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

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#### SPIRITUALISM A SCIENCE.

An Address Delivered by J. Clegg Wright, Before the Providence, Rhode Island, Spiritualist Association.

[Reported for the Religio-Philosophical Journal.]

MR. CHAIRMAN, LADIES AND GENTLEMEN: The subject that I propose to call your attention to this evening is, "Spiritualism a Science." This has been an age of science, and as such it stands pre-eminent above the age of superstition. There never was an age like this before. There may be better ages far than the ages which have been and the one that now is. We all know that this age is not perfect; but it is the most perfect of any that we have had because it is the age of science. intellectual man's aspirations. Give me knowledge, give me experience of nature and phenomena, that I may better understand my circumstances and my duties in re-lation thereto! In the study of nature, man himself stands first—the first subject for study, and the science of man is the first of

But then the question arises, what do we mean by science? We mean by science a knowledge of bodies; their qualities and their effects upon one another as found out by ob-Then science is knowledge obtained by observation. There can be no science apart from observation. It has produced all our sciences, and we have some beautiful and important sciences. Within the last eighty years they have made what I may designate a tremendous progress, be cause men have been observing nature with care. I mean by nature everything that is. I mean being, in which all phenomena inhere. Nature is the only and the eternal authority. It is in the study of this only and eternal authority where we can at the only and eternal authority that we come at the only and eternal authority that we come at the nature and character of the universe in which we live—man a part of that universe, and the spiritual world a part of that universe. In the study of Spiritualism scientifically, we have to conform to the duties incumbent upon an investigating observer. Our thinking and dreaming, apart from observation, mean nothing in a scientific Spiritualism, nor do our traditions and superstitions.

What is a scientific fact? A fact that can always be produced at any time and at any place when the conditions are afforded. This cientific fact does not depend upon caprice. It occurs with mechanical persistence. It does not depend upon the will of any one, but it occurs according to a habit that nature has, and this habit persists. In the investigation, then, of Spiritualism, we have to fol-low the rules laid down in any common work on science. We have to use our five senses first, and these five senses are the instru-ments by which we gain experience of things in nature, and our sensations are pictorial representations thereof. We know these things by their qualities. The things and their qualities constitute our knowledge, and our knowledge is science. this sense that I wish to present Spiritual-ism before you to night—as a knowledge and I want to make some definition. I want to put the subject before you as lucidly as I possibly can, and in such a way that, in the freedom of discussing it, I shall not be understdod to be attacking anybody or any parties which may have arisen in the course of the investigation of this difficult subject. I know no parties in Spiritualism; I care for no parties; I mean to express my inspiration upon the subject freely, whoever may be offended or whoever may be pleased. It is neither with the idea of offending nor with the idea of pleasing that I speak, but to give you the matter as I perceive it to night, so that any

criticisms upon the method or methods that I may give—understand me, they are not made in any personal allusion to any party,

nor to any set of opinions.

Then, in the first place, I have to define the word phenomena. I mean by phenomena "appearances"—anything that appears without any possibility of an explanation being
given. When I say the phenomena of modern Spiritualism, I mean certain appearances, the cause of which cannot be traced
by observation. I mean phenomena which not correlated, which are not classifled, which stand out in bold prominence defying au (explanation. For example; there is the spirit rap. I say that the spirit rap is a phenomenon, because I cannot explain what a spirit rap is. Nobody can explain what a spirit rap is, because to explain what it is, is to describe how it is done; and there is not a man walking this planet to-day who can tell you how the spirit rap is made. When that can be explained, it becomes a fact capable of correlation; that is, we can see it stand in relation to cause; we can see it stand in relation to its environment; but so long as it remains as it is, the spirit rap is a phenomenon. By a fact I mean that which takes place, which can be traced to its antecedent, and is capable of being explained. For ex-ample, there is a fact—an eclipse of the moon. This can be explained. The causes of eclipses are known; the laws which regu-late them are known, and the time of their occurrence can be calculated for an indefinite period to come. Then phenomena are appearances

Then this word, phenomena, has a philosophical meaning. It is a word that has a companion, "noumena," the known, relating to the truth of the antecedent, and "phenomena" relating to that which appears. It is a word invented, or rather called into use by philosophers, to avoid the endless disputes which arose between the idealists and the sensualists. One contended that matter as body existed; another contended that matter did not exist, but that everything existed in the idea. The Christian scientist and metaphysician of to-day are a kind of resurrect-ed idealists, broken into pieces by incon-sistencies, whims, and ignorance of one

kind and another.

I define matter as Mill defined it: "Matter is a persistent, continuous succession of phe-nomena." There is no faculty in the human soul which can have absolute certitude that matter exists; we have only pictures of what we call bodies in nature. We say matter is, but it is an assumption. We know nothing about matter apart from our sensations. We have to make an assumption, on the other side, that consciousness exists. We have no possibility of demonstrating, apart from experience, that we exist.

Well, with these definitions, we proceed to the discussion of Spiritualism as a science, and I am met right here by an objection, and it is this: "If there is a science of Spiritualism, and you say science is knowledge, what knowledge have you of spirit? Did it ever come within the domain of the five senses?" No man ever saw spirit. No man ever saw matter. He only saw a picture of matter,-a photograph, his sensations! But to make Spiritualism a demonstrated science, it is necessary that we sense spirit in the same way as we sense mat-ter; that is, to sense spirit by the sensations, in the same manner and order as we come into contact with matter. We do not see spirit as a form; we do not see it in length, breadth and thickness. Then, in the sense in which astronomy is a science, Spiritualism is not yet a science. In the sense in which chemistry is a science, Spiritualism, accurately speaking, is not yet a science. In those senses of the word, Spiritualism is a great study, and may be a science some day. There is no science of medicine, but it is a great and wonders the true of medicine.

of medicine, but it is a great and wonderful study.

Well, now we come to this affirmation,—
that modern Spiritualism is comprised of
phenomena which occur in nature, and
which can only be explained upon the hypothesis that they are produced by spirits.
There is a hypothesis in chemistry—the
atomic hypothesis. No chemist ever saw an
atom. No scientific man ever saw a luminiferous wave. No man ever saw ether, or
force, or energy, or magnetism; that which force, or energy, or magnetism; that which enables me to lift this glass, no man ever saw. Hence we have these words expressing entity; and we call these entities into existence, and visualize them, for the purpose of making a consistent explanation of certain manifestations and appearances which take place in nature. And when we come at these existences direct, then the supposition ceases—the hypothesis ceases to be a hypothesis and becomes a matter of fact, and the phenomena cease to be phenomena and be-come demonstrable facts and knowledge.

Now modern Spiritualism has certain phe nomena which may be divided into orders. We have physical phenomena, by which I mean those phenomena that take place in bodies which change their relations to one another in an unaccountable manner, not known to the ordinary experience. Modern Spiritual-ism has the spirit rap. This is another man-ifestation of power in bodies. Bodies appear to be struck by an invisible something, and sound is produced—a remarkable manifest-ation in the light of modern science! This rap becomes a thousand times more difficult of explanation when it interprets ideas. It is expressive of intelligence. It would, of course, interest the scientist if it was only a rap, unaccompanied by intelligence; but when accompanied by intelligence, it commands the profoundest attention of the wisest men of the world. We have been accustomed to associate intelligence with the brain.

It has been said correctly, that if we could see the operations of the brain, we could see the form of the thought and sensation in the changing places of the molecules of the white and gray matter. I tell you it would be one of the most interesting scenes in the world to be able to look into man's brain, into the brain of a philosopher when he is philosophizing. It is interesting to gaze on the evolutions of an army on the battle field wonderful motions—all being carried out with accuracy! But the evolutions which are going on in those molecules—of brain matter pass beyond the domain of imagination. All action, life, movement—a brain in motion, manufacturing thought, building up ideals, formulating and systematizing sens-ations and ideas! Parts of the brain have occasionally been seen in a state of activity.— revealing wonderful excitability in the mo-lecules! Could we magnify an atom of brain matter to the size of an egg, what wonderful results could be seen. When we talk about intelligence existing outside of the brain, and rapping upon matter, expressing an idea, we stand face to face with a new problem in the domain of intelligent life.

Then we have a motion of bodies without any apparent impact. When a skillful billiard player strikes a ball, he knows where the ball will rebound, and at what angle it will rebound and strike the ball he wants to pocket. He knows the evolution that will be passed through by his billiard balls; and before the ball is struck he has made the motion in the molecules of his brain,-because these balls move according to defined mechanical laws. When you stand upon the deck of an Atlantic steamer, inspect the mariner's compass, and you see motion. But it is not like the motion produced upon the billiard table. The motion of the magnetic needle is not like that which is produced when you kick a football. You cannot see nor feel any other body or influence acting upon the needle, and hence you have a phenomenon of motion—a body moving without an apparent cause, and to explain the phenomenon, you call into existence magnetism, and say it exists in nature. Why? Because the needle persistently points to the pole, with a slight va-

Well, now we have in the phenomena of Spiritualism the moving of a table with and without the contact of the hands. The manifestation is best when produced in the light without the contact of human hands, and of but little account when produced in the dark. Phenomena which occur in the dark are the least important and the least sig-nificant in the science and study of modern Spiritualism. When a table is moved without contact or anything visible, floating or rising in the room, that manifestation is a phenomenon of a most important character. There is nothing in modern Spiritual-

ism so magnificently demonstrative as that Well, than, is there any parallel between the motion of a mariner's compass and the motion of a table or any other article with-out contact? Like phenomena are produced by like causes; but these phenomena are not alike. When a table is moved with out contact, it does not move in any one direction—it will move in any direction and therefore is not a motion that is produced by magnetism, like that on the needle. Unlike effects are produced by unlike causes; therefore the cause which moves the mariner's compass does not produce the tilting or floating of a table without human contact. It may be in some of its features mechanical, but it is more than mechanical motion. When in the fullness of its evolution, it is an intelligent motion. The motion of the mariner's compass is a mechanical motion, without intelligence. You cannot will a change in its action, nor disturb it in any way by your thoughts, consequently another hypothesis has to be raised; that the motion of a table, intelligently affected, without the contact of hands, must be produced by a cause in itself intelligent, and capable of persisting and acting upon matter.

Then there are physical phenomena which are differentiated, but which involve the same exercise of power. The ringing of bells, the playing of instruments, the movement of particles of matter, and independent slate writing, are all involved in independent table movement. If independent table movement be a fact in nature, it becomes possible for writing to be done without the help of hu-man hands, because that which can control body weighing a hundred pounds can control a body that does not weigh a grain; it is the most astonishing mystery of mind in he nineteenth century.

We cannot even explain consciousness as expressed in organization. Then how can re express intelligent power as it exists in subsensible nature, acting upon the sensible? By subsensible I mean that nature out there eneath and above my sense of power. There is a greater world unseen than the world seen, and this world unseen we know by its phenomena. We know that there is a spiritual world, because there are phenomena which can only be explained by the supposi-tion that there is one. Why, we have more ground for the demonstration of this hypothesis than the chemist has for his demon-stration, or apparent demonstration, of the modes of matter in atomic combinations. We know sixty eight elementary substances in nature to-day, we may know more to-mor-row. The world existing beyond sensation is coming nearer and nearer into the objec-tive consciousness of man. The telescope is carrying the eye into the depth of the heavens beyond where man ever went before; and the microscope is carrying him into the minutiæ of nature and her phenomena, re-

vealing life never known before.

Again, it is affirmed with great confidence and assurance that spirits can come back to us in "materialized" form. Have we any di-rect knowledge upon that subject, meeting the demands of the problem? Let us see. Let us call materialization a chemical problem. Does it mean a transmutation of spirit into matter? If so, matter can be turned into spirit. If spirit can pass into matter they possess a common basis in substance. If materialization does not mean that, does it mean this: that a spirit has power over matter that it can call upon atoms to adhere to ter that it can call upon atoms to adhere to
the spiritual organism and clothe it with a
physical density so that the form becomes
visible? or does it mean that a spirit has
power to build a material body after the exact likeness of a physical body which passed
away, as a mason constructs a house or a
church?

Whether a spirit can make a physical body
is not to be decided by history, nor scripture,
but by careful scientific experiment, by men
trained to investigate nature logically. We

trained to investigate nature logically. We should examine this spirit body as we do a thrashing machine, which we look at it in its parts. We never understand anything until we know it in its parts. We do not know "a materialized form" in its parts, hence we do not know enough about this body which appears. Better conditions of investigation are needed. Get hold of the form when it appears, and examine it. It is the when it appears, and examine it. It is the duty of every scientific investigator to do so. When we have settled the point that the "form" is made, the question comes, What made it and how was it made? This is a hard question. As to whether spirits have the capacity to materialize a body, I do not affirm, nor deny. The only evidence that could have the least influence in my mind would be derived from the experiments I would be derived from the experiments I might make upon the "form." I was not influenced to avow my belief in Spiritualism by any evidence I obtained in the scance room for materialization, but in the home circle. If

materialization proves to be fraud, my belief in Spiritualism will still remain unimpaired. The claim that a spirit can in some way act upon matter and create a body like that it once had, is a tremendous demand made upon my credulity, and in extravagance never equaled in the darkest ages by the divine miracle-workers of superstition. Before such phenomena can be believed as natural, there must be every facility for settling quibbles

and just doubt. Nature is constantly materializing forms through evolution. The whole process of nature is materialization in a sense; not, however, in the sense that matter was created from nothing. If we accept the nebular hypothesis, the elements out of which all nature is formed always existed, and forms in nature are produced by the mechanical affinity and non affinity of atoms. When a universal fire-mist pervaded space, no thinking mind was present to make a note of it, but if matter and energy were the same then as now, the process of development went on persistently after the method of today making to morrow. Everything comes from its antecedent. We assume that the laws of nature have always been uniform; a law of nature is a habit that nature has of

doing certain things. 'Let us try to be accurate as possible. We know from experience that matter had certain habits a long way back in time, and it began to work mechanically. New condi-tions came when coagulation took place, and began to form bodies. Neptune was the first planet formed, supposing it to be the outer-most, and the cooling process went on until the other planets were evolved. That ball of fire, the sun, took its place in the present system, and then there came a time when upon this planet such conditions of heat prevailed that life became possible, and this thermal line of life produced a gradual pro-gression of life according to mechanical law. Life did not come a moment before. It came when there were favorable conditions, in the simplest form of cell life—a little sac—a stomach; a way back in organic nature the stomach began its wonderful career, and it put on sac to sac. It was materialization, yet only changing the relation of atoms; nothing was made, only arranging matter differently.

Evolution is going on to-day just as it did probably ten million years ago; and it went on until it made an organism that was very complex, circumstances controlling the character of the same. There was a force then power then; spirit, if you like, expressing itself in matter, and crying out "elbow room," "elbow room"! and the more elbow room that it could get, the more differen-tiated the organization became; the more favorable the circumstances, the grander the life. Land animals appeared when the con-ditions for land animal life had come. They wanted conditions, elbow room; and in this elbow-room it was spirit fighting the environment; organization being formed at the weakest point. A chain breaks at the weak-est link, and nature is building on tissue all the time at the weakest place, i. c., where the environment is the weakest we grow. ture works in this way, and materializes; she materializes slowly. It has taken millions of years to make man in this universe, and will you say that there is a power in the Spirit-world that can make a man in two minutes, and then unmake him? Now, when nature makes a man's body, it remains, yet it can be destroyed. It takes nature time to dematerialize, and when nature dematerial-izes anything, it makes something else. Now catch your spirit and speak to it, hold it

thoroughly examine it, and see the result. Let us suppose that materialization is true and just what it is claimed. If true, it and just what it is claimed. If true, it would be a manifestation of a power superior to that which is exercised by mortals. There is not a man living to-day who can materialize anything by his will power. He has to use his hands and tools to do anything. He can't make two atoms come together, nor make a simple cell by his will power, nor a bone, nor a rib. The Spiritworld is made up of those who once lived on world is made up of those who once lived on earth—men in whom we are interested; and if over there they have power like that, they lose their identity. Add a power to the human soul, and you change its identity. If I take materialization as a fact, Spiritualism is not true when it teaches conscious iden-tity. We maintain that there is a spiritual tity. We maintain that there is a spin world, because we come into contact with beings possessing human powers and consciousness, which retain their identity. Add sciousness, which retain their identity. a faculty to that consciousness and you des-troy its identity. If materialization be true, it must be on this hypothesis, and on no other, that spirits can create bodies by con-scious will. It must be that in spirit nature the soul has a new capacity for acting upon matter, and for carrying out its volitions on matter a new power; and that hypothesis dis-poses of the identity of consciousness at once, and there is no proof that such intelli-

gence is the soul of a mortal.

Then there is another hypothesis. It may be that there is an atmosphere in spirit nature surrounding and conditioning the spirit, that gives it extraordinary and un-known facilities for these manifestations. If so, then the problem arises, where is that power in ordinary nature in its ordinary operations, and how does it affect ordinary henomena? We have no phenomena in ordinary nature before our eyes indicating the existence of such a thing upon which spirit can play in that way.

Again in Spiritualism we have psychic or mental phenomena which are wonderfully interesting. We call those who are capable of being acted upon by spirits, mediums, and they possess a very susceptible temperament, which can be acted upon by the subsensible world. A medium's objective faculties are impressed with those mind forces that are around, and sensations come in various ways by suggestion, through a faculty which the human mind possesses, called "pre-perception." This is the term employed by Lewes, and means that the mind has a faculty in a rudimental state which comes at perceptions which are produced by causes out of the direct presence of sensational bodies. Medi-umship embodies a large development of that faculty. Clairvoyance is another and more ample manifestation of it, also direct seeing, clairaudience, direct hearing of ideas which exist in our sphere, but not in our mind, but which come to it through this faculty of perception. By intition of the second of t faculty of perception. By intuition and pre-perception I mean the same thing. It is a feeble power in the strongest mediums, and

to obtain the best results they have to be put by their spirit controls into an abnormal condition; they can exalt the activity of their

intellectual faculties, and bring wonderful results therefrom: that is inspiration. Poetic inspiration is of this kind. "Paradise Lost"

shows great power of inspiration; so do the great creations of Shakespeare's genius.

Some will object to calling that inspiration which flows from the intense action and exaltation of the intellect and imagination. Much that passes in the world of thought for spirit power is nothing but that. Ab-normal inspiration has never equaled the master work of the greatest minds. Art, literature and science have won their great achievements without any marked abnormal help. Some of the best works of art are the result of earnest, constant toil. Every great thing accomplished is not done by the aid of the Spirit world. Sometimes there are unusual manifestations of ability exhibited by the young and uncultivated; then, with our present state of knowledge, we say that they have help from the Spirit-world. The best known writers and speakers of to-day, lay no claim to spiritual help.

Are we justified in claiming that all the talent which men have ever shown emanated from the Spirit-world? It may, but we have no direct evidence upon the subject. There must be a place for man's originality; he must be endowed with some powers which do not belong to spirit life. When we know more of the mental constitution and work. more of the mental constitution and working of the mind, we shall be better able to decide these problems. We need more evidence here as well as in the materializing scance. No doubt all men possess some capacity for receiving impressions from spirits, but to what extent can only be known by experiment. Spiritualism has a strong support in those manifestations which are produced by the means of abnormal mental action, for often there come matters of fact in another's life and experience which could only come from the Spirit-world. It must be conceded that some of the greatest inventions of this age appear as if they were derived from spirit life—some of them stand out so clear as creations of originality. See what, has been done in chemistry and electrical science during the last few years; no doubt some of the credit belongs to the men themselves, but there is something there which must be ascribed to the action of spirits.

Learning is not destructive of mediumship. The more we know the better we can help the spirit. When we are ignorant, they are shackled by it. They will show all our im-perfections. The days in which ignorant

Continued on Eighth Page.)

#### ANIMAL MAGNETISM. \*

This work, "Animal Magnetism," issued by D. Appleton & Co. Is an important one. I gives the best modern thought on a subjec which has interested the people to a great extent since the time of Mesmer. The work was written in the environments of the Salpetriere, Frauce. The descriptions therein given not only apply to facts observed in that hospital, but the author's personal observations were made in accordance with the method inaugurated by M. Charcot, the chief of the School of the Salpetriere; that is, in accordance with the experimental method. which is illustrated by clinical science. While relying on the observations of spontaneons facts, they have strengthened these facts by experiments. The subjects treated

1. Animal Magnetism in its beginnings-Mesmer and Puységur. 2. History of Animal Magnetism—the.

3. History of Animal Magnetism.-Braid: Hypnotism-Grimes, Azam, Durand de Gros, Demarquay, and Girand Teulon, Liebault, Ch. Richet, Charcot, and P. Richer.

The Modes of producing Hypnosis. Symptoms of Hypnosis. The Hypnotic State.

Imperfect forms of Hypnosis. General Study of Suggestion.

