Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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

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EMBODIED SPIRIT,---ITS PROSPECTS.

A Trance Discourse Through J. J. Morse.

(Specially Reported for the Religio-Philosophical Journal.) Let us state that the thoughts we have to advance this evening are, so far as present experience is concerned, purely speculative, and they refer to subjective possibilities not yet developed. But to avoid any charge of engaging your attention with unpractical questions—matters not yet ripe for the considerations of ordinary life—we must tell you that every step towards right living, every effort to establish harmony, are so many steps forward to the fulfillment of those matters which will bring you face to face with prospects we are about to discuss. Thus it will be seen, however visionary and transcendental those opinions may appear, that are preached to humanity from time to time, unquestionably, every heed given to such opinions—every attempt to reduce them to practice, is a distinct gain to the general advancement of the race at large. It may appear to us individually as though the efforts were thrown away; but it is in the na-ture of things, that as all kinds of effort invariably act and react in proportion to the strength and intention of the original action, so will be the virtue and success of the reaction following from it. Thus, then, we cannot be charged fairly with impracticability in this subject. Now, the first prospect which we wish to suggest in connection with the future of the embodied spirit, is the possession of environment free from every element of discord; that is to say, possessing a body that will never know disease or derangement, and will always be beyond the possibility of anything that in the present day comes within the range and extent of injury. You can quite easily imagine that for any such series of possibilities to be immediate facts, the whole condition of the world will have to be vastly different to what it is to-day. We assume that those to be different conditions exist in all we have now to present. A prospect, such as we have suggested, to be surrounded by environments whose every part works with perfect harmony, when all friction has been reduced to an irreducible minimum, when every element or function of life freely and efficiently fulfills its duty and occupies its place righteously and justly—a prospect such as this opens up such realms of personal usefulness, -not to say enjoyment—that you will be inclined to strive to realize it for yourselves to-day, and for it, to barter away many important considerations which you now esti-

mate most highly.

Every case of injurious friction now in the bodily structure is, comparatively speaking, the cause of three-fourths of the physical mistage. ery in the world to-day. Then you must bear in mind that this prospect will never be realiz ed, until that education in the laws of life and physiology which we have several times referred to, has not only been understood and believed in, but practically obeyed and fulfilled for a series of generations. A long period of preparation must be gone through, ore the lowest prospect we have suggested will be accomplished in any compass of individual existence.

cally say the physical element dominates, and that the results are so largely dominated and characterized by nature of the physical elements employed to-day, that you can fairly infer the characters of the agencies used for perpetuation of the race,—also the race those agencies result in producing. Supposing the higher conditions we suggested were in existence, what like, think you, would be the children of the future? They would necessarily partake of the

They would necessarily partake of the characteristics of their parents. And supposing those characteristics to be in accord with the highest and noblest possible by man's inti-mate association with every corresponding principle in nature, should we not practically come to this conclusion,—that the men, women and children of the future will be points between two eternities, uniting the Infinite now,— with its infinities, past and future? That is to say, men would be the points of contact, and the channels or avenues of communication between nature on the one hand, and God on the other. And the pur-poses and fulfilment generally and severally would be seen in mind flowing through man, who would thus be an open channel of use for the divine, and filled with eternal life and beauty himself—the full and complete expression of the master-mind of God! Under such possibilities, with such a prospect be-fore you, we find the assurance of perfect, complete physical health is the one step for-ward that unites the embodied indwelling spirit with the eternal spirit of God, by being in right relations with the principles subsisting between God and man's spirit inter-iorly, and nature and man's spirit exteriorly. To speak of the enchanting and ravishing beauty of the race, all the sublimity, all the kingliness and queenliness of mien and manner; to suggest the perfect regulated harmony and sympathy that will then characterize duct. the human race, would need infinitely more eloquence than we possess, or could utilize if

we had. eye requires something more than the cold form of human speech to convey to your judgment. Every form symbolizes the essance of beauty; every realm, in itself united with all movements, proclaim one grand swelling harmony, that moves ever in accord with the sublime beauty of being around! Words utterly fail to bring down to the sober practical terms of modern thought, the sublime harmonies that can, and will be revealed, that are latent to-day, that will be acted upon by and by,—when this perfect physical purity as a prospect of the embodied spirit, shall have been reached, and becomes an ac-

tually realized fact.

Then, there is another prospect that inevitably suggests itself as growing out of what has gone before: viz., A freely acting mind a mind that is the servant of the conscience not its ruler. That may sound as a somewhat peculiar definition; we admit it is; but from our experience we think it justifiable. You would hardly think it likely that your mind rules your conscience, instead of your conscience ruling your mind. But a little reflection will convince you that in ninety-nine cases out of a hundred you will find it is really so. Your prejudices, your opinions, your education and your observation, in almost every case have a fierce battle against your intuitions, against the innermost of you. You are more or less conscious that there is something within you, a nameless something that you cannot reduce to words, that ever and anon makes itself felt and known, and which occasions you to feel in a dreamy indefinite sort of way,—it may be that everything is wrong; that there is something be-neath the surface of things, if we could only get at it; and which would show us a royal road to bring about the kingdom of heaven on earth that you are all desirous of seeing established. But external prejudices in-stead of being contributary and at the service of the actions of the conscience, usurp their functions and dominate the conscience, so that it is clad roundabout with iron,-bound with steel, so that you are hurled persistently along in a path contrary to that to which you strive to attain; and all the while you are growing wise with the learning of the schools, gaining much experience,—it may be, flattering yourselves that you are men and women of the world, knowing more than your neighbors (some a great deal more), and all the while you are misusing life, wasting opportunities and running in a wrong direction from the Truth when you think you

are the nearest to her. The mind, being clear of all these prejudices, the results of false position and wrong direction, it becomes the channel through which the indwelling spirit projects itself; and all the furnishing and belongings of the mind (if we may so call your experience and education) are made servants of the indwell-ing conscience and by it are directed. To-day there is more or less a divorce between these two natures, a species of independence, a sort of anarchy is the correct word,—and it is not often that the indwelling sprit really has that fair chance which it legitimately needs and desires.

Supposing, then, the prospect as we suggested is fulfilled, that your minds become really and truly the servants of the embodied spirit, what would be the result? Directly the indwelling conscience comes real-suppose we suggest at this point, that whatever may be the result of this prospect being realized, the race is dependent for its perpetuation upon purely physical agencies in motion by the higher dynamics of the fullest extent the powers and is enabled to the powers and possibilities belonging to itself, or which may exist largely into all questions of the propagation of the propagation. But until the mind can be so clarrectly the indwelling conscience comes real-

ified that the embodied spirit can come and truthfulness while passing through morthrough the channel of the mind, directly into contact with the principles of nature, so long a more or less partial relation of man to nature must prevail. That partial relation-ship will only diminish in proportion as the mind is clarified in the direction we are sug-

gesting.
With an increase, then, of mental lucidity, with free action on the part of the conscience, and increase of power through this mental purification, the prospects of the embodied spirit are decidedly encouraging. For knowledge of nature being a power in, and to some extent over, nature, you can see that man will be able through knowledge, and by reason and mental purity to conquer many of the causes of discord that now prevail, to direct forces in their proper channels. rect forces in their proper channels; to sweep up every corner of the house of life, and put its furniture in due and proper posi-tion. This mental lucidity will be another step forward in progress, and is distinctly one of the prospects the embodied spirit has to look forward to now. Built upon this mental lucidity (which is, as it were, a species of borderland between that and further ariginal development) there is a retained. spiritual development), there is another de velopment, which we may call, for the sake

of convenience, a moral development.
The question of morality will assume a different complexion in those days to that which it wears in the present. It is not necessary now that we should inquire into the character of morality. Suffice it to say that a great deal of what is called morality is neither more nor less than a travesty of the reality. Men are worshiping as morality own nature, that shall put to shame the fatheir own peculiar idiosyncrasies and the prejudices of other people, thus diverting their attention from the first principles of morality, which should guide human con-

If in this lofty age we should find that right allows of no deviation, and is a mathematical line from point to point—straight, by knowing the laws of nature, shall yet undeviating—if virtue shall be found equal-banish all that is harsh, crude and ungainly; ly rigid and applicable to all conditions of bring forth undreamed of produce from the life; if, in fact, there shall be a moral math-soil and air; print in visible form the subematics, shall we say?—as clearly, easily and legitimately demonstrated as many problems of Euclid; if the higher moral law of the future shall be found as rigid and inflexible as the law of nature to day, then the world will be distinctly a gainer; then human accord will be founded on a surer basis, and cavilling over moral delinquencies which now occur will be known only as of the past, as something which cannot have any possible existence in the future. What will be the consequence if these prospects ever become realized? The old advice, uttered nearly two thousand years ago, reflects these very principles, and will stand forth in letters of living light: "Let your yea be yea, and your nay

be nay." When the higher law of moral mathemat ics becomes practicable in the lives of men no one will be capable—no one will be able to speak other than the truth; for, being in conformity with the laws of right and justice, being in harmony with the principles of being in which these principles are logically located, it will be impossible for any individual to deviate from the straight line, and the petty moral codes that man now worships, and the observations he enforces will be left as outgrown in the wider, better life of the human mind. When universal virtue prevails, universal trust will be founded; for only upon universal trust and universal virtue can individual love put forth its richest, fairest flowers of beauty. Only when these two are grounded in the general heart and life of man, the flowers will be everlast ing, and universal love will exist between every son and daughter of the human race. One other step leads us to the real spiritual enfoldment of the embodied self.

When the physical, mental and moral natures (we are afraid we use terms that are scarcely correct, but yet they are more familiar to you) have been unfolded and harmonized in their highest and deepest sense, with their corresponding principles in the realm of being around you, you will then discover that you yourself, descending into the outermost confines of your being, permeating every department of your life, you then fully and completely realize, for the first time in the total experience of the human race, the full and perfect incarnation of God in man. At present the body is the outermost periphery to that incarnation. In that future time the innermost and eternal will have heart, life and part in every degree and department of personal existence. Then the divine reducing all that is discordant, man will stand forth in all the sublimity of his native greatness, the visible embodiment of the everlasting and divine himself, a masterpiece of all God's activities in the realms of nature—the crowning effort in the scale of being, the master of the world, yet the

This prospect, then, of perfect, complete and absolute purification and unfoldment in body, mind and spiritual nature, is what the human embodied spirit ever has before it, to be realized in this generation or the next, or it may be not for some time to come; but it is for each generation steadily and persistently to work forward to it, each generation leaving a legacy behind it for others to work upon. And considering the immense benefits you are deriving from those who lived in the world prior to yourself, the least you can do in gratitude for that legacy, is to bequeath a corresponding amount of helpfulness to the posterior that shall some after you thus

tality. The prospects of the embodied spirit thus regarded, are enticing. A little further reflection, however, is necessary ore we leave

them to your final consideration.

To-day, long courses of training are necessary to develop any special dexterity in any one department of life. Hereafter the fact that you are present in all departments of your being, that your mind is comprehensively enlarged, will at once put you in the position of being able through laws you come in contact with, to dispense with long fatiguing mechanical processes and training you have now to undergo. You will be masters and free where you are now bound and slaves—be masters under the laws of God and principles of nature—free only (no matter how strange and wonderful your abilities may be) to the extent of the particular laws you are dealing with; but as those laws are, comparatively speaking, altogether unknown, though limitless to your judgment to-day,—as there are depths in them that transcend the searching imagination of the present time, you can easily understand that when you have some into real relationship. when you have come into real relationship with them you will find a practically infinite field of operations stretching before you, and always more room than ever you can possibly require, even though your ambition be of the most limitless character conceivable. The realms of being will always present an amplitude of field for the inhabitants of being. In matters that bring you into direct relationship with nature and yourselves, you will be a like a real process within your be able to realize such potencies within your

bled tales of genii, magicians, and the maxic of the East of olden time.

Men, through the instrumentality of the laws of nature, shalt yet be able to model this world's life so that its order, health, hannings gicken laye and invites shall be limest thoughts and noblest conceptions that mind ever conceived or soul ever desired to give expression to; annihilate time and space (practically speaking) and shall bind the brotherhoods of life in one complete bond of union and affection. By a knowledge of the laws of nature, man shall rise superior to claims of death. He shall bring spirit life into intimate relationship with mortal life, and practically there shall be no death. Man, by knowing nature, shall relate himself to every principle of physical existence and hold commerce and communication with every department of being and learning. To the supremacy of the human mind there is no limit, save the laws of God, which surround that mind. Man, by the laws of na-

ture, shall banish evil, wrong and misery from the world forever. He shall do this because he is deputed by God to do it; because God and he have community and unity of nature, intent and interest; because he is the avenue through which God reached na-

ture and nature, God.

When the right relationship and universal harmony we have suggested are firmly and truthfully established, the grand old world shall blossom like a garden. That halcyon period shall come when every possibility has been unfolded and accepted. But as man enjoys a period of maturity and repose, resulting in well being, so the world shall in her turn reap a certain reward of peace, well being and prosperity over the period of her maturity. But life is an eternal scene of everlasting action, and when her work has fulfilled itself, she must surely sink into the twilight darkness and stillness of death. She shall wrap herself in the passing years, and close her eyes in that sleep of dissolution that shall scatter her particles through the realms of space again, and make her render help and service to the forming worlds wherein her elements shall be absorbed There shall be no sorrow for her death, no mourning for a ruined world; for the world that has fulfilled its conditions and purposes and dies the death of completion, is not ruined. It only goes forward in the scheme of life to help other worlds that have not attained to divine unfoldment. So then the prospects of the embodied spirit are, as we have seen, in the future; it may be subjectivelatent, if you will; but still they are prospects, and we shall contend that any suggestion we have made is in no way outside the strict limits of actual possibility. Each and every one-more than we have suggest ed-will be all realized to the fullest; not yet, it may be, but by and by there shall come this in all its fallness, and though you may think it somewhat hard to bear, that these things are to be not to be enjoyed while yet living here, you must remember that when they have come, you, from the altitudes of eternal life, will be able to look down upon them and share the reflected glory and happiness arising from them with additional pleasure and satisfaction, it may be, of contributing by your experience and advice to the establishment of this much to be desired state of order. Let, then, the prospect of the embodied spirit encourage you in these lines of light. If such should be the result, then the world would be the gainer,

and you no loser. For all that helps to make

right, before his Muster, completely clothed

with beauty, and greatness.
In that happy time there will be no distinctions—common, high and noble. There will be but one brotherhood; humanity, one family of the universal Father, the children

Subjects of this kind run over much ground, and it is impossible to deal with every thought that we should like to treat upon. We can only trust that this our present con-tribution to the subject of the "embodied spirit," may be accepted for such merit as it possesses, and being so accepted, all we ask in return is that such as there may be of good, truth, and use belonging to it shall find application in your own consciences, and expression in your daily lives.

For the Religio-Philosophical Journal.

THE NEW SAVIOR.

BY W. WHITWORTH.

Extravagant praise may be as pernicious as undue disparagement. In either case it defeats its own object. A striking example of this is given in the lecture on Voltaire by or this is given in the fecture on voltairs by the control of J. Clegg Wright, published in the Journal of March 5th. It is first set forth that the "enemies of Voltaire had spok-en of him as the greatest monster that ever disfigured or outraged the religious suscep-tibilities of the Christian world." Per con-tre that in the area of new France be were tibilities of the Christian world." Per contra, that in "the eyes of new France, he was the God illuminated Savior of the time;" "the Shakespeare of France;" a "Hercules, lashing superstition and folly." Leaving aside the lopse jumble of expressions that in one place stigmatizes "religion as a curse to this people of France," "therefore it was false," "Religiou was made hateful to him (Voltaira) by its insingerity and wickelness:" this world's life so that its order, health, happiness, wisdom, love and justice shall be the common and normal modes of life. Man, by knowing the laws of nature, shall yet banish all that is harsh, crude and ungainly: ter laws, more brotherhood, more blessin sweeter homes and better education;" that Voltaire, whose "mind revolted against this (religious) delusive sham," had a "very great religious nature," and was "the most truly religious man of that (his) day,"-I say, leaving such incongruities, with many others of similar character, which destroy all com-mon sense meaning, I will turn my atten-tion to the claim that "Voltaire must be looked on as a great savior;" the "God illu-ripoted Savior of the time." minated Savior of the time."

If, indeed, he was a true Savior his works of good will live after him; the fruits of his salvation will stand forth to testify in his behalf. We are at no loss to discover the righteous fruits of the Savior, Jesus of Nazareth. From the first day of his ministry he went about doing good and rebuking iniqnity; and beyond all other men he was the friend and champion of the poor and lowly of earth. He it was who first announced the universal brotherhood of man, which lies at the root of all human liberty, and de-nounced the tyranny and oppression of the rich and high in authority, who trample on the necks of down-crushed brethren. However much of a Herculese Voltaire might be in "lashing superstition and folly," his best efforts pale into utter insignificance with those terrible denunciations of Jesus of Nazareth against the hypocrisies, cant and false teaching of the established church, Scribes, Pharisees and high priests of his day.

Moreover, Jesus was pure of heart and without a blemish in all his earthly pilgrimage; and wherever his doctrine of salvation has been truly followed, there has been like birth to righteousness. With all the fallings of weak human nature, the salt of the earth to-day is contained within the folds of the Christianity taught by the Savier of Bethlehem. Still more, as the lesson is contained in the greater, whatever of progress to human, unselfish brotherhood and right order of living was advanced by Voltaire, must of necessity have been drawn from the grand spring that burst on the world from the

plains of Judea. But what have been the result of Voltaire's peculiar teachings? As a "God illuminated Savior" what has he saved? In his own nation, where the lived and wrote, where the examples of his life conduct and peculiar teaching were sown broadcast, the ripened harvest, to some good purpose should appear. We are told that in his day "France had drifted into wrong." That "France was on the wrong side of human progress." So far as Valtaira was concerned his attack was in as Voltaire was concerned, his attack was in main part an onslaught against religion.
"He struck hard blows at the priesthood. The theology of the ages excited his ridicule, and his sarcasms played havor with the serious grimaces of religion. This false religion which he laughed at was the false scaffolding which obscured the true building of religion. Against it his wit and sarcasm were hurled. He knew that the ridiculous dogmas and ceremonies of the church were mere scaffolding to be taken down and burned as rubbish—to be got out of the way somehow! Then we must look at him as a workman going to accomplish a perfectly legiti-mate task, which had to be done, the sooner the better."

It is precisely as this order of workman I purpose to estimate him. This task was to take away the "shams and unrighteous scaffolding of false religion that disfigured and obscured the true building of religion." If he had done this as became an honest and capable reformer, would he not have left the real religion in its truth and purity intact when the rubbleh was removed? Also, when

MIND ACTING ON BODY.

BY RICHARD A. PROCTOR.

There are few circumstances in mental physiology more surprising when rightly understood, a few perhaps more suggestive than this, that ideas conceived in the mindthat is, as we are in the habit of supposing. the results of processes taking place in the grey matter of the brain-should influence not only voluntary but involuntary bodily processes, nay, not only respiration, circulation, and so forth, but the various processes of secretion on which the nutrition of different parts of the body depends. There is no novelty, of course, in the recognition of this circumstance, though I venture to express the belief that quite a large proportion of those who may read these pages will find considerable novelty in some of the evidence I shall adduce. But the fact that the relations here considered have long been recognized by physicians and students of mental physiology does not detract from the interest of the problem presented by these relations. It may truly be said that as yet they have not been in the least degree explained. Yet the problem is not one which appears at a first view so hopelessly beyond all our attempts at solution as some which are connected with mental and corporeal matters. We can understand, for instance, that the student of mental physiology should at present turn hopelessly from the attempt to explain how thought should in any way depend on changes in the substance of the brain, or again, from the task of attempting to determine how, by any process of evolution, the phenomena of consciousness should have been developed from cerebral changes which in their simpler form appear to result in automatic movements. But we have no such scomingly hopeless problem in the subject now to be considered. For in reality it amounts simply to the question how or why certain changes in one part of the body lead to changes in other parts of the body. The distinctions between mind and matter, between thought and cerebral activity, are not here involved. A problem apparently physical, and physical only, is submitted to our investigation. Yet hitherto the solution of this problem has not been attained; nor, indeed, does there seem at present to be

good reason for regarding it as attainable.

