No. 1

#### CONTENTS.

FIRST PAGE.—Spiritualism a Rock of Knowledge—Not a Hope; It Abolishes Death

SE OND PAGE. — Questions and Responses. Dr. Coues and Dr. Buchanan. Reply to an Orthodox Friend.

THIRD PAGE.-Woman's Department. Book Reviews Miscellaneous Advertisements.

FOURTH PAGE.—Agnostic Hopelessness. The Editor's Outing. Capital, Machinery and Labor. General Items

FIFTH PAGE.—Savage's Sermon. Continued Articles. Miscellaneous Advertisements.

SIXTH PAGE.—The Centennial Apostrophy—Columbia, All Hail! Authorship of "Universal Brotherhood" The Benefit Derived from Mesmerism. Magnetism. Hypnotism, Spirit, or what? Rev. R. Heber Newton and Spiritualism. Rudolph's Death.—A Story that a Ghost was the Cause of His Tragic End. How Jonah Did It. Social Conditions and Tendencies. Travels in the "Black Belt." Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—The Universalist Plan. A Contribution to the Therapeutic Utilization of Hypnotism. Miscellaneous Advertisements.

EIGHTH PAGE.—The Ghost's Way.—A Musician's Story.

SPIRITUALISM

Miscellaneous Advertisements.

## Dools of Vnousladge

NOT A HOPE;

#### IT ABOLISHES DEATH.

#### An Easter Sermon by Rev. M. J. SAVAGE.

The Easter Day and the Easter Hope Older than Christianity-Spiritualism worth Earnest and Careful Attention, and Libanity Identical—Modern Christianity Can Perfect Accord With the Finest Philosophy-Evolution Implies Immortality-Mediumship Natural and Rational-Spiritualism Asks Nobody to Believe with Eyes Shut—Proof of Spirit Phenomena—Glair-voyance, Clairaudience, Telepathy, all True-Personal Experiences-Fool hardy to Object to a Fact—"There Shall Be No More Death."

#### Phonographically raported by Isabel C. Barrows.

This is Easter morning. The story has come down to us from the past that eighteen hundred and fifty-six years ago, at about the rising of the sun, certain of the loving friends of Jesus sought the tomb where they had laid him, and found it empty. And I suppose that the vast majority of people in Christendom, not having studied the subject very widely, hold the opinion that that was the first Easter morning of the world; that the first Easter morning of the world; that that Easter is Christian, and only Christian, in origin and significance. I have had the question asked me a great many times as to why, not believing in the physical resurrection of Jesus, I celebrate Easter at all. The question betrays ignorance of the fact that the Easter day and the Easter hope are older than Christianity, older perhaps than any scripture, older than any organized religion of the world. For this hope that

### "Life is ever Lord of Death, And Love can never lose its own."

is older than any religion. It is a flower born of human love, and watered by the tears that have been shed on the white faces of the dead. Easter, then, is human, a human hope; and all the children of the one Father have an equal right to whatever sunshine and consolation may gather about it.

A belief that has come to be practically a religion to millions of people in the most passe civilized countries of the world may rightly ence. civilized countries of the world may rightly claim at least, whatever else may be said about it, to be regarded as one of the "Signs of the Times." And this belief is not held by the superstitious, by the ignorant, by the vicious, by the socially reprobated alone. Nor does it find a home among these. For better or worse, it is shared by lawyers, by doctors, by ministers, by philosophers, by men of science, by men in every occupation, in every rank of life. There are believers among the social outcasts of the world, there | side, to judge it at its highest. are believers on thrones, there are believers in

society, in the high places and in the low. And it seems to me significant of one of two things. It is either one of the most hopeful or one of the most lamentable things in all the world. If it be true, then the fact that so many in all walks and ranges of life have accepted it contradicts neither the brain nor the culture of its adherents. If it be only de-lusion, contemptible, pitiful, superstition and fraud foisted upon so many, then it seems to me one of the saddest commentaries on what we dare to call the civilization of the nineteenth century that here at a time when we had dared to think that the world was coming to be fairly intelligent it is over-run, fairly swamped, with what the many are disposed to regard as merely a survival f old barbaric superstitions.