Hallucinations Suggestions of Movements and of Acts.

Paralysis by Suggestion: Anæsthesia. Paralysis by Suggestion: Motor Paral-

13. The Application of Hypnotism to The-rapeutics and Education. 14. Hypnotism and Responsibility. In regard to the Hypnotic States, the au-

"The different phenomena presented by the symptoms of hypnotism may either exist separately or occur associated in a certain order. Charcot and his pupils have observed that in hysterical subjects these symptoms tend to fall into three distinct groups. think it well to give here a summary of Charcot's nosographic essay. "'Attempt to make a nosographic distinc-

tion of the different nervous states known

under the name of Hypnotism. The numerous and varied phenomena which are observed in hypnotic subjects do not occur in one and the same nervous state. In reality, hypnotism clinically represents a natural group, including a series of nervous states, differing from each other, and each distinguished by peculiar symptoms. We ought, therefore, to follow the example of nosographists in endeavoring to make a clear definition of these different nervous states, according to their generic characters, before entering on the closer study of the phenomena presented by each of them. It is owing to not having begun by defining the special state of the subject under observation that observers so often misunderstand and contradict one another without sufficient cause.

These different states which, taken as a whole, include all the symptoms of hypnotism, may be referred to three fundamental types: 1st, the cataleptic state; 2nd. the lethargic state; and 3rd, the state of artifisomnambulism. Each of these states, including moreover a certain number of secondary forms, and leaving room for mixed states, may be displayed suddenly, originally, and separately. They may also, in the course of a single observation, and in one subject, be produced in succession, in varying order, at the will of the observer, by the employment of certain methods. In this latter case, the different states mentioned above may be said to represent the phases or

periods of a single process.
"Setting aside the variations, the imperfect forms, and the mixed states, we do not propose in this account to do more than in-dicate briefly the general features of these three fundamental states, which may be said

to dominate the complex history of the symptoms of hypnotism.

"1. The Cataleptic State.—This may be

produced: (a) primarily, under the influence of an intense and unexpected noise, of a bright light presented to the gaze, or, again, in some subjects, by the more or less pro-longed fixing of the eyes on a given object; (b) consecutively to the lethargic state, when the eyes, which up to that moment had been closed, are exposed to the light by raising the eyelids. The subject thus rendered cataleptic is motionless and, as it were, fascinated The eyes are open, the gaze is fixed, the eye lids do not quiver, the tears soon gather and flow down the cheeks. Often there is anmethesia of the conjunctiva, and even of the cornea. The limbs and all parts of the body may retain the position in which they are placed for a considerable period, even when the attitude is one which it is difficult to maintain. The limbs appear to be extremely light when raised or displaced, and there is no flexibilitas cerea, nor yet what is termed the stiffness of a lay figure. The tendon reflex disappears. Neuro-muscular hyperexcitability is absent. There is com-plete insensibility to pain, but some senses retain their activity, at any rate in part the muscle sense, and those of sight and hearing. This continuance of sensorial ac-tivity often enables the experimenter to in-fluence the cataleptic subject in various ways, and to develop in him by means of suggestion automatic impulses, and also to pro-duce hallucinations. When this is the case, the fixed attitudes artificially impressed on the limbs, or, in a more general way, on different parts of the body, give place to more or less complex movements, perfectly co-ordinated and in agreement with the nature of the hallucinations and of the impulses which have been produced. If left to himself, the subject soon falls back into the state in which he was placed at the moment when he was influenced by the suggestion. "2. The Lethargic State.—This is dis-

played: (a) primarily, under the infinence of a fixed gaze at some object placed within a certain distance of the eyes; (b) in succession to the cataleptic state, simply by closing the eyelids, or by leading the subject into a perfectly dark place.

"At the moment when he falls into the lethargic state, the subject often emits a peculiar sound from the larynx, and at the same time a little foam gathers on the lips. He then becomes flaceld, as it plunged in deep sleep; there is complete insensibility to pain in the skin, and in the mucus membrane in prox-imity with it. The organs of the senses sometimes, however, retain a certain amount of activity; but the various attempts which may be made to affect the subject by means of suggestion or intimidation are generally fruitless. The limbs are relaxed, flaccid, and pendent, and when raised they fall back again as soon as they are left to themselves. The pupils are, on the other hand, contracted eyes are closed or half closed, and an al most incessant quivering of the eyelids may

\*The International Scientific Series. Animal Magnetism. By Alfred Binet and Charles Féré, assistant physician at the Salpetriere. New York: D. Appleton & Co. 1888. Price, \$1.50. For sale at the Religio-Philosophical Journal office.

usually be observed. There is an exaggeration of the tendon reflex; neuro-muscular hyperex-citability is always present, although it varies in intensity. It may be general, extending to all the muscles of the animal system, the face, the trunk, and the limbs; and it may also be partial, only present, for instance, in the upper limbs, and not in the face. This phenomenon is displayed when mechanical excitement is applied to a nerve-trunk by means of pressure with a rod or quill; this causes the muscles supplied by this nerve to contract.

"The muscles themselves may be directly excited in the same way; somewhat intense and prolonged excitement of the muscles of the limbs, trunk, and neck produces con-tracture of the muscles in question; on the face, however, the contractions are transitory, and do not become established in a state of permanent contracture. Contracture may also be produced in the limbs by means of repeated percussion of the tendons. These contractures, whether produced by excitement of the nerves or muscles, or by percussion of the tendons, are rapidly relaxed by exciting the antagonistic muscles. As it has already been said, the cataleptic state can be instantaneously developed in a subject plunged in lethargy, if while in a light room the upper eyelids are raised so as to expose the eyes.

"3. The State of Artificial Somnambulism.—This state may, in some subjects, be immediately produced by fixity of gaze, and also in other ways which it is not now neces sary to enumerate. It may be produced at will in subjects who have first been thrown into a state of lethargy or catalepsy, by exerting a simple pressure on the scalp, or by a slight friction. This state seems to correspond with what has been termed the magnet-

"'It is difficult to analyze the very complex phenomena which are presented under this form. In the researches made at the Salpetriere, many of them have been pro-risionally set aside. The chief aim has been to define, as far as possible, the characteris-tics which distinguish somnambulism from the lethargic and cataleptic states, and to demonstrate the relations which exist be

tween it and the two latter states.
"The eyes are closed or half-closed; the eyelids generally quiver; when left to him self the subject seems to be asleep, but even in this case the limbs are not in such a pro nounced state of relaxation as when we have to do with lethargy. Neuro-muscular hyperexcitability, as it has been defined about does not exist; in other words, excitement of the nerves or of the muscles themselves, and percussion of the tendons, do not produce contracture. On the other hand, various methods, among others, passing the hand lightly and repeatedly over the surface of a limb (mesmeric passes), or, again breathing gently on the skin, cause the limb to become rigid, but in a way which differs from the contracture due to muscular hyperexcitabil ity, since it cannot, like the latter, be relaxed by mechanical excitement of the antagon ist muscles; it also differs from cataleptic immobility in the resistance encountered in the region of the joints, when the attempt is made to give a change of attitude to the stiffened limb. To distinguish this state from cataleptic immobility, strictly so called, it is proposed to distinguish the rigidity peculiar to the somnambulist state by the name of catalepsoid rigidity; it might also be called pseudo-cataleptic.
"The skin is insensible to pain, but this

"The skin is insensible to pain, but this is combined with hyperesthesia of some forms of cutaneous sensibility, of the muscular sense, and of the special senses of sight, hearing, and smell. It is generally easy, by the employment of commands or suggestion, to induce the subject to perform very complex automatic actions. We may very complex automatic actions. We may then observe what is strictly called artifica

somnambulism. "'In the case of a subject in a state of somnambulism, a slight pressure on the cornea, made by applying the fingers to the eyelids, will change that state into a lethargy accompanied by neuro-muscular hyperexcitability; if, on the other hand, the eyes are kept open in a light room by raising their lids, the cat-

aleptic state is not produced.'
"We ought to add that this description is made from nature, and that the Salpetriere nearly always furnishes patients in whom it s easy to observe these three states, with all their characteristics. In order to observe these states in a new subject, the conditions laid down by the Salpetriere school must be observed. These two conditions have been already noted by us: (1) The experiment-must be tried on the same kind of subject, that is, on one affected by epileptic hysteria (2)the same mode of operation must be used, that is, by the simplest processes—by fixity of gaze, pressure on the scalp, the electric spark, etc. Any change effected in one of these two conditions alters the experiment and consequently modifies its results.

"It must be admitted that even in the case of subjects affected by epileptic hys-teria, results differing from those of Charcot will be obtained if the patients are subjected to a different modus operand; if, in other words, they do not receive the same hypnotic

"We have often been struck by this fact in the course of our researches, and it has appeared the more significant to us; since our experiments have been made on subjects reexperiments have been made on subjects re-sembling those who served to establish the theory of the three states. We give some examples. It is not, as might be supposed, a necessary symptom of catalepsy that the eyes should be open. We have observed that if hemi-catalepsy and hemi-lethargy are pro-duced, and these hemi-states are then trans-ferred, half of the body becomes cataleptic, although the eye belonging to that half remains shut. Catalepsy with closed eyes may, therefore, exist in profound hypnotism. So, again, it is possible to throw the same subjects into a deep lethargy, in which no trace of neuro muscular hyperexcitability remains. We have ascertained that when a magnet is brought near to the arm of a sub ject in a natural sleep, or to the scalp of a subject in the lethargic state, a new state is produced which has nothing in common with he lethargy described above except the re laxed state of the muscles; mechanical ex-citement of the nerves, muscles, and tendons and pressure on the hypnogenic or hystero genic zones, produce absolutely no effect. No change occurs when the eyes are forced open the breath is imperceptible, and there is complete insensibility; it is, in fact, the im-age of death. Pitres had the opportunity of observing a case of equally profound lethargy in a patient who was subject to spon-taneous attacks of sleep. When one of these attacks came on while he was in lethargy accompanied by hyperexcitability, this phas of-hypnosis became more profound, and all muscular reaction disappeared. Finally, as we have already remarked, neuro muscular hyperexcitability is not a symptom -peculiar to lethargy; in cases of profound hypnotism, contractures may be produced in the waking state, corresponding in all respects to those of lethargy.

"These facts only prove that the general symptoms of profound hypnotism may be incomplete or modified, and this is also the case with all other morbid symptoms.

"The number of states or periods may also vary in the case of each subject. Speaking generally, there are three states—lethargy, catalepsy, and somnambulism; but this number is not fixed. Dumontpallier and his pupils demonstrated some time ago, and any one may verify the fact for himself, that there are transitional stages between each of these periods, really mixed states, which the experimenter may make permanent by the employment of appropriate means. In this way from six to nine new states may be created, or evan a greater number. It is probable that the invention of new experimental processes, subjecting hypnotic patients to fresh modes of excitement, would lead to the production of entirely new manidiffering from those which have festations, been described up to this time. In fact, hypbeen described up to this time. In fact, hypnosis is not a spontaneous neurosis, but an experimental nervous state, of which the symptoms may vary with the processes which give rise to it, while, however, still falling within the limits of the general physiology of the nervous system.

"We should misunderstand Charcot's description if we regard it as a systematic."

scription if we regard it as a systematic work. The only object of the description was to represent hypnosis in all its forms and details. It must not be forgotten that at the time it was made, he wished to establish the real existence of a certain number of hypnotic phenomena, and to demonstrate the existence of an experimental nervous state by such strongly marked characters as to be bylous to every one. Charcot selected subjects in whom these characters were displayed in an exaggerated form which left no room for doubt. This method was perfectly successful, since even those who were un-willing to accept profound hypnotism, were led to study its less developed forms.

The theory of the three states, therefore, only includes one part of the truth, but it is a part which opened the way to all the reearches subsequently made upon the question, and even now profound hypnotism is the only state in which we find such objective characters as to limit the field of discussion. It is the object of the Salpetriere school, not so much to give a definitive de-scription, as to show that hypnotism may be studied in accordance with the most improved processes of clinical science and experi-mental physiology, and that the science can only be constituted by means of the charac-ters determined by this mode of study. As long as patients affected by acute hysteria exist, most of the results obtained by the Salpetriere school may be verified.

The history of profound hypnotism serves as an invaluable guide in threading our way through the confused mass of observations which are not included in this form of

neurosis."

The work throughout is valuable, and should be carefully studied by those who wish to become familiar with the subjects on which it treats.

> For the Religio-Philosophical Journal. THE MYSTIC SCARF.

Strange Vision that Seemed to Emanate Therefrom.

EMILY THURSTON.

It was simply a scarf of black Spanish lace, evidently not very new, for the dainty darns upon it here and there showed that it had been in use for some time.

In the old part of New Orleans, called "The French Quarter," with its narrow streets and balconied houses with overhanging roofs, and windows with heavy wooden shutters, which are seldom open, and which impress the stranger with the feeling that something mysterious is going on behind them, stands the French Opera House, in which the beautiful balls are given by the "The Mystic Krew" during the festivities of Mardi Gras. To one seeing them for the first time, they are like fairy land. The gorgeous costumes of 'The Krew" en masque, and the elegant toilets of the ladies, les belles creoles, and their fairer sisters from the "American Quarter," make a picture never to be forgotten. In no other city in the United States are such balls ever seen, and in fact, in no other city would they have any meaning, but with the French population there, it is their yearly festival, and nothing else is talked of for months before, and when the time comes they give themselves up to the fullest enjoy ment of their Mardi Gras festivities, of which the aforesaid balls are the chief feature.

Some creole families would live on rice and gumbo for months, in order that the daughter might have a satin dress to wear at the balls of the "Mystic Krew," and what matters it if the satin is not always the richest, or the lace finishing the neck the oldest and finest, although there is almost always a bit of rare old lace somewhere about the dress that was worn by the mother or aunt "long before the war,"—the eyes of the young girl are just as bright and her cheeks just as rosy with the flush of true enjoyment as if she were dressed in cloth of gold.

In 18—, it was my good fortune to be present at one of these balls. In the box next to mine was a party of creole girls, bright, beautiful, and belies evidently, for they did not remain near me long before they were selected by some of "The Krew" as partners in the dance, and others took their place in he box, only to be called, however, as they had been to the dance on the floor below; then others came, and others, so that there was always a new party in the box. Sometimes the chaperons, mothers or aunts, would select this particular box, as the one from which they could best watch their charges and thought, no doubt, as they looked upon the dancers below them of the time, years ago, when they had come to the same place,

ago, when they had come to the same place, to their first ball, and wore their first train. Being so engrossed with the beauty and newness of it all, to me, "I took no note of time" until I was finally brought to myself by being asked by my escort if I was aware that our carriage had been waiting just one hour. I hurriedly gathered my wraps from the chair on which they lay and made my ways the chair on which they lay, and made my way through the dense crowd, to the fover, and there unfolding my cloak, in it I found a scarf of black lace which was not mine, but which probably belonged to some one of the numerous occupants of the aforesaid box, from which it had fallen onto the chair where my cloak lay. Knowing it would be impossible to find the owner, and as it was not very valuable I made up my mind to keep it as a souvenir: that is how it came into my

The following summer I spent in the quaint old town of C — . Among my friends there was a lady whose ancestors were Italians, and from whom she inherited many of the characteristics of that race. Being a person of a highly sensitive nature, and of the strengest prejudices, some of her acqaintan-

ces called her eccentric, and perhaps she was. Who of us are not? To me somehow there was always the glamour of romance about her, and she had a strong attraction for the sentimental side of my nature.

Her home was beautiful in its quaintness. It was also different from other places. The house was old-fashioned, and everything about it had a foreign air. When once inside the yard, which was enclosed by a high fence, you seemed to be completely shut in from the every day world. There was always an odor of jasmine in the air, and the sky was always bluer there than anywhere else. I would lie in the hammock under the trees and watch the gossamer-like clouds on summer afternoons—my afternoons in Italy I always called them; there were quaint old arbors here and there, with clematis and honeysuckles overgrown, and a moss-covered well in one corner of the yard, that was always my delight to sketch.

I had often talked to my friend of my stay in New Orleans, the Mardi Gras balls, etc., and had told her of how I had found the scarf, but she had never seen it. -

One afternoon I had taken tea with her under the trees, after which we went to-gether to the home of a friend to spend the evening. On our way there, after we had gone some distance, she discovered she had forgotten the light nubia she usually wore on her head in the summer evenings; but as we had gone some distance, and would have to pass my home. I told her not to go back for it; that I would go to my room, which would take only a moment, and get some thing for her to wear. I did, and as it hap-pened I brought her a black lace scarf. Noth-ing, however, was said about its being the scarf, and she wore it. I did not see her for three days afterwards.

When I went to her home on the afternoon

of the third day she met me in the hall, greatly excited, and putting her hands on my shoulders, as she usually did in greeting me, shoulders, as she used in the said: "Did something tell you that I wanted to see you?" "No, nothing but my own inclination to see you has brought me ' I replied laughing; but I saw in a moment that she was in no humor to be laughed at, but with trembling voice she said as she led me into the parlor: "The strangest thing has happened to me, and I have been wishing for you all day that I might tell it you. The night I left you after spending the evening with our friends, I came home, and as it was late, I found my husband already in bed and asleep. I took off my shawl and your scarf (here she shuddered) and hung them on the hat rack there in the hall, which you know stands against my bedroom door; the door is always kept closed and the head of my bed stands against it. Opposite my bed is a window that I always have open, for I love to have the moonlight come in to my room. Knowing it was late I hurriedly re-tired. Being a good sleeper usually, I was surprised and annoyed to find myself unable to sleep. I tossed about for sometime when finally I grew more quiet and was soon in that half-conscious state which usually precedes sleep when something whispered in my ear, 'The scarf! The scarf!' The words were so distinct that I was wide awake in an instant and thought it could not be possible that I had really heard the words, but what could be meant by the word 'scarf' I could not im-agine, and strange as it may seem, I did not once think of the scarf I had worn which belonged to you. I soon became quiet, however, thinking I had probably been asleep and dreaming, when again the voice whispered, 'The scarf! The scarf!' I immediately sat upright, now thoroughly aroused, of that I am positive, and considerably frightened, too, I assure you, and looking toward the window, framed there as a picture, this is what I saw: The scene-was tropical (the moon shone brightly and I could see d stinctly), palm trees here and there, orange trees on which still hung the fruit. I saw a balcony near which grew a tree. On the balcony stood a young girl dressed in a loose white robe, with her long black hair falling over her shoulders. She stood in the moonlight with her face turned toward me so that I could distinctly see her features. In the tree I could see the figure of a man. I saw him bend forward and take the hand of the girl and carry it to his lips. With the other hand the girl made an upward motion. I saw the flash of a dagger in the moonlight, and the man fell from the tree. Then the picture vanished. The palm and orange trees disappeared and my own familiar elms and maples were again in their

"And was that all?" I asked, speaking for the first time, for I confess I had sat with the cold chills chasing up and down my back while she was telling me this, but like a child on hearing a ghost story, although frightened I wanted more of it.

'That was all I saw that night," she said. "And wasn't it enough"? I thought it was, and, more than I would have cared to see, "but" she continued, "the next morning when I told my husband what I had seen he only laughed, and said I had been dreaming. All this time I had never thought of the searf. I thought of the "vision" a great many times during the day and when night came I felt a little nervous on retiring, but soon went to sleep and slept soundly all night. The next day, I went to the rack in the hall, and saw the scarf hanging there. I took it in my hand and said to myself, "I must return this to-day," but still it did not seem to me that there could be any connec-tion between that piece of black lace, and the vision I had had. I hung it back on the rack and it passed out of my mind, so it was not returned to you that afternoon. That night I could not sleep, heard the same voice whisper the same words, "The scarf!" I saw the same picture again, of the palm and orange trees, the balcony, and the tradegy enacted there.

"How do you account for it?" I asked.
"I can account for it." she replied, "only in this way, that the scarf has caused me to see twice the same picture, and that the person to whom the scarf had belonged has a listory. What that history is we will never know more than was revealed to me in the This is a true story, occurring just vision. as I give it.

Can it be possible that such a thing could be, as an event in one's life being revealed or conveyed to another person of a sensitive nature, by an article of dress belonging to, and having been worn by, a person in whose life some such event had occurred? It would seem so, for in this case, the seeing the vision the second time was evidently caused by-handling the piece of lace, as the first vas caused by wearing it upon the head. It is a question for the psychologists to ex-

The piece of lace is still in my possession and I always call it "The Mystic Scarf." Richmond, Va.

A true man never frets about his place in the world, but just sides into it by the

as easily as a star .- Chapin.

gravitation of his nature, and swings there

For the Religio-Philosophical Journal Our Teachers and Their Teaching.

