars for their purpose, on the ground that the Lord had need of the money

"This system is connected with every other superstition. The bible is used as a book of magic. Many open it at random, expecting to be guided by the first passage that they see, as Peter was told to open the mouth of the first fish that came up and he would find in it a piece of money. A missionary of high standing with whom I am acquainted was cured of this form of superstition by consulting the bible on an important matter of Christian duty, and the passage that met his gaze was: 'Hell from beneath is moved to meet thee at thy coming' Paganism can produce nothing more superstitious than this. though many other Christians instead of searching the scriptures,' still try to use the bible as a divining rod.

"It feeds upon impressions, makes great use of dreams, and signs, and statements foreign to truth, and pernicious in their influence. A young lady long ill was visited by a minister who prayed with her, and in great joy arose from his knee and said: Jennie, you are sure to recover. The Lord has revealed it to me. Soon after, physicians in consultation decided that she had cancer of the stomach, of which she subsequently died. The person who had received the impression that she would recover, when met by the pastor of the family, said: 'Jennie will certainly get well. The Lord will raise her up. He has revealed it to me.' 'Well,' said the minister, 'she has not the nervous disease she had some years ago. The physicians have decided that she has cancer of the stomach.' 'Oh, well.' was the reply, 'if that is the case she is sure to die.'

"A family living in the city of St. Louis had a daughter who was very ill. The members of this family were well acquainted with one of the leading advocates of faith-healing in the East, who made her case a subject of prayer, and wrote her a letter declaring that she would certainly be cured and that the Lord had revealed it to him. The letter ar-rived in St. Louis one day after her death.

"These are cases taken not from the operations of recognized fanatics, but from those of leading lights in this ignis fatuus move-

"It is a means of obtaining money under false pretenses. Some who promulgate these views are honest, but underneath their pro-ceedings runs a subtle sophistry. They es-tablish institutions which they call faith-homes, declaring that they are supported entirely by faith, and that they use no means to make their work known or to persuade persons to contribute. Meanwhile they advertise their work and institutions in every possible way, publishing reports in which. though in many instances wanting in busi-ness accuracy, they exhibit the most cun-ning wisdom of the children of this world... "The horrible mixture of superstition and

blasphemy to which these views frequently lead is not known to all persons. I quote from a paper published in Newark, N. J., in the interest of faith-healing:

"'DRATH.—Three of the richest men in Ocean Park, N. J., have died. Faith-healing

has been taught in the place, but was re-

God saved me so that I was not harmed.... such as are seldom met with. He is pro-But I had to leave Charleston and do as the found and searching in principles and logi-1, 1886, one half of the city in ruins. It has a population of about fifty thousand persons. Ye wicked cities in the world, take warning! God lives!"

The Watseka Wonder.

To the Editor of the Religio-Philosophical Journal:

As the "Watseka Wonder" has been republished, I think it well to say a word in reference to it, and give a letter I received when that startling narrative was first published in the columns of the Journal. It then appeared so strange to me, that I doubted the whole affair, but to do justice to myself and others, I concluded to write to one of the parties who figured in the story, and soon found that the names, at least, were no myth, for I received a letter in answer to mine from Mr. A. B. Roff. I know that this good brother will pardon me for giving his letter to the public, when it is intended for the general good, and for the con-firmation of that which must ever be to him a precious fact

WATSEKA, Sept. 10, 1878.

DEAR SIR: Your kind letter just came to hand, and as you surmise, I receive a great many letters in regard to the "Watseka Wongenerally letters of inquiry as to the my ears, and I would summon Esther only to find that my orders had not been disobeyed, but that "the haunts" were maligning and hasten to answer their questions; and thus far I have answered every letter and postal card I have received on this subject. I was a Methodist for Afteen years, and tried to live a righteous life, but like you, I had they could in that direction, but no one met doubts and fears, for I never had the proof with success. Some Spiritualists of the place asked permission to have some circles against Spiritualism for fifteen years; and for several years prior to Mary's death, when-ever we talked of Spiritualism doubtingly, Mary would say, "Ma for Pa as the case might be] if I die before you do I will return and convince you if spirits can return." She told us this scores of times in the last few years of her earth-life. And sure enough, a few months after Mary died, as it is usually termed, she did return and converse with us, and Mrs. Roff and myself have been perfectly happy ever since with the knowledge, "that if a man die he shall live again." How many times has our dear angel Mary through life's weary journey, strengthened us in this belief; and, too, how our cup of happiness has overflowed by her visit with us from Feb. 11th to May 21st. How affectionatel—every night and morning without fail she put her arms around our necks, and kissing us over and over again, loving everything and every body that we leved. You cannot form an adequate idea as to how loving and affectionate Mary was,—much more so than when she was always with us. She was just like a child 12 years old, who had been absent for a dozen of years, then returned without an increase in her age. Oh! how lonely we have felt since Mary left us. Although the body

is the same, yet it is a different personality. issued last week.—A rich vein of gold-bear-Yesterday I took a gentleman to see La-ing quartz is said to have been discovered rancy, who was introduced to, and became | near Atlanta, Ga. quite well acquainted with, Mary at our house in last March. He resides twenty miles from here. Lurancy looked upon him as a stranger. After waiting for a recognition I introduced the gentleman; he tried for a full hour to call her attention to something by which she would recognize the former acquaintance of last March, but failed.