Let us turn, however, to the consideration of certain remarkable illustrations of the influence of the mind on bodily functions. The subject is specially suited for the use of the inductive method. Indeed, the chief difficulty we are likely to find in the application of this method resides in the probability that our space will be too limited to afford room even for a single instance of each class

of illustrative cases

By a coincidence it so chances that the great modern advocate of the inductive method of research-Francis Bacon-supplies a very effective piece of evidence as to the influence of the imagination on external growths which seem to have their origin in deficient vitality of certain parts of the external surface of the body—as warts, wens, and the like. Bason did not, however, treat the evidence afforded in his own case with the acumen which might have been expected

from the inductive philosopher.
"I had from my childhood," he says "a wart upon one of my fingers; afterwards, when I was about sixteen years old, being then at Paris there grew upon both my hands a number of warts, at the least an ambaesador's lady, who was a woman far from superstition, told me one day she would help me away with my warts; whereupon she got a piece of lard with the skin on, and rubbed the warts all over with the fat side; and amongst the rest that wart which I had from my chil hood; then she natled the piece of lard, with the fat towards the sun, upon a post of her chamber window, which was to the south. The success was that within five week's space all the warts were quite away, and that wart which I had so long endured for company. But at the rest I did little marvel, because they came in a short time, and might go away in a short time again; but the going away of that which had stayed so long doth yet stick ineffectually): the father seemed very with me."

Bacon considered the result of the experiment to have been due to some sympathy which he supposed to exist between the lard and the warts after they had once been in contact. It is difficult for us to understand how so absurd an explanation could even for a moment have been entertained by Baconnot when, as a mere boy, the experiment was successfully tried upon him, but in after years when he had learned to study the relations of cause and effect. The servant who places a poker across the top bar of the grate. under the impression that in some occult way the fire will be made to burn more actively through this arrangement, adducing this or that case in which a fire so treated did burn up as sufficient proof that the method is infallible, dues not seem to reason (if one can call such a mental process reasoning) more absurdly than Bacon did when the experiments which "so stuck with him," satisfied him that the drying of grease which had once touched his warts could cause his warts themselves to disappear, though the skin was hung up in one place, while he and his warts were in other places, and no contact remained between the warts and the skin of lard. If the idea of some occult sympathy between the fat and the warts could really arise in a mind "far from superstition," one would suppose that it must have occurred to Bacon that the justice of this idea could be very readily put to the test. He had only to apply a skin of lard to some one's warts, and then submit the skin to a variety of more

One can understand that those who were not far from superstition might imagine the experiment to be really rendered effective by charms, prayers, and incantations, or by some mystical ceremonies or other which were not disclosed to the patient. We know that in Bacon's time, and to a far later date, the efficiency of such magic devices was believed in by many who called themselves philosophers. To this day there are many who are foolish enough to indulge in such beliefs. But Bacon regarded the process of cure as purely natural, though, as one wouldsuppose, the evidence against such a view should have appeared Insurmountable to a man of his reasoning power. We must, however, remember that in his day it must have appeared almost, if not quite, as un-reasonable to assume that the imagination could affect a part of the body, as that some secret sympathy might exist between a part of the body and some substance which had

active processes than mere sun-drying, in-

quiring whether the warty person found

sudden relief, sudden pain, or any effect whatever, when the nature of such experi-

ments was kept concealed from the said pa-

Many readers will remember that Sir Keneim Digby in a work published as late I were given to each physician, not enough

as 1658, discusses gravely the influence produced on a badly wounded hand by bathing a garter, which had been stained with the blood, in a basin of water wherein a certain powder had been dissolved:

"As soon as the bloody garter was put within the basin, the wounded man started suddenly as if he had found some strange alteration in himself. I asked him what he ailed? 'I know not what ails me, but I find that I feele no more pain. Methinks that a pleasing kind of freshness, as it were a wet pleasing kind of freshness, as it were a wet cold napkin, did spread over my hand, which had taken away the inflammation that tormented me before. I replied, 'Since then that you feel already so good affect of my medicaments, I advise you to cast away all your plaisters; only keep the wound clean, and in a moderate temper betwixt heat and and if this was presently reported to the This was presently reported to the Duke of Buckingham, and a little after to the king, who were both very curious to know the circumstance of the businesse, which was, that after dinner I took the garter out of the water, and put it to dry before a good fire. It was scarce dry, but Mr. Howell's servant came running, that his master felt as much burning as ever he had done, if not more, for the heat was such as if his hand were 'twixt coles of fire. I answered, although that had happened at present, yet he should find ease in a short time; for I know the reason of this new accident and would provide accordingly; for his master should be free from that inflammation, it may be, before he could possibly return to him; but in case he found no ease, I wished him to come presently back again; if not, he might forbear coming. Thereupon he went; and at the instant I did put again the garter into the water; thereupon he found his master without any pain at all. To be brief, there was no sense of pain afterwards, but within five or six days the wounds were cica-trised, and entirely healed."

Sir Walter Scott, in speaking of such stories as these, expresses the opinion that possibly the cure may have resulted from the care with which the wound was in the first place washed. It will be observed, however, that Sir Kenelm Digby's account does not countenance this explanation. Nor, if one could accept it as it stands, could one adopt the idea that the imagination of the patient produced the changes of feeling described. For it is clearly stated that the patient felt relief before he knew that the garter had been placed in the basin of water; that the pain returned when the "chirurgeon" in another house had dried the garter, and that the pain had disappeared before the return of the messenger who carried back the promise of relief. If such stories as these were current in Bacon's time, and were generally believed, his explanation of the disappearance of his warts, confirmed as it seemed by what he knew of the actual circomstances, may have seemed to him as philosophical, as to us it appears absurd.

So the faith, which prevailed for many years after Bacon's time, in the efficacy o the Royal Touch must be regarded as based to some degree on evidence, though the evidence was misunderstood. In days when many believed that a certain divinity doth hedge a king, it was natural that in the first place the imaginations of those folks of feeble vitality, and often of deficient mental power, who were brought to kings to be touched, should be so far affected as to cause such bodily changes as we now know to be produced by a strongly excited imagination; and that in the second place the persons cures, should attribute the effect to the virtue of the kingly touch, not to the influence of mere mental processes. Dr. Todd, in his Influence of the Mind on the Body, quotes a singular passage from a book by Browne, of Norwich, surgeon to King Charles II.—a book rejoicing in the title Adenochoiradelogia; or, a Treatise of Glandules, and the

Royal Gift of Healing them. "A Nonconformist child, in Norfolk, being troubled with scrofulous swellings, the late deceased Sir Thomas Browne, of Norwich, being consulted about the same, his Majesty being then at Breda or Bruges, he advised the parents of the child to have it carried over to the king (his own method being used strange at his advice, and utterly denied it saving the touch of the king was of no greater efficacy than any other man's. The mother of the child, adhering to the doctor's advice, studied all imaginable means to have it over, and at last prevailed with the husband to let it change the air for three weeks or a month; this being granted, the friends of the child that went with it, unknown to the father, carried it to Breda, where the king touched it, and she returned home perfectly healed. The child being come to its father's house, and he finding so great an alteration, inquires how his daughter arrived at this health. The friends thereof assured him, that if he would not be angry with them they would relate the whole truth; they having his promise for the same, as sured him they had the child to be touched at Breda, whereby they apparently let him see the great benefit his child re-ceived thereby. Hereupon the father became so amazed that he threw off his Nonconformity, and expressed his thanks in this manner: 'Farewell to all dissenters, and to all nonconformists! If God can put so much virtue into the king's hand as to heal my child, I'll serve that God and that king so long as I live, with all thankfulness."

It was found later that Hanoverian kings had the same power as the Stuart, even as old Aubrey had noted of the Yorkist and Lancastrian kings. "The curing of the "King's Evil," he said, by the touch of the king, does much puzzle our philosophers, for whether our kings were of the house of York or Lancaster, it did the cure for the most part." And so no doubt it would if the patient had been touched by one of the gentle-men of the Bedchamber, or by the valet of such a one, or in fine by Tom Noakes or John Styles, so only that the patient was fully persuaded that he had been touched by the

rightful monarch. Another "royal personage" succeeded (by a coincidence singular enough, at the same place, Breda) in curing a number of men of a much more active disorder, though in this case the imagination was aided chiefly by the ideas suggested by medicine-bottles of orthodox shape, not solely by faith in royal blood. During the siege of Breda in 1625 many soldiers of the Prince of Orange's army were prostrate with scurvy. The mortality was serious, the patients having altogether lost heart. "This," says Dr. Frederic Van der Mye, who was present, "was the most terrible circumstance of all, and gave rise to a variety of misery hence proceeded fluxes, dropsies, and every species of distress (omne chaos morborum) attended with great mortality." At length the Prince of Orangesent word to the sufferers that they should soon be relieved, and provided with medicines pronounced by doctors to be wonderfully efficacious in the cure of scurvy. "Three small phials of medicine

for the recovery of two patients. It was threshold of the gates than for the mere aspublicly given out that three or four drops cetic or philosopher." were sufficient to impart a healing virtue to a gallon of liquor.'

We now displayed our wonder-working balsams, nor were even the commanders let into the secret of the cheat put upon the soldiers. They flocked in crowds about us, every one soliciting that part might be reserved for their use. Cheerfulness again appears in in every countenance, and a universal faith prevails in the sovereign virtue of the remedy....The effect of the delusion was really astonishing, for many quickly and perfectly recovered. Such as had not moved their limbs for a month before were seen walking the streets, sound, upright, and in perfect health. They boasted of their cure by the Prince's remedy...Many who declared that they had been rendered worse by all former remedies, recovered in a few days, to their inexpressible joy, and the no less general surprise, by taking (almost by their having brought to them) what we affirmed to be their gracious Prince's cure."

We may add that on another occasion widespread scurvy was suddenly cured in a very different way: it is stated on good authority, says Dr. Todd, "that in 1744 the prospect of a naval engagement between the British and allied fleet had the effect of checking the scurvy."—Knowledge.

For the Religio-Philosophical Journal. THROUGH THE GATES OF GOLD.*

A REVIEW BY A THEOSOPHIST.

"Through the Gates of Gold" is the title of a book just published in Boston. It is ru-mored that it is written by a Theosophist, though it is difficult to see how any Theosophist could have written it. It is our duty on behalf of the Theosophists of America to protest against this volume. The true The-osophist will disown it. The work of the printers is excellent, Roberts Brothers having produced a book artistic and graceful.

The work itself is composed of five chap ters: "The Search for Pleasure," "The Mys tery of Threshold," "The Initial Effort," "The Meaning of Pain" and "The Secret of Strength," with a prologue and epilogue.

"The Gates of Gold" is a title calculated to

catch the eye of the thinker. It is conceded by all good transcendentalists that definite knowledge as to the "Gates of Gold" is what the world is most in need of. The man who can show his fellows the true way to the "Golden Gates" is the man for whom the world is waiting. But the author of the book before us is not the man.

The intellectual pride of the author stands out on every page. This little book, "this poor fragment of thought," is not for the vul-gar herd. It is for the philosopher, the dabbler in occultism, the gentleman who has so far studied natural and human science as to understand the possibilities of a high development. The ordinary virtuous toilers of the world (poor devils!) have no knowledge of the "Gates of Gold." It is reserved for this society intellectualist to apply his transcendental telescope, and show the world how much it fails to see.

True science and true morals, of course are what we want; but if it can be shown that this book has absolutely nothing to do with science and good morals, but is nothing more nor less than a piece of pompous metaphysical juggling, it will be our duty to oppose it.

In a review which is adverse, it is fair to shall, therefore, select some characteristic passages and comment thereupon.

The opening words of the book are:
"Every man has a philosophy of life of his
own, except the true philosopher."

Consider this carefully and see if it does not carry with it its own refutation. The following is from the heart of the book and is the heart of the teaching:

"It becomes evident to any one who regards the subject seriously, that only a man who has the potentialities in him of both the voluptuary and the stoic, has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial. When he has accomplished the development of this double possibility, then he is able to begin sifting his pleasures and taking away from his consciousness those which belong absolutely to the man of clay. When those are put back, there is the next range of more refined pleasures to be dealt

The meaning of this is that you must grasp by experience every earthly pleasure and then grasp the pleasures of another and different plane, and, when you find that the latter are even more pleasurable, you may discard the former. It is a law of metaphys-ics, however, that "pleasure is the blossom which grows upon the Tree of Labor." The man who hunts for pleasure, whether on ordinary or on occult planes, will find that it eludes him. You must first lay down before you can pick up; and if you desire to pick up without laying down you will have nothing to pick up. In other words, the law cannot be broken by mental gymnastics.

"Virtue," continues our author, "or what seems to each man to be virtue, his own special standard of morality and purity, is held by those who practice it to be a way to heaven. Perhaps it is to the heaven of the modern sybarite, the ethical voluptuary. It is as easy to become a gourmand in pure living and high thinking as in the pleasures of taste or sight'or sound. Gratification is the aim of the virtuous man as well as of the drunkard; even if his life be a miracle of abstinence and self sacrifice, a moment's thought shows that in pursuing this apparently heroic path he does but pursue pleasnre.

What Mephistophelian doctrine is this Listen again:

"It is well for a man to lead a pure life as it is well for him to have clean hands—else he becomes repugnant. But virtue as we understand it now can no more have any special relation to the state beyond that to which we are limited than any other part of our constitution."

Think of this. Virtue ceases with earth and we leave it behind! We had thought that there was inherent morality in every atom and that all the gods, from Elohim downwards, were conscious of the difference between the Divine harmonies and the Luciferian discords.

"When we enter there all the present must and sense..... He has no power to carry virtue, which is of the material life with him.Sometimes the man who has sinned so

deeply that his whole nature is scarred and blackened by the flerce fire of selfish gratifi-cation is at last so utterly burned out and charred that from the very vigor of the pas-sion light leaps forth. It would seem more possible for such a man at least to reach the *Through the Gates of Gold. Boston, Mass.: Roberts Brothers.

Is not this simply diabolical? Will the writer come forward and tell us what is the difference between a black and a white magician? Theosophists know that there is a danger of the black side or the left hand path. What can the black side be according to the ethics of this philosopher? The meaning of the words before us clearly is that if a man be bold enough, and daring enough, and wicked enough he can lift the latch of the gate of gold. What would be the surroundings of a gentleman who strove while on earth to enter heaven by his vices? If he could confine his criminality to himself, things would not be so bad; but in the pro-cess of making a victorious criminal, how many hundreds must suffer? No one can be a criminal to any great extent without injuring his neighbors, and we think the writer of the "Gates of Gold," if true to his gospel, would create havor among his friends. "The sinner becomes blinded by the thought

of virtue, and worships it as an end, an object, a thing divine, in itself, whereas it can only be divine as it is a part of that infinite whole which includes vice as well as virtue. How is it possible to divide the infinite—that which is one?"

Why, according to the author, can you get to the Golden Gates by vice as well as by virtue? Because Infinity is one, and good and evil are Infinity.

Can stuff like this be put forward in the guise of philosophy? Does he need to be told that Infinity is not one, nor is it a hundred? Is he not aware that the moment at which he says that Infinity is one, Infinity dies? What does that author know of Infinity?

We are taught that what we call evil ultimately becomes good; but by no such absurd statement as that Infinity is one; no, it is by the ethical law of the sacrifice of self. Evil becomes Infinity only through its annihilation. Is it not the mission of man, to whom all things are possible, to annihilate evil? the few who are virtuous to change the many who are ignorant?

"The great initial difficulty is that of fast-ening the interest on that which is unseen. Yet this is done every day, and we have only to observe how it is done in order to guide our own conduct. Every inventor fastens his interest firmly on the unseen; and it entirely depends on the firmness of that attachment whether he is successful or whether he fails. The poet who looks on to his moment of creation as that for which he lives, sees that which is invisible and hears that which is soundless.'

We had always thought that the imagina-tion was a realistic faculty. We had thought that from an occult standpoint the imagination was the author of all that is. The universe is said in a realistic sense to be the dream of God; and the inventor must certainly see with his imagination's eye before he can clothe his super-substance in a material garb. The consciousness of a demigod is consciousness intensified. The invisible can be known only to the invisible: the soundless to the soundless.

"The man who lifts the latch of the Golden Gate must do so with his own strong hand, must be absolutely positive."... "Then the soul of man laughs in its strength and fearlessness, and goes forth into the world in which its actions are needed, and causes these actions to take place without apprehension,

alarm, fear, regret or joy."
We had thought that the mode of deliverance for the human soul was by working uninstead of being "positive," one required to say, "Not my will but Thine be done." Gantama Buddha taught thus in other words.

"Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. The god as servant adds a thousandfold to the pleasures of the animal; the animal as servant adds a thousandfold to the powers of the god. And it is upon the union, the right relation of these two forces in himself that man stands as a strong king, and is unable to raise his hand and lift the bar of the Golden Gate."

The order of subjection, here it is to be observed, is the animal to the divine, and the divine to the human.

"That is the whole secret." says the writer, and "do not be deluded into the idea that the religious or the virtuous man does it! Not

Alas! alas! The writer concludes his book by telling us that this is the mode whereby certain oriental magicians have acquired their powers. Poor souls, can we not afford to pity them? Have they not given their birth-right for a mess of pottage? What are their powers? Who knows them?

This book we regard as particularly dangerous. Its title is alluring and will capti-vate the unwary. It is only after reading a dozen or twenty pages that one fairly sees "the cloven hoof." Who could have the heart to stop a poor robber or murderer on his way to the "Gates of Gold?"

AN OLD CASHIER'S STORY.

Robbers Folled as the Result of a Strange Premonition.

I am an old bank cashler-country bank, if you please. I began work in that situation nearly thirty years ago, and the changes in our bank since then have been few and far between. Some of the old men have been replaced; we have increased our capital stock; we have a vault with a time-lock; the directors' room has been refurnished once or twice, but we have never aspired to the frills and scallops of your city banks. However, we have had our adventures with burglars sneaks, and bogus craft men, and the city bank cashier can teach me nothing new about raised checks, counterfeit bills, or sharpers of any grade. I got my eyes open very early, and there was an adventure in it which may interest the reading public. Our bank was established when the now thriving was only a town of 2,500 peo city of Rple. In those far-back days we had nothing like the present burglar and fire proof safes The bank, which was a two-story building with a cellar, had a sort of box made of Iron and this was inclosed in brickwork in the cellar and called a vault. A lock with a key weighing half a pound was riveted to the iron door, and when the job was finished we all felt perfectly safe and secure. . There was a stairway from the cashier's room, and every night the money used to be taken down to the vault and every morning brought up disappear alike-virtue and vice, thought again. Hefore leaving the bank it was my duty to see that the vault door was locked and then I hid the key behind a loose brick in the celar wall. The bank cellar was used only to stare the wood required for our two stoves during the winter, and its two windows were secured by iron shutters, which bolted insile. As we built the bank building other jarties built a store, and they were allowed to use our wall to save expense. Thus from cellar bottom to roof there was only a single wall dividing us, and above the

ground that was of brick and a foot thick. The bank had been doing business about a year when the merchant who occupied the store failed in business and the building stood empty for several weeks. At length it was rented again, and this time by a man who gave out that he was an agent for some Eastern machinery manufacturers. He ran a partition across the store to make an office in front and he got a desk, hung up some maps and advertising cards, and announced that he would soon be supplied with sample machinery. He did not put up any sign, and as he did not seem interested in cultivating the acquaintance of the townspeople his presence was soon almost forgotten. He seemed morose and unsociable. People have laid the same charge at my door. You may therefore think it singular that James Dowd, the newcomer, and I were soon acquainted, and that I had a decided liking for him. Perhaps this was because he deposited \$700 with us almost as soon as he reached Rpromised to be a good customer. He seemed to like me, too, and after three or four weeks. knowing that he was all alone and in a strange town, I invited him to my mother's house to play me a game of checkers. He came, and all the family felt well toward him at first sight. He was well learned. 3. gentleman in speech and demeanor, and I felt a friendship for him at once. He came again and again, and he found a warm welcome each time. He also came into the bank quite often, sometimes increasing his balance and sometimes checking out, and en several occasions I dropped into his office in a friendly way. He never asked a question about the bank's affairs, nor did he exhibit much curiosity in any direction. Our acquaintance was begun in September and lasted to the 19th of March. The 17th of March I observed two strangers in Dowd's office in conversation with him, but that was a simple incident to be forgotten in an hour. Just before the close of banking hours he came in and checked out his balance, which was about \$650, saying, in an apologetic way, that he needed the cash to close up a business deal. I told him that the 19th was my sister's birthday, and we should have a few friends drop in for the evening. I gave him a strong invitation, and he accepted it with seeming pleasure. I did not see him again until noon the 19th, and then he said he would come early.