J. J. MORSE.

The teachings associated with modern Spiritualism are derived from two sources. First, those presented from the spirit side by the spirits. Second, those evolved by normal writers and speakers. The first class of teachings are divisible into two distinct groups, demonstrative and didactic. The first group mainly concerning the demonstrations of spirit return through phenomenal facts and illustrations. The second group comprising, generally the teachings the spirits present through any and all forms of phenomenal expression. The second class of teachings are also divisible into two-groups, which, for convenience, may be denominated the a posteriori and a priori forms.

Our teachers and teachings, then, are part y mortal and partly spiritual. If an inquiry is made into their relative merits, what is likely to be the result? Let us see.

It is commonly said that the teachings from the spirit side are so yarious, contradic-tory and antagonistic that little or no reli-ance can be placed upon them. Is this so in fact, or only so in seeming? Tried by the standard erected above, the contradictoriness is very much less than supposed. Where there is no question as to the reality of the communications all the statements of the spirits substantially agree upon matters of ctual experience, making allowance for the differences of development and expressions upon the part of the communicating spirits, and their ability to present their statements through the mental powers of the media they control. For instance, in the demonstrative group the teachings are virtually a unit as to the continuity of the consciousness, personality, and individuality of every spirit. We are thus assured of the continuance of the fundamental facts of personal existence. The spirits have always taught the above.

In the didactic group the same unanimity is not discernible. Why? Because of, it would seem, the simple reason that the difference and distinction between fact and opinion is still ignored by many post mortem men and women, certainly among a large number who communicate with us. We in this world all agree that we exist here, but how many and various are the opinions as to the why thereof? While, again, in spite of difference of teaching, arising from varying opinions, the spirits, generally, assert their life is does not admit that there is any inversion or perversion of naturalness or reality as we understand such things. Wherever spirit teachings subvert natural law there is an opinion expressed, instead of a statement of fact. No law of spirit life contradicts a law of material life, will yet be recognized as a truth. There has arisen among our "teachings" several well defined, but variant, systems which are alleged to be derived from tne spirits. Two, if not three, of these systems are the most deadly and insidious en-emies that have ever found entrance into our ranks. I refer to Re-incarnation, Theosophy, and so-called "Christian"(?) science(?). France is responsible for one, the United States for the other two. They are each alleged to belong to the "Higher" Spiritualism. Truly the very opposite is the case. Neither of them were ever taught by spirits until they were first set in motion by Karder Blavateky and Eddy.

dec. Blavatsky, and Eddy.

The folly, wickedness and spiritual demoralization wrought and taught by Re-incarnationists' teachings can never be fully estimated. It is subversion of every element of rational Spiritualism as originally presented at the spirit circles of the United States and England,-its latter forms are a rank violation of sense, affection, reason and nature too absurdly demoralizing to have originated "over there."

Thesophy, with its "shells," "astral" bodies, septenoidal humanity, and rehashed Brahmanism, is even worse, for in its result it is but the fixing of the stone of Hindoo mystico-superstition about our necks, while in its phenomenal side, asserting that mediumship is a delusion and a lie, that there are no spirits except "shells" and "elementaries." and that all our phenomena are but the results of our own magic, it is a direct assault upon the very foundations of our fortress The time will surely come when all this talk about "elementaries," "occult circles," secret brotherhoods, magic—artistic or crude—and spirits of the air, earth, flame and water, will only excite a derisive smile. Today all those who are engaged in foisting such stuff upon us are directly responsible for the

eyil that will surely arise.

As to "Christian" Science, with its faith cures, its prayers, its private formulas, its empirical assertions, and its ostentations familiarity with Deity, it is not only a danger to our cause but it is a menace to the health and sanity of the community at large. It has never done more than the mesmeric practitioner or healing medium. It exhibits nothing that cannot be found in Spiritualism, but it does use every means to bolster up a theology that our simplest facts and teachings are unqualifiedly opposed to. Three greater enemies to our cause do not exist to-day. Fraudulent mediumship, bad as it is, is not so internally destructive of our cause.

I am told that it is our duty to accept all our spirit teachers offer as being above our criticism. Who believes in Spears' man-ikin to-day; or in the doctrine asserting some spirits died off at death like unripe fruits; in the twelve houses at Anaheim, and a dozen other things it is said the spirits taught in years past? Our mortal teachers are in the main the causes of the many errors that have crept in among us-from such we have first had, not only the teachings mentioned above, but many others, which going forth have psychologized the sensitives upon our rostrum, who, unconsciously in many cases, and willfully in some cases, have fathered them upon the spirits, thus giving the error a spiritual endorsement. Christian, Theosophic, Reincarnation, Occultist, Kabbalist, and such like forms of Spiritualism, are of the earth earthy. Try such teachers and teachings in the light of knowledge and experience, and whether they be mortal or spiritual, let them stand or fall by the result

Man's nature is the foundation of his needs. The more we understand that nature he easier will it be to check the teachings of the foolish and fanatic. It is in the commingling of the highest mortal knowledge with the best spirit teachings that we can obtain, that our safety will be found. Each class of teaching is needful, each group therein serves its purpose, but we must learn to carefully discriminate between fact and opinion in statements made to us from either source-natural or spiritual. Failing this our cause will be strangled in the grip of the wily serpents of oriental superstitions, or crushed to earth under the load of occidental ecclesiasticism, or, maybe, find itself demolished from a rottenness arising from in-

ternal decay, caused by our lack of effort to maintain a healthy circulation of thought and criticism among ourselves. Let us give no quarter to fees without or within. With reason for our guide and the right of criti-cism reserved, we may oust the thieves who would gain a foothold among us only to steal our treasures for their own base ends. From this "good lord deliver ss." San Francisco, Cal.

#### Toman's Conference.

LYDIA R. CHASE, LEADER. 2139 UBER PLACE, PHILADELPHIA, PENN.

#### LICHTS AND SHADOWS.

The gloomiest day hath gleams of light, The darkest wave hath bright foam near it; And twinkles through the cloudiest night Some solitary star to cheer it.

The gloomiest soul is not all gloom.
The saddest hour is not all sadness;
And sweetly o'er the darkest doom.
There shines some ling at ag-beam of gladness.

Despair is never quite despair,
Nor life nor death the future closes;
And round the shadowy brow of care
Will hope and fancy twine their roses.
—Mrs. Hemans.

#### Two Cashiers.

Although the conference is designed to consider matters of graver importance to woman than those of personal or even of home decoration; subjects that are dwelt upon so largely by many writers for the papers and magazines of the day as almost to exhaust them; yet its readers may be not only interested, but benefited, by a description of the daily lives of two young ladies who occupy the position of cashier in each of two respectives beginning processing the contraction. spective business places in the Quaker City, and by a description of the little home they have made for themselves as a resting place during the too few hours of respite from the

tedium of the cash box. Imagine two well educated and refined girls, as bright as newly coined dollars, sitting all day long and sometimes until late in the eyenings, in a box just large enough to hold them; taking "cash" and counting checks; the monotony of such work only broken by a chauce word with a customer, now and then, and the advent of the three meals served to, and eaten by them, in their boxes.

For this service these young women re-ceive eight dollars per week each, and to have a little home to repair to when the weary day is over, they have united their means in the rental of two rooms which they have furnished for themselves as a bed room and a sitting room. This last is deserving of special mention because, though not original in all its belongings it shows refer to the second state of the second sec al in all its belongings, it shows what a lit-tle money will do when expended with good judgment and refined taste. Of course they have little time for reflection, certainly none for designing, so they lay no claim to much originality in the decorations of their really exquisite tent boudoir, which cost for its drageries, rugs, lounge coverings, table, lamp, and a few little "odds and ends," the modest sum of sixteen dollars.

The room is pale green, white and gold, with a dash of red here and there to give it warmth and color, Imagine one hundred and sixty yards of very pale green cheese oth covering all the walls, sides and overhead, and gathered in the centre of the ceiling u ider a big red Japanese parasol, from which the hanging lamp seems to depend; then radiating in folds to the outer edges of the ceiling, being held in places by bright colored fans. These draperies cover the window in such a way that being caught back on each side in the centre, the light is revealed in diamond shape, and in one corner a common mirror is so draped as to appear much there and larger than it is in reality.

The hangings are adjusted with such care.

The hangings are adjusted with such care and taste that the doors are covered without any obstruction to their opening and shutting, yet the whole has an easy and careless grace-that was the result of the valuable assistance of a male friend; for these young women are evidently converts to the doctrine

of co-operation.

The floor of this little sitting room—probably not more than twelve feet square—is stained with equal parts of linseed oil and turpentine to which a few cents' worth of burnt umber added the necessary coloring. Two rugs of Italian goat, probably two and one-half feet wide by five feet long, constitute the only carneting.

tute the only carpetings.

One of these young ladies has inherited some quite antiquated pieces of furnitures. from her greatgrandmother, the relies of old revolutionary days. A rocking chair, a screen of wicker and wood, and an old kitchen chair, were utilized, and another male friend whom we will call H. B., lent his hand, and skill at the brush to paint and decorate them in white and gold. To the stiff wooden chair posts he added the rounded grace of a gilded English walnut, and between the cross-pieces of the back a gilded rope run zigzag, com-pleted the metamorphosis. A little table pur-chased "in the white" for \$1.25, was painted and gilded to correspond with its fellows and add to these a comfortable lounge covered with some soft fleecy red stuff festooned around its edges with heavy cords of red and white; a hassock; a shelf above which a picture of the Barefoot Boy looks out from its cilded frame; a Japanese panel in a corner; gilded frame; a Japanese panel in a corner; a fairy lamp, and a few little bits of feminine nonsense, and the whole is complete; a fit-ting resting place for two bright, pure young sonls/like these notable cashiers; for the outer decoration of their persons for they dress fashionably), nor even of their home, does not occupy their thought to the exclusion of kind and charitable words and deeds.

The establishments at which they "take cash." each employs a little errand boy whose life is not "one long summer day," by any means, as he must go out and carry his bur-dens in all weathers. One of these little lads whose name is Freddie, is the child of a widow who is employed as a servant in a large boarding house where thirty people are fed and lodged, and for whose faithful service, from early morning until after the supper work is done, she receives her board and Freddie's; so he must work to clothe the two. His wages, \$2.50 per week, are not a very ample fund from which to comfortably clothe two human bodies, but it must be made to answer this need. When the winds begin to blow so cold that Freddie's ears looked red and rough, his thoughtful "Miss Mary"—the kind-hearted cashier—bought him a Jersey cap with big, warm earlaps; and when the rains came on, a pair of rubber boots to cover his worn shoes and keep his feet dry and warm; and his employer supplemented these with a rubber overcoat; so supplied with these, Freddic was a comfortable and grateful boy indeed. The a comfortable and grateful boy indeed. The kindness did not stop here, but spread to the other establishment, and Tom received a pair of boots and a coat too; and one evening late-y, "Miss Mary" took Freddie to see the mintrels—" just to see his big eyes shine," she aid, but really to make a bright spot in a oung life of "all work and no play."

Blessings on these two warm-hearted cashier girls, whose employers need have no fear will flee with their tash to Canada; but whose simple and earnest lives furnish a beautiful illustration of the words spoken of old—"It is more blessed to give than receive."

#### A Model Woman.

.One of the most remarkable women of the age is Mrs. Azuba Freeman Rider of Orrington, Me. She was born in Massachusetts in 1784, and has lived in Occington ninety-nine years. When she was sixteen years of age she was one of the sixteen girls who repre-sented the sixteen States of the Union at the funeral of General Washington. In 1806 she was married. Her outfit of woolen, cotton, and linen garments, table linen and bed-clothes, and her white linen wedding dress, were all made by herself from the raw material. She made her husband the first suit of clothes he had after his marriage. She is still vigorous, has nineteen living grand-children, thirty-three great grand children, and five great great-grand children.—N. Y. Weekly.

Representative Custer at DesMoines, Iowa, presented a resolution for the submission to the people of an amendment to the constitution granting to women the right to vote. A motion to engross the resolution was carried by a vote of 66 to 25. The affirmative votes were all cast by Republicans, except four, and the negative votes, except three, were cast by Democrats.

#### March Magazines Received Late.

The American Magazine. (New York.) An unusual amount of good reading is found in this mouth's table of contents. An illustrated article about Mackinac Island is contributed by Chas. Eilis, and it is followed by Sixty Years a Model; The Black Biver Boom; Among Moravian Ghosts; The Harizontic Companying effective Companying monite Community, etc., etc.

Wontan. (New York.) A woman of Capri opens the March pages of this monthly. Kate Field re-veals in lurid colors the deceptions which wom u in Utah encounter at the hands of their masters; the Isle of Wight is an entertaining sketch; the Alaska Seal Fisheries is described in a lively style and other varied articles and poems app ar.

The Esoteric. (Boston.) Lucinda B. Chandler's article, Individual Attainment and Social Advance-ment will attract much attention this month, this is followed by the Indian-Educational System E-oteri-cally Considered; The Importances of Hygienic Re-search; The Science of Understanding; Twelve Man-ner of People, Editorial Notes, etc.

The Unitarian Review. (Boston.) Contents: Nature: A Problem; Behind the Vell; Channing as a Social Reformer; George Batchelor's Essays; The Christian Connection; The Religion of the Positivist; Editor's Note-Book, and Literary Criticism

The Path. (New York.) The Bhagavad Gita is continued and a variety of articles on Theosophy in America, Occult Science, Pallos phy and Aryan literature.

L'Aurore. (Paris, France.) The Paradise of Ma homet, and Paraceless and bis works, with other articles by prominent writers make up a varied table of contents for February.

The Phrenological Journal. New York. Mental Science Magazine. Chicago. The Phrenological Magazine, London.

#### New Books Received.

Duality of the Brain, A Theory of Mind Reading and Slate Writing. By R. C. Word, M. D. Utah and Statehood. Objections considered. Simple facts plainly told, with a brief synopsis of the State constitution. By a resident of Utah.

> To dream of a ponderous whale, Erect on the tip of his tall, Is the sign of a storm (If the weather is warm), Unless it should happen to fail.

Dreams don't amount to much, anyhow. Some signs, however, are infallible. If you are constipated, with no appetite, tortured with sick headache and billous symptoms, these signs indicate that you need Dr. Pierce's Pleasant Purgative Pellets. They will cure you. All druggists.

There are 900 beet sugar factories in Europe. France manufactured 600,000 tons of sugar and Germany 1,024,000 tons.

### Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the bestknown reme- Hood's dies of the vegetable Hood's kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dol-lar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, Sarsaparilla and has won for Sarsaparilla itself the fitle of "The greatest blood purifier ever discovered." Peculiar in its "good name at home."-there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of Peculiar sales abroad no other Peculiar preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla com-bines all the knowledge which modern research To Itself in medical science has To Itself developed,

with many years practical experience in preparing medicines. / Be sure to get only Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

HAVE YOU a Dozen Friends? have, send us their names and ad-and a sample copy of THE ECRO, and cheapest weekly paper publish-and-cheapest weekly paper will be ed, will be sent to each, and the raper will be sent to you for THREE MONTHS FREE. Liberal terms to agents and club raisers. THE ECHO, Detroit, Mich.



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The greatest dridgers consected will stem a king of a sament in these days of modern improvement is the making of the Button Heles sin piy because these n is the mace by hand white all the other sewing can be done on the machine and at last, thanks to Yaukee ingenuity, this problem has been solved.

THE BLODGETT Automatic Button-Hole Attachment will \$5.00 make the Button bolts in any rame in .as meet better and more rapidly than they can be made by hand, as \$5.00 or dinary sewing can be done better and nore rapidly on a stwing machine than by hand. The Attachment can be used on any sewing machine, and is SIMPLE, STRONG and casy to operate.

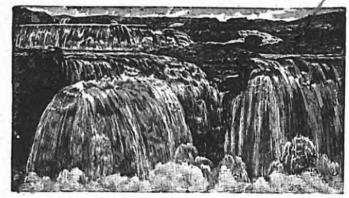
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#### We want good Agents in every locality to introduce this new article. AMERICAN BUTTON-HOLE ATTACHMENT CO.

SO MARKET ST., CHICAGO, ILL.



Falls of the Sicux River at Sloux Falls, Dak., 6.000 horse power.

SIOUX FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great lines of Railrad, the Chicago, Mil waukee & St. Paul, Burlington, Cedar Rapids & Northern Chicago & Northwestern, Illinois Central and Minneapolis & Manitoba The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense grantic quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. here is a grand opering for wholesale houses and actories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls at bargains t at will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never falld to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortunes by the rise of real estate, the same as has been done in the cities named above. A street car line is now in successful operation, and we will sell lots along the track and within one and half miles of the center of business for from One to Two Hundred Dollars each. Send for maps, pamphlets, and full information to

PETTIGREW & TATE.

SIOUX FALLS, DAKOTA.

### AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

#### SITUATION.

In the mountains of Northwest Georgia in Haral-son County, four miles from the Alabama line on the southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of 1,200 feet above the level of the sea, 63 miles from Atlanta, 40 miles from Anniston and too miles from Birmingham.

#### Population and Industries.

The population of Tallapoosa in 1854 was 36, one year ago 600, to-day from 1,500 to 2,000 people reside here, and newcomers are arriving by every train. At the present rate of increase the population of Tallapoosa will probably be \$,000 before the first of January, 1839.

There are over-forty business houses, express, telegraph, post-office, three churches, three large hotels, one newspaper, eight sawmills and woodworking establishments, two large brick manufacturing establishments and several minor industries.

#### NEW INDUSTRIES.

Tallapoosa Furnace Co., Q. W. Bullock, Pres. Capital stock, \$100,000. The Company is under contract to have Furnace completed December 1, 1888. Italiapoosa Malleable Iron Works, N. M. Lind, Pres. Authorized capital stock, \$100,000. The Company is under contract to have Works in operation November 1st, 1888.

Taliapoosa Steam Brick Manufactory, capacity, \$5,000 per day, expect to be in operation Feb. 15,1888. Taliapoosa Lumber Co. Capital, \$10,000. Sash, door and blind manufactory, hope to be in operation at an early date.

door and blind manufactory, nope to be in opera-tion at an early date.

In addition to above are a broom manufactory, ope manufactory, wagon manufactory, already secured. It is expected that work will be begun on these manufactories immediately, and negotiations are already in progress for the location here of several other new and important industries in the near future.

future.

Nearly \$4,000,000 capital stock, and money invested in business, is represented in the list of Tallapoosa's business houses and industries.

### RAILROAD FACILITIES

The Georgia Pacific Railroad (The Piedmont Air Line System) runs directly through the city, giving railroad frontage of three miles for manufactories. Three other railroads, the Chattanooga, Rome & Columbus, the Carrollton & Decafur, and the At-lantic & Picific are either surveyed or now building with Tallapoosa as their objective point.

#### Perfect Climate. Perfect Health.

The climate of Tallapoosa is a happy medium between the substropical climate of Florida and the cold North. Work can be done out-of-doors every day in the year. The average summer temperature is 76 and winter 55 and the purest and best freestone water abounds. By its location on an elevated plateau perfect natural drainage is secured. Several wonderful chalybeate springs are near the city, and many people suffering from rheumatism, kidney complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and healthfulness of Tallapoosa cannot be overdrawn.

#### Surrounded by Rich Minerals.

Tallapoosa is situated in the heart of the richest old and iron-bearing district of the South. The richest of iron ores, manganese, copper, sil-er, gold, marble and other minerals abound. Iron

The cost of building a house in Tallapoosa is about one-third the-cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtained at one-quarter of Northern prices. Sickness is a stranger to Tallapoosa, and vegetables can be raised eight months in the year. With the present advance in real estate a home that now costs the settler \$400 can probably be sold for four times that amount one year hence.

#### Property of this Company.

The property of this company consists of 2,150 acres of city lands or 10,750 building lots still unsold, taverage price \$200 each), 2,700 acres of mineral, agricultural and timber lands of great value, and over 3700 acres of mineral, land additional under options; also Tallapoosa Hotel, houses, office, tools, negotiable notes, cash on hand and other assets, agregating over \$100,000 in addition. The estimated value by experts of this company's property is

ompany's property in

#### \$73,000 EXPENDED IN 90 DAYS

Over \$73,000 has been expended by this company in grading, streets, building bridges, developing mines, advertising, etc. Their pay roll has been as high as \$5,500 per week, and all is bustle and enterprise. Over 100 new dwelling houses are now building in the city and many more are contracted for to be erected as soon as material can be secured.



This Hotel, owned by the Tallapoosa Land, Min-ing and Manufacturing Company, is the finest on the line of the Georgia Pacific Railroad between Annis-ton and Atlanta. It contains 50 elegantly furnished rooms, has a table unsurpassed, and is an excellent hotel in every particular. Rates, \$2.00 per day, \$5.00 per week, \$32.00 per month.