It seems to me, then, that it is worthy of our careful, earnest, candid attention. If it is true, we certainly want to know it. If it is false, we want to know it, not only for our own sake, but for the sake of helping so many thousands of people out of a pitiable delusion. Liberals, at any rate, at the first blush, ought to be touched with a little feeling of sympathy towards it; for, whatever else it may be, it has proved itself the most remarkable, the most wide-spread, the most effective solvent of the old dogmas that the world has ever known. Eincate i people, those who have time for critical thought and ing our Father in heaven and the destiny of

When, however, an earnest, candid person wakes up to the fact that such a thing as Spiritualism exists, and proposes to study it, the chances are, unless he is more fortunate than the ordinary seeker, that he will find himself face to face with that which will reevery hand; for, whether there be anything true in it or not, there is no sort of question that there does exist in connection with it and under cover of its no sort of the interest of its no sort of the its and under cover of its no sort of its and under cover of its name an amount of palpable and intentional fraud that is simply appalling. There is no question that there is connected with it and under cover of its name also a vast amount of honest and ignorant self-delusion. Certain strange things erals Should Sympathize with it—The Effective Solvent of Old Dogmas—The Investigator Likely to be Shocked and Disgusted by Fraud—The Whip of Public Scorn should be Applied to Tricksters—

Example 1 and Sent-definition. Certain strange things happen, and people at once fly to the spiritualistic interpretation of them, although to a more careful and conservative thinker there may be no necessity whatever for any such explanation. There is, then, this amount of fraud and delusion which repels Faults of Spiritualism and Early Christi-anity Identical—Modern Christianity Clan and find out what is true. Words of too severe reprobation can not be uttered for this not Afford to Throw Stones—There is a side of the movement. But it ought to be Higher Spiritualism—Definition of it—In believer deplores this state of things as much as any body, and ought not to be held responsible; but the whip of public scorn and disapprobation should be applied to the multi-tude of impudent and debliberate cheats, tricksters, and liars, till they are whipped out of all decent human society. There are those that trade like human ghouls in the bodies of the dead. This business seems to me in all ways to be respectable compared with that of trading in human tears, in human heart-break, in the tenderest and highest hopes of the human soul. I know of nothing more utterly despicable, more utterly inhuman, than this manifestation of a willingness to make money out of the sacred hopes and fears of those who are heart-broken and

There is also connected with the movement, as is charged, a vast amount of immorality of every kind. I have no sort of question that this charge is true. One thing, however,—I will not dwell upon it,—ought to be hinted as an explanation of it, as an apology for this condition of things. Always in the history of the world, when there has been a general, wide-spread breaking up of the old system of thought, when people are feeling about for an attempted readjustment with the new system, there has been this loss of a firm grip on the deep realities, the ethical principles of human nature. People have lost their old motives and have not found the new. It was true concerning early Christianity. There has not been one single charge made against Spiritualism that was not made by pagan onlookers and observers of young Christianity. It was said that their lovefeasts were only drunken and dissipated orgies. And Paul tells us himself that on a certain occasion, in the church of Corinth, the people were drunken at the communion table; so that we must remember that, though these things are true, it is not the first time in the history of the world that men have passed through a similar phase of experi-

in every rank of life. There are believers fair and honest man, to judge it from its best

Let us, then, consider the fact that, in spite palace, believers among the nobility of every of all I have said, there is what I may percountry, believers among diplomats, those haps properly call a higher Spiritualism, a engaged in the public service of their re- complete system of thought, of life, of ethics, spective States. So that for better or worse, of belief concerning God and man and desti-

I propose to define this higher Spiritualism, not to give you my opinion of it, but to tell you what it claims for itself, what it aims

What is, then, the first grand belief? Simply that death is not an end; that it is merely an experience, an incident in the onward and npward struggle and progress of the individual life. It claims to have demonstrated this, to hold it not as a hope, not as a belief, but as knowledge. It teaches that inside these gross physical bodies there is an ether body, a body that has grown with it, shaped by it, adapted to it, perfect in every part and faculty; and that this ether body is disengaged at death, like a germ delivered from its sheath, and that it goes on, the soul taking this ether body with it as a perfect equipment in every faculty for the fullest expression of its higher and better life. According to this teaching, the soul simply goes on with its power to think, to remember, to love just as of old.