At 5-o'clock in the afternoon it began to snow and blow in a furious manner. We lived a long mile from the bank, and the blizzard increased, so we knew that none of our guests could be expected to put in an appearance. A note came from Dowd directly after supper, stating that he had a sore throat and did not dare to brave the storm, and I pulled off my boots and sat down for an even-ing with a book of history. Not a person came near us, and it had got to be 9 o'clock when I was suddenly seized with a desire to rush down to the bank. It was as if I had been commanded to go, and before I realized what I was doing I had pulled on my boots and gone for my overcoat.

"You are not going out?" exclaimed mother and sister in chorus?

'Yes; to the bank." "At this time of night, and in this storm!

You must be crazy. "But I feel an impulse to go. Indeed, E

can't wait another minute."

I snatched my revolver from the hall-tree drawer and buttoned my overcoat as I ran. I had a savage bulldog about the house as a "burglar alarm," and when I had run a quarme i loung mm at my neels so excited and under such a spell that I scarcely noticed the storm, which had driven everybody from the streets and closed all places of business. I ran on until I was within half a block of the bank. Then I came to a dead halt and asked myself what could be wrong that I acted so much like an idiot. If a messenger had come to my house with the information that the bank building was on fire I could not have hurried on faster or had a stronger feeling that my presence was necessary. Well, here I was in the storm-swept street, the building looming up before me in the darkness, and seemed to be all right, and what excuse could I make for myself? I felt ashamed for a moment, and then the old feeling came over me stronger than ever. I felt it my duty to enter the bank and make an examination, and the dog, as if possessed of the same feeling, led the way. I had carried the revolver all the way in my hand. I laid it down to unlock the heavy front door of the bank, but picked it up again as I entered. The dog entered before I did, and while I was lighting a lamp he rushed through to the rear with a savage growl, descended the stairs to the vault with a great clatter, and just as I got the lamp alight I heard oaths and yells, a pietol shot rang out, and the dog vented his rage in roars which would have done credit to a lion. Then two men came rushing upstairs, each with a pistol in his hand, and we all began shooting. I felt hot iron burn into my left shoulder and I fell to the floor and lost my head for a few minutes. When I got my senses back the front door was wide open and one of the men lay on the floor near me. The dog was still growling away down in the cellar, and I closed the door and took the lamp and descended, feeling very weak and queer, but kept up by the knowledge that a robbery had been attempted. When I got down I found a third man. He was on his back and the dog was keeping him there, after having bitten him in a dozen places. I summoned help, of course, and perhaps you can judge something of my feelings when I tell you that the man up-stairs on the floor was stone dead, and that he was no other than my friend James Dowd. The others were his pals, of course, and the job had been deliberately planned from the first. They had gone through the cellar wall, pried off the door of the vault, and were just handling the sum of \$48,000 when I entered the building. The one whom we captured made a squeal of it, so that we ran in the other, and both served long sentences in prison.—New York Sun.

Mrs. Grant is in possession of about two hundred letters written to her by the general during his courtship, which form, it is said, 'the most exact and accurate history of the Mexican War ever made."

The first copy of the original edition of The Letters of Columbus" in Latin, printed in 1493, the year after the discovery of America, was recently sold in Cologne for 6,600 marks (\$1,650), the highest price ever paid for a single book in Germany.

Prof. Ichisuke Fujioka, graduate of Imperial College of Engineers, Tokio, Japan, and S. Yashima have been in this country since December last investigating electrical appliances of all kinds, with a view to their introduction in Japan. They are at present in Philadelphia. Prof. Fujioka who speaks English fluently, says: "We have the incandescent system in several of our factories, but do not use the lights for general illuminat. ing purposes. I expect to go back in July, and will advocate the general introduction of electricity in all its forms."

Woman and the Household.

MARCH 26, 1887.

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

WOMAN.

Give us that grand word "woman" once again, And let's have done with "lady."

One's a term, Full of fine force—strong, beautiful and firm; Fit for the noblest use of tongue or pen— And one's a word for lackeys.

The mother, wife and sister; one the dame. Whose costly robe, mayhap, gave her the name. One word upon its own strength leans and rests; The other minces, tiptoe.

The "perfect woman" must grow brave of hear And broad of soul, to play her troubled part Well in life's drama. While each day we see The "perfect lady," skilled in what to do, And what to say, grace in each tone and act ("Tis taught in schools, but needs serve native tact), Yet narrow in her mind as in her shoe.

Give the first place, then, to the nobler phrase, And leave the lesser word for lesser praise. —Ella Wheeler Wilcox.

WITH PEN AND SCISSORS.

Viscountess Folkestone directs a ladies orchestra. Lady Arthur Hill composes oper-

Women cast 15,000 of the 48,000 votes at the recent election in Washington Territory. Mrs. J. D. Lee is a member of the Board of Trustees of Willamette University, Oregon. This is said to be the only institution of high grade in the State which elects women as

Mrs. Mary Ashley Townsend is editor of the new bi-monthly magazine just started in New Orleans, with the title Art and Let-

The Woman's Club of Milwaukee has raised \$25,000 for the purpose of owning a club house convenient for their work.

Mrs. Lena Campfield, of Alder Creek Pre-cinet, Yakima county, Washington Territory, was chosen justice of the peace at the late election by a handsome majority.

Miss Elizabeth Peabody, some time since, celebrated her eighty-third birthday with a number of friends. Among the gifts was a purse of \$100 which Miss Peabody immediately sent to Sarah Winnemucca, the Indian lady who has established a school for the Piutes in Nevada.

Mrs. Emma P. Ewing of the Iowa Agricultural College, has been giving a course of lectures on cooking, for the benefit of the Indianapolis Training School for Nurses. Mrs. Ewing has been appointed to take charge of the deventment of deventment of the deventment of of the department of domestic economy, soon to be opened in Purdue University, at Lafayette, Indiana.

When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she roplied: "Compensate those you have wronged, and I will pay the balance."

Ten per cent. of the students in the University of Zurich are women. Twenty-nine of them are studying medicine, fourteen philosophy, and two political economy. There are now forty-eight female students of medical economy. icine in London, and in Paris one hundred and three.

Mrs. Ava Hilderbrand, who edits and owns the Gretna (Louisiana) Courier, writes her own editorials, fixes up most of her own local copy, does composition work on her paper, solicity subscribers, is her own mailing clerk, keeps her house tidy, and is a devoted mother to three lovely little children.

Mrs. Sara A. Underwood, who is associated with her husband, B. F. Underwood, in the management of the new paper, The Open Court, in Chicago, goes to that city with the cordial esteem and good wishes of a host of Eastern friends. During many years they have watched her careful, conscientions and able watched the lader and are cled to and able work on the Index, and are glad to feel that the influence of her pen and of her noble, sisterly spirit will have a more extended field than before. To those who may not be familiar with Mrs. Underwood's work in other ways than in the Index. it is hardly necessary to speak of it, since she is so well known through that. But it gives us pleasure to say that Woman has no wiser, truer, more devoted friend than the associate editor of the new paper.

Miss Ellen Emerson, the unmarried daughter of Ralph Waldo Emerson, has even more than her father's freedom from the restraints of conventionality and independence of character. Between the two existed an attachment unusually deep and strong. She was his constant companion from the year of her birth, and when his memory faded, her hand supplied the failing cunning of his own, her love guided his faltering footsteps at the last, as his own guided hers at the first. Filial and tender, when sickness and shadows gathered, she was not the daughter to turn away and forget, in younger and fresher society, the claims of a devoted parent.

Miss Emerson inherited much of the placid sweetness of the philosopher's temperament. The editor of this column first saw her in the classic shades of the Concord School of Philosophy and recognized her through her great likeness to the seer. Large of frame, slow moulded, gentle and gracious, there was the same quiet introspective look in the pleasant eye, the same expression of optimistic benig-nity that he exhibited. Pouring forth a flood of self-appreciative eloquence. Alcott, the mystic, occupied the platform and the specta-tors listened with that peculiar appearance of reverence which his pupils always evince. Miss Emerson, alone, continued her fancy work, serene and undisturbed by lofty flights or Delphic utterances. The daughter of Emerson had heard truths fully as profound and practical in her father's library, all her life, and she could be forgiven.

Her raiment, such as befits a gentlewoman, was plainness itself in make. No frills, flounces or "furbelows," simply a full, ungored, plain skirt belted to the unconfined waist. But there was the unconscious repose of health and strength, and the air of one who, a law unto herself, recognized no conventional limits to the horizon of her peaceful life.

Later, we met her riding about town in a vehicle which closely resembled Holmes's "One Horse Shay." Evidently it had seen its best day long before, and the horse was a fit match for the wagon.

The papers are now describing how strangers in Concord were surprised to see her mount beside the driver of a wagon load of refuse, when overtaken in a rain storm, lately, to get a ride home. Old residents were not perturbed. They knew that Kilen Kmerson rises above mere conventionalities and is a law to herself. She is the worthy daughter of her father, what more or better could be said? The tender heart that kept vigil lustrations are given to the reader this month. Call Publishing House, Chi

heeide his failing life, will be true to the good and the permanent, at all times and everywhere.

In this connection is it not well to consider one of the greatest failings of woman,—that is, a fear of being called eccentric? We are all slaves of custom. We dress, eat, walk, work and sleep just like our neighbors, because we fear their comments and ridicule.

It is a failing we shall be forced to overcome. The cause is evident enough. Woman is sensitive to ridicule and criticism. She has large Approbativeness, she has inherited an overweening desire to be applauded. Individualism brings on one's self the comment and satire of those whom she respects and with whom she wishes to stand well. She has lived on the approbation of the other sex and fears to lose it. She does not want to be called a crank, and so she is forced to dress in a manner she abhors and submits to custome she detests. To be "peculiar" is as bad as to be a thief and consequently she remains a slave to her environment.

Public opinion is a bugbear to men; how much more so to women? Yet a concensus of it taken upon any subject, is always far be-hind the intuition of the best and wisest of the age. It would have kept the slave forever in his chains; would have left woman a vailed and hobbling grown up infant in the harem, would have forbidden her entrance to any field of worthy work, and denied her rights and privileges which have been reluc-tantly granted. It has always been dictator

Spirit Communication Predicted.

To the Editor of the Religio-Philosophical Journal:

Before me now is a phrenological chart of myself, that was marked and dated by L. N. Fowler of New York, in the city of Manchester. N. H., at the Manchester House. This chart consists of a pamphlet of 24 pages, and at the top of the title page, it reads thus: "Synopsis of Phrenology; and the Phrenological Developments, together with the Character and Talents of Frank Chase, as given by L. N. Fowler, Feb. 4th, 1848." The reading matter of this document was duly marked with figures and symbols so that I might literally read myself from a book.

The Fowlers were stopping at Manchester a few days, examining heads and delivering a course of evening lectures at the City Hall. on the "Science of Phrenology, and its Prac-tical Application to Man and Animals." On the evening of the last lecture, while the hall was filled with people, O. S. Fowler had for his subject, "The Moral and Spiritual Nature of Man." I distinctly remember that while he was eloquently discoursing of that principle of the mind of man called "spirituality," he said: "I think the time will soon come that mankind will be able to hold intelligent communication with the inhabitants of the Spirit-world." Less than two months after that prediction was made, it was fulfilled at the little village of Hydesville, near Rochester, N. Y., March 31st, 1848.

Spirit communication was opened between the two worlds-the seen and the unseenon the principle of the telegraph. To be sure there were no elevated wires or ocean cables necessarily used, but the intelligent signs are alike transmitted by the instrumentality of electricity. Listen to the spirit raps, and then listen to the clicking of a recording machine of a telegraph office. By listening to the clicking, we receive intelligence in both cases, which is not inferior, at the very least, to that of the human mind. Electricity is used alike in both cases, but electricity | if you have a sufficiency of this world's goods, but does not possess intelligence; it is only a substance or force of material nature. A veteran operator in the office of earth needs no recording machine, but catches the letters with the ear, and in the meantime is engaged in writing off the dispatch; and by the time the last word has been transmitted, it is ready to be sent off by the carrier. Listen to the tiny raps of the spirit telegraph; perhaps you are alone in your own house at midnight; silence is necessary at least, and you have stopped the clock. The spirit operator is telegraphing to you by the use of signals which he has found means to have you understand. I have been in the habit of listening to raps and other sounds made by spirits, as symbols representing ideas. That first rap at Hydesville, and every spirit rap of the millions that have been listened to since that time, constitute an absolute scientific demonstration of the immortal nature of man; at least so far as the change we call death is concerned.

The advent of modern Spiritualism was the most important event that ever happened to man on this planet; it involves the mightiest of revolutions, and its results are the FRANK CHASE. most glorious.

Late March Magazines Received.

THE POPULAR SCIENCE MONTHLY. (New York.) Mr. Appleton Morgan opens this number with a discussion of the question, Are Railroads Public Enemies? A Mount Washington Sandwort, by Grant Allen, presents the thoughts suggested by a little Arctic plant. Professor Lucy M. Hall, in Higher Education of Women and the Family, publishes facts that have come within her own observation. Persons who desire to begin the study of natural history will learn much of the science by reading How a Naturalist is Trained. An illustrated article on Celebrated Clocks, describes several of very ingenious construction. A valuable paper is Comparative Psychology: Its Objects and Problems. The present number takes the shape, to a considerable extent, of a memorial number to Professor E. L. Youmans, its late senior

THE NEW PRINCETON REVIEW. (New York.) Henri Taine's Characterization of Napoleon Bonaparte is a most incisive piece of writing. Mr. E. L. Godkin deals with some Po-Hig. Mr. R. L. Gourn deals with some relitical and Social Aspects of the Tariff; The Essentials of Eloquence are defined with much clearness by Rev. Dr. W. M. Taylor. Of the Study of Politics; The Course of American Architecture; Victor Hugo; Idle Notes of an Uneventful Voyage, with Notes, Criticisms and Raylows make up a most, readable and and Reviews make up a most readable and valuable number.

THE FORUM. (New York.) A varied and interesting number is the March Forum. Some of the articles are: The Future of Christianity: Henry George's Economic Heresies; Books that have helped me; The Effectiveness of Prohibition; Labor Organizations; The Tyran-ny of Fashion; Confessions of a Universalist,

THEUNITARIAN REVIEW. (Boston.) C. C. Everett opens this month's installment with an article on Harvard Divinity School, and is followed by excellent articles by such popular writers as John Tunis, John H. Heywood, O. B. Frothingham and others.

THE UNITARIAN. (Chicago.) The table of contents for March will be found of much interest.

THE SIDEREAL MESSENGER. (Northfield Minn.) This monthly is valuable to astronomers and those interested in the subject.

THE LIBRARY MAGAZINE. (New York.) The publisher of this monthly aims to publish articles only that are timely and of practical

BABYHOOD. (New York.) Mothers and those interested in the care of young children will find useful hints and suggestions in this monthly.

THE FREETHINKERS MAGAZINE. (Buffalo. N. Y.) Contents: Ethicism and the Ethical Church; The Prayer Test; Spiritualism; The Truth of History, etc.

BOOK REVIEWS.

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

EASTER HYMNS AND SONGS. Uniform Series. Arise My Soul Arise, an Easter Hymn; by Sarah Flora Adams. See the Land Her Easter Keeping; by Charles Kingsley. Gladness of Easter; from the Poets. The Message of the Bluebird, illustrat-ed by Irene E. Jerome. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price \$1,00 each.

These four dainty volumes are among the most beautiful of the Easter offerings of 1887. They are profusely illustrated and will make beautiful gift books. The same may be said of the Golden Miniabooks. The same may be said of the Golden Miniature series consisting of four charming little volumes—My Faith Looks Up to Thee, by Roy Paimer; with designs by Lisbeth B. Comins. Rock of Ages, by Augustus Montague Toplady; with designs by Miss L. B. Humphrey. Abide with Me, by Henry Francis Lyte; designs by Miss L. B. Humphrey. Nearer My God to Thee, by Sarah Florence Adams, designs by Miss L. B. Humphrey—gotten up in a cheaper manner and sold at 50 cents each.

PRACTICAL PIETY: Four Discourses Delivered at Central Music Hall, Chicago. By Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. Price, 30

Some months since some admiring friends of Rev. J. L. Jones secured Central Music Hall and an-nounced that Sabbath evening services would be nounced that Sabbath evening services would be held therein by Mr. Jones. It was thought to be a good opportunity to meet the popular demand for the placing of liberal ideas before the public, and these meetings have been very successful. This little book is made up from discussions given there.

1. The Economies of Religion. 2. Bread vs. Ideas.

3. Present Sanctities, 4. The Claims of the Children. All of which are in Mr. Jones's best style.

New Books Received.

easy lessons in socialism. By W. H. Ben-

THOUGHT-TRANSFERENCE. A Resume of the Evidence. By Morton Prince, M. D. Boston: Cup-ples, Upham & Co.

Hood's Sarsaprilla is characterized by three peculiarities: 1st, the combination of remedial agents. 2d, the proportion. 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto un-

A St. Paul lady' was in Georgia shortly after the Charleston earthquake, where she met a family from that ill-fated city. She tells the following story as related to her: The family had an old darky who had been with them in slavery days. During a severe shock he dropped on his knees and prayed: "Good Lawd, come right down heah and save deseniggahs. Come quick and come yo'self. No use sendin' yer son, for dese are mighty hard times."—St. Paul Ptoneer-Press.

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you have not, write to Hallett & Co., Portland Maine, and receive, free, full particulars about work that you can do and live at home, wherever you are located, at a profit of from \$5 to \$25 per day, and upwards. All succeed; both sexee; all ages. All is new. Capital not required: Hallett & Co., will start you. Don't delay; invesitigate at once, and grand success will attend you.

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

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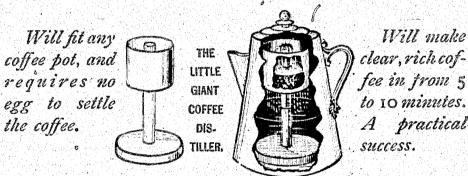
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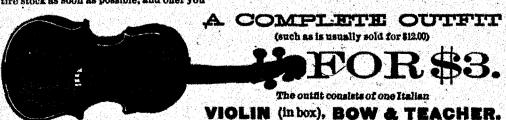
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the achder will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 26, 1887.

Literature a Lever for Labor.

The wave of unrest never ceases, some-

times it rises high, and striking a rock here and there in the shape of local differences as to wages, hours, or methods of work, roars and surges with a force that shakes society from ocean to ocean. The great heart of humonity feels a pressure, against which it beats with violence at times. Wage-workers, struggling men and women, before whose vision ever stands the dead wall of cruel circumstance offering no break in its hard surface nor means of scaling its forbidding height, read in their penny daily of twentyceven men connected in one combination, either of whom is worth over \$20,000,000 They see all about them men who in a few years have suddenly grown to be millionaires. They know enough of the history of these money kings to be sure that this vast accumulation of wealth has not been acquired by creating new-sources of comfort and hap piness for the world, nor by adding to the world's wealth. They know it has been gathered by shrewd manipulations and superior knowledge of men and things; and in a vague, uncertain way, these toilers feel they are being wronged. In one way or another they express this feeling, usually in vain complainings, sometimes in abortive and ill considered outbreaks. They hear on the 4th of July and other occasions that all men are created with certain inalienable rights, among which are life, liberty and the pursuit of happiness; some wonder if this be true and if so why it is they are deprived of their birthright; others accept the declaration as a potent formula possessing per se some self-generating force which can without effort on their part accomplish all it advertises.