### THE TALLAPOOSA JOURNAL.

Is a large, enterprising paper, with a circulation of nearly 5,000, and is filled with items of interest to those interested in the welfare of Tallapoots and her prospects. Any one thinking of investing or locating in Tallapoosa should send 500, in stamps for its meanths, subscription.

### Sales \$ 100,000 in 90 Days.

The sales of building lots in Tallapoosa made by this Company have amounted to over \$100,000 in the

ore assays from 45 to 60 per cent. metallic iron, and gold ore from \$5 to \$300 per ton. This company took first honorable mention on steel-making ores and marble from their property at the recent Piedmont Exposition in Atlanta.

COST OF BUILDING AND LIVING.

last three months, and are increasing daily. Private sales in the city will amount to nearly as much more. Lost that sold for \$300 only a short time are changing hands at from \$600 to \$2,000 now. This rapid increase in real estate, population and enterprise is due solely to the magnificent mineral and agricultural resources of this section, its delightful location and its unparalleled healthfulness.

#### Tallapoosa's Basis is Co-Operation.

Those who lend their money or their influence for the building up of Tallapoosa enjoy their equal share of the benefits derived directly and personally. Every stockholder in this Company who purchases a lot from the Company adds the amount of the purchase money at once to the dividend fund in which he is an equal sharer with the rest. Every good word spoken for Tallapoosa, every investment he shall induce his friends to make, all adds directly to the stability of his own investment and to the amount of his dividend. This is co-operation; and this principle of making every investor and settler

It is the most desirable place for settlers and investors in the United States to-day. Cities are growing up in this mineral belt like magic, and fortunes are being made rapidly by the advance of real estate and land companies' stocks. It is fast becoming the manufacturing centre of the country, and with its wealth of mineral products, its equable climate, rich soil and remarkable healthfulness, is the most desirable field for immigration and profitable investment ever offered.

### BUILDING LOTS.

Lots 50x150, on beat streets and avenues, five minutes, \$400; Lots 50x150, nicely located, ten minutes walk from depot—Inside Lots 50x150, nicely located, ten minutes walk from depot—Inside Lots from \$50 to \$200; Corner Lots, \$75 to \$250. Terms, one-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their approval at any time they may desire to inspect it.

#### \$2.000.000 Capital Stock.

The Tallapoosa Land, Mining and Manufacturing Company is regularly incorporated, with a capital stock of \$2,000,000, consisting of 400,000 shares of \$5.00 each. This stock is fully paid in the organization of the Company, can never be increased, never assessed, and is subject to no personal liability. It was first offered to investors Aug. ist at \$1.00 per share, but has rapidly advanced until it is now selling at \$5.00 per share.

#### COME AND SEE.

Nothing pleases us so well as to have people come this Company.

to Tallapoosa and investigate with their own eyes. Will you not come? COME AND INVESTIGATE.

### \$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable considerations, or should it become necessary at the end of three years will co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus or devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city.

A cotton mill for sheeting, estimated to

1. A cotton mill, for sheeting, estimated to z. A 60-ton charcoal iron furnace, estimated

4. An enormous hotel, estimated to cost... 150,000 A furniture factory, estimated to cost...
 A sash, door and blind factory, estimated

A rolling mill, estimated to cost..... 100,000 8. A stove works, estimated to cost......
9. Car works, estimated to cost......
10. A wagon manufactory, estimated to

11. Public school building, estimated to

Total..... \$865,000 The Company offer the most liberal inducements to manufacturers who will locate in Tallapoosa. Raw material and cheap labor are abundant and the South is fast becoming the manufacturing center of the United States. Correspondence with manufacturers solicited.

#### PRICE OF STOCK. SPECIAL.

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have deand avenues, the efection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have decided to offer 25,000 shares of the stock at \$5.00 pershare, par value. Orders for this stock will be filled in rotation till the block is sold, when the price will probably be advanced. As it is the plan of this Company to interest as many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, 5 shares, 50 shares, 100 share

### WE INVITE INVESTIGATION.

To show our sincerity in the claims we make for Tallapoosa and its advantages as a place of residence and investment, we make the following offer: We will cheerfully pay the traveling expenses of any person visiting Tallapoosa who does not find the place and surroundings and the property of this Company as described in this advertisement or in our prospectus or other printed matter. Let all who can do so come and personally investigate the prospects of Tallapoosa, and, if not found as represented, their expenses will be cheerfully paid by this Company.

#### THE PRESS SAY OF TALLAPOOSA.

[From New York Times, Oct. 8, 1887.]

The Tallapoosa Company includes both Northern and Southern capitalists, its President being Col. G. W. Adair, of Atlanta, and one of the Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well known men, and their purpose is to establish a large and progressive city on the site of the old village of Tallapoosa.

100 B 100 B

developed, worth millions.

developed, worth millions.

Birmingham, Ala., Age, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the outside world; it is now attracting men and capitalists from every section of the United States.

Macon, Ga., Telegraph, Aug. 21, 1887: This Company is one of the richest mining companies in

Atlanta, Ga., Capitol., Aug. 50, 1887: Tallapoosa the world—possessors of mining property, rightly is destined to be the "Denver" or "Deadwood" of the Eastern part of the Union.

Birmingham, Ala., Agr., Oct. 16, 1887: On arriv-

more inducements to the settler, mechanic and in-vestor than the young and progressive city of Talla

poesa, Ga.-New Haven, Conn., Register, Nov. 5, 1887: The significant characteristic of Tallapoosa is that those people who have investigated it are most thoroughly enthusiastic over its prospects.

SEND FOR PROSPECTUS. An elaborate Prospectus, giving in detail full particulars of our property, illustrations of many Residences, Public Buildings, Factories, Etc., Plat of City, Price List of Lots, and other information of interest to Investors and Settlers, will be mailed FREE to any address on application. HOW TO REMIT. Make all Remittances for Stock or Lots by Bank Draft, Postal Note, Money Order or Currency, by Express or Registered Letter. Address,

Col. GEO. W. ADAIR, PRESIDENT, TALLAPOOSA LAND, MINING & MAN'F'G CO., TALLAPOOSA, GA.

#### By JOHN O. BUNDY.

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FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, March 24 1888,

#### The Religion of the Desert.

It has been asserted that the sentiment of worship is inherent in every race and tribe, except the lowest Hottentots, the equally undeveloped inhabitants of Patagonia and some of the isolated islands of the South Sea.

Travelers among the Bedouin tribes of the Euphrates have lately found that these singular people have a religion confined to a belief in God, but they observe no form of worship or ceremonial. Destitute alike of religious creed or of superstition, their thoughts do not seem to range beyond the axiomatic truth that God exists. Who and what he is, appears not discerned among them. "God is God," they say, and that is all they know or care about metaphysical subjects.

Wilfred and Lady Aimee Blunt, who lived among them for several months, adopted their language and dress, and dispensing with civilized usages, through a simple but solemn ceremony, became members of the most superior tribe among them, the Shammars, who have lived in tents from times immemorial. Ranging over these immense plains to seek pasturage for those flocks of sheep and herds of camels on which they subsist, it might be supposed that the grand expanse of the heavens over head and the majestic sweep of the desert on all sides would awaken the old questions, "Who?" "What?" "Whence?" "Where?"

Yet such is not the case. They have neither traditions of a revelation from a higher source, nor of a divinely instituted law. To the Bedouin, God is only the fate to which all must bow, the cause of good and evil, rain and sunshine. He is regarded by them with neither love nor fear, consequently he is not propitiated by prayers or sacrifices. God seems to be the "third party" or. silent witness of their oaths, the name to which they appeal in their disputes. Even then, says Mr. Blunt, "they expect nothing at his hands, neither protection nor punishment if they are forsworn."

As an outward act of religion, prayer is not practiced by the pure Bedouin of the desert. It is reserved to impress the ordinary tourist who sees him in Damascus or Bagdad, where the color of Mohammedanism tinges all those with whom it comes in contact. In fact, Mr. Blunt asserts that "the practice of religion." (that is, its ceremonials) "may be taken as a sure index of the low morality of a tribe."

The name of God is used to emphasize a declaration or to correct exaggerated statements or expressions, for fear of ill-luck. Thus it is considered dangerous to remark upon the beauty of an Arabian mare without adding, "Mashalla," "as it pleases God." This superstition together with the fear of the power of the "evil-eye," seem all that can be laid at the door of these remarkable people. A faith in the future life has no place in the Bedouin mind. Like Job he looks upon the grave as "a land of darkness which is darkness itself." Yet he does not shudder at the thought of extinction; it seems to him a natural process. His father's fathers have gone down into the mists of the dark valley and that is the last that is known of them. He neither hopes nor wishes continuity of existence because he is a fatalist. and does not think of wishing what cannot

Mr. Blunt does not suppose that this dearth of faith indicates any lack of powers of mind, but simply that he is-perpetually occupied with the struggle for existence. It is a remarkable instance of the survival of the fittest. The Bedouin has no time for idleness. Healthy, hardy, living in the open air

Beligio-Philosophical Journal on one meager daily meal, compelled to constant vigilance and exercise, there is no room left for serious or melancholy thoughts. He is alive, vivid, alert until stricken by illness, and when that time comes he is ready to die. And die he does without either physician to torture the body or priest to shrive the departing spirit. Sickness almost certainly means death, and few among them live to be over fifty years of age.

Again, they are never alone and have little opportunity to pursue abstract subjects. A Bedouin may pass all his days from the cradle to the grave, and yet not have spent one of them by himself. He seems absolutely terrified at solitude; he can be braver in fight than with his mare, unaccompanied, and three miles from his tent.

In morality the Bedouins differ from all other peoples. They make no appeal to con science or to divine laws, but simply to custom. "We keep our oaths because we are Bedouins," they say. "It would be a shame to us if we did otherwise. The Turks break their oaths because they are Turks. To them it is no shame." By which the fact may be premised that the Bedouin looks down upon the Turk, and rightfully, Mohammedan though he be.

It must not, however, be thought that the Bedouin is destitute of morality. Justice, hospitality, courage and generosity are embodied in him. No man in the desert approves the evil doer, however successful he may be. There are no breaches of trust and dishonesty as in so-called civilized countries. Misappropriation of money committed to the charge of a Bedouin is never known among them. Widows and orphans who succeed to large properties in camels and sheep are not in danger of suffering wrong at the hands of avaricious relatives or thieving lawyers. There are no priests to condemn or absolve, yet honesty between man and man is the

With all these virtues pilfering is common in some tribes, where the person pillaged is not committed to the honor of the pilferer. Lying is considered no harm; in fact, it is a virtue where one lies to conceal his own affairs. Vices as well as virtues appear to be fixed by custom. Thieves hang together and form small tribes apart from the rest, and public opinion forms a kind of court of justice from which there is no appeal; it may indeed, be called the religion of the desert.

#### Its "Exceeding Sinfulness."

In a late Methodist Pulpit and Pew is the following question, with the editor's an-

QUES. Does not the Bible teach Spiritualism and if so, why not "tack" to it instead of fighting it as

if so, why not "tack" to it instead of fighting it as you are doing in your Magazine?

Ans. The Bible teaches a Divine Christ as the Savior of the world, an atonement, the forgiveness of sine, and endless punishment. Spiritualism robs Christ of his divinity, denies the forgiveness of sine and endless punishment. These are only a few of the points of difference. Pardon us, we are not fighting Spiritualism, only so far as it may be necessary to show up the exceeding sinfulness of that great sin.

This answer is from a D. D. A man's divinity needs a good deal of dogmatic doctoring before it can reach this height of artful dodging. The Rev. W. O. Pierce, D. D., editor, makes no answer to the question, "Does not the Bible teach Spiritualism?" but flits adroitly away to cudgel alleged heresies, as seen through his Methodist glasses. Does he believe the resurrection of Christ and his appearance to his disciples? Does he believe the report in the last chapters of Revelations of the vision of John, who saw "one of the seven angels," who showed him the heavenly city and said "there shall be no more night there," and forbade the apostle to fall down and worship him saying, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets"?

As an orthodox Methodist he must believe these narrations, and many more like them in the Bible. Let him say he disbelieves and he is turned into the outer world to weep and wail among heretics. Yet these facts of Spiritualism are taught in the Bible,-the one a reappearance of the ascended Christ, the other the word of an angel, saying that he was a fellow man, not to be worshiped.

The doctor of divinity could not deny these teachings and so, with priestly shrewdness worthy a casuistic Jesuit, he dodged the issue and tried to raise a smoke about "the exceeding sinfulness of that great sin." He might make a farther plea that these Bible events were miracles, but that is pure assumption. The Bible does not say so, but gives them as in the higher order of nature.

He is bound to save the Methodist creed. its trinity and endless hell, no matter if he shuts and bolts the gates and crushes the hope and starves the heart-hunger of the waiting host of parents and kin on earth who long for "the touch of a vanished hand," or for some sign of the real life and presence of the beloved lost to their daily sight. It is setting up the dead and cold wall of a creed across the soul's heavenly pathway. It is the ery of dogmatism, "Put out the light!"

In the old days when slavery ruled the Methodist Church, the great Christian Adrocate in New York deprecated the agitation of the abolition question, and made the plea that they would "lose the border Conferences," and then "What would become of the Methodist Church, with all her power and glory"? It was the Church first and freedom for groaning millions last. Now it is the church and its creed first, and the crushing out of Spiritualism as "a great sin" that the creed may be saved. "Great is Diana of the Ephesians!" But temples fall, dogmas die, truth wins.

The Rev. Dr. Hartol says of the late A. Bronson Alcott: "Were it possible, he was courteous to excess. He would have been polite to Satan."

As Others See Us.

The following editorial appeared in the St. Louis Globe-Democrat of the 11th:

The Spiritualists of the United States are rapidly ripening the movement to slough off the fraudulent rogues that have turned their views into nonsense and their science into the ludicrous. The RELIGIO-PHILOSOPHICAL JOURNAL says: "The feature of public mediumship as now conducted is a sham and a disgrace; and the attitude of passivity, inertness and apparent lack of ability to influence it, manifeeted by the majority, is pusillanimous in the ex-treme. "This is nonesty and good pluck combined on the part of the editor. There is no question but the general public feels a deep interest in this question of the vital relations of the universe; but when a man must wade to his neck in slush to reach each small island of evidence, he prefers to keep out of

Whether it pleases Spiritualists or not, the Globe-Democrat's closing sentence correctly indicates the attitude of a vast body of desirable constituents who are held aloof by the miserable plight of commercial Spiritualism. When Spiritualists exercise a tithe of the common sense in regulating the Spiritualist movement that they do in the ordinary affairs of life, and do this with a considerable degree of unanimity, matters will quickly assume a different aspect. That time is coming!

"Churchman" is well answered by Prof. G. in another column. The general inaccuracy and loose way of putting things exhibited by this orthodox brother is characteristic of the average individual of his class. Although Prof. G. has for weeks been using an unvarying and quite striking title for his papers, "Churchman" in his shipshod way bungles

Prof. G. by inference halfway apologizes to his Spiritualist readers for presenting matter which with their experience is not needed for their enlightenment. The Jour-NAL begs to assure Prof. G. that no apology even by inference is needed; that, on the contrary many of his Spiritualist readers need to be sharply reminded of the cruel absurdities of creeds and so called Christian dogma. There are plenty of people who have personal knowledge of the continuity of life and of the world of progress beyond the grave, people who privately call themselves Spiritualists-as well as some who freely avow their belief-who give all their moral and financial support to orthodox churches. In very many cases they send their children to orthodox Sunday schools to be taught the rankest kind of superstition. Despite the adroitness exhibited by orthodox preachers in kalsomining the hideous creations of Calvin and his kind, the same old poison is prescribed, disguised though it be, and weekly administered to the children and youth of Spiritualists.

These Spiritualists need to be reminded of what they are aiding and abetting. It has become the fashion to make light of the orthodox creed, as though it were some dead, inactive thing, of no present force and not to be feared in its influence. This sort of talk while it has some foundation and color of truth is largely false and misleading. Too often it is mouthed by people who, too cowardly or too venal to avow their real convictions, seek to make their attitude less inconsistent by belittling the force of the creed which governs the sect they affilliate with. We can thoroughly respect a genuine oldfashioned Calvinist who consistently lives up to his creed and always maintains a confident and aggressive attitude, but we have only contemptuous pity for the poor, whitelivered liberalist who affects the conventional religious garb and is ever quaking for fear his real sentiments will be discovered by his evangelical associates. There are plenty of this sort.

Reuben Dailey of Jeffersonville, Ind., a young man of ardent temperament, heard Ingersoli lecture some years ago and suddenly he became a convert to "red-hot infidelity." He was ambitious to rival Ingersoll as a demolisher of the idols of superstition. He thought that he was naturally as great an orator, and he commenced cultivating his voice, and learning the art of holding audiences spellbound. At the end of some months, having read a few pamphlets on the contradictions and barbarities of the Bible, this Don Quixote, with a lecture committed to memory, started out to destroy Christianfty in its strongholds. His determination was to pulverize it to dust. Visions passed before him of the largest halls crowded to overflowing, of the audiences listening to him with rapt attention, laughing, applauding, weeping as he touched the different cords of the human heart, of papers filled with reports of his lectures and praise of his matchless eloquence, and the whole American people looking with wonder and admiration at this brilliant, before undiscovered star on the intellectual horizon. But alas! audiences would not assemble to hear him. the papers would not notice him, and his friends told him that his voice was bad, his thoughts feeble, his logic weak, his grammar defective, his rhetoric of the school-boy composition sort, that in short he was no speaker and was not acquainted with his subject. Great was Reuben's disappointment! Later his ambition has been of a political character. His opponents have made some capital out of his emotional outbursts against religion and his vanity in trying to become even a greater than Ingersoll in opposing it. The other day he took a step that will make his political antagonists stop talking about his "infidelity." He joined the Presbyterian Church, and had the fact prominently announced in some of the political papers. In politics Reuben is a Democrat. Now that he has in religion become a Presbyterian, his political chances in Southern Indiana, are thought by his friends to have improved considerably.

A circular subscribed "Some Rowing Men" was recently sent to undergraduates of Harvard calling attention to the fact that the average attendance at morning prayers "is slipping down from 100 to a smaller one." Some two or three years ago Harvard substituted the present system of voluntary morning prayer for compulsory attendance. The new system embraces sermons and residence at the college for short periods by distinguished clergymen. The attendance at chapel has dropped from eight or nine hundred to about a hundred. Some of the friends of the voluntary system are chagrined at the decline of attendance at the Appleton chapel because they had urged in its favor, before it was adopted, that the attendance, if left to the option of the students, would be as large as under the compulsory regulations. ( No doubt this thought influenced the overseers in finally yielding to the petitions which had been made by the undergraduates year after year, for voluntary attendance; but the true reason for the present system, if prayers are to be maintained at all, is that the college authorities have no moral right to huddle students together in a chapel against their own will, to hear prayers. It would be better to abolish the chapel service altogether, and leave the undergraduates to do their own praying. Perfunctory attendance on public or official prayers does no

Russian Universities being Government institutions the professors are Government servants, required to teach as directed. In the time of the Emperor Nicholas, a celebrated professor complained to his friends that in his lectures on universal history, he was not permitted to mention either the French Revolution, or Luther and the Reformation. Science must be taught not according to scientific research, but according to government directions. The students are continually subject to espionage and military and police discipline of the most galling description. Of this L. Tikhomirov, in his "Russia, Political and Social," gives many instances. There is but little the student can do without breaking some regulations, written or unwritten. Spies are ever on the watch. If a few students meet on the college staircase the inspector disperses them. If a few of them come together in a room the suspicious police prowl restlessly under the windows. If a student reads a forbidden book he may be arrested and transported. A petition even to the authorities by students is a crime. It would seem that the government is pursuing the suicidal policy of sowing by despotic and needless interference, a feeling of hatred and contempt for the constituted authorities in the minds of the choicest of the rising generation.

A subscriber from Wisconsin, whose son was supposed to be past help with a lingering disease, when he employed Dr. D. P. Kayner, the clairvoyant physician, of St. Charles, Ill., to take charge of the case in August last, writes us under date of January 29th, that his son has recovered his health and is engaged in active business. He says: "I can see most plainly that the regular doctors could not cure him; they had tried him too long already, and the boy came very near passing the 'gates ajar.' Also it is 'plain to me that Dr. Kayner saved his life, for it would have taken but a few weeks more of the waste he was having, to have carried him away at the time we got the good Doctor." He feels sure that it was only through spirit guidance that the cure was accomplished. During the time the Doctor was staying with the patient, circles were held at the house, and a young lady, who has since married the then invalid, was controlled by his spirit mother, who gave many directions with reference to what he should do, the combined results of which have led him back again to health.