But, dear friend, there is another side to this narrative; in brief I will tell you that we have been laughed at, sneered at, slandered and abused, as well as misrepresented; our motives were impugned, etc. During the whole time Lurancy was at our house we never knew but each day would be the last one that she would be allowed to remain with us.

Many friends told Mr. Vennum, that al-though Mr. Roff is a good man, he can never cure his child; and the better way would be to have her sent to the asylum in Chicago before it is entirely too late. This is but an isolated case. We lived that whole period in a dreadful suspense over us, for we never doubted the result if we were permitted to keep the child. It makes us happy to read kind and encouraging words from friends. The narrative, running through the two Journals is correct, and anything further would be of a private nature to the family, too holy and sacred for the scoffers. A. B. ROFF.

I hope, Mr. Editor, that this Watseka phenomenon may meet with a large sale, and be well studied by all Spiritualists. As a believer in the return of spirits, I have long since made up my mind that the demoniac sphere is just above our head, and all around us, verifying the language of Jesus, "Satan goeth up and down the earth seeking whom he may devour," and to entirely absolve ourselves from this sphere, is to JOHN A. HOOVER. live above it. Moorestown, N. J.

Notes From New York.

AN EXCELLENT MEDIUM.

Mrs. S. G. Bonham, formerly of Chicago and well known there, is now located at 120 West Forty-second street, New York. It gives me great pleasure to say that Mrs. Bonham is a medium of the very highest intellectual and spiritual development. Possessing in herself a refined soul and an exalted nature, her prophetic communications cannot be otherwise than pure and refined in character, and such in fact they are. Mrs. Bonham does not know what it is to resort to devices or to stoop below the truth. From many years' experience I can personally testify to the reliability of her communications, and one sitting will convince any personal that son that no spiritual revelations were ever made in choicer language or marked by purer thoughts. Mrs. Bonnam is also an inspired artist with pencil and crayon. Numerous life-like portraits of persons long years in the Spirit-world, drawn with the fidelity and touch of a master, testify to her powers in this direction. Friends visiting New York will be repaid a thousand fold for an hour's call upon Mrs. Bonham. J. J. MORSE.

Permit me to pay a slight tribute to the merits of this most excellent medium, one of the very best who has appeared upon the platform since the time of Selden J. Finney. l heard Mr. Morse speak upon a dozen different subjects, in answer to questions (and some of them very weak ones) and not a trivial, light or foolish word in the whole hour. He is wonderfully fluent in his speech, clear in his articulation and highly oratorical in manner; a finished speaker in method

"CHARLESTON, S. C.—A few years ago the Holy Ghost sent me to preach in that city. But they rejected the gospel and me. A wicked man shot at me and tried to kill me, but God saved me so that I was not harmed.... such as are seldom met with. He is professored and goarding in principles and logic great Head of the Church said:...."when ye depart out of that house, or city, shake off the dust from your feet." Earthquake, Sept. platitudes, but every sentence embodies a no glittering generalities or meaningless platitudes, but every sentence embodies a truth which commends itself to the common sense of the hearer. Mr. Morse should have crowded houses wherever he speaks, for our platform can boast of but few such grators.

ABRAHAM JAMES. Since writing the notice of this wonderful nedium a month or so ago, I have heard directly from him at his present location, Conant, Florida. James says he is "not dead," as was published a year or so since, but is living in the South, hoping to restore his healtr. He thinks some day he may be able to re-enter the field. In the meantime he will be glad to hear from his old friends in New York City. GEO. A. SHUFELDT. New York City, March 6.

General News.

A substantial contribution by President Cleveland toward the Hendrick's monument, at Indianapolis, was lately received by the treasurer of the fund.—Alfred T. Dutton, a middle-aged book-keeper of Chicago, is said to have lost his reason by attending the Murphy temperance meetings twice daily.—A grand bunt restorday in Morgan country. A grand hunt, yesterday, in Morgan country, Illinois, where twenty-three hundred men and boys covered an area of fifty miles in circumference, resulted in the death of three foxes.-At Potomac, Illinois, a wealthy farmer named Goodwin fatally shot Charles More-head for the seduction of the former's daughter, 15 years of age.—The striking miners at Peoria are greatly excited over the arrival of one hundred negroes to take their places.