That labor has grievances no reader of the JOURNAL will deny; that capital is in the nature of things grasping, autocratic and tyrannical needs no argument to prove. The masses whose lives are but a constant struggle for existence, will never be elevated except by forces lying latent or but illy developed in themselves. Those powers can never be developed nor properly directed until the level of intelligence is raised. And this is not to be accomplished merely by schooling during childhood and youth even if that were thorough, which is seldom the case. When the majority, or even a good minority, of skilled mechanics, farmers, and wage-workers in what are usually considered the more genteel employments, shall have acquired the mental grasp and depth of understanding which can only be had by years of persistent study, by methodical application to literary work, then will the empirical expedients and temporary makeshifts of shallow politicians and half-educated reformers give place to measures having their inception in the temple of Justice; then will the sway of Mammon and the rule of the demagogue decline; but not before in any degree.

Mr. John Morley, a man of letters, a leading essayist and an acknowledged power in English politics, lately delivered an address before the London Society for University Teaching, on the subject of "The Study of Literature." A Chicago daily in an editorial on this address, says:

"At the very outset of his address Mr. Morley recognized the growing claims of practical and manual education and combated the idea that the pursuit of literature need necessarily conflict with it. From his standpoint it was possible to bring all the ideas of beauty and simplicity and of cultivation of the mind within the reach of those who do the drudgery and the hard work of the world without in the least degree impairing the skill of our handicraftsmen or the manliness of life, without blunting or numbing the

the highest form of practical energy, that of governing the country, Mr. Morley significantly illustrated by showing that in the present Government of England there were six persons perfectly capable of earning their bread as men of letters, and that the Chairmen of many important Parliamentary committees were men of study, thought, and literature.

"Mr. Morley bases his motives for seeking education on a very high plane. They are, first, to obtain greater knowledge for breadwinning purposes, which would necessitate the study of science; second, to fit a man for the political work and life of the day, which would include political economy and history; third, to brighten life and kindle thought which includes literature; and, fourth, to apply knowledge to business, which includes scientific, technical, and commercial education. Returning to his main theme of literature, he combated the idea that the active practical man of business or the handicrafts man has not the time to acquire a knowledge of literature, and on this point he says with great force:

Now I frankly admit that the habit and power of reading with reflection, comprehension, and memo-ry all alert and awake does not come at once to the natural man any more than many other sovereign virtues. What I do submit to you and press upor you with great earnestness is that it requires no preterhuman force of will in man or woman-unles household circumstances are unusually unfavorable -to get at least half an hour out of a solid busy day for good and disinterested reading. Now, in half an hour I fancy you can read fifteen or twenty pages of Burk, or you can read one of Wordsworth' masterpieces—say, the lines on Tintern; or more than half—if a scholar, in the original, and if not in a translation, of a book of the Iliad or the Æneid am not filling the half hour too full; try for your-selves what you can read in half an hour. Then multiply the half hour by 365, and consider what treasures you might have laid by at the end of the year; and what happiness, fortitude, and wisdom they would have given you for a lifetime."

The average American tradesman, me chanic, farmer or clerk, may not be ready at the start for the classics, but gradually his taste and tendency will steadily lead him toward a higher class of books, and thirty minutes a day of careful reading well digest ed and assimilated, will in five years bring him a strength in dealing with his own and public affairs that he never dreamed of, and make him the equal or superior of many whom he now looks up to as his superiors in ability or knowledge. The best standard works are now within reach of all but those abjectly poor, and public libraries stand with doors open in every large city and in many smaller ones.

66 Stranger than Fiction."

The press is a mirror of the times, sus ceptible to the impressions of public opinion as is the plate of the photographer to the image reflected from his camera. There must be a certain distinctness in the object before the mirror can reflect it: the image of the camera must have outline and aspect well fixed, in order to be kept on the delicate plate. So with the popular newspaper. A thought or belief held by a few is not put on record at all, or only in some faint or distorted way. A fact known to but few, and cared for by none outside a narrow circle, is not given in any compréhensive shape; but let the thought or the fact widen and deepen in many minds; let the private opinion of the few reach a larger company, and so become public opinion or inquiry and the press begins to treat it fairly—the image has grown so distinct that the mirror must reflect it: therefore we find the new theology, and the latest thought of man's inner life. and the truth of spirit-presence in our news-Tribune illustrates this. It has a letter from a foreign correspondent, L. H. S. It is well Mrs. Stone, an accomplished and excellent festival of St. Anthony blessing the beasts, to frauds and adventurers and to do this as she saw it in an Italian church, and traces | either knowing or believing them to be such. it back to Ovid and to heathen days older than | The Fay drew 6,000 people to see her misera-Christ, suggesting how natural it was that | ble travesty, and the Tribune is partly repagan usages should be made part of Christian customs, when the spirit of one did not columns at a dollar a line for an advertise contradict that of the other. In this case the idea of tenderness to dumb beasts was good. and fit for Christian as well as for pagan. This shows a womanly heart large enough to take in the thought of the sympathy of religion under whatever name, and a wide and growing circle of readers who will appreciate that thought. She tells also of a great stone face at a church door, that had stood for conturies beside a Roman place of execution of criminals, and says:

Could it reflect the scenes as they have been photo graphed upon it, or could those stone lips cry out what tales of agony and blood and of suffering souls it might tell. I could not but wonder, if, in fulfil-ment of the prophecy, "There is nothing hidden which shall not be revealed," which seems fast coming true—if in the progress of science and the unfolding of human possibilities that lie dorman within us, there would not come a time when the pictures photographed on this stone plate should be read, as Schliemann read the tales of ancient Troy in her long buried art; as we read the story of Etruscan life and faith in art that is daily being

Here is psychometry, for which Buchanan and Denton have done so much, almost alone on the start, in the daily newspaper.

On another page, in "Stranger than Fiction," is a story for the Tribune by Marion Harland. It is a graphic description of a strange figure seen first in broad day and vanishing in thin air, and then coming at | impression, trance utterance, vision and midnight into the parlor of an old Virginia mansion where two young men heard the fall, the groans and the flow of blood. Years after, and far away, it is found that a former owner of the mansion cut his throat in that room, and the carpet taken up shows the blood-stains. Here is the presence of a perturbed spirit, seeking help and peace, perhaps; had these witnesses only have known

that it is all true, save the names, and is left for the readers to solve as best they can.

So grows the truth. Its seed, sown in human minds and hearts, may be long in springing up; may sometimes die in stony ground may need more fostering care than any crop from mother earth; may meet perils that seem more hazardous than the flood or drouth that vexes the farmer's soul, but it yields fruit enough to give rich reward to the sower, and the winds of heaven waft its blossoms over the wide earth.

How to Reach the Churches and Clergy.

With the steady gain of Spiritualism comes in the minds of some good people, an earnest wish and hope that the popular churches and clergy may be reached,-that Spiritual ism may become woven into their views and give cast and hue to their preaching. How is this to be done? is sometimes asked. Move the world and you move the churches, is a partial answer. Prevalent opinions affect those bodies, of course. In the old days of slavery the majority of the clergy favored it as sanctioned by the Bible-God's word as they held it. Slavery died, popular opinion changed, and no church or clergyman would uphold slavery to-day. But this is an indirect influence. What can be done more directly? We cannot become advocates of dying creeds or outworn dogmas-the new wine cannot be poured into old bottles.

The genius of the spiritual movement is to uplift and enlarge. But we can fairly commend what is good in the churches and among the clergy; for every onward step, good act or faithful word, due credit can be given, and meanwhile old or new errors in creed or deed can be criticised with frank thoroughness yet in no bitterness of spirit. This will win and command confidence and respect slowly but surely. We can show that we are not reckless iconoclasts bent on destruction without upbuilding again. We can stand on spiritual foundations clear of all material istic quicksands. The best minds among the clergy begin to see that their old walls of creed and buttresses of dogma are getting shaken and insecure, and they will look to us for new stones for the walls of fairer and broader temples.

It is worse than useless for us to go back to arbitrary and lawless miracles, or books held as infallible authority over the soul, or salvation by blood. It is also useless or worse to exchange these old beliefs for the chill and fog of negation, only thereby making the clod king, and death the end. That fog may be passed through on the way to clear air and vital warmth, but to stay in it is a calamity. To affirm the supremacy of infinite mind, the immortality of man, the need and beauty of true and faithful living, the proof-positive of immortality in the great facts of spirit presence, to criticise error in ereed or deed, to commend truth in Christian pagan, to say to the churches: "Clear away your hubbish, use the good stones and take our good materials also, and so build on the solid rock which we both believe in, and make the temple broad and free, yet on sure foundations," is the best we can do. Pursuing that course the Religio-Philo-SOPHICAL JOURNAL has the confidence and respect of a goodly company of the best peo ple in the churches.

Presbyterian Profits.

That petite but stale fraud Anna Eva Fay was in town the other day. She has been here before although she declared this her papers. A late Sunday edition of the Detroit | first visit in talking with a Tribune reporter. The president of the Tribune Company is a zealous Presbyterian, the editor-in-chief and known that these are the initials used by his son-in-law, the managing editor, are also Presbyterians; but the Tribune, nevertheless. lady travelling in Europe. She tells of the is ever ready to make money by selling space sponsible for this. It sold space in its local ment calculated to deceive the public and in a guise to hide its character as an advertisement. Space in the advertising columns was also supplied at regular rates. After 6,000 people had been swindled out of their money the Presbyterian Tribune devotes a column to the affair and coolly concludes by saying: "Without question it was the most impudent exhibition ever given in the city." To this outrageous swindle the Tribune was accessory before the fact, and its proprietors should be indicted for their complicity in the swindle. The RELIGIO-PHILOSOPHICAL JOURNAL calls the attention of the prosecuting attorney to the matter and suggests that he present these Presbyterian gentlemen to the Grand Jury. He will also do well to exhibit at the same time any issue of the Sunday Tribune, wherein will be found from a dozen to twenty advertisements of fortune tellers and swindlers, whose business the paper is fostering for pay.

Records of Spirit Presence.

The Journal is ever willing and anxious to publish accounts of spirit presence. There are stored up in the experiences of its readers thousands of unpublished incidents of prophecy, which should be put on record through some public channel. There are also innumerable instances of well attested physical phenomena observed under conditions rendering it improbable that delusion or deception can account for them,-these should also be given to the public. In hundreds of homes the evidence of the presence of spirit friends is given almost daily and practical energies.' How far it would affect | how to give such help; and a foot-note says | continuously through a long period of years;

from these experiences invaluable data can be gathered, if those having possession of the facts will only take the time and trouble to write them out.

Remember, friends, that these facts clearly and briefly stated, always have a living interest for thousands who have not been equally fortunate. Think of this and divide your store with them.

Reformed Sinners.

"Small herbs have grace, Great weeds do grow apace;"
....Methinks, I would not grow so fast; Because sweet flowers are slow and weeds make haste.-Richard III.

Uprightness hath ever been a virtue of slow growth, yet there are very many persons who believe it is their mission in the world to reform their fellow man; and who build their whole creed on one article: "That there is more joy in heaven over one sinner that repenteth, than over ninety and nine that went not astray." They develop a craze for making heroes out of reformed sinners. which is carried to a ridiculous extent. No one objects to sinners reforming, but it is not the best training for youth to have the mere fact of conversion set up as of more value than a lifetime of conscientious endeavor to live uprightly. Virtue struggling with temptation, and sterling honesty which cannot see how a forced settlement with creditors at thirty cents on the dollar, is paying a debt, are uninteresting spectacles when compared with these canting, sanctimonious sinners, who pose as reformed characters, and omit no opportunity to publicly proclaim how wicked they were, while he or she who is "managing" the convert stands complacently by and says, "He was so black and he is now so white, and I have washed

That sinners ought to reform, no one will deny; but mere reformation is not all that is needed. What is of more importance is a life spent in conformity with their profession. There might not be so many "reformed" (?) but we would not so frequently hear of such instances as the arrest of two of a gang attempting to blow up a Jersey post-office, who were shining lights in a certain mission, whose supporters were vastly astonished at the audacity of any one having dared to arrest them. The greater part of the life of one of them had been spent in prison, but that only made him the more interesting as a convert.

This class of persons also delight to become prominent in new and popular movements, so that genuine friends of any movement are often obliged to either remain in the background or spend too much of their time apologizing for the lapses of these new reformers.

A Christian Woman's Views.

To the Editor of the Religio-Philosophical Journal:

I feel much interested in modern Spiritu- them be sternly ordered back. alism and so far as it agrees with the truths of Christianity, I rejoice in it, but I am grieved to see frequently in the communications of both men and women unseemly jests about things, the merits of which they know nothing. I regret it mostly in the case of women who unsex themselves when they become ribald and profane.

In the reply of Mrs. Watson to Miss Phelps in your paper of Feb, 26th, she says, "What is death in the light of the old theology? A curse inflicted upon all humanity in revenge. For what? A woman's appetite for apples!

What gross and insulting ignorance this is! Any one but a fool must know that it was not the eating of an apple, nor of a myriad of apples that caused the curse. It was the sin of disobedience to the command of the heavenly Father, in which revenge had no part any more than when an earthly parent punishes his child for the same offense.

The greatest crime Eve could have been guilty of, could not have been a greater act of disobedience, than simply eating of the

forbidden fruit. She owed her being and all her sweet surroundings to the goodness of God, and if her only return was deliberate disobedience to His will, what right have we to question the justice of the punishment?

It is painful after reading a writer's remarks with satisfaction, to find them wind up with such blasphemy.

I read and enjoy your paper very much there is a great deal in it both attractive and conclusive. Yours with respect.

A CHRISTIAN WOMAN." New York, March 16th, 1887.

The JOURNAL is glad to have this excellent lady express her views. Even though they are harsh in some respects, yet the writer is frank and free in maintaining her belief. and the Journal thoroughly respects those who have the courage of their convictions. Probably some who use the name Christian Spiritualist, will be inclined to take issue with this orthodox correspondent.

Slate-writing Without Human Contact.

Hon. Francis F. Fargo, a wealthy and influential citizen of Buffalo, having been reported as a Spiritualist in a local paper in connection with the statement that W. A. Mansfield, the psychographic medium held circles at his house, replies through the Express of that city as follows:

So far as reference is made to the undersigned the statements are erroneous. held at his residence, nor is he an "ardent Spiritualist." Mr. Mansfield has been invited on one or two occasions to give an illustration of his reputed Spir itualistic power at the residence of the writer in th presence of his family only. It must be admitted that the medium sustained his reputation in doing ome wonderful things-including slate-writing o marvelous character, with the slate removed ten feet from the operator or any other person. But even this did not convert the writer to Spiritualism, and yet created an intense desire to know more about this apparently supernatural manifestation.

To the statement verifying the production of writing without contact with the slate by the medium, the JOURNAL calls the special attention of those who deny its possibility. Mr. Fargo would probably be able to satisfy any rational inquirer that no deception or delusion or mistake clouded his observations. His personal opinions do not weaken his state-

Coarse Buffoonery.

An intelligent and cultivated orthodox clergyman, sitting silent on the platform while Sam Jones talks, seems like a drowning man catching at a straw. Are the means of grace so futile and weak that coarse buffoonery must help them out? Is the slang of "poor white trash" more acceptable in heaven than earnest thoughts in decent lan guage? Churches that call in such help must be weak in spirit. Even in cultured Boston he finds places-possibly pushes himself in and talks the same nonsense as in rude Chicago. Here is one of his last sayings there:

I will face all the infidels in Boston, if they will nswer me just this one question which has been in this blessed book (taking up the Bible on the desk) for 2,000 years—"What will it profit a man if he gain the whole world and lose his own soult" Did you ever know an infidel to tackle that question? I never did.

Sam Jones doubtless holds that soul lost which does not believe the Bible infallible and its teachings of the blood of Christ as he and his co-workers see them. Is Theodore Parker a lost soul? Dean Stanley ranked him as among the greatest religious teachers, and his life was singularly pure and noble. Imagine the cool contempt of brother Seaver of the Investigator at such a word of this coarse preacher; or the pitying smile of a thoughtful Spiritualist, or a Unitarian to whom Jones's way of saving souls is a plain absurdity. A "new theology" man in an orthodox church can care little for such talk. One useful end Sam Jones may serve; he may help to make some hideous old dogmas more repulsive.

A Dangerous Catholic Move.

A bill is before the New York Legislature proposing to give the Catholics their proportion of public school money for the support of their parochial Catholic schools. It is a bad and dangerous proposal. It would be just as bad coming from Presbyterians or Unitarians or any sect in theology. Give Catholics equal rights and justice, as all others should have, but no such division of public monies as this. It is contrary to the spirit and genius of our government, probably unconstitutional also. It would divide our public school monies among Catholics and all manner of Protestant sects, and we should, in the end, only have sectarian schools—the poorest mode of public education possible. Let the people of New York be vigilant, write letters from all over the State to the members of the legislature at Albany, and do this without delay, protesting also in other ways vigorously and promptly. Let the names of members who favor the scheme be put on a black list and published far and wide that such men may be politically buried with no hope of resurrection. Let us defend the equal rights of Catholics, as of Protestants, but when either step over the line, let

Medical Legislation in New York.

Alexander Wilder, M. D., has published an able argument against the proposed medical law in the State of New York. Prof. Wilder, who is a cautious, temperate writer, says:

More than three-fourths, both of the Eelectic and Homeopathic physicians of the State of New York, are unqualifiedly opposed to it to-day. It is, in fact, nothing less than a proposition to abolish Medicine as a learned and scientific profession, and to make it henceforth a Trade Association, under the statutes and regulations pertaining to such a body.

The Bill is now in a hypnotic state, and will probably so remain until another session when the calomel and morphine dosers will again attempt its passage.

GENERAL ITEMS.

Next week we shall publish another article from the pen of Rev. Wm. I. Gill, on his "Experinces in the Eddy Camp."

The meeting at the Opera House, Wankegan, last week, under the patronage of Mr. W. Dinning, was a success and another will be held on Friday evening of this week.

W. R. Colby found the "magnetism" of Chicago too utterly unpropitious for his crooked tongue and crafty hand, hence he has returned to San Francisco it is said.

Sunday, the 27th, the last day of Michigan Spiritualists' convention at Grand Rapids, will then and there be celebrated as the 39th Anniversary of Modern Spiritualism.

Chas. DeWitt of Newton, Kansas, writes: J. Clegg Wright is doing a highly appreciated work here. Another hall has been engaged to meet the requirements."

J. G. Purdon, M. D., writes: "It would be a good thing if the Journal were put into a better form for binding. It is my household paper, and is read by my wife and children

as well as myself." Dr. R. W. Shufeldt, U. S. A., who is connected with the Smithsonian Institute, in a private letter from Fort Wingate, New Mexico. writes us as follows: "Prof. A. R. Wallace has accepted an invitation to visit me here. at an early day, and we are to go down to the

Pueblo of the Zunians together." Rev. John White, a colored preacher of Greenwood, Ark., whô will be one hundred and two years old in July, has taken out a license to marry Mrs. Edie Smith, who is a giddy girl of sixty-five summers. Rev. John has been preaching eighty-one years, and has been married twice.

L'Aurora, is a monthly magazine published by Lady Caithnese, Paris, France. It is published in French, and the current issue has an excellent table of contents, as the following will testify: "The New Day," by Marie; "The Great Pyramid," by Lady Caithness; and "The Spirit Circle, by M. A. (Oxon). Price of the magazine is fifteen france, or three dollars a year.