A Quarterly Review of the work of the Societies for Ethical Culture will be published in April, July, October and January of each year, beginning with April, 1888. It is the purpose of this Review to present news of the Ethical Movement at large, but especially of the work in progress in the different societies belonging to the Union of Societies for Ethical Culture. The general spirit and aim of the movement will receive expression in selected addresses by the lecturers of the different ethical societies. One such address will be given in each number of the Review. All matters directly concerning the editorship of the Review should be addressed to Miss Charlotte Porter, 3810 Locust street, Philadelphia. This Review will be issued in magazine form, size five and three-fourths by nine, each number containing thirty-two pages. The members of the societies, and the friends of the Ethical Movement everywhere, should remember that the success of this publication depends upon their support. Any one knowing of persons who are likely to be interested in this publication will confer a favor by sending their names, with addresses, to the clerk of the publication committee, E. J. Oslar, P. O. Box 772, Philadelphia, to whom, also, all subscriptions and orders should be addressed. Yearly subscriptions, fifty cents; single numbers, fifteen

Franc B. Wilkie is one of the ablest journalists in the country; his incisive pen has probed many a sham; his wide experience on both sides of the Atlantic, among men of every station and degree, together with fine descriptive powers, and a piquant and comprehensive vocabulary, all combine to make what he writes worth the reading. For many years Mr. Wilkie was a leading editorial writer on the Chicago Times and helped to give that paper its marked indivi- called celestial.

duality. He has just completed a novel entitled The Gambler, in which he portrays in all its horrid iniquity the evil of gambling. and at the same time makes a story of thrilling interest from first to last. T. S. Denison, 163 Randolph street, is the publisher, and the book will appear about April 1st.

#### GENERAL ITEMS;

Mrs. Emma Hopkins will begin her next course of lectures on mental healing at three o'clock P. M., April 2nd, at her residence, 2019 Indiana avenue.

J. Clegg Wright was unable to fill engagements at Saratoga last week owing to the storm blockade; but he reached Cleveland in time for his Sunday appointment and had a fine audience.

The 40th anniversary of Modern Spiritualism will be celebrated at Cleveland, Ohio, on the 31st inst. and 1st of April, at Memorial Hall, 170 Superior St. J. Clegg Wright and Carrie E. Twing will be the speakers. Hon. Joel Tiffany will conduct his class

lessons in Martine's Hall, Indiana Ave., and 22nd St., at 3 P. M., before the Young People's Progressive Society. Mrs. M. A. Ahrens will lecture in the evening at 7:45. An anniversary ball and entertainment

will be given by the Y. P. P. S. at its new hall, Martine's Dancing Academy, 22nd St. and Indiana Avenue. Thursday evening, March 29th. Tickets 50 cents. Proceeds to constitute a library fund.

Discontent is like ink poured into water, which fills the whole fountain full of blackness. It casts a cloud over the mind, and renders it more occupied about the evil which disquiets it, than about the means of removing it .- Feltham.

The 40th Anniversary of the first demand for the equal rights for women will be held in Washington, beginning March 25th and lasting eight days. Women from all over the world will be in attendence. It will be far the most important gathering ever held in the interest of women.

Mr. and Mrs. D. J. Underhill of New York City, gave a reception Saturday Evening, March 10th, to Mr. Frank Baxter, who is speaking for Mrs. Brigham's Society in her absence. Music, recitation and speeches were indulged in, and a very pleasant evening was spent.

"Our Heredity from God," by E. P. Powell, has already reached a second edition and the sales are steadily increasing. Mr. Powell is to be congratulated in that having given the world a book on a subject not calculated to appeal to the sordid interests or sensational longings of the public, he finds it fairly popular and meeting a good sale. This speaks well for him and for the public.

Mrs. Matilda B. Carse, President of the Woman's Temperance Building Association, is making strenuous exertions to raise the money required for erecting the proposed Temperance Temple in this city. It is to be a magnificent structure, and will reflect great credit on those who will undoubtedly carry the project to a successful completion. The Nashville Excelsior Jubilee Singers and the Harmonica Quartette have been engaged to give entertainments in the interests of the association. The project is a noble one, and should succeed.

Mrs. Clara A. Field has been lecturing at St. Augustine. Fla. The Press of that city says "During Mrs. Field's stay in St. Augustine she made many warm friends, and her departure was very much fregretted. Her lectures here were well attended and highly appreciated, and were the means of awakening great interest in the mysterious phenomena which Spiritualism has introduced. We attended several of her lectures, and though we have never witnessed or investigated the subject, we are forced to the conclusion that there is more truth than fiction (in the philosophy which she so eloquently and logically demonstrated."

The St. Augustine, Fla., Press, predicts a great future for that city. It says: "The statistics for the last three bundred years prove that St. Augustine possesses a climate which for health and comfort is superior, and unequalled on the face of the globe. Time was when a journey from New York to Florida required as many days as it now does hours. People then in travelling to distant parts asked how many miles it was; now the question of miles is seldom asked, but the question is, how long-does it take? We govern and control space by time. Thirty-one hours is now the distance, between New York and St. Augustine, another year will reduce that time to twenty-four hours, while five or tenyears will produce what no one can foresee."

August Hetzke, the Polander who beat his little step-son to death in this gity, and who is now under the sentence of death for the brutal crime, compelled the boy while engaged in beating him to lean over a chair and repeat over and over again the ten commandments from a catechism. The little fellow plead plaintively for mercy, but he appealed to a heart-of stone. A physician testified that "There was not a square inch on the back of the boy that did not show marks of the beating he had received." Such instances of blind theological belief and heartlessness and moral imbecility are not uncom-

Ug Yee Yam is the name of a Chinese voman who recently arrived in San Francisco. She is said to possess wonderful beauty and the Californians have gone wild over her. She is a sister-in-law of Lee Kong Yon, well-known eigar manufacturer of San Fransisco. This is the first time that a really handsome woman has come to this country from China. Those who have seen Ug Yee Yam say that her beauty can well be

#### For the Religio-Philosophical Journal. FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Teleeraphy, and Kindred Topics.

PAPER NO. 18.

Answer to Orthodox Objections-Inconsist. encies Reat and Supposed-Glass Houses Destrolished-Creeds and Dogmas That Are

In paper No. 8, speaking of identity, I said, "Another class composed mainly of honest orthodox people, forgetting that the whole structure of sectarianism rests on the genustructure of sectarianism rests on the genu-ineness of spirit communication, insist on pulling the walls of their churches down upon their own heads, by ascribing these communications to satanic origin." In No. 9 I alluded to my having been twenty years sound in the orthodox faith but never blind to its/inconsistencies, and would not let go of that partil I found something better in its its inconsistencies, and would not let go of that until I found something better in its place, etc. These and similar remarks have called forth letters from orthodox people, one of which letters is here presented as a specimen, and followed by my answer to it and others much like it. Spiritualist readers will bear in mind that I am answering those who have present through our experiwho have never passed through our experi-ence and have not reached our altitude of observation.

Washington, D. C., Feb. 27, 1887. To the Editor of the Religio-Philosophical Journal:

I have been a much interested reader of the series of articles now in process of publication in your liberal JOURNAL, under the title of "Here from Heaven, by Telegraph." Their writer asserted (Paper No. 8), that "the whole structure of sectarianism rests on the genuineness of spirit communication." What Christian sect tests the truth of the communication. munication." What Christian sect tests the truth of its teaching by such communication? Because Christians hold that Christ reappeared to the disciples, do they affect to prove that, or any other Biblical event by such means?—or do they consider it necessary? It is a Christian's right to base his benecessary? It is a Christian's right to base his belief on whatever he chooses, and he need not accept
any other ground. As Professor G. reminds his
orthodox brothers, the Bible admits of a belief in
spirits, why not then in approaching Christians,
still more pointedly quote Christian authority?

Many Spiritualists reject Biblical miracles, but attack Churchmen for not believing their miracle,
Spiritualism, of which they often present the most
absurd phases,—such as many of the alleged "manifestatious" so frequently proven false, as their character usually indicates.

Spiritualism, of which they often present the most absurd phases,—such as many of the alleged "manifestations" so frequently proven false, as their character usually indicates.

So logical and liberal a demonstrator as Professor G. could try to harmonize his new light with his twenty years' faith, which surely had some foundation. He speaks of "inconsistencies": is Spiritualism free from them? For, instance when a professed spirit has midd enough to propound a, to us unscientific readers (and we are the many to be isought), highly intricate theory of soul-evolution, does it not seem inconsistent with his mentality for him to use the ordinary mathematical term, "inverse ratio," when he meant "direct ratio"?—and need to have the difference explained! Professor G.'s honesty in publishing this curious mistake only adds proof to the sincerity of the communication. Yet an inconsistency was none the less committed, and is none the less strange, when the communicator possessed so much physiological and chemical knowledge, and even spokes of an unfamiliar, almost unknown substance. The Bible must be in like manner viewed. If we do not "live in glass houses," we all have many glass windows in our abodes, and it is dangerous to "throw stones."

Lat me ask why was St. Paul in error when he stated that "There is a natural and a spiritual body." Is not the distinction allowable between physical and spiritual? "Natural" is here used in that sense:—as "natural" and "spiritual" man, etc. And further, was not St. Paul above his age in asserting the fact of a spiritual body?

Faith is not "a matter of opinion," but something deeper, it comes from the heart, if ever anything does. In subjecting our beliefs to scientific examination do we apply the infallible test we suppose? There are many contingencies in the most scientific results, and these results may or may not be accurate. That depends upon the amount of evidence, the size of the investigator, and, more than all, the finity (may I say?) or infinity of his subject.

Trusting

as the heart.

The Bible will stand as long as many of us are helped by it, as were the Jews of old in proportion to their veneration for it. For it does not take a student of history to see what would have become of the world if all nations had forgotten that grandest of human secrets:—"There is but one God!"

Before taking up the questions singly, I must correct the impression that I do not respect the Bible. I respect and reverence it more now than I ever did before. Why? Because I understand more of it. Formerly I telleved it all to be inspired and infallible but my I understand more of it. Formerly I believed it all to be inspired and infallible, but my reverence for any one portion was greatly reduced by some other portion that was inconsistent with it, but supposed to be equally inspired and infallible. The revisers of 1881 cleared up part of this by showing that it does not itself claim to be inspired throughout, and the orthodox clergy freely admit that they "cannot stand by that any longer."

Now to show that this is not a change of base on my part just to suit the present oc-

base on my part just to suit the present oc-casion, I quote here a paragraph from a pa-per which I read before a certain Interna-tional Association previous to the publication of these articles: "Verily the truth maketh free; and now that we are free to reject error wherever it manifestly exists, and to claim for the scriptures only what they claim for themselves, we shall certainly be held re-sponsible if we in the light of this revelation do continue to drive men away from them, by invisting that all is inspired or none. We by investing that all is inspired or none. We have enough to regret when we consider that through this most unfortunate error in the old version, that blessed book has suffered more at the hands of its overzealous friends than it has ever suffered from its enemies." Add to this the fact that inspiration itself may not be always infallible, and we see the necessity of caution in receiving anything that does not carry with it some evidence of intrinsic merit. Whereas then I believed all and understood but little, now I understand much more, revbut little, now I understand much more, reverence what I can understand to be true, sus-pend judgment on what I cannot show to be true or false, and reject the palpable errors in the Bible just the same as I do those of any other colume. Truth is holy and sacred anywhere, and whether discovered by men or angels! Now to the questions.

First let me thank Brother "Churchman" for his compliment to my honesty and sinfor his compliment to my honesty and sin-cerity in publishing what he terms incon-sistencies, and which appear to him as weak-nesses in the testimony. More such have reached the public ere this, and it has been shown in that connection that these seeming weaknesses are, in some respects, the very strength of the testimony. Why? Because they are the kind of failings that are natural and show that the testimony is not "manufactur-ad." Why does the best artist paint his flowers Why does the best artist paint his flowers with here and there a withered leaf? or the portrait with a disheveled lock or a misplaced curl? Because these weaknesses, properly introduced, are the very test of nat-

urainess. So the best music composers put a harsh and grating discord, where by being properly prepared and then properly resolved, it is the very strength of that strain; and thus the richness of the whole harmony depends upon that which alone is utterly worthless. Now Dr. Wells's reference to "inverse ratio," is simply a human weakness, matched as every literary man knows, by the sayings and writings of the sages of all ages. Yesterday a letter from an electrician discours.

terday a letter from an electrician, discoursing in learned style on the magnetic effect of the sun's rays, and spelling it repeatedly "rais." He would not have done that when he was a child. Neither would "Churchman" then have spelled really as now "realy;" and he has underscored it so, which shows that his attention was fixed upon the word. It was also perfectly competent for him to date his letter 1887, though meant to be 1888. So then, these are human weak-nesses which are natural and therefore not inconsistent with the facts of nature. Now he says. "The Bible must be in like manner viewed," and I say, Amen! Enough of just such natural weaknesses are sprinkled all along through it to show it to be largely of human origin, and that when inspired, sometimes
"The spirit from the Lord" [so translated by
the revisers of the Old Testament] was a human spirit who like Dr. Wells, was as ignorant in some things as he was profound in

But now admitting that there are some real inconsistencies. Has "Churchman" never observed that for one stone which we cast at his glass house, we cast two at our own? What orthodox sect maintains a fearless and What orthodox sect maintains a fearless and able journal published weekly and having for one of its characteristic features the detection and exposure of the unworthy preachers and laymen in their own ranks? Ay! we shall be grateful to you for any help if you have time to spare, after patching up your own windows, again with glass. With Colonel Bundy as our commander, and operating as we do from the inside and at short range, we hope soon to have demolished everything breakable in our "house not made with hands." We want Nature to replace it with solid crystal from the mine of truth, and then we know it will stand the storm however long. But I have given this subject

then we know it will stand the storm how-ever long. But I have given this subject more space than it deserves considering the greater importance of some questions. To begin at the first of his letter. He asks, "What Christian sect tests the truth of its teachings by such communications. I say, all. The Bible is the acknowledged au-thority of all sects, and the authenticity of the scriptures depends upon the genuineness of spirit communications, inspirational or otherwise. To test this, take a Bible and go otherwise. To test this, take a Bible and go through it with a pencil and mark out the word "spirit" (or angel) wherever you find it, and mark out all that that spirit said, and see how much you will have left for the "Jews' or any other people to "respect and rever ence." Most of what remains in the Old Testament will be some yulgar stories which for decency's sake ought to have been ex-

for decency's sake ought to have been expunged long ago.

He says, "It is a Christian's right to base his belief on whatever he chooses, and he need not accept any other ground." And again I say, Amen! That is sound doctrine, but it is not orthodox.

He says, "Why not still more pointedly quote Christian authority" to the effect that the Bible admits of a belief in spirits? I should need a volume to begin with. Take

should need a volume to begin with. Take all that which has been marked out by the pencil as above, and add to it.—"And greater works than I do shall ye do also, because I go unto the Father." What good would his going to the other shore do us afterward, if he and others there could not communicate with and assist us here? But I shall quote "Christian authority" further on.
Concerning miracles. Spiritualists do not

reject the transactions in the main. The most that they object to is the term "miracle" as misleading. They contend that the cures, etc., which were performed were wrought by natural laws, and are now performed by spirit power through mediums, just as they were through the Nazarene, who was the prince of mediums, and the mediumistic apostles, of whom Paul was chief.

Next: "Could try to harmonize his new light with his twenty years' faith." I prefer

to answer that question last. The next, on inconsistencies has been answered. Regard-ing St. Paul. Yes; St. Paul was above his age in asserting the fact of a spiritual body; and the error of saying "natural" for "physi-cal" was not very serious, but does mildly imply that the spiritual body is either unnatural or supernatural, neither of which is

He says: "Faith is not a matter of opinion but comes from the heart," etc., and "Trusting to that truth to flesh and sense unknown." These both lead right back to intuition; a grand and glorious guiding star, and one that will lead any man straight away from the dogma of eternal punishment, if he will but follow its light. He says: "There seems only one thing certain in the universeman's longing to know God! All else resolves into doubt and riddles, and nothing is realy provable, etc." This is a note from the harp of idealism, but it is not the key-note. Idealism claims that man knows nothing whatever except the fact of consciousness; neither deduction nor sensation proves abything; He says: "Faith is not a matter of opinion deduction nor sensation proves abything; matter has no real existence; all is subjecmatter has no real existence; all is subjective, and there is no objective world etc., etc. Thus they would claim, "I am" is all that man can know, and so the tonic (and about the only note) to this scale is the concept "Ego." "Man's longing to know God," might be considered the mediant, if their scale could ever reach the dominant to determine that there is a God. But modern researches that there is a God. But modern researches that there is a God. But modern researches in reflex science have shown that coexistent with the concept "Ego," is the concept "Nonego," that inseparably connected with the judgment "I am" is the judgment that something else is, also; since the predicate "am" implies being, independent of the subject "I." Therefore I have the same certainty that semething else exists, that I have that I exist; and from that necessary overtone of the tonics "I am" springs the whole scale of objective ratiocination or realism. The objective ratiocination or realism. The modern student of mental science is therefore just as sure of the facts of philosophy and mathematics, as he is of his own exist-

ence, since his existence implies theirs.
"To convert the head as well as the heart," is only to follow the scriptural injunction to have a reason for the faith that is within

And next he shows the advantage to the world of a belief in "that grandest of human secrets:—'There is but one God!'" And I say Amen! Amen!! Would to that one God that Churchmen had never been taught there were three. It is the most deceiving plank in the whole sectarian platform, because on the surwhole sectarian platform, because on the surface it appears strong, even trebly so, but within it is rotten. It is for this reason the most pernicious doctrine in the catechism, and it is also totally unseriptural. Now for the "Christian authority" for this and other unseriptural doctrines. unscriptural doctrines.

But first let me assure Brother "Church-(Continued on Eighth Page.

#### PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, price 10 cents each.

#### Blood Will Tell.

There is no question about it—blood will tell—especially if it be an impure blood. Blotches, eruptions, plumples and boils, are all symptoms of an impure blood, due to the improper action of the liver. When this important organ fails to properly perform its function of purifying and cleansing the blood, impurities are carried to all parts of the system, and the symptoms above referred to are merely evidences of the struggle of Nature to throw off the poisonous germs. Unless her warning be beeded in time, serious results are certain to follow, culminating in liver or kidney disorders, or even in consumption. Dr. Pierce's Golden Medical Discovery will prevent and cure these diseases, by restoring the liver to a healthy condition.

\*Before I became acquainted with the merits of Mellin's Food I had supposed some of its testimonials exaggerated; I now think that too much cannot be said in its favor,"—is the testimony of a physician who had used it in his own family.

#### Consumption Surely Cured.

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

Respectfully,
T. A. SLOCUM, M. C., 181 Pearl St., New York

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. 25c. a bottle.

Caturrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these dis-Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

#### CHICAGO.

The Young Peoples' Progressive Society, meets in Martin's Hall, corner Indiana Avenue and 22nd Street, Nunday evenings at 7:45. The best speakers are engaged,

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirits Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited, Admission five cents.

DR. NORMAN MACLEOD, President.

The Spiritual Union meets in the Princess Opera House, 560 W. Madison Street, every Sunday at 3 and 7:45 F. M. Speaking, music and tests. Visiting mediums cordially invited.

MRS. S. F. DRWOLF, President.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hail, 2780 State Street. First class speakers always in attendance. E. J. Morron, President.

#### Spiritual Meetings in New York.

The Ladies Ald Seciety meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.

The Peoples' Spiritual Meeti g has removed to Columbia Hall, 878, 6th ave., (formerly at Spencer Hall W. 14th St.) services every Sunday at 2: 45 P. M., and 7: 45 evening.

Grand Orera House, 23rd Street and 8th Avnue,—Services every Sunday at 11 n.m. and 7:45 p.m. Conference every Sunday at 2¼ p.m. Admission free to call meeting

The Metropolitan Church for Humanity, Mrs. T. B. Stry ker, Speater, holds its services Sunday afternoous, at 3 o'clock, in MacGregor's new and beautiful Hall, Madison Avenue, Cor. 59'n St. (Entra: ce, 42 E. 59th St.

#### Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., and Fulton Street —Services every Sunday at 11 A. M. and 7:45 P. M. Commencing Sept. 11th, Mrs. A. M. Glading will occupy the rostrum until Nov. 1st.

Brooklyn Spiritual Union—Sunday meetings at Frater-nity Rooms, corner Bedford Avenue, and South 2d street Members seance at 10:30 a.m., Alpha Lyceum at 2:30 p.m. Conference at 7:30 p.m.

810 Livingston Street. Conference every Saturday evening at 8.0'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y.
meets every Sunday morning and evening in Court of Appeals Hoom, Town Hall.
W. B. MILLS, President.

E. J. HULING Secretary.

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Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brai.21's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 F.M. Friends invited to attend and correspondence solicited.

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Joices from the Leople. INFORMATION ON VARIOUS SUBJECTS

> For the Religic-Philosophical Journal. Spirit Message.