It further teaches that this universe every-where is under the law of cause and effect, and that we begin life hereafter just as we leave it study, can be touched and influenced by criticism, by philosophy, by science; but here is a power that has come to work through the affections as well as through the intellects of these lower physical conditions but carrying with them the same kind of character, of thought, of persphality which they had and here let me remove one common preside to Damascus. It would not seem a supernatural fact, but a perfectly natural occurrence.

And here let me remove one common preside a supernatural fact, but a perfectly natural occurrence.

> It also teaches that, under certain peculiar conditions, there can now and then be mani festations of the reality of that life to this life; that sometimes there comes a whisper, semptimes a hand is abbited across the abyce and that they are demonstrations of the fact that those we have loved and that we talk of as lost are not lost, but are living as we

This higher Spiritualism is in perfect accord with all the best scientific teaching of the world. It is in perfect accord with the finest and highest philosophy of the world. It is in perfect accord with the finest and highest moral principles that have of life, worms and fishes, occupy a horizontal ever been discovered. So there is nothing that we know that is contradictory to these of brain, very simple nervous systems. The claims of this higher Spiritualism. Therefore whether it can demonstrate itself as true or, not; it is not in contradiction with any known truth that science or philosophy have man perpendicular, standing on his has to offer, and is in perfect accord with the feet, with immense development of brain

Now, I wish to offer a few suggestions of brain and the intellectual power, and raises which you will see the force and drift. I that. It seizes on the moral, the ethical naspeak not now as a Spiritualist. I am speak- ture of man, until to-day, as I have had occaing, or trying to, as a perfectly fair and sympathetic critic from the outside. These claimed facts which Spiritualists offer us as lectual force in all the world. But it did not proof of that which they declare to be true are not new facts. What is called modern Spiritualism itself is less than half a century old, but these general manifestations of a lution to suppose that we may reach still certain class and kind of facts have been reported down from the very dawn of human history. In the household of old Dr. Phelps, of the spiritual nature of man. If so, then of Connecticut, father of Professor Phelps, of | it will be in perfect accord with this teach-Andover, there were unquestionably certain manifestations of abnormal power that have occasional manifestations of this in the past never yet found any explanation, unless in-deed they can find it here. In the home of the Wesleys there were similar manifesta-One other point I must notice and emphations continued for a long period. From alsize a little. It seems to me that a great most every nation, every religion, every age, many people are intellectually confused as there come to us these stories of abnormal, unusual occurrences; things that usually the people have called miracles, that they were not able to explain. Now here is the point that I wish to emphasize. Are these stories, hundreds of them, told by the gravest and most reliable writers and historians of the world,—are they true? They certainly are not conscious falsehoods. Do they mean that the people who reported these things in all ages were so little to be relied on that they should be constantly liable to this sort of delusion from the beginning of the world until now? I simply wish to say this: If I may believe in the central thought of modern Spiritual nature Hogically and without any proof whatever. We are presented with two theories, and we cannot choose a little of one and a little of the other. One or the other is certainly true. One the ory is the materialistic. In accordance with that, human life, any intelligent life, is merely a passing, transitory stage, of no more permanent existence than these blossoms that now surround me. Humanity itself, its brain, its heart, its life, its hope, its Jesus, its Shakesualism, that fact would run a line of light, its heart, its life, its hope, its Jesus, its Shakes a line of sanity, back up the ages through pere, its Buddha, all the great names of the every religion, through every nation, through world, are only curious and strange manievery tribe, and would give me an added festations of this material world, blossoming respect for the ability of the average man to observe and tell the truth. It would explain fade. On that theory,—think a moment a thousand things that now are inexplicable. It would explain not only the Bible, but the Scriptures of all ages, and the writings of grave old Roman writers, like Livy, and almost all writers of ancient times.

Brush them one side, and put them down with scorn to the credulity of man, and we must believe, what I do not like to believe, that men have here to credulous in all these.

Here is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is this world of ours with just a few there is the contraction. that men have been too credulous in all these

claims as that made by Socrates concerning | tellect or to my heart. the daimon that was his constant attendant | The other theory is what? It is that spirit and teacher.