J. Simmons, Henry Slade's general agent, has just arrived in Chicago. He left Mr. Slade in Paris, where he will remain for

Miss Spinker and Miss Boyd, two bright young ladies from Indianapolis, have formed a partnership for the practice of medicine in that city.

The thrilling story which lately went the rounds of the press labelled "Ghost of Stonewall Jackson" and purporting to be an account of manifestations at the Virginia Military Institute, turns out to have been a hoax. It was materialized with skill and no doubt served the purpose of the writer.

The Lincoln History by Messrs. Nicolay and Hay reaches a famous period of Lincoln's career with the April number of the Century -the campaign against Trumbull, and the earlier Douglas Debates. Border Ruffianism in Kansas, and the Topeka and Lecompton Constitutions are also treated of.

A former citizen of this city has a fine residence on the most desirable part of Michigan Boulevard, which he is desirous of exchanging for Washington or New York City property. He has refused \$20,000 for it in years past and it is now worth more than ever before. An excellent bargain awaits the right applicant. Letters addressed to Wm. Mack, in care of the Religio-Philosophical Jour-NAL will elicit particulars.

Under date of March 15th, Lyman C. Howe writes: "My andiences here the past two Sundays have been the largest of any since I came, and from two to three times the number with which I commenced in January. We are preparing to celebrate on Sunday the 27th." We are glad to learn that Mr. Howe's engagement in Kansas City has been extended two months. He is evidently doing a good work there.

The Michigan Stove Company Works are located at Detroit, Mich., and include sixteen acres, the building alone covering over six acres, with a capacity for over 2,000 workmen. An average number of 1,600 find steady employment there, producing about 100,000 stoves annually. The Chicago house of the Company, the Garland Block, is claimed to be the largest and handsomest structure of the kind anywhere devoted to stove interests. Mr. Fred. W. Gardner is the Western manager and has been with the Company since 1881. The stoves of this Company have an excellent reputation wherever used.

Miss Jennie B. Hagan will fill the following dates: "Norwich, Ct., March 20th and 27th; Cincinnati, Ohio, Tuesday, March 29th to April 4th with the reunion of Spiritualiots; April 10th, 17th and 21th for the First Spiritualist Society of Cincinnati; also, Wednesdays, the 6th, 13th and 20th for the same society; Willoughby, O., April 26th; Madison the 27th; Thompson, the 28th; Haverhill, Mass., May 1st; Hyde Park the 8th; Williamsing engagements in the vicinity of her Sunday engagements.

A late number of the Elmira (N.Y.) Telegram contains the following: "For nearly nine months this Society employed a professional lecturer. At the present time it is without a regular speaker, and depends on local talent for its ministrations. Lyman C. Howe, who was employed for some time, is filling an engagement of several months duration in Kansas City, Mo. The Society, however, has under advisement the proposition to hire him permanently, beginning with the first of April. This gentleman ranks among the best lecturers upon the subject, and, if engaged permanently, it is safe to predict that the Society will soon be on a firm foundation, and the meetings will become a prominent feature of the social life

of the city." Dr. D. P. Kayner, in a note from Colorado, says: "In a late issue of the JOURNAL one of your correspondents quoted a prophesy from the Bible, which he considered as referring to the railroads of the present day; but to my mind he omitted reference to the most conclusive evidence, the coming of steam transportation being literally foretold by Nahum, ii chap., 3rd and 4th verses, as follows: 'The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings.' The railroads over the mountain passes are even now 'shaking' the fir trees. Nothing could have been more literally presented."

Visitors at Saratoga, Lake George, and Lake Pleasant camp, will recall with pleasant memories "the twins," as two very large men, who seemed inseparable, were usually designated. Every season these two summer travellers are to be seen in these resorts. Major E. W. Hale and his nephew, Hon. J. G. Patton, need scarcely be named to be recognized, and long may they continue to enliven Lake Pleasant. Full of public spirit, they have done much to build up Towanda, Penn., their home. Lately Major Hale has outdone his previous efforts by erecting a handsome and commodious opera house, which is looked upon with pride and pleasure by his fellow citizens. The Journal hopes it will be utilized for first-class lectures on Spiritualism and various phases of liberal religious thought. The Major is capable of making an able speech when he feels inspired. Those who listened to his testimony in the court room at Greenfield. Mass., during the trial of a certain libel suit several years ago. will never forget his ability in throwing a deal of gennine humor into a very dry-and tedious examination, thereby relieving the and audience with laughter.

The "N. D. C." Swindle.

During the past year the Journal has received a number of inquiries concerning a scheme engineered by that notorious bigamist and blackleg, James A. Bliss, who was so thoroughly exposed in the Journal years ago. His plan is to make people believe that for a consideration and by placing themselves under his care they can rapidly develop as mediums; and by having a national chain of circles accomplish marvelous things. The headquarters of this swindle is, of course, in Boston. - Some years ago this fellow left Boston with a Cuban consort named Christina, and opened up business in Philadelphia, where, with the assistance of Jonathan M. Roberts and others, he did a thriving trade until one day a blistering blizzard blasted his blissful vocation. He then hied back to Boston where he has ever since flourished, having in the meantime dispensed with the services of his Cuban confederate. In their arduous efforts to circle the gullible these worthies have been seconded by the columns of our esteemed and venerable contemporary, The Banner of Light. In that truly loyal and consistent paper may be found under a late date and large display lines, "How to Become a Medium in Your Own Home," the following confidence inspiring advertisement of Bliss's:

I will send you a 10-page Pamphlet, containing full instructions, and a Scaled Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lest Key Found, and a sample copy of "The N. D. C. AXE," for only 15 cents, in one or two-cent stamps.

"Charity," of course, demands that this advertisement or others from the same source. together with that of Mrs. Bliss by brevet, be inserted, always for pay, notwithstanding the salacious and swindling reputation of the "persecuted."

On the 5th inst., Bliss was arrested by a Deputy U. S. Marshal on complaint of one Cora Bailey or Etta Davenport, or whatever her name is, between whom and Bliss the "magnetic chain" seems to have been broken. Cora, or Etta, entered complaint to the effect that Blies was using the U.S. mails in furtherance of a scheme to defraud the public. "It appears," says the Boston Herald account, "that the defendant inserts in his "paper a notice that he will read letters in a "sealed envelope, and return them to the seek-"or of the information unopened. For this "information Dr. Bliss charges a fee of \$2.00 "as announced in the notice." The woman of uncertain name may not be actuated by the best motives in thus annoying her former friend, but she has nevertheless succeeded in having him bound over to await the action of the Grand Jury.

The Journal is just in receipt of a letter from a merchant in Kansas stating that his wife has become a member of Bliss's "National Developing Circle." This gentleman says burgh the 15th; Philadelphia, Pa., the 22nd Bliss writes him that the magnetism conand 29th. She would like to make week even- o veyed to him through my handwriting in-"dicates that if properly developed I would become a medium for Clairvoyance, Rap-'ping, Writing, Healing, Speaking, Trance "Transfacial and Slate-writing." Evidently the "Dr." loaded that gun to scatter wide enough to hit whatever predeliction might be in his correspondent's mind. Private answers to these inquirers has ceased to be advisable, hence the Journal says once for all: Let the rascal alone and don't help to support him or to furnish him money to buy bait with in the shape of his Axe or space in the Banner.

Herndon's Memoirs of Abraham Lincoln.

Of all men who have essayed the task of nortraving the history of this great man. W. H. Herndon, his old law partner and lifelong friend, is by long odds the best equipped, in so far as personal knowledge and original data go. Fifty years ago when Lincoln and Herndon were young men, the latter glimpsed the future possibilities of his bosom friend and foresaw that he had a grand destiny. With faithful care he has labored for more than twenty years to add to his already large store of data, and has spared no pains nor expense in collecting and collating from original sources all that would aid in giving to the world the esoteric as well as the exoteric side of Lincoln; and thus supply the only source from which the psychologist and philosopher can draw when desirous of analyzing the component parts which combined to make this hero, statesman and martyr.

Publishers and people have persistently urged Herndon to this work, but he has steadily refused to be hurried or to give his work to the world until in his judgment the time had come for it. That time is now at hand. One who has known Herndon intimately since before his connection with Lincoln, in speaking of his proposed work, says: "He will write his portion of the life of Lincoln, honestly, fairly and impartially. No fact, no principle of Lincoln's life, no part of his religion or philosophy-nothing that can throw light upon Lincoln, his qualities or characteristics will be suppressed." Herndon will be assisted in his labor by Jesse W. Weik of Indiana, and the book will be published at an early day. Herndon's home is at Springfield, Illinois.

G. H. Brooks writes as follows from Denver, Col.: "The Spiritualists of Denver will celebrate the 39th anniversary, on Wednesday, March 30th, at their hall, 371 Lawrence St., beginning at 10:30 A. M. The ladies will furnish dinner in the dining hall. The society extends a cordial invitation to the friends in the adjoining towns, to be present, and they will provide entertainment for as many as possible. These contemplating coming. monotony and convulsing the judge, jury please address me at 1713 Larimer St., room

Frands, and Legislation Against Mediums.

A Ringing and Timely Letter From a Leading Lawyer and Ex-Surrogate of Kings County, N. Y., Who is Also an Able Exponent of the Spiritual Philosophy.

To the Editor of the Religio-Philosophical Journal-Your article entitled "The Wells Exposure" in the Journal of the 19th inst., will attract wide attention among Spiritualists; it will be read with pleasurable astonishment among the true friends of the spiritual movement. and to its enemies, it will be a cause of reioicing.

In a private letter written you last Sunday evening, you will find that I have unwitting ly voiced your sentiments and have anticipated your view of the situation. We may differ as to the remedy as a last resort, but of that I am not at all certain.

There is no code of morals, let alone the religions of mankind, that does not condemn lying and deception, and when they are resorted to, to obtain money or property, they become crimes.

The plea that mediums shall have immunity from punishment when detected in what has the appearance of crime, because they are under the malign influence of some unclean spirit, is as convenient a cloak as intoxication would be as an excuse for the crimes of drunken men, which in the courts of all civilized countries is never accepted, the courts invariably holding that the man who voluntarily puts himself in a state where be loses control of his own actions, through intoxication, takes the hazard of what he may do in that condition. Why shall not this rule apply to mediums who voluntarily submit themselves to the control of spirits who lie, deceive and use their mediums for unhallowed purposes?

There are exceptions, and they arise in cases of involuntary control. When a medium finds she is being used to perpetrate fraud, and persists in being a party thereto by retaining the same conditions and influences, to my mind she adds to the enormity of the crime, from that fact alone. This world and this life are quite sufficient to satisfy the course of sin, and to be a willing party to aid its continuance, by one who has passed to the life beyond, is an offense which no amount of shallow reasoning can justify upon the ground that "it's a spirit manifestation, and it is given for some wise purpose." The apologists for this class of mediums, and the open defence of persons detected in shameful crimes against the holiest sentiments and deepest affections of our natures, which every detected fraud is sure to bring, covers the movement with obloquy, and its truth-loving adherents with shame. Legislative action as a last resort, you declare preferable to the continuance of such relations with lying and deceiving spirits. From appearances, legislatures will not wait, but are already acting. The enemies of this great truth have filled the field with tares; and much which is good and true, must be destroyed with that which is not. It will not be the first time that the vengeance of the law has been directed against those who "peep and matter."

But lot us be thankful that there are some phases of mediumship which will be safe from the ills that betide others. We have learned a divine truth, and know how, from the inmost recesses of our souls, to aspire to, and gain communion with, those spiritual intelligences which bring us ever nearer to the Divine Spirit made manifest in the life and teachings of Christ and assured to humanity to-day, by angels of light and truth. Spiritualists as a body. I fear will never meet with general public favor, certainly not unless they arouse themselves and prove equal to the demands of the Cause. Spiritualism is an eternal verity, and will live as long as does the soul of man. It is the leaven of all religious and the solvent of the great issues of to-day." The leaders in the movement who have been true to themselves. as well as the Cause, like the great leaders against human slavery, have been few; but like the Abolitionists, they are witnessing the results of their labors, in the great movements, which under other names, are adopt-

ing and utilizing all that is worth accepting of spiritual truth. In this view of the situation Mr. Editor, be consoled with the reflection, that history is epeating itself in this,—that the reformers of the world have generally died in reproach,

to be honored in memory. Brooklyn, N. Y. A. H. DAILEY.

The Young Peoples' Anniversary.

to the Editor of the Religio-Philosophical Journal: Perhaps for the first time since Spiritualism came into the world as a great progressive religion, are the young people of Chicago to take an active part in the festivities of its coming anniversary. A musical and literary entertainment has been arranged for Tuesday evening, March 29th, at the Avenue Hall on 22nd St., which will consist of some of the best and latest selections, both musical and literary, after which a social hop and pleasant evening will be enjoyed. The occasion is under the auspices of the Excelsior Club. The proceeds are to be given to the Young Peoples' Spiritual Society; all are invited, but especially young Spiritualists. The assistance of all is kindly requested, as this is the first effort the young people have ever made to establish their own society.

The Monon Route I. N.-A. & C. Ry. has arranged to run a series of ten cheap excursions to Florida points from local stations on the Line, commencing ust south of Chicago, during the present month These tickets are good 30 days from date of sale inclusive, and allow the holders thereof to use ten days on the going portion, which will enable them to yielt the various points of interest for which the Monon Route is famous. For instance, the Mammoth Cave, the old Historical Battle Fields, etc., etc., It also gives the choice of two routes, one via Cincinnati, Chattanocga and Atlanta, and the other via Louisville, Nashville, Montgomery or Pensacola. As they only charge one fare for the round trip, a great many people have been taking advantage of this unprecedented low rate to visit Florida. For full parliculars, call on or address E. O. McCormick, General Passenger Agent, 183 Dearborn St., Chicago.

What you need is a medicine which is pure efficient, reliable. Such is Hood's Sarsaparilla. It ses peculiar curative powers.

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:

medicine. 25 cts. per bottle.

Chicago, Ill.

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 permanently cured. I shall be glad to send two bottles of my remedy frest to any of your readers who have consumption if they send me their Express and P.O. address. DR. T. A. SLOCUM. 181 Pearl Street, New York.

Pieo's Cure for Consumption is the best Cough

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:-

New York, August 1, 1886. }
122 E. 27th st. }
Dr. J. C. Aver & Co., Lowell, Mass., Gentlemen: - A sense of gratitude and the desire to render a service to the public impel me to make the following

My college career, at New Hayen, was interrupted by a severe cold which so enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of

Ayer's Cherry Pectoral,

which Lused (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold nor any affection of the throat or lungs which did not yield to Aven's Cherry PECTORAL Within 24 hours.

Of course I have never allowed my-self to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons; while in acute cases of pulmonary inflammation, such as croup and diphtheria in children, life has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

A Priceless Blessing

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MEMORIAL MINTER.

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Toices From the Leople.

INFORMATION ON VARIOUS SUBJECTS

For the Religio Philosophical Journal.

6. Wondrons Love.55

There is a love, That's from above. Whose depths are all unsounding, It was not earth. That gave it hirth Or made it so unbounding.

DY G. FITZ JAMES COLDURN.

Ere time was born. Ere night or morn, Or man on earth residing, This Love of love Was still above, With the "I am" abiding.

To it we owe, In weal or woe All that is worth possessing, And from our birth. In grief or mitth, Wo need its precious blessing.

Should we lose health. Or hope or wealth, And cares of life oppress us, This wondrous love, That's from above, Ic over nigh to bless us.

When a new birth, Shall take from earth, Our couls for joys immertal, Then will this love, That's from above, Opon the Meavenly portal.

So all our days, Lot us give praise To Him who dwells above, On earth-in sky, He's ever nigh. To chow his wondrous love.

Engorsoll on Reccher.

Greater and Grander than any Creed or any Church,

It was in the fall of 1830. Mr. Beecher had introdured the infidel orator to a great political gather-ing in the Brooklyn Academy of Music, saying that the Colonel was the most brilliant living orator in any tongue. A day or two afterward the Colonel was asked by a *Herald* reporter what he thought of Mr. Beecher. He at once sat down and wrote as fast as his pencil could trot over paper thus: "I regard him as the greatest man in any pulpit

of the world. He treated me with a generosity that nothing can exceed. He rose grandly above the prejudices supposed to belong to his class and acted only as a man could act without a chain upon his brain and only kindness in his heart.

"I told him that night that I congratulated the world that it had a minister with an intellectual horizon broad enough and a mental sky studded with stars of genius enough to hold all creeds in scoru that shocked the heart of man. I think that Mr. Beecher has liberalized the English-speaking people of the world. I do not think he agrees with me. He holds to many things that I most passionately deny. But in common we believe in the liberty of

"My principal objections to orthodox religion are two—slavery here and hell hereafter. I do not be-lieve that Mr. Beecher on these two points can dis-agree with me. The real difference between us is, he says God, I say nature. The real agreement be-tween us is, we both say liberty."
"What is Mr. Beecher's forte:" the reporter asked.

"He is of a wonderfully poetic temperament. In pursuing any course of thought bis mind is like a stream flowing through the scenery of fairyland. The stream murmurs and laughs, while the banks grow green and the vines blossom.

." His brain is controlled by his heart. He thinks in pictures. With him logic means mental melody. The discordant is the absurd.

For years he has endeavored to hide the dungeon of orthodoxy with the ivy of imagination. Now and then he pulls for a moment the leafy curtain aside and is horrified to see the lizards, snakes, basilisks, and abnormal monsters of the orthodox age, and throbbing heart.

"He is a great thinker, a marvelous orator, and in my judgment, greater and grander than any creed or church. Besides all this, he treated me like a king. Manhood is his forte, and I expect to live and die his friend."—New York Herald.

Vision of the Dying.

To the Editor of the Religio-Philosophical Journal:

So numerous are the beautiful experiences, such as the one I am about to relate, that one might almost think it unnecessary to record more of them; vet as persistent seems to be the disposition, in many minds, to underrate their real import and real value, that we must needs note them, remembering the old adage, "a continued dropping will wear away stones."

I have just now been informed of the decease of a woman, of a very estimable and well known Quaker family, with whom I was well acquainted many years ago. The circumstances of her departure, as related, are these:

During the last night of her life, she suddenly exclaimed, "Oh! Father! Mother!" When the person in attendance asked, "What is the matter, P—?" she answered, "Oh! there is father and mother!—I see them both." After a brief interval she reached upward with her arms, crying, "Glory! Glory!" and at once passed away.

Now when we know that the strictest of the Soclety of Friends, to whom this family belongs, are inclined to look towards a miraculous immortality, wherein nothing so unholy (?) as natural affection may enter; at least that they will be so absorbed in singing praises before the throne to the "Lord God and the Lamb," that there will be no room for the loves of earth to grow and figurish, and that they will be at once taken to the arms of Jeeus, if happily they escape the grasp of the devil, "seeking whom he may devour"—I say when we know all this and much more that might be stated in the same line, there is some meaning to be attached to these core requiring relations of the loved once. these ever recurring visitations of the loved ones gone before, at the bedsides of those undergoing the apotheosis called death; some meaning besides the senseless cry of the hard of heart and dull of apprehension, who regard these beautiful "openings," but as the unreal visions of flickering thoughts through the brain about to grow cold forever.

Yes, well do we know that the "father" and the "mother" were there to receive the disenthralled spirit form—the real daughter of their love, and conduct her to that home,-

Where dear families are gathered That were scattered on the wild:" "Where we find the joy of loving, As we never loved before,— Loving on, unchilled, unhindered,-

Loving once,—forever more. Hockessin, Del., March 8, 1887.