THROUGH MRS. M. J. MEAD.

The author of this message, having while on earth committed suicide in consequence of domestic trouble, and being acquainted with the medium, returns to her to express his regrets at the unfortunate act, and to give an account of his unhappy condition In the Spirit-world.]

The days were so long and the nights were so

drear!
My soul was oppressed with an undefined fear.
I had trodden the wine press unchested and alone,
Without the home comforts my labor had grown,
Until weary and wayworn with life and with strife
I resolved with my own hand to take away my life! O where were the friends of my presperous days? Was there no doving angel to lead from death's

O where was my mother, that she was not there When her loved boy was mad with remorse and

Ab! well, 'ds all over, my earth life at least,
In a suicide's grave my poor body must rest,
But my soul never slumbers; it gropes its way on
Through space, black as mideight, unguided, alone,
Alone! not one ray of G 'd's light have I seen,
And my time has been passed in a feverish dream,
Once, far in the distance a pale star appeared
But I blinded my eyes, 'twas a demon I feared,
And thus have I groped in the blackness of night,
Have not wished to progress, have not longed for
the light, Ah! well, 'ds all over, my earth life at least, the light,

Cursing always the woman who brought me to death, And swearing to haunt her, a terrible wraith!

Once I sat myself down in my sullen despair,
To work out the problem—the "why and the where,"
Why light was dealed me when quitting the earth,
And where was the gain of the spiritual birth.
Then, off in the darkness, I heard a voice say:
"Brother, from your friends you have wandered

away!
Return, like the prodigal, humbly and wait,
Bow.down in repentance before the white gate
Which opens to those who, aspiring, may come
In contrition, to enter this heavenly home."

"Oh! angel or demon," I cried, "grant me this: Take me out from this hell whence my soul came amisa.

Oh! let me return to the earth whence I came, To one whem I know will not shrink from my

I care not for darkness, I ask not for light, I only have one wish--a few lines to write!" Then the angel said, "Come," and I entered your

door, But not as I entered it long years before, Here standing beside you, my hand on your head You have written this message from one you thought Mason, Mich

For the Religio-Philosophical Journal. The Labor Question as Affected By Foreign Immigration.

GEORGE A. SHUFELDT.

Mr. Powderly is the only man connected with 'the labor party who seems fully to comprehend the dangerous consequences of unrestricted immigration and its effect upon the present working popula-tion. The problems attached to this labor question are of the deepest and most serious import, and the labor people have attempted to solve them on principles which overlook and exclude the most important and serious considerations. They array themselves against capital which they declare is hostile to their interests, but which, in fact, furnishes the body of the work which they are called upon to do, and are paid for doing. Then they array themselves against other labor which they declare shall not interfere with their methods and their prices. Here lies the first cardinal error. It is conceded that labor has a right to organize itself for the purpose of protection against wrong, to secure the highest possible price, and the fewest possible hours, and any other advan-tages, and to that end to adopt any lawful measures it tages, and to that end to adopt any lawful measures it may see fit. But while any one man or any body of men has the admitted right to fix the terms upon which he or they will dispose of their own labor, neither of them has any right whatever to say upon what terms other men shall be permitted to labor and to earn the bread necessary for themselves and their families. Here is the point where organized labor losses the asymptathy and conversion of the general loses the sympathy and co-operation of the general public. It assumes the right to dictate to employers of labor just what particular men they may employ and what particular men they shall not employ. This assumption creates conflicts and leads to riots and bloodshed. So long as our sea ports are open to receive the surplus population of other countries and this population flows in an unbroken tide upon or shores, just so long will these conflicts last, it be present labor element maintains this position. It cannot be otherwise; our country offers induce ment to the poor of all the world to come here and better their condition. When they do come their labor enters into immediate competition with that already in the field, and hence the conflict be

The argument needs no illustration; but let us suppose a case: A manufacturing town in Con-necticut has a thousand skilled laborers or artisans in one particular branch of business. By means of particular skill in their work and by means of organization they have succeeded in securing eight hours for a day's work, and five dollars per day for their labor. This is a larger compensation than is paid in any other place in the world. The news soon spreads abroad, and a thousand other men of equa spreads abroad, and a thousand other men of equal skill, but who have less pay, start from England or France, to secure the benefits of these high wages and short hours; they reach our Connecticut Village and at once apply for work in a field already full. What are the consequences? They cannot get employment at the current rates, and so offer their labor for sale at a less price. In the competition which follows the employer takes advantage of the situation and undertakes to hire the cheaper men

situation and undertakes to hire the cheaper men or the men who will do the work for less money. This is perfectly natural and in strict accord with economical laws. If the employer did not do it, his business would be ruined by rivals who did employ the lower priced labor.

Now, what do these original workers do?. Cut down their wages and extend the hours of labor? Never! they simply say to the newcomers, "You are scabs; you can get no work here," and to the employer, "You shall not employ those men; this work belongs to us toy prior right, and if you assume to give it to others we will prevent it by force, and if necessary do us (by prior igns, and it by force, and if necessary others, we will prevent it by force, and if necessary destroy your property." There is no trouble in find-ing out that the result of this conflict is sure to be o, arson and bloodshed.

Now, the question which naturally presents itself

is, What is the solution of this serious problem; this ever recurring danger? It is evidently not to be found within the principles or constitutions of the labor organizations, as they now exist. Is it to be found elsewhere? As observed in the beginning of this paper, Mr. Powderly suggests that some means must be adopted by which this ever existing competition must be checked. Shall it be by restricting the indow of foreign peoples? I do not know; but one thing may be said, that the right to come to, and live in this country, ought to be confined to such classes of people as shall prove themselves fitted to live here and to take care of themselves after they get here, and to this and all immigrants should be compelled as the confined to the said and the compelled as the confined to the said and the confined to the said and the compelled to the said and the compelled the confined to the said and the to obtain cattificates of character and ability from the American consul resident at the port from which they sail. We shall some day find out that the greatness of a country does not consist in the num-ber of people it contains, but rather of the quality and good character of that people.

J. D. Featherstonhaugh writes: Th eloborate experiments you have published evince your sincere desire to arrive at the truth, by the only methods which render that truth acceptable. If yo have established those "facts," good service to the world.

Samuel Morrison, who died recently at Indian apolis on the ninetieth anniversary of his birthday, caimed to be the author of the plan of siege by which Vicksburg was taken.

A Mother Hears from Her Spirit Child. The Errors and Misstate

To the Editor of the Religio-Philosoppical Journal Within the space of twenty-eight years death claimed ail my father's large family except one sister. Time healed each successive wound, and I hoped to meet them again; yet there was an inner sanctuary which death had not invaded. The thought that one of my children might die was always thrust gway as intellerable. I wondered how ways thrust away as intolerable. I wondered how bereaved mothers could live and ever smile again. They all went out to the world leaving only the youngest. She often said, "Mamma, I shall never leave you. You shall always have one child at home." When fourteen years old she looked up from her death-bed, and said, "I know I am going. I hear them calling me," I a-ked, "Who are calling you?"

them calling me." I asked "Who are calling you?"
Calmiy and firmly she answered, "The angels."
I had heard of such expressions before from the
dying, and supposed they were mere fancies—too
good to be true—but I could not doubt her assertion; yet when she was gone, and all the world
wrecked and darkened, a great fear came upon me
that she was stricken from existence,—forever lost
to me. My heart went down into the grave where
they laid her. To think of the destruction of her they laid her. To think of the destruction of her face and form was maddening. Again and again I said to myself, "There must be life beyond this. She heard angels calling her. Surely she heard them or she would not have said it." With the memory of

she would not have said it." With the memory of those words I fought off despair.

While stopping at a hotel in Topeka five months after her death, my husband asked some Spiritualists to call and talk to me. W. W. Clemmenson, one of the faithful, directed me to a medium, Mrs. L. F. Slayton, who might satisfy me as to the reality of a future life. Fearful of losing my way I asked him to go with me. When he introduced me Mrs. Slayton said, "Yes, I understand." She told me afterward that if she ever breathed a sincere prayer in her life it was then, for help to give me the light I needed. She was told that I must come alone at 10 o'clock the next morning. I felt hopeful, almost cheerful. Promptly at 10 we sat opposite each other at her little table. She soon described a man standing beside me whom I recognized as one who had lived with my father's family for several years. By an un-

side me whom I recognized as one who had lived with my father's family for several years. By an unseen power tipping the table, and Mrs. S. calling the alphabet he told an incident of my school days, which only he, a few others, and myself had known, and which I had almost forgotten.

This was a test, so clear and conclusive, that my ever present fear that Spiritualism and mediumship were delusion and jugglery, fled away forever. My confidence in Mrs. Slayton's honesty was, and still is, sincere and unbounded. Soon she saw, and began describing my daughter, saying: "Oh, how she wants you to know she is here." Then, becoming entranced she caught up a peucil and on the paper lyirg on the table rapidly wrote: "Darling mother, I am here, and have never been very far away, and shall not until I can see that you are reconciled to my loss. Dear, dear mother, your loss is my gain. my loss. Dear, dear mother, your loss is my gain.
Try to think of me as one of the blessed angels of light. Try to feel that I am your daughter the same as ever."

as ever.

That message came from my child. I have never doubted it. The language and even Mrs. Slayton's movements as she wrote were like hers. Instead of movements as she wrote were like hers. Instead of thinking of her as decaying in the grave, I began thinking of her "as one of the blessed angels of light." Gradually the gloom receded. In the eight years since passed I have led others to investigate and find comfort in the knowledge that brought peace and contentment to me. She is not lost, but "ever near us though unseen." When alone, and not thinking particularly about her I have suddenly realized her presence as clearly as though visible to sight. The following is part of a message received over four years ago. Part of it is in answer to questions. I have never doubted its origin: "Do not doubt me, mother. I have been near to comfort and help you." You will come to my home sometime, my beautiful, beautiful home. my home sometime, my beautiful, beautiful home. Yes, I have learned the wonderful harmonies of the Yes, I have learned the wonderful harmonies of the spirit realm. Here music flows in unceasing measure. Glorious melody shall float upon the ear as you enter the golden portal of that house of beauty and immortal blessedness. I would not teave my house and the companions of this lovely place for earth, though the earth is filled with beauty. I am glad that I passed from earth's cares and sorrows. Mother, do not mourn so much; you will rejoice and be glad. I have not left you; only the form has departed, but my epirit is often near. Mother, by careful of your strength; you have much to do on earth. What can I tell you that will express my unchanged affection for you and my dear father? But we shall meet by-and-by, never, never more to part, in the home where the trees are never father? But we shall meet by and by, never, never more to part, in the home where the trees are ever green, and blossoms of immortal beauty ever gladden the eye; where crystal streams forever glide, and breezes from the far off mountains of paradise waft their fragrance over all."

paradise waft their fragrance over all."

The Seybert Commission's report has no weight with me. The Preebyterian faith in which I was reared and which I publicly professed when converted, nearly forty years ago, failed me in the greatest stress of my life. Positive knowledge, and plenty of it, too, alone could satisfy me. I no longer fear either death or life. Death is a meaningless word. I mourn no more. Like Mah-me-o-ka, "I will not keep-her

from the land of Summer sunshine From the home of peace and plenty." Life is full of meaning and full of work so much, to be d ne that I dare not indulge in idle longing for that beautiful home; yet its light is shining all about me and can never more grow dim. Looking toward the near sunset I see no night there, only the radiant dawn of a blest immortal day.

Strong City, Ka.

M. L. Wood.

A Curious Dream.

To the Editor of the Religio-Philosophical Journal:

My personal knowledge of spiritual phenomena so very small that I am not entitled to the name, but I have an all-absorbing desire to know the facts in relation to it, and therefore must have the JOUR-NAL, which treats the subject, pro and con, in a fair and sensible manner. In its columns I see much in-teresting matter, for which I would look in vain in any other publication.

latives and friends who are Spiritualists, one in particular to whom I wrote a short time since, who is a widow, with whose husband I have often talked on the two sciences, Geology and Archaeolgy, and made extended journeys in quest of the specimens they have left for our inspection, and in the accompanying sketch he is spoken of by the name of R. All of the parties named were well

known in Cincinnati.
Well, R. and D. left this world several pears since, leaving their collections behind them, and the mem-ories connected with them, and their acquaintances who were addicted to the same lines of labor and

thought.

In my letter to this half L'expressed a strong desire to know if in the realm to which R. and D. had been removed, they could follow their bent in collecting analogous specimens of a former ageor ages, as they had been accustomed to do in this state of existence, at the same time saying that no pursuit on earth had so fascinated myself, as digging and finding the fossil treasures of the rocky strata of the Silurian formation in the State of Indiana; and this which follows, is the answer I received:

DAYTON, Ky., Feb. 16th, 1888.

MR. G. W. MORSE:—Yours of the 11th inst. was received in due time. I did not think it required an answer, yet this morning I will write and tell you a strange dream I had last night. I dreamed I was in a strange place, in a great crowd; was all alone among many strangers. I thought I was standing as if waiting for some one, when I heard some man say, "There she is!" I looked towards the sound of the voice, and there stood D. and R. Both looked well; R. as he did when about 35 (died at 67). Of

course we were glad to meet again.

R. said he had been looking for me some time. said, "You still keep the same company." He said, "Yes—congenial companions," he continued, "Write to George Morse; tell him be never will know any more about geology or fossil hunting than he does now, until he arrives in this, the other life. You used to tell me I never would, but I thought differ-ently. I have also found Spiritualism to be true, but you will never know how grand it is till you come." You may be sure I did not sleep again that night, but thought of the many times I had said to him: What do you know after all these years of study?

Yours truly Now, what Spiritualistic writer, or author, if any, treats on the subjects broached, "Spiritual Geology and Archæology," will some one tell me? GEO. W. MORSE.

There is something wrong within, among all ose who are afraid to look within.

Jesse Shepard.

To the Editor of the Religio-Philosophical Journal I saw in the JOURNAL of January 14th, a letter from Jesse Shepard in answer to mediums about coming to this place. The letter contains so much error and falshood that I deem it my duty to feply to it. He seems to have taken a decided stand against. Spiritualism, and in favor of the churches. Why he does this is more than I can tell. If he is of any worth he has been made so by the Spiritualists. He says "that the leading and wealthy Spiritualists of Los Angeles and San Diego either belong to the churches or hold aloof from the scances and public meetings." The facts are these: For the past six months there has been two meetings held here every Sunday, at 2 P. M., and 7 P. M. in G. T. Hall. The last month there has not been room to seat the people that came. Among those that attend are Jesse Shepard in answer to mediums about coming people that came. Among those that attend are some of the wealthiest people of San Diego; also mechanics, laborers and so-called common people. as intelligent as are found in any other city. This society is known as the Co-operative Spiritual as intelligent as are found in any other city. This society is known as the Co-operative Spiritual Union. Its books contain 100 names as members, with, nearly 200 more regular attendants. The present speaker is Paul F. Smith, a gentleman of high standing, who is well liked; he is assisted by Dr. T. B. Taylor, an able speaker from Tacoma, W. T; also Mrs. White, a lady of rare ability. Never was the cause in San Diego in as prosperous condition and on as good footing as now. The ladies have formed a society known as the Spiritual Union, and hold weekly meetings and work as an auxiliary to the Co-operative Union; they have raised nearly \$400, to be invested in a library. I assure you that they hold prominent positions in society. A movement is on foot now to build a hall.

they hold prominent positions in society. A move-ment is on foot now to build a hall.

Mr. Shepard, speaking of magnetic healers, says

"they must go, or it will be worse for their pockets.
Christian science has done it." He says the schools
of that kind exist here, and its adherents never
mention Spiritualism. Oh! how good and pure
they must be. How pleasant it must be to Mr.
Shepard to go where they never mention the name
Spiritualism. In the past two years that I have Shepard to go where they never mention the name Spiritualism. In the past two years that I have lived here I have heard of no remarkable cures being performed by them. I know of one lady that died while under their treatment from neglect. As to magnetic healers I am acquainted with but two of them; they tell me that they have all that they can do. Dr. W. H. King, an old magnetic healer, is certainly doing a good work here. I cannot understand Mr. Shepard when he says magnetic healers could heal the sick in 1870, but that 1887 is a different thing. He says he has no theories to offer in the premises—just simply states facts. He intimates that he don't know any thing to account for it only the difference in time. In speaking of mediums he the difference in time. In speaking of mediums he says they are not patronized as they used to be. I say here, without fear of successful contradiction that good test mediums in San Diego are overworked. There are but two or three here of that

away from eight to ten inquirers.

Why Mr. Shepard writes to the Journal as a Spiritualist, when it is well known here that he is opposed to them, is more than I can see. Not once has he offered to assist them in any way. If the Spiritualists are not so good as they should be, he by spiritualists are not so good as they should be, he by having great experience as a medium could do a good work to help make them so, but instead he works with the Catholic/Church. I am told that he joined that church last Sunday. He has been playing in that church some time. He gave a scance here some time ago. He made the lady, who gave him the free use of her parlors, pay him \$2.00 before he would commence. he would commence.

HENRY H. NICHOLS. San Diego, Cal.

The Divining Rod: Dowsing.

Lately there was an interesting correspondence in the Morning News on the divining or dowsing rod, all the writers admitting that there is something in it. It appears from a statement of Mr. F. W. Michell, of Redruth, that the name "Dowsing" is de-Michell, of Redruth, that the name "Dowsing" is derived from a person of that name, who used the rod for discovering buried treasure. Mr. R. "Brickwood, of Plymouth, states that the "divining rod" was commonly called Moses' rod, probably from the rod with which Moses is supposed to have struck a rock in the wilderness from which water gushed forth. Only certain persons of either sex possess the forulty of certain persons of either sex possess the faculty of using the divining or dowsing rod. The female diviners include Lady Noel, whose experiences are mentioned in the Quapterly Review, No. 44. Mr. J. Hicks and Mr. F. W. Michell, of Redruth, gave remarkable instances of the success of the divining sed the last remark and gentleman experiences. rod, the last-named gentleman explaining that the late Dr. Wm. Pryce, of Redruth, also was a firm be-liever in the use of the rod, which answered-best if a shoot of one year's growth. One of the letters con-tained the following extract from the work of the late John Harris, the Cornish miner poet, entitled "The Mountain Prophet, the Mine," etc., page 491. Referring to the dowsing rod the author says:—

"We'll try once more What virtue's in the famous downing rod. So from a whitethorn, with his large clasp knife, The old man cut a twing, formed like a V, Point uppermost, he paced along the vale
From north to south, till, near the hangman oak,
The point turned downwards with a sudden

And rays of joy shot from the old man's eyes. Then back he went and forth he came again, Holding the rod in both his oesy hands, And down it went over the same mark'd spot. So he was satisfied, and said, 'Sink here: There is a mineral chamber underneath Will well repay you for your little loss. Behind you mount I used the rod, And where it turned two laborers sank a pit, Who now have coaches, titles and estates I'll wager, sinking here, you'll have a mine. And o'er the hills the dowzer pass'd away."

The fact seems to have escaped the notice of the correspondents that in olden times the divining rod was used for other purposes than that of discovering water and minerals. It was affirmed that the V-shaped rod, obtained from a shrub now called the witch-hazel, would unerringly turn in the direction in which a witch was to be found. Witch-hunting became the regular calling of certain persons. Or being led into the presence of a company of women the witch-hunter was accustomed to balance his rod, when the forked end would turn to the person present supposed to be addicted to the practice of On such evidence as this thousands of oor creatures were condemned to death by drowning or burning, or in some other dreadful manner.— Cornubian, Eng.

Who is Never Crazy?

There are many firm believers in the theory that most people are crazy at times, and facts seem to support their belief. The following, from a source unknown to the writer will likely remind a number of our readers of some incident in their experience which at the time of its occurrence seemed to the most unaccountable:

most unaccountable:

"A wise man will step backward off a porch or into a mud puddle, a great philosopher will hunt for the specks that are in his hand or on his fore-head, a hunter will sometimes shoot himself or his dog. A working girl had been feeding a great clothing kuife for ten years. One day she watched the knife come down slowly upon her hand. Too late she woke out of her stupor with one hand-gone. For a few seconds her mind had failed, and she sat by her machine a temporary lunatic and had watched the knife approach her own hand. A distinguished the knife approach her own hand. A distinguished professor was teaching near a canal. Walking professor was teaching near a canal. Walking along one evening in summer he walked as deliber ately into the canal as he had been walking along the path a second before. He was brought to his senses by the water and mud and the absurdity of the situation. He had on a new sult of clothes and a new silk hat, but though the damage was thu reat, he still laughs over the adventure. collectors find in the iron boxes along the streets all sorts of papers and articles which have been put in by some hand from whose motions the mind has become detached for a second. A glove, a pair of spectacles, a deed, a mortgage, a theater ticket, goes in, and on goes the person, holding on to the regular letter which should have been deposited. This is called absent-mindedness, but is a brief lunacy."