Then what a light it would throw upon the and controls form, that form only expresses whole Bible. For the Bible looked at from spirit. Why, I have had a dozen bodies since the standpoint of the rationalist is nothing I was born into this life. There is nothing as I say, we find this permeating all modern | ny that is clearly wrought out. There is a | but a spiritualistic book from beginning to | that I know of in any science to make it un-

vast literature that has appeared, in the last | end. Its entire significance is in its Spiritfew years, setting forth belief in all these phases of opinion; and, if any one wishes to know what it means, or what it claims to stand for on its higher side, he ought in fairness to make himself familiar with the best of its literature.

I have the first that has appeared, in the last few years ignificance is in its Spiritualism. It is full to running over with it from one cover to the other. Must we put everything there down to the wildest kind of delusion? Must we not, unless there is some ground for these beliefs? I would like to believe something a little more to the credit of these reporters.

Let me indicate to you one kind of influence it would have on my thinking. I do not believe at all in the physical resurrection of Jesus of Nazareth. On the testimony contained in the New Testament, I see little cause for believing even in his spiritual re-appearance. The testimony of the New Testament concerning the resurrection of Jesus, if it were paralleled by testimony in a court of justice, would not be accepted, for it is simply the anonymous testimony of people whom we cannot cross-examine as to certain very strange and wonderful things that happened nearly two thousand years ago. One of the strangest things to me is to find people who believe in these stories told in the New Testament, but who do not believe the modern ones. For the modern ones are of precisely the same kind, and have this advantage over the old: that they have the living testimony of hundreds and thousands of credible men and women, while the old stories are no more credible on their own account than the modern ones, and have no evidence that would be allowed if it were standing simply alone.

In view—and here is what I have in mind to Damascus. It would not seem a supernat-And here let me remove one common pre-judice. Spiritualism makes no demand on

us that we believe the supernatural. At most, it is only a question of words. A spiritual world, if it exists, is as natural as the physical world. All the mightiest forces are invisible, but not therefore supernatural. I want to mention to you, also, a thought

which strikes me as being of a great deal of importance, as springing out of the doctrine of evolution, as to these modern wonders; for evolution reaches from the beginning to the end, and there is no sort of reason to suppose that its force is spent, but every reason to suppose the contrary. Note one thing of vast significance. The lowest forms force of evolution has tended ever to lift from the horizontal plane up through higher forms of life, reptile, bird, mammal, till you finest ethical teaching and the highest hopes of man. So much must be said in defence of this claim of what I have called the higher of the spiritualism.

Now, I wish to offer a few suggestions of the body, but it seizes on the brain and the intellectual power, and raises the structure of the body, but it seizes on the brain and the intellectual power, and raises sion more than once to tell you, the ethical

many people are intellectually confused as to the choice they must make between the two great theories of life. There are people what it means,—the world, all the past of the world, is a desert, darkness, a black abyss, just behind us -nothing. All who have ever lived have been blotted out, and all Here is this world of ours, with just a few

and life are first, supreme; that spirit shaped

reasonable to believe that after the fact which we call death I may still go on clothed with a body as real as is this. This theory teaches us that the universe is all alive. Young, the great scientist who discovered what has been the universally accepted theory of light, who lived just a little after Sir Isaac Newton's time, recognized as one of the most acute and profound thinkers of the world, put it forth as a speculation merely—he did not claim anything more—that ly,—he did not claim anything more,—that for anything science knew to the contrary—we now see hints that look that way—there might be no end of living, pulsing, throbbing worlds all around us, a spiritual system of which we are the material counterpart.

At any rate, we must choose between the theory of materialism and a spiritualistic theory. If the spiritualistic theory be true, then death is not the end. I may hope to find my friends once more; and it is quite natural that the spiritual natures of certain susceptible ones of the race should become developed so that they are capable of receiving communications from the other side from those who attempt to come into communication with them. Does that not seem to you perfectly natural? If there be such a thing as a spiritual world, if my father is alive, if your brother, sister, husband, wife, is alive, and if they are not very far away, would it not be the most natural thing in the world for them to try, at any rate, to reach you?