W. S. Clark writes: I must have the JOURNAL as long as I live, and you make it the paper you do. I heartily approve of your warfare against tricksters and dishonest mediums. In regard to the influence of evil spirits and non-responsibility of me-diums in the trance state, I think your contributor, A. E. Carpenter, hits the nail squarely on the head in the Journal of Feb. 19th, in an article under the heading of "Hypnotism." Good mediums, we must believe, can, and will take care of themselves; the unetable and slip-shod will not be so particular We send horse thieves to the penitentiary, and shall any condemn the RELIGIO-PHILOSOFI ECAL JOURNAL for its warfare against bogus materi-alizers, and against all fraudulent mediumship? Give them their due, cleanse and elevate Spiritualism, for which there is such urgent needs, and for which no paper labors like the RELIGIO-PHILOSOPHICAL

A. C. Domm writes: I have just been reading the truthful utterances in Reed Stuart's sermon, in the RELIGIO-PHILOSOPHICAL JOURNAL of Feb. 19th. and to me they are clothed with spiritual signifi-

er. C. Stickmoy write: I am very well pleased with the communications the JOURNAL contains each so much so that I cannot do without it.

Independent State Writing.

To the Editor of the Religio-Philosophical Journal

During a recent visit to Washington, D. C., I called upon Pierre Keeler and had a sitting for independent state writing, under conditions that rendered deception on the part of the medium absolutely impossible. The states used were purchased on my way to Mr. Keeler's rooms, and were not out of my hands until I laid them on the table at which we sat for the writing. I was seated at one end of the table and the medium opposite. I had removed the paper in which the slates were wrapped, and at Mr. Keeler's suggestion I tied my handkerchief around them. We sat in silence about fifteen minutes and then Mr. Keeler reaching across the table took the ends of the slates between his thumb and finger, while I held the other ends in a similar manner. Of course the room was perfectly light. I had laid upon the table perhaps a dozen slips of paper rolled into balls, on which I had written names of friends into bails, on which I had written names of friends from whom I wished to hear. Very soon the writing began and presently three light taps on the slate announced that it was finished. I removed the handkerchief, and taking the slates apart I found on one of them a message from a triend whose name I that written. I then put the slates targetter as here had written. I then put the slates together as before and obtained a few words on the other slate from another triend. Both messages were entirely characteristic of the people from whom they purported to come.

I have permission to refer to Mr. and Mrs. D. L. Burnett, in whose pleasant home my delightful visit in Washington was passed, as having had most eatisfactory and convincing sittings in the way of independent slate writing, with Mr. Keeler, under absolutely test conditions.

JULIA M. CARPENTER.

27 Rutland St., Boston, Mass.

Experience of Mr. W. R. Tice in Obtaining Slate Writing with the Aid of 55 Dr. 99 W. M. Keeler.

The following is a copy of a letter sent to Keeler through the hand of a mutual acquaintance, by Mr. Tice who, not securing a response, believes it in the interests of honest mediumship to give it publicity: BROOKLYN, N. Y., Jan. 31, 1887.

MR, W. M. KEELER, —Dear Str.: I enclose with this note a picture I borrowed from Mrs. Keeler last week. I regretted very much that my confidence was impaired by force of circumstances in the so-called independent slate writing experienced with you. I was suspicious of your having written the message on one of the two slates I brought with me on Thursday, Jan. 27th, 1887, and so expressed myself to my brother Thomas when showing him the slate with the message.

Having made another engagement for a sitting on Saturday, the 29th inst., I determined to satisfy myself as to my suspicions of the previous occasion, which was that you had put one slate over the under one without showing the bottom of the upper slate, and on which I suspected you had written the mes-sage that was found on it.

You will remember that on Saturday I had expressed my hope that the message which I did not rub off (except the name) would be continued, or a new message written by the same one who signed her name to the former one. Those slates were laid by you on one side of the table and you put a bit of pencil between them. I then wrote, at your sugges-tion, several names on slips of paper, thinking when you was ready the original slates would be presented by you to be held together by both of us as on the former occasion, but instead of that you offered me two of your own slates to hold in connection with yourself. In the meantime you lifted the upper one of my slates as if to see if any writing had been done, but all was as before. We held the two slates (your own) for a few moments when you lifted the apper slate as if to see if any writing had been done only revealing the top of the lower slate, and not the bottom or lower side of the upper slate, which seem-ed to satisfy you that no writing had occurred, and

then placed them together again.

At this moment I pulled the slates from you, which you resisted all you could, and turned the underside of the ten place. der side of the top slate up, and there I saw a lot of writing covering nearly the whole slate, which to my mind proved conclusively that you had prepared the slate with the writing on it in advance for the

appointed sitting.

I have not told the circumstances of my pulling the slate from you and my convictions in the matter, except to Mr. Rand. Mr. Rand has full confidence in you, and says he has had messages come on the slates when they did not leave his hands, and that notwithstanding the circumstance with me he is sure that independent writing has come on clean

slates.
I told him I had respect for his convictions, and did not want to be unjust to you, and that I would not tell my experience and the circumstance attending it, to any one else for several days, and that would be willing to have one or more sittings with you, and if I was shown clean slates on all four sides before putting them together and responsive writing came under those conditions, I would gladly take back what I had said, and would herald my be lief of the genuineness of the manifestations occur-ring through your mediumship, which I had hoped to have been able to do after hearing Mr. Morse relate his experience with you on the previous Sunday morning, which was the cause that induced me to make an engagement for the sittings with you. I also told Mr. Rand, and now reiterate that I would glady pay you the two dollars for the sitting of that aturday morning, as well as give you five dollars for the sitting which would afford me the evidence of the genuineness of independent slate writing through your mediumship. An early response will be looked for. Yours sincerely, 338 Schermerhorn St. Wm. B. Tice,

Mr. Tice has not yet received a reply to the above letter, though he has good reason to believe that Keeler promised Mr. Rand to answer it on Feb. 2nd.

Spiritualism in Scandinavia,

The progress of Spiritualism in Sweden is not very great. People are quite willing to be taught, provid ed the teacher not only gives all the lessons properly but furnishes the proofs necessary to convince them. It is no business of theirs to be at any trouble inquiring into the subject; they are there, and if the teacher will and can put the facts before them in the way they approve of, then it is his business to do so. Very unreasonable of any ordinarily sensible being to think that they should be at any inconvenience inquiring into that which should be put before them as a panorama or theatrical performance.

There have lately been some very eloquent lect ures delivered in Gothenburg, on psychology, by a Mr. V. Bergen. He displayed considerable theoretical knowledge of Magnetism, Spiritualism, and kindred subjects; but was evidently in need of practical experience from which he could draw more correct conclusions. The discourses were listened to by highly-intelligent audiences, who are now probably waiting for something more being done for them by Mr. Bergen or some one else, as they evidently have taken no steps themselves towards any practical studies of the subject.

In Norway the case is very different. Norwegi ans appear to think and act more independently, and with greater energy than the Swedes. In Sweden there is probably too much patronage, holding on to and following each other, or going in a groove as it were; and the spirit of the whole nation is more or less affected thereby.

The Norwegians in their studies of Spiritualism have gone to work practically in holding scances, and have an excellent journal in which their views are advocated. We have received a copy of No 1, for 1887, of their paper, called *Morgandemringen* (Daybreak), which contains a lecture on the demands of Spiritualism, by Dr. Sexton; an article on "Hypnot-lem," and another entitled ."Spiritualism and its Critics;" also full instructions for holding scances. With the exception that the journal is printed in German text, which so severely tries the eyes, it is well and efficiently got up, and a credit to the Norwegian Spiritualists, who have our hearty sympa-

thy, and whom we wish every success.

The spiritualistic literature in Scandinavia is still limited to a few works by Allen Kardec, and as they inculcate the doctrine of re-incarnation, it is questionable whether the good they do is not counter-balanced by the error of this peculiar doctrine.

balanced by the error of this peculiar doctrine.

One of the best books in the English language that has for some time failen into our hands, is a neat little work entitled "The Economy of Human Life." In feading its pages each one will see as it were his immost soul reflected, as in a mirror; and anyone following its precepts cannot fail to be immeasurably benefited thereby.—Matthews Fidler, in

For the Religio-Philosophical Journal. Intancy and Old Age.

There is one point on this subject of Spiritualism which the writer has directed his attention, which ought to be very interesting to all parents—mothers in particular, as many lose their children in

early infancy.

When the death of an infant occurs, the bereaved mother, if a mere church creedist, naturally bewalls its loss, and can only flad solace in the assurance that it is now a "winged angel" and will so surance that it is now a "winged angel" and wit so remain hovering around, till the sound of Gabriel's final blast. This is the only consolation the present crop of orthodox theologians are permitted to administer to the bereaved mother, and thus the world gropes along in bigoted theological darkness. I have had my attention drawn to the investigation of death in its various stages.

I lost an infant at the tender age of eighteen months. Its mother for many months subsequent

months. Its mother for many months subsequent was inconsolable, and bewailed its loss. Waking up at any hour of the night, she was found in tears. Like inyself at that time, she was skeptical on the assumptions of Spiritualism, but inquiring. A few doors off a neighbor held circles occasionally which attended. At this circle a spirit gave its name as Julia, a former esteemed lady and an exquisite vo-calist. Without request she volunteered to send my wife a message of condolence. The neighbor's circle dispersed and I went home but, alas, only to find my wife awake, restless and bathed in tears. Reasoning with her was vain. Early in the morn-ing she awake, saving. "Did you hear that heavening she awoke, saying, "Did you hear that heavenly music last night?".

"Music!" I replied. "Some drunken fellow in the street was singing to keep himself warm on his way home."

way home."
"But you remember what kind of night it was,"
she replied, and added, "It was a female voice and
in this very room. I remember the words, were,
"Love not, ye haplese sons of clay." I wonder I did
not wake you, but really I was afraid to miss a sin-

gle word or sound, it was so seraphic."

"Ah! then, this may be the message of condolence that Julia promised me this very night." The music of "Love Not," was speedily purchased with the song and given to our daughter to practice on the piano, without apprising her of the vocalization of the preceding night. Loud raps on the plano accompanied her practice, keeping time to her playing! I must not omit to say that this nocturnal singing—this condolence had the magic effect of suppressing my wife's grief, and bringing her back to calmness

I have had occasional communications from this cherished boy from his infancy up to the present time, illustrating his gradual development, step by step from childhood up to his present maturity, thirty-one years of age. He is no longer addressed as a trifling child, but as a developed, thoughtful

spirit.

He gave me to understand that we could not recognize him now, although he would readily recognize us, as his knowledge of our persons was ever before him; nor would I recognize my own mother as she died before my remembrance, although she would recognize me. In a late communication to his sisters, my son said: "J——, I used to regret that I had not passed a greater part of my life with you, as I often felt the want of earth life's experience."

My father died an old man of eighty-seven, in the enjoyment of all the comforts of Spiritualism. Soon after his departure he gave the following message in a chamber we sometimes used to hold circles.

"My son, is it not strange the last time I came up these stairs I was an infirm and almost sightless old man, but now I am a sprightly and blooming spirsaid, "Father, if you were visible to me, how

old would you seem to be?"
"About forty-five years." I have seen several communications from spirits

who passed over in infancy whose births had almost passed from their mother's memory, until recalled by their spirit children. This is certainly a subject well worth the consideration of the thought-

Brooklyn, E. D. D. BRUCE.

The Hindoo Widow.

The formal period of mourning for a widow in Bengal lasts for one month with the Kayasths, the most numerous and influential class in that part of India—the Brahmins keeping only ten days. During this time she has to prepare her own food, confining herself to a single meal a day, which consists of boiled coarse rice, simplest vegetables, ghi or clarified butter, and milk. She can on no account touch meat, fish, eggs, or any delicacy at all; she is forbidden to do up her hair and to put any scent or oll on her body. She must put on the same cotton sari day and night, even when it is wet, and must eschew the pleasure of a bed and lie on the bare ground, or, perhaps, on a coarse blanket spread on it. In some cases she can not even have her hair dried in the sun after her daily morning ablution, which she must go through before she can put a particle of food in her mouth. The old women say that the soul of a man after his death ascends to heaven quickly and pleasantly in proportion to the bodily inflictions which his wife can undergo in the month after the death of her husband. Consequently the new-made widow, if not for any other reason at least for the benefit of the soul of her departed husband, must submit to continuous abstinence and excruciating self-inflictions. A whole month passes in this state of semi-starvation. The funeral cere-monies which drag on till the end of that period are all performed, and the rigid observances of the widow are a little relaxed, if it may be so termed, since the only relaxation allowed to her is that she need not prepare the food with her own hands, and that she can change her clothes, but always using only plain cotton saris. The real misery of the widow, however, begins after the first month. It is not enough that she is quite heart-broken for her deceased husband, and that she undergoes all the above-mentioned bodily privations. She must also bear the most galling indignities and the most hu-miliating self-sacrifices. She can not take an active part in any religious or social ceremony. If there be a wedding in the house the widow must not touch or in any way interfere with the articles that are used to keep the curious marriage customs. During the poojahs, or religious festivals she is but grudgingly allowed to approach near the object of veneration, and in some bigoted families the contact of a widow is supposed to pollute the materials requisite for the performance of marriage ceremonies. The widow is, in fact, looked upon as the "evil one" of the house. If she has no son or daughter to comfort her, or if she has to pass her whole life, as in often the case, with her bushend's family, her conoften the case, with her husband's family, her condition truly becomes a helpless one. During any ceremony or grand occasion she has silently to look on, others around her enjoying and disporting themselves, and if some kind relation does not come to relieve the tedium she has hardly anything to do but to ruminate on her present sad, wretched condition. Every female member of a family, whether married or unmarried, can go to parties, but a widow can not, and if she expresses any wish to join the family on such occasions it is instantly repressed by the curt rebuke of her mother-in-law or some other relation that "she is a widow, and she must not have

Disasters Prophesied.

such wishes."—Ex.

To the Editor of the Religio-Philosophical Journal: Will you place on record in the columns of the OURNAL, certain predictions made to me last week in Chicago, by one of Mrs. Maud E. Lord's controls, —"Unknown." This "Unknown," during the month of last January predicted that there would be a terrible earthquake across the water, in the month of February, in which there would be great loss of life. This has transpired, and as he made several predic-tions of a similar nature last week, in my presence

and in the presence of Mr. Horace S. Leland, of Springfield, Ill., I make a request for this record.

"Unknown" says that this country will be visited by an earthquake of no small dimensions, and that there will be another across the water more disastrous in its results than the one of last month; and, that both will occur within the limits of the year 1887. In addition he states that the year will be one of unusual disasters on land and sea; terrible murders will be committed, the result of planetary disturbances. Electric and other storms will rage, and a comet, as yet unexpected by astronomers, will appear; also a wonderful star—not the star that looked down upon the plains of Galilee, but a "red star of blood." 1887 is to be a most unusual and terrible year, marking an epoch in the development of the human race as well as a new departure for this old earth. old earth.

St. Louis, Mo., March 1, 1887.

The New York Spiritual Conference on Impostors.

To the Editor of the Religio-Philosophical Journal

The New York Spiritual Conference, on Sunday, March 18th, at Grand Opera House, was interesting, owing to fair weather, fair crowd, and fair speech. Added inspiration of late has been the expectation of further combat between the forces of "materialization" and the opposers of pecunious pretenders. After recent bold facts, and the large vote of thanks to Mr. Tice, for his services as an honest Spiritualist in detection of masqueraders, nothing further seems necessary than the conviction and eviction of the convicts; and yet, notwithstanding all the late strongly materialized refuse that has been fished up from the bottom of the deep wells of profana-tion, some bearing the name of Spiritualists, and professing the possession of the usual common-sense and honesty, still declare they have seen no garbage, only jewels; no hypocrisy, only truth.
"Spirit transference," or "transformation," or
"transportation," verily is a convenient cloak for the

unaccountability of frauds, and even for murderers. All such criminals have their abettors; but if a man or woman swindle us to-day, in sacred belief, or for money, shall we trust them to-morrow? Are there money, snan we trust them to-morrow? Are there not enough honest men and women among the spiritual ministers deserving of patronage and encouragement, without resort to those of doubtful character and practice? What facts will convince such petticoat disciples? Shall we relinquish reason and conscience, judgment and honesty to believe in materialization?

We have planty of solid evidence on the montal

We have pienty of solid evidence on the mental plane, and certainly more profit and satisfaction are obtainable from such undoubtful sources, than in submitting to conditions prescribed by managers of spirit stock companies—admission one dollar; reserved seats free—to the managers.

Mr. Sinnott opened the meeting on the above occasion, with remarks upon psychological influence

upon every thing and everybody. Prof. Carpenter ably dilated the subject. "Psychology covers a very large territory; in fact, all the ground, because it is the science of mind, of the soul, as Webster says, and the science of the soul ought to be considerable of a science. Sometimes we use the terms mind and soul synonymously, but with good reason, for after all, what is mind but soul, or soul but mind, or what is mind or soul but consciousness? And our life is just as large as our consciousness can take in things, so that we have the opportunity of making it larger if we can take in more, and if we keep ourselves in condition we are likely to grow; but if we
think we have taken in everything, all there is, we
will stop; and such a man is a bigot, no matter who
he is, nor in what department he is operating, in
science, religion, or art, bigotry is a misfortune,—
one of the greatest of misfortunes. It shuts the door one of the greatest of misfortunes. It shuts the door to possible progress, and keeps a man tramping around on the same old track all the time. The phenomena of Spiritualism, all the mental phases, can be explained by practical psychology. If a man can influence another while embodied why not influence him when disembodied, provided the consciousness is retained in the other life? If it retain not the consciousness of this life, then it has nothing in particular to do with this life. Here lies the difficulty with our theosophical friends, who bethe difficulty with our theosophical friends, who believe in frequent incarnations. We want to know something about if, but if we have no recollection of any previous incarnation, it is of no value, and if we do not carry our consciousness into spirit-life, our experience here is of no value to us hereafter. The theological idea transfigures man into an angel by death. If I were metamorphosed that way, should not know myself, nor expect anybody else to know me." Later on, the gentleman narrated some interesting personal experiences in the me-diumship of his wife and others.

Mr. Simmons, the life-lieutenant of the distinguished medium, Dr. Henry Slade, detailed their travels for the last year or two, and the scances held with European scientists, in Parls, Liverpool, and elsewhere, much to the satisfaction of the savans, the press, and private individuals. Slade by invitation visited the home of an editor of a prominent paper. who placed some wrapping paper on the carpet and his feet on the paper, in which position sentences were written in four languages. It so im-pressed the editor he now has the writing on exhib-ition in a public salon, with a description of its obtaining, and a large photograph of it in the Figaro.

Mr. Silkman, the modern Chesterfield, thought it necessary to defend Mr. Tice against statements in a late Banner of Light from parties whose antecedents he had investigated during the week, and who seemed themselves to require a certificate of good character, and unimpeachability as witnesses. Mr. Tice thanked the counsellor, and said that others

could testify to the facts of the late expose. Mr. Farnsworth related some remarkable and convincing experiences of his own, in independent slate-writing.—a bit of pencil writing a message from a relative, before his eyes, in the light, with-out human contact. He also grasped a hand which melted into air, and received other messages. He agreed with an expression of Mr. Newton that no so-called phenomena should be ascribed to spiritual agency if they could be accounted for in two ways. The recent performances in his parlors could not be accounted for in two ways, but they were in

one way. (Applause).

After further remarks by Mr. Tingley, of Jersey city, and Ex-Rev. Mr. Lakey, conference adjourned.

BEECHER'S LAST PRAYER.

Said by the Dead Preacher in Plymouth Church.