Chicago Daily News:—It is said that the Rev. E. P. Roe never begins a new novel without having first knelt down and invoked the divine blessing. We can readily believe this, but we should have increased respect for Brother Roe if we knew that at the completion of each of his novels he knelt down

Dixie Jarrett Haygood.

To the Editor of the Religio-Philosophical Journal:

I notice in the JOURNAL of March 10th an item copied from the Savannah News, concerning this lady, and desire to make some comments which may prove interesting. While in New Orleans, a year ago, I learned the particulars of her husband's death. who was murdered by a drunken man, during the excitement of the Prohibition canvass in Georgia. At that time "Dixie," as she is familiarly called, had not discovered her great powers, but early in the present year I read a notice of her and became interested. I wrote to her and on Feb. 8.h received a reply. She wrote to ber and on Feb. 8:h received a reply. She is descended, on both sides, from highly respectable families in Virgioia, her father being a Jarrett and her mother, a Clopton. Dr. J. A. Clopton, of St. Louis, is a brother to her mother. He is a man in good standing and highly respected, as I learn from those who know him. Furthermore, Mrs. Kate Dunlop, of Macon, Ga.. is a sister to the deceased Haygood, and I am in correspondence with her. In one of her letters she writes: me of her letters she writes:
"Dixle certainly deserves the good will of every-

one, for she is truly a good woman in every respect. She has three beautiful little children, two boys and one girl.

From her family and surroundings it seems to me that whatever her wonderful powers may be, whether spirit or psychic, that Dixie herself cannot be a fraud. She is still a young woman—27 last December—and I have every reason to think that she will prove of great value to the world in showning forth that the care spirit forces which converse ing forth that there are spirit forces which popular science has hitherto ignored. Many seem to think that the so-called materializations furnish this proof, but even if genuine, they can be so successfully counterfeited that I wish Spiritualists would never patronize them again. But the powers which Dixie exhibits cannot be counterfeited. Think of a delicate little woman standing upon one feet, belding exhibits cannot be counterfeited. Think of a delicate little woman standing upon one foot, holding up a billiard cue' in both hands, and defying two muscular men to push her backwards. In feats like this there is no opportunity for fraud and collusion. Since writing the foregoing I have received another letter from Mrs. Dunlop to which she appends the following P. S.:

"Dixie is having great success in Southern Georgia. She will leave rext week for the North and West and will visit St. Louis. Try and call on her. I wish I could go with hes."

Notwithstanding the deep interest I feel in this new prodigy, still, even though she were my own daughter, and detected in the practice of fraud, I

new prodigy, still, even though she were my own daughter, and detected in the practice of fraud. I would be the first and loudest to denounce her. Unless Spiritualists are willing to take rank with mountebanks and charlatans, the time has come when they must not allow their affections, or emotions of any kind, to stand between them and the truth.

W. H. Chaner.

St. Louis Mo. 16 South 224 St. St. Louis, Mo., 16 South 221 St.

THE ILLUMINATED GROST.

Band of Texans with a Sheriff at Their Head, See a Hideous Spook.

For the last week rumors have reached town to the effect that a ghost could be seen suspended from the identical tree upon which Ked Page had been hang-d. Several parties reported that on riding along the road, which runs within twenty paces of the tree on which Page was hanged, they had seen, hanging in midair, a ghost-like figure at least eight feet in length, and which emitted a pale, silvery light. It created such excitement that a crowd was made up, headed by Sheriff F. M. Black, to go down and investigate. Accordingly, at 9 o'clock that night a crowd of about twenty-five property to the place where the gold investigate in the place. ceeded to the place where the goblin materialized. They rode forward, and there stood the tree upon which Page had paid the last great penalty, but no ghost gobin, or anything else was to be seen. Just then some one happened to look toward the tree. An exclamation of surprise and horror broke from his lips. For there, not twenty steps distant, hung the ghostly object. A feeling of horror pervaded the crowd. The blood ran chill and cold in the veins. With blauched faces the crowd stood aghast. No one dared to move. Each seemed glued to his sadone dared to move. Each seemed glued to his saddle without the power of moving or speaking, for all recognized at once that they were in the presence of something dreadful and mysterious and which was beyond the ken of mortal man. It seemed to be composed of a grayish-white substance and was surrounded by a faint, pale, mysterious light. It appeared to be about eight feet in length with a long, skinny, shriveled neck. Its face could not be seen distinctly. After viewing the unearthly object for some minutes the crowd rode off a few hundred yards and a consultation was held as to what steps should be taken. Of all that crowd what steps should be taken. Of all that crowd there was not one who would approach it, for all were satisfied that it was not of this earth and no one present was particularly anxious of forming a more intimate acquaintance with this weird visitor from the great unknown. The crowd returned to town without investigating further.—Madisonville (Tex.) Watchman.

Mrs. Carrie Twing.

To the Editor of the Refigic-Philosophical Journal In your paper of March Sd, a correspondent from Brooklyn, who seems ashamed to give his name, alludes to the lady above mentioned, as well as her control. Mrs. Twing has lectured recently in Saratoga, Troy and Albany, both before and after her re-cent mission in Brooklyn, and has given almost uni-versal satisfaction. When she speaks in her normal condition her remarks are very winning, and pro duce a marked effect by her candor and simplicity When she submits to her control, she is evidently in a deep trance and is unaware of what is spoke through her by the person calling himself "Ichabod. This spirit attempts to withhold his real name, but good judges of the writings of Artemas Ward, be-lieve it to be him. Whether so or not, it is wholly immaterial, as under all of his apparent foolishness there is a wonderful vein of sarcasm and shrewd ness which at once attracts attention and is well ness which at once attracts attention and is well calculated to excite inquiry and lead to investiga-tion. His many tests of things past, present and to come have been remarkable, and although his man-ner and language strikes many as undignified and almost foolish, yet is it more absurd than the practice of drinking wine in church and eating under the pretense that persons are thus eating the body and drinking the blood of a man who was crucified by the church over eighteen centuries

A few well meaning persons criticise each one of A few well meaning persons criticise each one of our public lecturers; but it would be well to remember that they are all human and in one sense are martyrs for the public good. Where they are honest and truthful, they should receive the symmetric symmetric product of the symmetric product of th pathy and support of all persons who wish to break the chains of superstition and enlighten humanity.

Yours for truth and justice Springs, N. Y. E. F. BULLARD. Saratoga Springs, N. Y.

Lost Keys Found By Spirits.

To the Editor of the Religio-Philosophical Journal

We used to be just as skeptical as skeptics could be—three of us: Self, husband and adopted daughter. The keys to our poultry house and yard were lost. They had been looked for diligently by every member of the family for more than a week, but as no one could find them, they were given up. We had a little music stand that used to do queer things sometimes, and often spelled out messages that proved to be true. We three sat with our hands upon it, as we had often done before; it seemed to be unusually vigorous and active, jumping around at a great rate, so much that we were quite nonplussed, and couldn't think of anything proper to say, although we knew it was waiting to be inter-rogated. Presently I thought of our lost keys, and

rogated. Presently I thought of our lost keys, and asked if the controlling influences could tell us where to find them. While one of us said the alphabet in the usual way, they spelled, "Will try." They in a moment said, "Found." "Where?" "In cowshed, on window stool." It was dark, the lantern was lighted, the search made, and the lost keys were found, just as they said.

MRS. C. A. WOODRUFF.

had said. Troy, N. Y. T. A. Denton writes as follows from Corsicana, Tex.: We sit regularly twice a week at my house and at the house of an old-time Spiritualist. We are now getting communications regularly

through entranced mediums. We began our exper-iments with the determination to accept truth from whatever source it came, and the result has been

Notes and Extracts on Miscellaneous Subjects.

Charles James Fox was in parliament at 19. Gladstone was in parliament at 22, and at 24 was

ord of the treasury. Lord Bacon graduated at Cambridge when 16, and

was called to the bar at 21. Peel was in parliament at 21, and Palm erston was

lord of the admiralty at 23. Henry Clay was in the Senate of the United States at 29, contrary to the constitution.

Gustavus Adolphus ascended the tt rone at 16; be-

fore he was 3t he was one of the great rulers Europe. Judge Story was at Harvard at 15, in Congress at and judge of the Supreme Court of the United States at 32.

Martin Luther had become largely distinguished at 24, and at 56 had reached the topmost round of his world-wide fame.

Conde conducted a memorable campaign at 17, and at 22 he, and Turenne also, were of the most illustrious men of their time.

Webster was in college at 15, gave earnest of his great future before he was 25, and at 30 was the peer of the ablest men in Congress. William H. Seward commenced the practice of

law at 21, at 31 was President of a State conventio and at 37 Governor of New York. Washington was a distinguished colonel in the army at 22, early in public affairs, commander of the forces at 43, and President at 57.

Napoleon at 25 commanded the army of Italy. At he was not only one of the most illustrious generals of all time, but one of the great lawgivers of the world. At 46 he saw Waterloo.

The great Leo X. was pope at 38; baving finished his academic training, he took the office of cardinal at 18—only twelve months younger than was Charles James Fox when he entered parliament.

Only one civilian out of the Presidents of this country gained his first election after he was 60, and that one was James Buchanan. The chance for the Presidency after 60 is small and growing less.

William Pitt entered the university at 14, was chancellor of the exchequer at 22, prime minister at 24, and so continued for twenty years; and at 35 was the most powerful uncrowned head in Europe.

Hamilton was in King's college at 16; when 17 he

made a notable address on public affairs to the citi-zens of New York; at 20 be was intrusted with a most important mission to Gen. Gates; was in Congress at 25, and Secretary of the Treasury at 32.

John Quincy Adams at the age of 14 was secre-tary to Mr. Dana, then minister to the Russian court; at 30 he was himself minister to Prussia; at 35 he was minister to Russia; at 48 he was minister to Eugland; at 56 he was Secretary of State, and President at 57 .- Boston Gazette.

Prof. Bergmann, who is attending the German Crown Prince, is a tall, fine-looking man, with a high foreheat, long bair, full beard, large nose, and Dr. Hammond is strongly opposed to the substitu-

tion of electricity for hanging, arguing that death by strangulation with a silk or cotton rope is painless and altogether a rather agreeable sensation. The practice of covering clusters of grapes by

placing paper bags about them commenced some five years ago, and resulted in producing fruit with-out spot or blemisb. Recently several gardeners have bagged tomatoes and the pears produced on dwarf trees with equally good result. Land in many parts of California is becoming too

valuable for wheat growing, and large tracts are passing into orchards and vineyards. It is expected that before many years have passed the bulk of the wheat growing lands of to-day will be more profit-

It is a curious fact that wasps' nests sometimes take fire, as is supposed by the chemical action of the wax upon the material of which the nest is com-posed. Undoubtedly many fires of unknown origin in baystacks and farm buildings may thus be

It is said that dry-rot, the enemy of builders, is a sort of contagious disease. Good authorities state that it can be carried by saws and other tools, which have been in contact with affected wood, and that such contact and impregnation is often the cause of the mysteriously rapid decay of originally sound

timbers.

The following is recommended as an efficient means of removing particles from the eye: Make a loop by doubling a horse-hair. Raise the lid of the eye in which is the foreign particle, slip the loop over it, and, placing the lid in contact with the eye-ball withd aw the loop, and the particle will be drawn out with it. drawn out with It.

Erlenmeyer in his work on the opium habit re-cords a case in which fatal tubercular poisoning was believed to have been produced by the hypordermic needle. A physician, aged 38, who had been ac-customed to use the same needle for himself and a tuberculous patient, died suddenly, and at the au-topsy a tuberculosis, strictly localized to the peritoneum, was found

The Ellenville Glass Company, near Albany, N. Y., en experimenting with powdered granite as a substitute for sand in making glass, and finds that it is excellently adapted to such uses. Granite from the Shawangrouk mountains is used, and the company is fitting up its works to grind the flinty stone. Several of the bed-plate stones for the grinders weigh over fifteen tons each. A large specimen of a Canadian panther was shot

on the fourteenth concession of Elma, Ontario, in the county of Perth, on the morning of Feb. 22. The animal has been a terror to the neighbors of that settlement for some time past. It has killed sheep, lambs, and other animals in great numbers. It was shot on the day mentioned by a young man named William Tyudall. At the time he shot it it was in the act of devouring a horse.

One of the oldest industries in Egypt is artificial. egg-hatching, principally engaged in by Copts. There are said to be seven hundred establishments of this nature in the country, and the production of chickens from the ovens has been estimated at from ten million to twelve million annually. The for incubating lasts through three months of the early summer. The country people bring eggs to the proprietors of the "farroogs," and give two good eggs for every newly-hatched chick.

In Minnesota a State law compels all agents for trees and nursery stock to have in their pos certificate setting forth the name, occupation, and residence of their principals, and a statement as to where the stock is grown, together with a bond in the sum of \$2,000 to save harmless any citizen of the State who shall be defrauded by any false or fraudulent representations in any manner. Any agent refusing to comply as above is liable to fine and imprisonment.

According to a magazine writer, the successful Canadian farmer near Quebec gets about \$300 a year, "counting the crops he sells and consumes, wages in winter, lumbering, blueberries, knitting, weaving, and all other productions and industries. With the strictest economy some of them keep out of debt; but the great majority of the (farms carry hopeless mortgages, and the families are troubled to get the barest necessities."

The construction of a perfect pendulum has been accomplished, it is announced, by suspending a lead shot by a single fiber of cocoon silk in a vacuum produced by means of a Sprengel pump. The shot, one-sixteenth of an inch in diameter, weighs oneone-sixteenth of an inch in diameter, weights one-third of a grain, is suspended by a two-foot fiber, and is placed in a tube three quarters of an inch in-ternal diameter. It has a vibrational range of one-fourth inch on each side of mid-position, the vacufourth inch on each side of mid-position, the vacu-um being equivalent to one-tenth of a millionth of

No surprising discoveries were made in the field of electricity during 1887, but there was a remark-able development of its practicable application. One of the most important discoveries was that sparks in tubes disassociate iodine, bromine, and chlorine. Immense improvements have been made in the construction of dynamos, motors, accumulators, and secondary generators, and in consequence the elec-tric lighting of railroads and street cars has entered upon a commercial and successful stage. The application of powerful electric currents to smelting, as in the Cowles process for producing aluminum, and to welding as proposed by Elisha Johnson, is gaining rapid progress, while the use of enormous dynamos for the deposition of pure copper from im-pure ores is gaining ground with gigantic strides.

#### Twas All a Mistake.

Was it all a mistake? Ab, fold your arms closer And press my head nearer your breast; For my brain has grown weary with thinking and

weeping,
And my sad heart is longing for rest.
Was it all a mistake when, within your dear hand,
You clasped mine with quickening breath,
And vowed before God that, forsaking all others,
You would love me and keep me till death?

Was it all a mistake? Is there any one dearer For whom your man's heart cries aloud?

Is there any "sweet hope" lying dead in your bosom
That your marriage vow hides like a shroud?

Was it at a mistake when I thought I could cheer

you And brighten your path way through life? Do you dream of a face that is fairer than my face? Of a name you hold dearer than "wife"?

Was it all a mistake? Are you longing for freedom?

Ah! I pray that release may be near;

That Death's arms may take me and bear me to

Heaven
To await—what was that? Not a tear!
Ah, my own, you are weeping! You're sorry you said it?

'Twas anger that made those words fali?' Then take me yourself, dear, and don't let Death have me.

For I don't want to die after all.

-Toronto Globe.

#### A Preacher's Word About Politics.

To the Editor of the Religio Philosophical Journal:

If your politics are always as good as Judge Gresham you will never get to be too much of a politician. What we want is a really first-rate man irrespective of parties. If the Democrats give us Cleveland and Gray and the Republicans Gresham and Hawley, we shall have a canvass worth the while. I like your idea of having a word to say in good season. If we get a word in at all it must be by the pre-caucus system; for the caucus is wholly a machine for rogues. We must let it be understood that we will only support clean, honest, first-rate men. In our New York town elections temperance has

this spring utterly broken up the parties. It is "Law and Order" against "Rum," and in the main we are beating them. In this town which has been overwhelmingly the other way we beat them by over one hundred majority. Yes, give us Gresham and Hawley. E. P. POWELE.

MESSES, LEE & SHEPARD, Boston, will soon publish Chips from a Teacher's Workshop; or, Educational topics of the Day, by L. R. Klemm, Pb. D., formerly Supervisor of the German department, public schools, Cleveland; Principal of a Normal department, Cincinnati; and Superintendent of public schools, Hamilton, Ohio. This work is of a most substantial character, and deals with the practical questions which are suggested in the experience of teachers and educators. In Chapter I there are ten open letters to a young teacher. Chapter II gives the experiences of a Supervisor of Schools; Chapter III, on the fundamental errors in teaching. Other chapters are on the Principles and Methods of Teaching; the Art of Questioning and Practice of Teaching; etc.

Messrs, Cassell & Company have ready a life of the late Emperor of Germany, by Archibald Forbes, the famous war correspondent. The early chapters have been in type several weeks, but the book has been held back in anticipation of the sad event that has plunged all Germany in sorrow. The Emperor William's life covers ninety years, and he has played an important part in the world's history, having helped to defeat the first Napoleon when a lad of seventeen, and having driven the Third Napoleon from France in his old age. Mr. Forbes' graphic pen has never had a better opportunity than in the writing of this book, and it is doubtful if the German Emperor will ever have a more brilliantly writman Emperor will ever have a more brilliantly written blography.

#### "Nasal Voices, Catarrh and False Teeth."

A prominent English woman says the American women all have high, shrill, nasal voices and false

teeth:

Americans don't like the constant twitting they get about this nasal twang, and yet it is a fact caused by our dry stimulating atmosphere, and the universal presence of catarrhal difficulties.

But why should so many of our women have false

That is more of a poser to the English. It is quite

impossible to account for it except on the theory of deranged stomach action caused by imprudence in eating and by want of regular exercise.

Both conditions are unnatural.

Catarrhal troubles everywhere prevail and end in

Both conditions are unnatural.

Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by mal-nutrition induced by deranged stomach action. The condition is a modern one, one unknown to our ancestors who prevented the catarrh, cold, cough and consumption by abundant and regular use of what is now known as Warner's Log Cabin Cough and Consumption Remedy and Log Cabin Sarsaparilla, two old-fashioned standard remedies handed down from our ancestors, and-now exclusively put forth under the strongest guarantees of purity and efficacy by the world-famed makers of Warner's safe cure. These two remedies plentifully used as the spring and summer seasons advance give a positive assurance of freedom, both from catarrh and those dreadful and if neglected, inevitable consequences, pneumonia, lung troubles and consumption, which so generally and fatally prevail among our people.

Comrade Eli Fisher, of Salem, Henry Co., Iowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After using Warner's Log Cabin Cough and Consumption remedy, he says, under date of Jan 19th, 1888; "If do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells." Warner's Log Cabin Rose Cream cured his wife of catarrh and she is "sound and well."

Of course we do not like to have our women called nose talkers and false teath owners, but these

Of course we do not like to have our women illed nose talkers and false teeth owners, but these conditions can be readily overcome in the manner

#### Wasted Lives

are seen all around. This should not be so. All can get on well if they will but look out for the good chances which are offered. Those who take hold of our new line of business can make S1 per hour and upwards, easily and pleasantly. You can do the work and live at home. Both sexes, all ages. We start you free, and put you on the road to fortune. No special ability or training required. Any one can do the work. Write at once and learn all; then should you conclude not to go to work, no harm is done. Address, Stinson & Co., Portland, Maine.

#### Not Strong-Minded Men.

The power of imagination is supposed to be stronger in women than in men; but this was not shown in a recent hospital experiment. Dr. Durand, wishing to test the practical effect of mind diseases, gave 100 patients a dose of sweetened water. Fifteen minutes after, entering apparently in great excite-ment, he announced that he had by mistake given a powerful emetic, and preparations must be made ac-cordingly. Eighty out of the one hundred patients became thoroughly ill, and exhibited the usual resuits of an emetic; twenty were unaffected. The curious part of it is that, with very few exceptions, the eighty "emetized" subjects were men, while the strong-minded few; who were not to be caught with chaff, were women.—Toledo Blade.

The prevalent idea in regard to thick food being the most nourishing is erroneous. Mothers' milk is quite thin, yet very nourishing. Thick pap cannot be digested at all, much less be nourishing. Mellin's Food for infants and invalids, when presented for one is thin like breast milks. pared for use, is thin like breast milk.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bron-CHIAL TROCHES." Sold everywhere, 25 cents.

Chicago Daily News:-That our distinguished state department still continues to do business at the old stand appears in the important circumstance that the Hon. Thomas F. Bayard has officially recog-nized in the death of Emperor William "a dispensaion of an inscrutable Providence."