The socialists of Chicago had a grand pro-

cession last Sunday in connection with the

funeral of Mrs. Neebe.—On the advice of Len-

ard Sweet, the bereaved husband decided to

pass the day in jail, having twice been permitted to visit his home, see his wife's remains, and arrange for the obsequies.—Fire destroyed the Commercial press at New Orleans, with a large amount of cotton, the total loss being \$150,000.—Commission firms on the Chicago board of trade are likely to lose \$40,000 through the lard speculation of Maurice Pincoffs, the representative of a French company.—Herr Wanlicher, inventor of the repeating rifle adopted by the Austrian army; has been decorated by the emperor with the order of the Iron Cross.—The clearings of the Chicago banks for the past week were \$54,465,622, a gain of \$14,000,000 over the same period last year.—C. E. Bresler, of Detroit, has forwarded a Michigan raccoon mat of unique design for presentation to the emperor of Germany on his ninetieth birth-day. The state of New Hampshire last year paid \$163 for grasshopper bounties and \$20 on bears.—The remains of Henry Ward Beecher last Saturday were conveyed from Plymouth church to the receiving-vault of, Greenwood cemetery. The procession com-prised only twelve carriages, filled with relatives and intimate friends of the deceased.— There were 447,252 standard silver dollars



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Nearly all diseases are caused by inaction of those organs whose work is to carry off the effete matter after the nutri tious portion of our food and drink has been transformed into new blood. To cure these diseases we must use A REMEDY THAT ACTS AT THE SAME TIME

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A MEDICINE, NOT A DRINK.

High Authority.

Hop Bitters is not in any sense, an alcoholic boverage or liquor, and could not be sold. for use, except to persons destrous of obtaining medicinal bitters.

> GREEN B. RAUM. U. S. Com'r Internal Rev.

Washington, D. C. Sept. 24, 1884.

Bear Sir-Why don't you got a certificate from Col. W. H. W., of Baltimore, showing how he cured himself of drunkconess by the help of Hop Bitters. His is a wonderful case. Ho is well known in Rechester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact all over the country, as he has spent thousands of dollars for rum. I honostly bollovo his card would be worth thousands of dollars to you in this city and Baltimoro alono, and make thousands of sober men by inducing the use of your bitters.

Prejudice Kills.

"Elevon reas ago our daughter suffered on a bed of miscry under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that we had peopled at two years before using it. We carnestly hope and pray that no one olso will let their sick suffer as we did on account of projudico against so good a medicino as Hop Eitters,"-The Perents-Good I'cmplars.

Millon. Dol., Fob. 10, 1886.

Having used Hop Bitters, the noted remedy for debility nervousness, indigesti n. etc.. I have no hesitation in saving that it is indeed an excellent medicine and recommend it to any one as a traig tonic bitters. Respectfully,

REV. MES. J. N. ELLGOOD.

Scipto, N. F., Dec. 1, 1884.

I am the paster of the Baptist charen here and an educated physician. I am not in practice, but am my sole family physician, and advise in chronic cases. Over a year age I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefitted and still uses the medicine. I believe she will become theroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have als been cured of their various allments by them.

REV. E. R. WARREN.

Cured of Drinking.

"A young friend of mino was cured of an insatiable thirst for liquor that had so prostrated his system that he was enable to do any business. He was entirely cured by the use of Hop Bitters. It alloyed all that burning thirst; took away the appetite for liquor; made his nerves steady; and he has remained a steady and sober man for more than two years, and has no desire to return to his cups, and I know of a numher of others that have been cured of drinking by it."-From a leading R. R. Official: Chicago, Ill.

Have CONSUMPTION Cough, Bronchitis, Asthma. Use PARKER'S TONIC without delay, It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and discount from impure blood and exhaustion. Often eases arising from impure blood and exhaustion. caves life. Cures when all else fails. \$1, at Druggists

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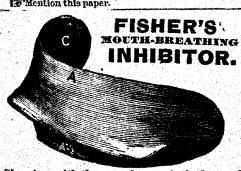
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Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmiess. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may cry humbur without knowing anything about it. Remember it does not cost you anything to realize the morit of our treatment for yourself. We are constantly curing cases of long standing-cases that have been tapped a number of times and the patients have been tapped a number of times and the patients have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' trend furnished free by mail. If you order trial, send 10 cts. in stamps to pay nostage. Epilepsy (Fits) positively cured.

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Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. Send for our circular and inquire into this new theory of cause and cure. Then you will know what causes Nasal-Catarrh—the various forms of Sore Throat—Bronchitls—and most forms of Asthma and Consumption, etc. Knowing this you will understand why all your medicines have failed, and enable you to choose wisely your remedy. It will cost you but little to investigate this, and but little more to prove it.

Do You Snore?

The snorer, who not only suffers personally but becomes a general disturber, is a mouth breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our circular sent free. Address PRAIRIE CITY NOVELTY CO., 45 Handolph St.; Chicago, 11. Chicago, 111.

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