The following is the last prayer which Mr. Beecher offered in Plymouth Church. It was the Sunday before he was stricken with apoplexy:

We thank Thee for the day, for the light that has shoue, for that brighter light that we have felt. We thank Thee for the consciousness that has been in us that we have been accepted of Thee, and that our souls are endeavoring to walk in Thee, and that our souls are endeavoring to walk in Thy way. We thank Thee for the quiet of our home, and that Thou hast among any of us brought the twilight hour, within the midnight, as it were. We thank Thee for the sustaining grace and for the kindling up before us of a brighter future interrupted by hope; and we thank Thee that Thou hast taught us that all things shall work together for good to them that love Thee. We have learned largely and yet are more scholars. We believe that largely and yet are poor scholars. We believe that in looking back upon life we have discerned the fulfilment of Thy declaration. The things that once wet us with tears we now see to have been mercy the things that we sought for and mourned be cause we had them not we rejoice that they were denied us. Our children are perpetually getting from us refusals; we rejoice that Thou artnot les tender of us than we are of our children. And so we submit ourselves to Thy providence and rejoice in it, and not alone because Thou hast declared but because Thou hast fulfilled in our experience Thy words. We praise Thee and rejoice in Thy will made known to us in the unfolding processes of our lives. Now, we beseech of Thee that Thou wilt in love chastles us; arouse us from stupor; suffer us not to lose ground as a slumberous man; we pray Thee that we may be spared by Thy truth and by Thy providence and have cast Thine own soul on ours by the Holy Ghost. We bessech of Thee that Thou wouldst grant unto every one of us, day by day, the conscioueness that we are walking under the guide of Thyself. Sanctifly to us the dealings of Thy providence whether they are painting or the conscioueness. of Thy providence, whether they are painful or joy-ful; make them all joyful, and grant unto us that power by which we can forego temptations; grant unto us that will by which we can hold our own unto us that will by which we can hold our own will in subjection; and grant unto us the power to hold our will in union with all that is right and good and work in us to will and to do for Thy good pleasure. We bessech of Thee that thou would's grant thy blessing according to the several necestities of life. To all that are gathered here—are we not all yet acknowledging ourselves to be Christ's in purpose or in disposition? But yet Thou makest Thy sun to rise upon the good and the evil; Thou sendest rain upon the just and upon the unjust, and so are we not the children of Thy benefaction? Grant Thy blessing upon us all; make our hearts Grant Thy blessing upon us all; make our hearts tender to Thy truth; cleanse our lives; help us to search what things are individually for advantage; accept our thanks for so many mercies and bountles, and grant that Thou may not make us vain, take not away from us the hunger and the thirst after right-sousness. Let thy kingdom come in us, and Thy will be done as it is in Heaven. We ask it in the

S. De Main writes: I like the JOURNAL and admire the bold and manly stand you have taken against fraud, for which you have my heart-felt thanks.

Redeemer's name. Amen.

An Extraordinary Premonition.

To the Editor of the Religio-Philosophical Journal; The Midland Advertiser, published at Wednesbury. England, contains a singular narrative. A girl named Louisa Benn, living with her mother in Queen street, Wednesbury, some time ago expressed a desire to go to America, and her friends ultimately visited to her wishes. a desire to go to America, and her friends ultimately yielded to her wishes. A suggestion, however, was made to her to go to Australia, and despite her mother's remonstrations, she decided to go there. The family were poor, and great difficulty was experienced in collecting the necessary funds and in providing the girl with an outfit. Her box was forwarded to London, and she followed to join the Kapunda. Then followed the most extraordinary part of the affair. The mother who was preserved. part of the affair. The mother, who was prostrated with grief, began to have strange visions. Re-peatedly she imagined she saw a large rock jutting out from the ocean, and that upon this rock there was a large bird. Then she would see a ship loaded with passengers strike against the rock and sink. She fancied she could hear the shoute of the sailors and the shricks of the women on board, and frequently both at night and day, the strange hallucination occupied her mind. The day before the ship sailed she was in the kitchen, when a cry of "O. mother!" seemed to come from the cellar. Even now the woman affirms that it was Louisa who shouted, and that it was not the result of an excited and imaginative brain. Mrs. Benn was so alarmed that she at once telegraphed for her daughter to come back. The girl was at the time on board ship, and for a moment she hesitated to obey. The doctor on board the vessel advised her to stop, but the schoolmaster urged her to obey her mother. She decided to leave the ship and go home, but her luggage was not given to her, as it could not be got, and everything she possessed, except what she wore, had to be left in the ship. Until the news of the loss of the vessel was conveyed to her she regretted she had not remained on heard. gretted she had not remained on beard. Several of her companions are included among the list of the drowned, and she is thus able to realize the narrowness of her escape.

E. A. Quick writes: I more and more admire the course of the Journal in dealing with the sen-sible facts of Spiritualism, and the hard knocks it is giving in breaking off the rough corners and gen-ting rid of the "rubbish."

Mrs. A. J. Hyde writes: Your most excellent JOURNAL is a guide to the young and a light and staff to the aged. I or some member of my family have taken it almost from its first publication, and each year it is dearer to me.

Notes and Extracts on Miscellaneous Subjects.

California ships butter to Japan.

Frozen whisky is sold at 10 cents a chunk at Redield. D. T.

Several parties have been made up in Dakota for the purpose of emigrating to Southern California.

A merchant at San Diego, Cal., recently received an order from an interior village for a Bible, bowle knife and pack of cards. A farmer in the Black Hills is said to have made

\$1,300 in onlons grown on an acre and a quarter of land. He sold 450 sacks.

It is said that some of the ranchmen in Juditin Basin, M. T., have had to feed their cattle through the roofs of their stables, the snow drifts having covered the buildings. Fourteen of the seventeen prominent women of

Seattle, W. T., who were interviewed on the woman suffrage question said that they were glad that the law had been declared void. The other day while William Cole was driving the

stage between Nevada City and North Bloomfield he saw by the roadside six qualls that appeared to be snowblind. He jumped out of the sleigh and caught them alive. The entire population of Forman, in Sargent County, D. T., turned out one morning last week to

enjoy the most beautiful mirages ever visible there. All the towns within twenty miles could be distin-guished quite distinctly, and some at a greater dis-tance could be recognized. The devastation of the grain fields of Alameda

County, Cal., by wild ducks and geese at night set the farmer's wits at work to keep them away. The best device so far is to burn candles here and there over the fields. They are protected from the wind by sacks, and have thus far proved efficacious. During the recent heavy sleet storm a Mahaska

County, Iowa, man came upon an eagle whose manner that rendered his flight impossible. noble bird had been out all night and was enveloped in a complete suit of mail so heavy and thick that he was almost helpless. He now adorns a fine cage in that citizen's house.

we deeply want a revival of domestic religion," says Mr. Spurgeon. "The shortest method for the overthrow of priestcraft is for every man to be the priest of his own house, and to warn his sons against deceitful men. May our dear calidren be so well taught from infancy that they may not only e-cape the common vices of the age but grow up to become patterns of holiness."

The Chicago Times says: The total-depravity theory is among the things that were, and the sooner the churchly realize that they are being weighed by the world with double the precision they weigh those they pray for, the better for their cause. The goodness of the church must stand out in bolder relief than it does, the ministers must grow more liberal in thought and conduct than they are, and all will be well. They must "make the atmosphere" around them heavy with Christ-like religion, as it were, but not by such exhibits as occurred at a recent Congregational minister's meeting in this city, which did more damage, probably, than a dozen new churches would counteract, though their spires reached to heaven.

One of the religious weeklies of the Methodist type has an appeal in a current issue in behalf of now churches or church extension, in which occurs the following paragraph: "It is sad and ominous. A district on the West side of Chicago, covering an area of five blocks each way from a given center, has a population of 50,000, and but two churches for their accommodation. In the same district there are 325 saloons and 259 houses of ill-repute, and the very atmosphere is heavy with wickedness of every variety." There is something else besides churches that is needed, as is evidenced by the fact that many of the temples of worship in this city, which already adorn the avenues and fashionable places are already lauguishing for worshipers. They need a broader Christianity and a more liberal epirit, and until they attain these requisites they cannot reasonably hope to fill their appointed place, nor yet to wipe out the evils their membership complain of, which exist not only in Chicago, but everywhere.

The old calumny that the popes were opposed to the study of natural sciences has been triumpantly refuted by Mgr. Luigi Tripepi, canon of St. Peter's in a lecture delivered by him to the members of the Tiberine Pontifical academy, Rome. With vast learning and from numerous documents and memorials, and basing his statements on incontrovertible facts, he showed that in the whole history of the popes there can not be one mentioned who had realand truly been adverse to experimental science; that many pontiffs were themselves deeply versed in such science and authors of noble discoveries; and such science and authors of noble discoveries; and that many popes, from the earliest down to Leo XIII., favored in the best way possible these sciences and those who cultivated them. He concluded by quoting the splendid testimony given to these facts by learned adversaries of the papacy, rationalists and Protestants who have recognized this splendid glory of the Roman partificate. of the Roman pontificate.—Chicago Times.

During the past week Rev. Henry Ward Beecher. the greatest of American pulpit orators, has been called to his final rest. Of the local papers The Standard (Baptist) says few men among living Americans could be so greatly missed," and The Universalist that "There is no man now living in corsalist that "There is no man now living in America whose death will create so great a vacancy, and there are only a few names in Europe which are more widely known. For the past thirty years Henry Ward Beecher has been eminent among eminent Americans, by reason of his rare endowments, the magnitude of his public services, and the vigor and versatility of his pulpit and platform eloquence." The Advance, the organ of the Congregationalists, speaks of the deceased as being "eccentric" but it gives him credit for having done more than any other living man " to broaden the range of pulpit toplics," and adds that " he emancipated the pulpit from much of the eld surrowness, and showed how it is possible to teach social and political and commercial questions from the standpoint of Christian ethics."

As is well known, different editions of the English version of the bible frequently have titles applied to them on account of some deficiency in the text to them on account of some deficiency in the text, or for other sufficient reasons. Thus the three quartos of Tyndale's version, published in 1536, are some times called the Black Stone, the Mole, and the Engraver's Mark editions, by reason of the stone at the foot of the Apostle Paul in the wood-cut being blank in one example, baving the representation of a mole in the second, and the initials of the engraver in the third. The Bugge bibles are so-called from the rendering of a verse in the Ninetieth psalm of Coverdale's version: "So that thou shalt not nede to be afrayed for thy bugges by night." The word "bugge" means "bogie," or ghost. The He and She bibles are those reprinted from the first two issues of our present bible, in one of which Ruth iii. 15 reads "He went into the city, and the other "She of our present bible, in one of which Ruth iii. It reads "He went into the city, and the other "She went into the city." The Genevan version is called the Breeches bible, from the wording of Genesis iii. 7, where Adam and Eve are described as making themselves breeches. The first edition of the Genevan version is also called the Whig bible, on account of one of the verses reading "Blessed are the peacemakers," the practice of place-hunting being, we presume, one of the favorite occupations of the whige, or great liberal party in England. Taverner's and also Coverdale's version read in the eighth chapter of Jeremiah, "For their is no treacle in Galaad," hence these editions are known as Treacle bibles, The early Roman Catholic issues are known as Rosen bibles, because this same passage has the word "rosen" instead of "treacle." The great bible is sometimes called Cranmer's, not because that ecclesiastic had anything to-do with its translation, ecclesiastic had anything to do with its translation, but simply because he wrote a prologue to the edition of April, 1540. We have even heard the term Leapfrog bible applied to those editions which contain the metrical version of the pealm at the end. This metrical version was, as is well known. end. This metrical version was, as is well known, by Sternhold and Hopkins, and some sage selzed on the opportunity of making a disgraceful joke at the expense of the whole publication. Another bible printed by Mrs. Anderson, at Edinburgh, in 1698 and 1705, is such an abominable production that all kinds of fearful names have been invented for it, some of which are highly blasphemous and others indecent. The following is a specimen of her typography:

Titles for Bibles.

enterintoyekingdomofGodwtoneye thanhavingtwoeyestobecastintohelfire.

In addition to the above is the well-known Vinegar bible and also the Wicked bible, so called because some compositor set up the text of the com-mandments with the word "not," omitted where it should have been inserted, and vice versa.—Times.

A Musical Bird.

A Pigeon That Takes Infinite Delight to Wagner's Compositions.

A German woman who resides at the Belvedere House has a musical pigeon. It is the habit of the House has a musical pigeon. It is the habt of the woman to sing and play on the plane every morning. At first the pigeon was rather shy and did not pay attention to the music. Finally the bird took a great fancy to its mistress and would follow her about the room as a cat or a poodle dog might do. The first sign of superior intelligence the pigeon gave was to kiss its mistress. Whenever the lady lies down the bird comes and puts its bill to her line and cose in that reculiar sound heard in dove lips and coos in that peculiar sound heard in dove cotes. This affection grew so strong that now every merning the pigeon comes to her bedside and wakes her up by pecking upon her chin. With this sudden growth of affection the pigeon all at once became a musical fanatic. It flies upon the keys of the piano, and pecks at the black and white ivories as if trying to knock a tune out. When its mistresf causes it leaves the keys and goes upon the top on comes it leaves the keys and goes upon the top of the piano where it gambols and frolics during the performance as if it were stirred to its utmost by he melody. It is a German pigeon and fond of the melody. It is a German pigeon and fond of Wagner's music. Lohengrin causes the feathers to flutter upon the bird as if it had a bucking ague of delight. Tannhauser is the next favorite. Whenever a tune is played that it does not like it simply lies down and plays dead. Many of the comic opera airs have a mortuary effect upon his birdship. The cry of the sword maidens in the Valkyr gives the pigeon infinite delight, making it turn somersaults of joy. After Wagner it prefers Gound. The soldiers' song in Faust is its favorite air. Strange to say. Verdi's music does not have much effect upon Verdi's music does not have much effect upon say, Verdi's music does not have much the pigeon. Rossini's Semiramide has some, but wone can compare with Wagner's music. The fair owner often sings and the bird seems to enjoy it. but not as much as instrumental music. The pigeon is a very æsthetic bird, and has never been trained either as an amateur or professional performer.

—New York Mail and Express.

A Remarkable Case of Healing by Spirits.

To the Editor of the Religio-Philosophical Journals

I had a daughter fifteen years of age, who was taken with a severe attack of malaria fever; we had the best physicians we could procure, but her suf-fering was terrible, and was mostly confined to her back. She was sick two months. The doctor said he could do no more for her, and that if she did get well, she would be a cripple for life in her back and lower limbs.

I can not describe my feelings on hearing that

she was to be a cripple. I prayed day and night, and in my anguish I cried a loud, "Oh! holy angels, Oh! God of heaven, cure my child." I was answered. The voice gave directions, which were followed, and in three days my daughter could turn herself in bed; and in two more days she could stand on her feet with a little assistance, and now she is well, and is married and has a sweet little

Thanks be to God, or spirits, or whatever it was that told me to prepare the medicine. I have prepared the same remedy for more than 20 different persons for pains and aches, and it has never failed

When I was a mere child, seeing any one suffer, I was impressed strongly to go and place my hands on them and cure them, but was too timid to do so, and did not understand what was the cause or meaning of the impressions I received till I read the Journal, which made it clear to my mind.
Waco, Mo. Mrs. John Buchanan.

Horsford's Acid Phosphate

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

I plead for high license as mitigating our great peril and in behalf of every day laborer in the city where I am. Thousands of men there are who drink because they have a sorrow, or because they inherit a love for it, or from social bias, or social influences. I speak against this traffic, not because I am a minister, but because I am a humane man, because l love my neighbor. These liquor dealers not only make the laws, but they break them. All movements to-day are converging toward the limitation of the saloon. I think we should have to-day restrictions in the form of high license, if it were not for the unwillingness of Prohibitionists to join with us. I think that if in a few years we can demonstrate that high license has been of great benefit to the people we shall have the Prohibitionists with it. -Henry Ward Beecher.

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but if you are constituted or have sick-headache, bad taste in the mouth, rush of blood to the head, bilious complaint, or any similar difficulty, you should go at once to your druggiet for Dr. Pierce's "Pleasant Purgative Pellets," the most efficient means for eradicating it by correcting all disorders of the liver, stomach and bowels. Small sugar-coated, agreeelle to take, and cause no pain or gripting. ing. By druggists.

In Persia when a man is convicted of robbery they put him in a brick tank by the roadside, pour plaster of paris around him till he is suffocated, and leave him standing there hermetically sealed up as a warning to all who pass that way.—New Orleans Pica-

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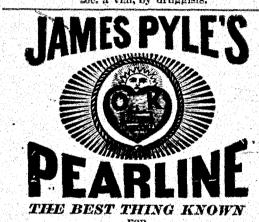


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O We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—Interior.

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LIVER DISEASE
AND

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

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

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

GENERAL Mrs. Paemella Brundage, of 161 Lock Street, Lockport, N. F. writes:
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INVIGORATES

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THE S

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

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

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Rev. F. Assury Howell., Pastor of the M. C. Church, of Stiters.

BOILS, Bolls and blotches began to arise on the surface of the skin, and I experienced a tired feeling and duliness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints and in one week's time I began to feel like new man, and am now sound and well. The Pleasant Purgative Pelets' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your "Golden Medical Discovery." Now she can walk quite a little ways, and do some light work."

ATERRIBLE

Skim Disease.—The "Democrat and Nows," of Cambridge, Maryland says: "Mrs. FLIZA ANN POOLE, wife of Leonard Poole of Williamsburg, Darchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery.

The disease appeared first in her feet extended to the knees, covering the whole of the lower limbs from feet to knees, then affacked the elbows and became the commenced using your and well through you."

ATERRIBLE

AFFLICTION.

ATERRIBLE Maryland says: "Mrs. FLIZA ANN POOLE, wife of Leonard Poole of Williamsburg, Darchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet extended to the knees, covering the whole of the lower limbs from feet to knees, then affacked the elbows and became the commenced using your and can walk with the help of crutches. He does not suffer any pain, and and can walk with the help of crutches. He does not suffer any pain, and and can walk with the help of crutches. He does not suffer any pain, and an can walk with the help of crutches. He does not suffer any pain and the help of crutches.

ATERRIBLE Maryland says: "Mrs. FLIZA ANN POOLE, with the help of crutches. He does not suffer any pain, and an can walk

HIP-JOINT

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

GOLDEN MEDICAL DISCOVERY cures all humors, from the common pimple, blotch, or cruption, to the worst Scrofula, or plood poison. Especially has it proven its efficacy in carring

A TERRIBLE Maryland says: "Mrs. Eliza ann Poole, whe of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medicar Discovery. The disease appeared first in her feet extended to the knees, covering the whole of the lower limbs from feet to knees, then affacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days." Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

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

Consumption —Mrs. Edward Newton, of Harrowsmith, Ont. writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my riends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try cod liver oil if I liked, as that was the only thing that could possibly have any curative powers. The cover consumption so far advanced. I tried the cod liver oil as a last treatment, but I was so weak I could not keep it on my stemach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your Golden Medical Discovery. I took only four bottles and, to the surple of everybody, am to day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with theumatism for a number of years, and now feel so much better that I believe, with a continuation of your Golden Medical Discovery I will be restored to perfect the alith. I would say to those who are failing a prey to that terrible disease consumption, do not do as I did take everything else first put take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and he restored to health at once. Any person who have formed and arrong."

JOSEPH F. McFarland. Esq. Athers. Lo., writes: 'My with had not had any since its use. For the constant of the medical Discovery,' She has not had any since its use. For the constant will be fully substantiated by me.'

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

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The New Savior. (Continued from First Page)

he had made an end of tearing down, what did he leave behind? Did he give to a suf-fering, needful people, a religion that could comfort and sustain them, that would impel them to brotherly love and righteous lives?

History lays bare the moral rottenness, the abounding licentions degradation that almost universally obtained; the gross scoffing mockery at all things holy and good that prevailed in the days of Voltaire. The rec-ord of the times of Louis XIV. is beastly in the depth of its depravity. To what extent, as a "God illuminated Savier," did Voltaire remove this depravity to a better showing? In all his writings did he ever point to the sublime sentences:

Blessed are they which do hunger and thirst after righteousness.'

'Blessed are the merciful.'' "Blessed are the pure in heart."

"Blessed are the peace makers." Did Voltaire ever tell the benighted people of his country, steeped to the lips in ignorance and wickedness, "While I despise and mock at faise religion, know ye that pure religion and undefiled before God is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted before the world!"

In all his great work of crying down op-pression, did Voltaire over reach such seathing rebuke of the tyranny and lust of riches

"Go to, now, ye rich men, weep and howl for your miseries that shall come upon you." "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."
"Behold, the hire of the laborers who have

reaped down your fields, which is of you kept back by frand, crieth, and the cries of them which have reaped are entered into the care of the Lord."