I propose now to hint to you a few words as —in view of this, if I may be permitted to to the proof of these claims which Spiritual-believe in the visible spirit appearance of ists offer. One thing is significant, and is men, and at whose touch the hideous and horrible dogmas of the past have faded away, to give place, at least in other respects, to what are rational and humane ideas concernwhat are rational and humane ideas concernwe have known them here, only released from the past to the credit of this higher Spirto give place, at least in other respects, to what are rational and humane ideas concernwe have known them here, only released from the past target and rational for me to believe in the visible spirit appearance of al beings, such as we have imagined in the believe in the visible spirit appearance of any modern man who has died, why then it immensely to the credit of this higher Spirwould be perfectly easy and rational for me it unlies. It does not ask anyto believe in the visible spirit appearance of immensely to the credit of this higher Spirwould be perfectly easy and rational for me it unlies. It does not ask anyto believe in the visible spirit appearance of immensely to the credit of this higher Spirwould be perfectly easy and rational for me it unlies. It does not ask anyto believe in the visible spirit appearance of immensely to the credit of this higher Spirwould be perfectly easy and rational for me it unlies. It does not ask anyto believe in the visible spirit appearance of immensely to the credit of this higher Spirimmensely to the credit of the spirit appearance of immensely to the credit of the spirit appearance of immensely to the credit of the spirit appearance of immensely to the credit of this higher Spirit appearance of immensely to the credit of the spirit appearance of immensely to the credit of the spirit appearance of immensely to the credit of the immensel body to take the statement of the most truthful person on the face of the earth. It offers, or claims to offer, no end of facts as proved; and it asks you to investigate, and believe or reject on the basis of these claims. I say it is immensely to the credit of this higher Spiritualism that it should put itself on this purely scientific basis as being perfectly in accord with the tendencies and movement of the modern world.

You are familiar in a general way with the kind of facts that are offered as proof. They are spoken of lightly, sometimes sneered at.
It has been said, Even suppose a physical
body is lifted up or moved by a force that has
apparently no connection with the muscular power of any people present,—I have heard this spoken of and sneered at a thousand times,—suppose it is, what of it? One of the most learned men of this country has given this hint as to what of it. I repeat it from him. He makes this point. Everything in this world, so far as we know, if let alone, tends downward under the force of universal gravity. There is no power known in heaven or earth that is capable of lifting even a pin against this force of gravity except the power of intelligent will. If, therefore, it should happen, if it should be demonstrated, that there is any such force that is capable of doing this, here would be the Rubicon, the very dividing line between materialism and Spiritualism, absolute demonstration that here is intelligent will at work. I give you this as quotation, not verbally, but the idea, as expressing the opinion of one of the most learned men in this country as to the significance of such a fact, supposing it ever oc-curred. And I say to you frankly, in passing, that I am convinced that such facts have occurred and do occur.

I cannot, at this time, even hint at the many proofs that the Spiritualists offer. You can find them for yourselves. You may, however, be interested if I give you one or two brief hints of things which have come under my own observation and which have filled me with most restless and eager questioning.

There has been in the modern world a manifestation in these last few years of certain to the choice they must make between the two great theories of life. There are people who put aside any claims to proof in this direction or that as bearing upon the spiritual nature of man, and yet cling to their own belief in his spiritual nature illogically and without any proof whatever. We are presented with two theories, and we cannot choose a little of one and a little of the other.

One or the other is certainly true. One the clairvoyance and clairaudience. To-day, I venture to say there is no person of competent intelligence, who has investigated the matter, who does not believe that these powers exist. It was once believed that there could be no such thing as communication on the part of one mind with another, except through recognized physical media. The idea would have been scorned and flouted a few years ago. I venture here again to sav that there is probably not a man of competent intelligence, who has given it careful and earnest investigation, who does not believe in telepathy, or mind-reading—the possibility of minds communicating with each other without much regard to space, providing the conditions and circumstances are

These do not prove Spiritualism at all, but note this one thing. It proves that there has been a tremendous increase and widening of ages. To believe that there was a kernel of truth in their reports would give an added respect for human nature.