### 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, Angust 1, 1886. 122 B, 27th st. 1 Dr. J. C. Ayer & Co., Lowell, Mass., Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements: \*My college career, at New Haven, was

My college career, at New Haven, 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 I used (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 feeld nor any affection of the throat or lungs which did not yield to Ayer's Cherry Pectoral, within 24 hours.

Of course I have never allowed myself 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

in any house. I speak carnestly because
I feel carnestly. I have known many
cases of apparently confirmed bronchitis
and cough, with loss of voice, particularly among elergymen and other public speakers, perfectly cured by this medi-cine. Faithfully yours, C. EDWARDS LESTER.

#### Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine,

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chial Wafers, Sample free, Address STONE MEDICINE CO., Quincy, Ill.

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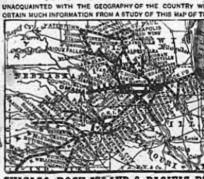
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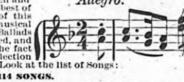
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Armina-from with little,
beams Light of Rome.
Brown-Eyels of Rome.
Brown-Eyels Heade Lee.
Childhood's Hange House.
Down by the Narging Son.
Fredling with the Angele.
Fredling with the Angele.
Fredling with the Angele.
Fredling the Hearth-stone.
Father is Drinking Again.
Flirting in the Sauritels.
House of Childhood.
House of Childhood.
House of Childhood.
House of Childhood.
House of My Moder.
Nobally Cares for the Poor.
On Rollmon Load.
House for the Poor.
On Rollmon Load.
Fredling of the Village Belt.
Floring of My Moder.
Floration F THE 114 SONGS.

For You We Are Proving at Home.
From Our Home the Lowel Are Going.
Grant Home the Lowel Are Going.
Grant Home the Lowel Are Going.
Grant Home and the Archive.
Here the Bell So Gayly Runding.
I Can't Forget the Hoppy Pract.
I Stand Upon the Breach Alone.
Jennie with the Sweet Rower Eves.
Keep the Home-Shoo Over the Boar.
Keep the Home-Shoo Over the Boar.
Kie She, but Don't Vase Good by.
Kie She Langer Nova Me. Little Practice.
Linger Nova Me Can Paul Sweetheart, Keep a Nort-Come Hack to Our Cottage Sel Jone Dear Heart, We're Growing Old. Dear Little Hour? Neath the Dalob De Banja Am de Instrument for M Did You Ever Call Me Darling? Darb Dealo, My Boy, Twenth, Eureka: I've Found Her at Last.

Shall I Tell You Whem I Love!

She's Dreaming of the Angels.
She Sliepa Among the Daintee.
She's Waiting at the Gate for Me.
She Sliepa Among the Daintee.
She's Waiting at the Gate for Me.
Sethy Shine the Stars of Evening.
Stars Ove Us Gently Were Shining.
Stars Ove Us Gently Were Shining.
There's a Raintee is the Clouda.
Thirle of Me., Love, in Your Dreams.
The True, Done Heart, We Parling.
The Your Stines I Parted, Dear Mether
The Your Stines I Parted, Dear Mether
Trued Sortly, the Angels Are Talking.
Trued Sortly, the Angels Are Talking.
Trued Sortly Jland do Saint Edward.
Under June's Jland do Saint Edward.
Under Une's Jland do Saint Edward.
Weit Tell the Moonlight Talk On the Wate
Wei Have Guthered Home Toolny.
When the Resem if Shoulds Are Falling.
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Spiritualism A Science. (Continued from First Page.)

mediums can be tolerated are past. Those great movements which have changed the aspect and character of human affairs, have been great inspirations of progress. No student of history can account for the wonderful phenomena of social and political growth without realizing that great forces out of the unseen universe have swept over the face of society and the world.

There are difficulties in the way of explain ing mediumship. We do not understand it fully. It needs more study. There are some minds fitted for it; some are not. There are minds among us that are not critical or scientific, but they are trustful and religious. To them the fact of spirit return is enough; it pleasingly stimulates their emotional nature; and they get unquestionably the most peace and joy out of Spiritualism; it is a consolation in bereavement and sorrow, and in times of prosperity a delight. Such persons are made unhappy by the controver-sies incident to a cause like Spiritualism. Theological questions come into the problems. Rancor and party spirit are engen-dered. The religious mind looks upon such scenes of warfare as disastrous, but the scenes of warfare as disastrous, but the critical mind knows that this is the only way by which the false can be sifted from the true, and old errors pulverized. Just a word about criticism: There may

be too much criticism. A plant wants no more wind than it can resist. Mediums can only bear a just and sensible criticism, but without it the movement will be overrun by vipers. "Extremes are dangerous," said some one; "moderation in all things will

bring us safely through."

In conclusion, then, scientific Spiritualism demands facts as they are in nature. Every fact must be examined completely. We must study the conditions under which they occur. No idea should be entertained that we are in the presence of divine or superior beings; awe and devotion will spoil our critical and scientific power. We must look at a spirit as calmly as the professor of anatomy lays bare the different organs of the body. All the other forms adopted in testing mediums can be dispensed with, and the reality of spirit phenomena placed beyond dispute. The old cry of conditions must be maintained, but will not do in its old form. Men have lost their common sense when they cry out as a noted character in Spiritualism did some time ago at Onset Bay: "I am for mediums and Onset Bay every time!" Those who get into that state of mind, are hardly in the realm of reason, and with thinking men and women

their testimony will never amount to much.

Spiritualism is a branch of anthropology.

Psychology must be studied before we can know much of the attributes and quali-ties of mind, and how they are acted upon and stand related to the province of spirit nature. What is a mind? and what is there left of it after the death of the body? These are questions to be answered after the study of ages. We have no faculty to receive teaching from the Spirit world itself much in advance of the present state of human

It is fortunate for the human intellect that so many problems are yet to be settled. There is something to do in future ages. Man will always be interested in the problems, the wonders, and the speculations of the future life. The phenomena will have to be debated, error crushed, fraud stamped out, and the theorizings of inspired dreamers and sys-tem mongers laid aside. Scientific stability and authority will come last.

Civilization marks upon the chart of time three stages: the Age of Faith, the Age of Metaphysics, and the Age of Science. Spiritualism is in the middle stage generally. We want to get it into the last stage, the Age of of Science; then we shall fully realize that death does not kill the soul; spirits will have a greater command of mediums; mediums will know their duty. Humanity thus inspired and supported by the wise and superior minds of vast ages of experience will march forward in the solution of these will march forward in the solution of those problems of government, liberty, social progress, material felicity, intellectual develop-ment, and essential and great accomplish-ment, which are the end of human effort. Under the sublime genius of the Spirit-world man will attain to a higher altitude and more auspicious influences will come to the

#### From Here to Heaven by Telegraph.

man" that I have not rejected nor distrusted nor in any way renounced Christ or his teach-ings; but have simply learned to understand his mission to be purely one of reconcilianis mission to be purely one of reconcilia-tion, and that, too, wholly man-ward. God is reconciled and has never been anything else, and has no such debasing attributes as hatred, revenge, etc. Infinite love is incom-patible with any hatred. Infinite mercy leaves no room for revenge, nor any other such degrading qualities as are beneath even a reasonably good man. When God save a reasonably good man. When God says "Vengeance is mine, I will repay," he does not say that he will exercise that or any other not say that he will exercise that or any other prerogative in a revengeful spirit. Man may need to be reconciled to God, but God to man—never! God is always ready to do his part without any coaxing. Carist, by precept and example, may turn our faces toward God, and in that sense be to us "The Way," but Infinite Wisdom needs no instruction from Christ or any other finite source.

from Christ or any other finite source.

I am no backslider, but so far as I am out of the church I am up above it, and have simply advanced to where my brethren are slowly but surely coming. I must also in-st that my advance on the important-mat-ters which I am about to touch upon was radical and permanent before I had any practical knowledge of what the world calls Spiritualism: I simply began to "practice what I preached" to my classes in moral science; as shown in the following from Paley's Evidences of Christianity, page 320: "A species of candour which is shewn towards every other book is sometimes refused to the Scriptures; and that is the placing of a distinction between judgment and testimony."..."On other subjects we naturally separate facts from opinions, testimony from observation, narrative from argument." The primitive Christian church had no such docradical and permanent before I had any pracobservation, narrative from argument." The primitive Christian church had no such doctrines as are now held. The creedal notions were formulated during the dark ages, and are in no sense authorized by scripture, rightly translated. With modern facilities for biblical research every man should formulate his own creed, and it need not occupy more than two lines. I can give mine in more than two lines. I can give mine in seven words—Do as you would be done by. None of the usual elements of creed about

that? So much the better.

Nature's teachings are as true and sacred as are teachings of Revelation, yet no one reviles a scientist who in the light of a better understanding explodes some theory that had been sincerely believed in for ages, or overhad been sincerely believed in for ages, or over-throws the pet scheme of some ancient school of philosophers. No one supposes for a moment that nature or that God through nature teaches anything different from or would meet us at every step. That sinner of the high convergence of the high con

inconsistent with her teachings of two thousand or five thousand years ago. The scientist is not charged with trying to make nature out to be a liar,—neither should the modern Bible student be charged with any-thing else than an honest endeavor to seek and establish the truth and avoid the errors made by men who never saw Christ nor any-thing else that was as near Christ-like as may be seen in our own midst every day.

To make my meaning plainer, permit me to particularize. Suppose that we were thoroughly familiar with the doctrinal teachings of the various denominations, (and they are all on about the same par,) but that none of us had ever seen a Bible; and that now after we have grown to the years of maturity we were permitted to read for ourselves the blessed pages of the gospel. [Gospel—God spell; from God—good, and spell—tidings or news. Good news.] We should naturally compare everything we come to with the doc-trines we had been brought up to believe, but the words of the gospel would be all new to us, and we would have the full benefit of our first impressions of them, undulled by formal iterations. Our convictions of its meaning would be still to be formed, not perverted from childhood into ancient ruts and grooves.

Now our "Christian authority" teaches us

in these words: Let us hold this an undoubted truth which no opposition can ever shake, that the mind of man is so completely alienated from the righteousness of God, that it conceives, desires and undertakes everything that is impious, perverse, base, impure and flagi-tious; that his heart is so thoroughly infect-ed by the poison of sin, that it cannot produce anything but what is corrupt; and that if at any time men do anything apparently good, yet the mind always remains involved in hypocrisy and fallacious obliquity, and the heart enslaved by its inward perverseness..... In vain do we look in our nature for anything that is good." And so throughout our doctrinal works this sentiment is reiterated again and again, apparently seeking by sweep of condemnation, to leave no loophole for human self-respect. Witness this: "Everything in man, the understanding and the will, the soul and the body, is polluted..... Man is of himself nothing else than con-

Another: "Man cannot be excited or biased to anything but what is evil, and this being so, there is no impropriety in affirming that he is under the necessity of sinning." You see clearly that this makes out that Deity himself is the author of eyil. In fact we have it in their own words here: "God himself rejects the idea that sin and crime occur by the permission and not by the will of God." And again: "Wicked men and the devil himself can effect nothing but by the secret will of God." And further: "God in-tended the deception of that perfidious king, Ahab; the devil offers his services for that

purpose, and is sent with a positive commission to be a lying spirit in the mouth of all the Prophets." (I Kings XXII, 20 23.)

Another: "Whatever cfuelties the Chaldeans exercised in Judea, Jeremiah pronounces it to be the work of God" Also: While God by means of the impious fulfills

his secret decrees, they are not excusable."
And so it goes on, even in the face of that common sentiment which prompts all mankind in hours of sorrow or peril to invoke upon themselves or those they love, the blessing of the Almighty, the doctrine, true to its precept of human worthlessness, says: "God finds nothing in men which can incite Him to bless them.

But upon reading the gospel for ourselves, how surprised we should be to find,—"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst effer rightenesses for they shall be filled. after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are peacemakers, for they shall be called the children of God."
[Matt. V, 3-10.] And then we would reason with ourselves, that if this be Christ's word and Christ be true, the founders of our faith have willfully lied to us, or else in their eager desire to exercise a dogmatic power over us, they have, at the very best, been most grievously mistaken.

Take another illustration. I deem it a daring thing to speak of innocence that has never sinned, as steeped in pollution, and hateful to its Maker. But "Christian authority" goes on to say: "We derive an innate depravity from our very birth, and the denial of this is an instance of comsummate impudence.... All children without a single

exception, are polluted as soon as they exist.
...Infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it in them: their whole nature cannot but be odious and abominable to God." Then we turn to our newly found gospel and read: "Jesus took little children in his arms and blessed them say. children in his arms and blessed them, saying: 'Of such is the kingdom of heaven;' and to his disciples he added: 'Except ye receive the kingdom of God as a little child, ye calls not enter therein." [Luke XVIII, 45-17.] Oh, what a relief!

what a relief!

There are many other instances but I will give only one wore of this kind. "Christian authority" says "There never was an action performed by a plous man, which if examined by the scruttgizing eye of divine justice would not deserve condemnation." "Conversion is entirely of God, because we are not sufficient even to think." "Man is not possessed of free will to do good works unless he be assisted by grace and that especial grace which is bestowed alone on the elect in regeneration, for they are fanatics who pretend that grace is offered equally and promiscuously to all." "God elected whom he would and before they were born, laid up in reserve for them the grace elected whom he would and before they were born, laid up in reserve for them the grace with which he determined to favor them." "To say that faith is nothing unless charity be joined withal, is a devilish and blasphem-ous doctrine....every doer of the law and every moral worker is accursed."

But in the new gospel we should find Christ saying: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: they cannot recom and thou shalt be blessed: they cannot recompense but thou shalt be recompensed at the resurrection of the just." [Luke, XIV, 13, 14.] One of the greatest doctrinal writers, Luther, says: "He that says the gospel requires works for salvation, I say flat and plain, is a liar." But in the gospel itself we read, "Whesoever shall do and teach the commandments, the same shall be called great in the kingdom of heaven." [Matt., V, 19.] And as we proceed in the beautiful gospel story, new surprises would meet us at every step. That sinner of the olden times, was she with her many sins sinner set in the midst for condemnation, was she bade to go and believe that a Holy Vicar bore her sins? No. We read that she

was left uncondemned and bade to "go and sin no more." [John VIII. 10.]

When the king says to those on his right "Come, inherit the Kingdom," he assigns the reasons for his choice. "I was an hungered and ye gave me meat; I was thirsty and ye gave me dright. I was a stronger and and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; sick and in prison and ye visited me." And when they who were thus addressed disclaimed having rendered him service the reply is: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Could we construe this except to mean that we best serve God when we do good to the lowliest of his creatures; and that if we spend our lives here in such good deeds, then when death summons us to another phase of life, our estate there will be a happy one? Yet if we still retained our orthodox proclivities. would it not seem to us that the words of the king ought to have been: "Come inherit the Kingdom; for I have elected you of free grace to enter it without reference to your works on earth, whether they have been good or whether they have been evil." Now let us inquire who according to Christ were to go into punishment, who were to suffer instead of enjoying? They who, wrapt up during their earth life in selfishness failed to minister to their fellow creatures. But with the aforesaid doctrine in view, we should feel that the sentence of the condemned ought to have been conched in some such words as these: "Depart, ye cursed, to dwell forever with the Devil and his angels, for so from the foundations of the world was it determined, or ever ye were born or had done good or ill. That my purpose according to election might stand, and of works but of him that calleth, I select as seemeth but of him that calleth, I select as seemeth good to me. These on my right hand have I loved, but you have I hated." You will doubtless say that this is impious. I agree with you. It is the very climax of impiety. But it is John Calvin's impiety; not mine. And it is an impiety which has shocked the world's sense of right and wrong to such an extent that the Protestant clergy of this enlightened age are daily giving their verdict against it. They are waking up to the fact that about two thirds of the planks in their platform are too much decayed to be safe. One of these planks has literally rotted before our eyes. I refer to the doctrine of infant damnation. I have heard it myself (and doubtless you have, too,) preached at the funeral of an innocent babe, and the mourners and all with one accord

lamented sincerely that the precious infant had not lived until it was old enough to ex-ercise faith in the Vicarious Atonement. I am sincerely grateful, and so are you, that that plank is too rotten to longer bear the weight of the most emaciated specimen of clerical humanity that has strength enough to preach from it. The doctrine of Eternal Punishment is another plank that is so far gone as to be rarely occupied. It outrages all God-implanted ideas of justice; and the Scriptures, properly trans-lated, do not teach it. Although it is still in the creed, few, very few, can find it in their

hearts to believe it,-and this only shows that their hearts are growing better by reason of the truth that is in some of their doctrines, despite the error that is in others. To make punishment eternal is to deprive it of all its benefits, and there is neither wisdom nor justice in it. In thus comparing the creed with the gos-pel, a la Robert Dale Owen, this article has grown too long to permit such an answer as

would like to give on the doctrine of the Trinity. I have extracts from the writings of more than three hundred Trinitarian authors who are leading Bishops, etc., and in every sense "Christian authority," and who oppose this doctrine though they are themselves the dignitaries of their respected sects. I shall give but three short specimens:

Dr. Clarke; Polemical writings, p. 126, says: "This doctrine (that from the eternal essence there proceeded from all eternity, two other essences, the Son and the Holy Spirit) cannot be expressed in an intelligible spirit) cannot be expressed in an intelligible manner in the phrase, style and dialect of the Holy Scripture alone; which may give no small cause of suspicion, were there no other reason besides, that it is not the doctrine of the Apostles. There is no authority on earth that can oblige us to substitute any expressions invented since the time of the Apostles to those that these holy and inspired men used."

Dr. Robert South: Considerations Concern-

Dr. Robert South; Considerations Concerning The Trinity, p. 38 says: "It must be allowed that there is no such proposition as this, that 'one and the same God is three different persons, formally and in terms to be found in the Sacred Writings, either of the Old or New Testament; neither is it pre-tended that there is any word of the same signification or importance with the word 'Trinity,' used in Scripture with relation to

Dr. Archibald Maclaine; Translations of Ecclesiastical History, Vol. V. Part 11, Chap. 5, Sec. 9, says, "The invention and use of such mysterious terms as have no place in such mysterious terms as have no place in Scripture are undoubtedly pernicious to true religion.... Theophilus of Antioch (who died about the year 181.) was the first who made use of the word 'Trinity' to express the distinction of what divines call persons in the Godhead. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men either attach no ideas or false thas wounded pages and charity with-

to which men either attach no ideas or false ones, has wounded peace and charity without promoting truth and knowledge. It has produced heresies of the worst kind."

Now if these things had been uttered truthfully by the veriest skeptics and atheists, they would be entitled to a serious consideration on our part; but when they come to us from the most honored leaders of the Trinitarian churches they strike us with irretarian churches, they strike us with irre-sistible force. There is no way of escape but to stubbornly shut our eyes to the gospel, and blindly follow the creed-makers of the dark ages... This I could not do;—neither can you nor any one else whose intelligence enables him to comprehend the situation.

For hundreds of texts which will "harmo-nize this new light with my twenty years' faith which surely had some foundation," etc., read Engene Crowell's, Primitive Chris-tianity and Modern Spiritualism. You will find there about a thousand pages of evidence that they are identical. Also read, Advancement of Science, by Professor Tyndall; and Biography of Satan, by K. Graves. Thesebooks are all right to the point, but I bave not read to the second t

not room to quote a line from any of them.

To close let me say, that though the whole structure of sectarianism be shaken to its very foundations, there is not the least danger that true religion will be at all harmed. True religion is God-implanted in the human soul, and no amount of sectarian convulsion can prevent it from eventually expressing itself in harmony with truth as comprehended in both Reason and RevelaEndorsements of Psychograph.

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The more one judges the less one loves .-

I can promise to be sincere, but I cannot promise to be impartial.—Goethe.

'Tis with our judgments as our watchesnone go just alike, yet each believes his own.

How little do they see what is, who frame their hasty judgment upon that which seems! -Southey.

Wise sayings often fall on barren ground; but a kind word is never thrown away .-Arthur Helps.

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—Voltaire.

Mystery is the antagonist of truth. It is a fog of human invention, that obscures truth, and represents it in distortion .- Thomas

One principal point of good breeding is to suit our behavior to the three several degrees of men-our superiors, our equals, and those below us. - Swift.

Let a man take time enough for the most trivial deed, though it be but the paring of his nails. The buds swell imperceptibly, without hurry or confusion .- as if the short spring days were an eternity.-Thoreau.

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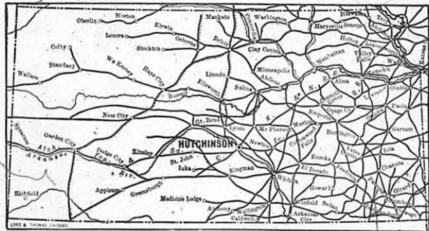
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