Why did not this wonderful man, whose "knowledge was profound," and who possessed "faculties of the highest order." assist in the grand work of regeneration as taught by Jesus and his disciples, when he had made an end of tearing down the rubbish impeding its evolvment?

Let us examine the product of his Saviorship. A little while ago an able writer appointed to examine into the lives of French workmen in Paris, discovered that the chief bulk of them were so deeply impregnated with the religion of Voltaire, as to have profound contempt for all religion whatsoever; that they lived together in huddled heaps like cattle—a man and his wife often helping a host of male boarders in a promiscuous community that was sickening to look at, and that Saturdays, Sundays and Mondays were almost invariably devoted to lounging in drinking houses, gambling, smoking and chewing princes soaked in brandy! Any "God illumined" salvation in this!"

A number of years ago a friend of mine apont a year in Paris; and besides that he found such lowd pictures as would shame a better class brothel, conspicuously flaring in shop windows, with vile illustrated books of like quality in open sale on counters, pre-sided over by women. He entered a public hall on a prominent street where an exhibition of such beastiality as would not dare to be published in the lowest order of Police Gazette, was open to all who chose to pay their way! Let me sum up the present con-dition of France in the words of the eminent writer, Matthew Arnold, as set forth in a recent article of the Nineteenth Century, and gain estimate of the result of Voltaire's sal-

The question was once asked by the town elerk of Ephesus: "What man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana?" Now, really, when one looks at the popular literature of the French at this moment—their popular novels, popular plays, popular newspapers—and the life of which this literature is the index, one is tempted to make a goddess out of a word of their own, and ask: "What man is there that knoweth not that the city of the French is a worshiper of the great goddess Lubricity?" Or rather, take her name from the Greek testament. and call her the goddess Aselgia. That goddess has always been a sufficient power among mankind, and her worship was generally supposed to need restraining rather than encouraging. But here is now a whole popular literature, nay, and art, too, in France at her service! Stimulations and suggestions by her (a goddess of an unbridled lust) and to her meet one in it at every turn. She is becoming the great recognized power there. M. Renan himself seems half inclined to apologize for not having paid her more attention. Says he: "Nature cares nothing for chastity." Men even of this force salute her; the allegiance now paid to her in France, by the popular novel, the popular newspaper, the popular play, is, we may

say, boundless.

This being the case, is it any wonder Mr. Arnold concludes that France did not care to go with Germany in the Reformation. That would have meant chastity, decency of life conduct, the purity and holiness taught by the Christianity of Jesus Christ; any wonder that he asserts: "Taking the Frenchman who is commonly in view-the usual type of speaking, doing, vocal, visible Frenchman, the German (of the Reformation) has died out. This means that the chief source of seriousness and of moral ideas is failing and drying up in him. What is left is the average sensual man. The highest art, the art which by its hight, depth and gravity possosses religiousness—such art as the Greeks had the art of Pindar and Phidias; such as the Italians had, the art of Dante and Michael Angelo-this art, with the training it gives, and the standard which it sets up, the French have never had." In a word, "France did not want a Reformation which was a moral one," is Michelet's account of the matter. In preference she turned to the worship of the licentious goddess Aselgia. Not only that, but she is not ashamed of it. Nay, she glories in it, counting the chastity that gives pure lives and righteous decency nothing but cant. In her literature, pictures and plays she presents ceaseless ridicule of all that is pure and loyal in married life. and scoffs at the sanctity of the married home. Her settled taste is for harlotry, and her stream of illegitimate births is a festering blot on her depraved civilization. The most degrading and ruinous features of our own social life comes from her in ever increasing mission of evil, and this is the 'God illuminated salvation of Voltaire!" Cleveland, Ohio.

Mrs. Allen Endorsed.

To the Editor of the Religio-Philosophical Journal:

As we are readers of your valuable paper, we saw in your issue of the 5th, an article taken from the Boston Dally Globe, "The noted Mrs. Allen of Providence, R. I., the latset materializer seized." We thought it our duty to lay before you the facts. We were eye-witnesses at that scance, and the article

referred to was the basest fabrication ever put together by mortal man-not a form was grabbed-no mask was torn from a formnot a pistol in the house—not a chair re-moved—not a particle of noise—no police anywhere near it. This representative and his confederate were completly fooled in their game, and beat a hasty retreat; not even did they stop to put on their coat or hats until they got into the street. Mrs. Allen has been a public medium in this city for twenty years, and thousands can testify to her honesty. She is considered one of the best mediums by the better class of Spiritualists in this city and country.

HENRY H. SUNDERLAND. MISS I. RICE. GEORGE P. HARREY.

Providence, R. I.

For the Religie-Philosophical Journal. SPIRIT MATERIALIZATION.

While I think that most of the so-called spirit materialization is fraud, yet Ido not think it would be wise to adopt Prof. W. H. Chaney's suggestion of suppressing all accounts of, and public talk about, these manifestations. "Admitting," as he says, that "materialization is a fact," I think the Journ-AL'S policy much better, of keeping the sieve going, and continue to throw in all dirt that shows signs of gold. All great truths have had to have much chaff winnowed out before the true vein of ore was reached. Prof. Chancy thinks published reports of materialization "do no good, but create disputing, sometimes ending in enmity." Such published reports certainly have, to my knowledge, done much good in stirring up thought and discussion on this great subject, if there be any truth in it, and caused a deeper and more thorough investigation. If discussion ends in "enmity," it is not the fault of the discussion, but of the spirit which characterizes it. If discussion is good on any disputed topic in all the range of thought, why not on this question? Now I think Bro. Chaney and I can discuss this question without causing the least enmity between us; and with a possibility of doing each other good. He has never seen or heard anything to convince him that materialization is a fact. I find no fault with that. Will he get mad if I tell him how I came to believe—nay, to know that materialization is possible? I think not, because I think he is anxious to know the truth. As to "spirit materialization being a contradiction of terms," that is according to our definition of terms,—I would say that we are all materialized spirits now in a certain sense. In the process of electroplating, invisible particles are made to become visible, and assume different shapes. And why is it a "scientific impossibility" for a so-called spirit to clothe its form with particles of grosser matter, taken from material bodies, so as to become visible to the physical eye? It was once said to be a smartific impossibility" for a boat to carry enough coal to generate sufficient steam to propel it across the ocean. Facts have often proven so called "scientific impossibilities" to be lack of knowledge. Now, as to knowledge, I can present a goodly number of competent witnesses in the State of New York and elsewhere, to prove that several years since a man, long a resident cooper of Oswego, N. Y., did allow himself to be taken by a committee of skeptics, dis-robed entirely, and clothed with garments furnished by the committee, in which there was not a thread of white; then taken to a room in which he had never been before, and placed in a cheap black tent, of their own make in the middle of the room. Under these conditions, with a fair light, with the doors and windows well fastened, and none but strangers to the medium present, apparently human forms, from a little child to an aged man, with more or less apparent garments of white, did appear in said tent or cabinet, together with the medium, to those present, consisting of over a dozen intelligent men and women. Some of these forms would readily converse with members of the company, and on some occasions a child's form, dressed all in white, would appear in front of the tent and slowly sink down, apparently through the floor, till out of sight. At the close of these sittings the medium would be thoroughly searched for masks and white garments, but none were

selves visible under certain conditions. Now, can Prof. Chancy cite me to any such manifestations, under similar conditions. "produced by the hippodromes?" I hereby pledge myself to sell my farm and pay to Mr. Chaney, or any other person the sum of \$5,000 if he will teach me how to produce the above manifestations under the above conditions.

ever found. I witnessed these things in my

own house, with my own selection of sitters,

and I know as much as I know anything,

that invisible human forms can make them-

Unfortunately for the cause, it was only occasionally that these manifestations would occur in this medium's presence; and he was too honest to help out by trickery; and but three or four forms would ever appear at any one scance, so he could not compete with those who advertised regular manifestations, and forty or more spirit forms at each sitting. If all Spiritualists would refuse to patronize mediums who would not submit. at proper times, to such crucial tests as those I have given, we would speedily get down to

bottom facts.

Prof. Chaney makes a very sweeping statement when he says "that in every instance when the alleged spirit has been 'grabbed.' it has proved to be either the medium or one who belonged to the show." I fear he has not been reliably informed regarding "every instance." I have heard of quite a number to the contrary. Here is one described by Dr. F. Hartmann, of Georgetown, Colorado. The medium was Mrs. N. D. Miller. The seance was in Dr. Hartmann's parlor; persons present six. "Toward the end of the seance one materialized form walked up to Mrs. Smith. When Mrs. S beheld the form, she recognized the same as her deceased mother; and this fact excited her so much that with the cry, 'Oh, my mother! my mother!' she went into hysterics. She seized the spirit's arms with both of her hands, while she kept on screaming, 'Oh. this is my mother! Do not take her away!' We all witnessed the struggle of the spirit to free itself from the iron grasp of Mrs. Smith, who is herself a powerful woman. The struggle took place about eight feet from the cabinet, and fearing that some injury might be done by it to the medium we went to the assistance of the spirit. When we took hold of Mrs. Smith's hands, they were still chinging to the wrists of the spirit; but the body of the spirit was gone. While we were trying to pry open Mrs. S's fingers to make her release the spirit's arms, those arms ended in nothing beyond the wrists, and there was no body attached to them. Finally these spirit arms, still encircled by the grasp of Mrs. S's fingers, melted away. too, while Mrs. S. kept on screaming, and was too much excited to be reasoned with or

quieted down. What the result would have

been if this 'spirit grabbing' had been in-tentional and malicious, we do not know; but as it was, Mrs. Miller, after coming out of her trance, complained of lameness and fatigue in her arms, and sickness at the stomach."

I vote for a continuation of the discussion in a spirit of charity. But continue to urge the importance of upholding none but those willing, on proper occasions, to be subjected to such, or similar conditions as I have described.

D. Edson Smith. Santa Cruz, Cal.

THE GOLDEN GATE .

Religious and Philosophical Society of San Francisco.

To the Editor of the Religio-Philosophical Journal:

The first annual meeting of the above named society was held at the Metropolitan Temple on the morning of Sunday, March 6. 1887. Mr. F. H. Woods, the President of the Board of Directors, in his opening remarks urged the importance of taking no backward steps. The eyes of the East are upon this society, and it behooves us to elect only faithful trustees who will allow nothing suspi-cious to pass. After the reading of the various annual reports, the election of ten Directors (or Trustees) for the ensuing year was proceeded with, and on motion of Hon. Amos Adams, the old board was re-elected as fol-lows: F. H. Woods, M. B. Dodge, J. W. Chase, Abijah Baker, A. Weske, W. R. S. Foye, J. M. Mathews, J. J. Owen, Mrs. H. E. Robinson, Mrs. E. E. Staples.

Capt. Aldrich urged the importance of the establishment of a definitely outlined financial system by the society, for the collection and disbursement of its funds; and, on motion, the Board of Directors was requested to formulate such a system.

The following officers were subsequently elected by the Directors: President, F. H. Woods; Vice-President, Mrs. H. E. Robinson; Manager and Treasurer, M. B. Dodge: Recording Secretary, J. L. Russell; Corresponding Secretary, Wm. E. Coleman.

The following excerpts from the annual report of the President, Mr. F. H. Woods, indicate the nature and scope of the work of this society, undoubtedly one of the most successful and elevated in character of the Spiritualist societies in America or in the world. In view of the beauty, purity and efficiency of the ministrations of its lecturer, "our little preacher," as Mrs. E. L. Watson is called by he represent as a whole see highly favored. Unpresent, as a whole, so highly favored. Under the free admission or open-door system. its audiences have been largely increased and within the last few months a free spiritual and miscellaneous library in the Tem-

ple has been opened to the public.
"The Golden Gate Religious and Philosoph: ical Society was born of the thoughtful, earnest and tender ministrations of Mrs. E. L. Watson....Angel-inspired she early began her labors in the East, and on visiting this coast her fervid eloquence and fine ability in expounding occult phenomena, womanly grace and charm of manner, soon attracted the attention and won the hearts of the members of the First Spiritual Union of this city. Under the auspices of this Society, she lectured at Ixora Hall for more than two years to a large and admiring audience, but the platform did not quite realize her spiritual aspirations. Failing health making a change of climate necessary, there came opportunely pressing invitations to visit Australia. The hope of restored health from a long sea-voyage, the novelty of new scenes and new acquaintances could not be prudently resisted. Before leaving, a few earnest friends assured Mrs. Watson that on her return they would place her on a platform as free and broad as the realm of truth.

"In May, 1883, she returned covered with the laurels of a grateful and appreciative people, and on the first Sunday of September, 1883, she began her labors in this Temple, under the protection and encouragement of many friends; but without organization.

"The laborer is worthy of his reward, and it is meet and proper on this occasion to express our appreciation of our teacher's labors among us. With the exception of four Sundays, her services have been uninterrupted for a period of twenty months, making one hundred and sixty-six services. It is a feat unparalleled that a delicate woman should travel over six thousand miles each year through sunshine and storm, and be at her post, and always richly equipped for the duties of the hour. With a heart full of love and sympathy for mankind, she has not only led us in green pastures and beside the still waters, but made the path through the valley and shadow of death to many a lonely soul fragrant with the blossoms of everlasting life. Her good, practical common sense has kept her clear of the cant of many reformers and the bogs, fens and noxious weeds that have beset the path of Spiritualism. And while with potent eloquence she has expounded to us the workings of psychical forces, the universe has glowed with new meaning and our ears have caught some strains of an infinite harmony that will go on unfolding to all eternity. God bless our Little Preacher, and may her health and life long be spared to go in and out before us.

The growth of our meetings increased the already arduous labors of our managers, and made it apparent that a more effective organization was necessary, and consequently on the 2nd of March, 1886, we took our place among the spiritual societies of the world as

an incorporate body. 'Considering our age, we have no cause to feel ashamed of the record we have made. but much to cheer and encourage us. Animated by the desire to show their faith by their works the ladies of this society, supplemented by the aid of the gentlemen, have worked with zeal to lighten the burdens of

humanity. "The Ladies' Aid Society was organized for charitable work, and like the rain-bow on the bosom of a dark cloud, its beauty is best seen in the homes of want and trouble. Too much importance cannot be given to this beneficial agency aside from the blessings of its tender ministries; meeting, as it does, once a week it will be found conducive to friendship and pleasant acquaintances. Subsequent to the organization of the Ladies' Aid Society was the adoption of a school for the poor city children on the kindergarten plan, perhaps one of the noblest of our charitable duties. These benevolent enterprises should never be allowed to languish for want of efficient workers, nor shrivel for the lack of means, as they are an exemplification of the sweet and amiable sentiments we have heard so

often portrayed from this rostrum. "The social element has not been neglected. Our monthly meetings for this purpose have been well attended, and as a means of becoming more intimately acquainted with each other, cherishing the fraternal sentiment, and extending the hand of friendly greeting to strangers in this great, fluctuating population, it cannot be too highly esti-

"Thus far I have spoken chiefly of our temporal affairs; but there is one thing, in my judgment, too important to overlook. Spiritualism has not always been free from reproach, and the greatest hindrance to its success has come from that part of the great Spiritual Family who prostitute its phenomena to the lowest mercenary aims and idle curiosity. Spirits are every day in this city consulted about stocks, lottery tickets, and the scance room has often been filled with the most vulgar gossip and twaddle. About this phase of it, it is not strange that a vast

deal of fraud and knavery has accumulated. "This platform was established for the express purpose of trying as far as possible to keep Spiritualism free from this sort of scandal; to insist that the light shall be thrown upon all psychical phenomena, and that all doubtful séances and mediumship should be unsparingly exposed. Spiritualism is no more responsible for this class of pests and parasites than a ship for the barnacles and weeds that cling to it, still if the hull is not scraped clean the barnacles and weeds may swamp it. In this work our speaker has made some of her best deliverances, never hesitating to puncture a fraud, or warn against suspicious environments, and the Society has been in full sympathy with her. We have have been accused of being too critical, fastidious and conservative, but the purity of Spiritualism is too grand and holy to allow the least appearance of evil to pass our gates unchallenged. "The results of our work, time alone will de-

termine, but there can be no doubt that much of the seed that has been sown here has fallen on good ground and will produce an abundant harvest.

"We are confronted by the question so sharply propounded the other day by the gifted authoress of 'The Gates Ajar,' 'Can Spiritualism Spiritualize?' Why not? If its central idea is to penetrate the awful veil that so long hung over the door of the tomb, and demonstrate immortality by actual converse with the so-called dead, what higher incentive to noble efforts can there be?

"While we all have much to regret, many shortcomings to confess, still it can be truly said that in intelligence, moral integrity, beautiful homes and charitable and educational work this Society in proportion to its means and age is the peer of any church in this city."

WM. EMMETTE COLEMAN, Cor. Sec'y G. G. R. P. Society. San Francisco.

On the afternoon of March 10th, the will of Mr. Beecher was read in the presence of the family. It is said that it will not be filed for probate as one of its main provisions authorizes the members of the family to settle among themselves the division of what is left. The chief feature of it is that Mrs. Beecher is first provided for. That night the Beecher residence was brilliantly lighted, and every thing around the house was made as bright as possible. Mrs. Beecher had been in her late husband's room a great portion of the afternoon looking over his papers. It seems a delight to her to be near where her husband spent much of his time. The members of the family were dressed in usual clothing as though going to church Sunday, and every thing around was made as bright and cheerful as possible in accordance with the often expressed wish of Mr. Beecher in case of his death. Hundreds of people called during the day, and left cards, including Henry George and the Rev. Dr. McGlynn. Estimates of Mr. Beecher's earnings during his lifetime place them at \$1 .-000,000, of which \$500,000 was as pastor, \$300,000 as lecturer, and \$200,000 as an anthor. One of his leading parishioners estimates his estate at \$100,000—his farm at Peekskill worth \$50,000, an insurance of \$25,-000 on his life, and his house in Brooklyn.

Mr. Beecher was once asked by one of his myriad of correspondents: "How shall I feel when I come to die?" The great preacher replied, characteristically: "You will probably feel stupid," referring to the kindly provision of nature in benumbing the faculties when putting her children to their last sleep. His prediction has been closely verified in his own case, the coma of apoplexy being one of the states which he described as "stupid"a condition of sleepiness followed by insensibility and death.

Henry Ward Beecher said years ago: "] never had any sympathy with the Episcopal prayer, 'From sudden death deliver us.' When I go I pray that I may go swiftly, like a falling star; go in the midst of my usefulness, and not be chained in some living death, a burden to the friends I love."



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Story of a Postal Card.

I was affected with kidney and urinary

Trouble—
"For twelve years!"
After trying all the doctors and patent medicines I could lear of, I used two bottles of Hop
"Bitters;"

"And I am perfectly cured. I keep it "All the time!" Respectfully, B. F. Booth, Saulsbury, Tenn., May 4, 1883.

Dradford, Pá., May 8, 1885.

It has cured me of several diseases, such as nervousness, sickness at the stemach, mentily troubles, etc. I have not seen a sick day in years, since I trok Hop Hitters. All my neighbors use them.

Als. Fannie Green.

ASHBURNHAM, MASS., JRD. 15, 1886.

I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worse part. The lungs and heart would fill up every night and distress me, and my threat was very bad. I told my children I should never die in peace till I had tried Hop Bitters. When I had taken two bottles they helped mevery much indeed. When I had taken two more bottles I was well. There was a lot of sick folks here who have seen how they cured me, and they used them and were cured and feel as thankful as I do that there is so valuable a medicine made.

Kours truly, here said they all the surface.

Yours truly. Mies Julia G. Cushing.

\$3,000 Lost.

"A tour to Europo that cost mo \$3,000, dono less good 'than one bettle of Hep Bitters; they also cured my wife of "Afteen years' nervous weakness, electlessness and dysper-sia."—Air, is, ii., Auburn, N. Y.

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We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Hitters by its nursing mother, which at the same time restored her to perfect health and strongth.—The Parents, Rechester, N. Y.

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I was laid up with typicid fever for over two months, and
could get up relief until I tried your Hop Bitters. To those
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