Here also might be found a rational explanation of the ancient oracles, and of such not commend itself to me, either to my inanother a thousand miles away? Something different from the old idea of mind that used to be generally entertained. Phenomena like these have become so familiar to me that they are no more wonderful now than the telegraph and the telephone. I cannot

(Continued on Fifth Page.)

#### QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

tween the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws end to help one in the conduct of this life—in one's relations to the Family, to Society and to Govern-

#### RESPONSE BY HERMAN SNOW.

Early in the present century there arose in the religious world a class who were unwilling to be called by any sectarian name. They claimed to be simply "Christian" in name as well as in character. They were theological reformers to a certain extent. They did not believe in a Triune God nor in any of the other distinctive doctrines of Calvinism; but they held firmly on to the necessity of baptism by immersion as practiced by the Baptists, and depended much upon enthusiastic prayer and conference meetings, with the attendant periodical revivals, much after the manner of the Methodists. In short they were, in the main, Liberal Christians, though, not having educated preachers and writers, they did not accomplish a very long stride toward an advanced religious faith. To a congregation and church of this kind my parents belonged, and here I got my first religious impressions, not very deep, how-ever, as there were no Sunday-school instructions, and the preaching was not of a kind fitted to interest children, even when they chanced to be present. Afterwards, on going ful rebound of a large dining table, and with out into the world, I saw and heard much of the so-called evangelical doctrines which did not attract, but strongly repelled me, so that I became one of the infidel class, and did not join any church until when about twentyfive years of age coming in contact with Unitarianism, I became deeply interested, and eventually a regularly educated minister of that faith. In their later years my parents gradually outgrew their old belief and became early receivers of the new Spiritualism. Nearly all of their ten children also eventually adopted this faith.

2. My final acceptance of the leading

1852, at which time I had been nearly nine years a Unitarian minister in active service. I never was a positive unbeliever in a continuance of life beyond the grave. My large intuition kept me from this, I think, a capacity which ultimately, after I became a Spiritualist, assumed the shape, at times, of dis- problem became greatly simplified; and it tinct clairaudience. I was not, therefore, infidel to the doctrine of immortality, but only to the leading doctrines of the popular ortho- the patient sympathy of the communicating doxy, a position not inconsistent with the po- intelligence was with me in my earnest ef sition of a Liberal Christian minister. From forts to reach the truth, especially upon the also had a firm belief in the nearness and silent activity of the Spirit-world in human affairs, so that I was in a measure prepared to adopt the claim of an actual and sensible intercommunication, although an undue fastidious seusitiveness made me at first strongly to rebel against the grossly material means sometimes employed. Owing to this, and certain other repelling features of the movement, something like a positive antagonism prevailed in my mind against it. But I was far from being satisfied with this state usual way, a very peculiarly worded mesof mind. There was within me a sense of justice which forbade my speaking against that of which I was as yet absolutely ignorant in the way of personal investigation; and in my capacity of a public teacher of spiritual truths, I could not well help having | at length into a complete puzzle even to me something to say upon a subject claiming so close a relation to the great work of my life. and a subject which was already gaining a ed, but in its present shape the sense conveymost marked attention in the public mind. Clearly, it was my duty-a disagreeable one though it was-to personally look into the matter, if for nothing else yet that I might have wherewith to answer troublesome ques-

claim of Spiritualism was in the spring of

My first, and, indeed, all my early attendance at séances was in private families. I did not visit a public medium until after I had become a decided believer. But the results of my earlier efforts were wholly unsatisfactory, and with my present understanding of the laws of spirit intercourse I can well understand why this was so. I was in a mental condition wholly unfitted for a successful investigation; one that must have exercised a strong repelling influence upon the spirit surroundings. After these which were, indeed, but little more than a mere pretense of investigation, I tried to think that I was relieved of my responsibility. I had looked into the matter and it was all sham and nonsense! But I was not to be let off in this way. It soon came about partly by invisible agencies as I now think—that I was called upon to preach for a few Sundays to a conmine, particularly the family who were accustomed to entertain the ministers. This family were near relatives of my wife who, with our two young children, had been an inhabitant of the spirit life for about three years. Very soon after my arrival at this home, much to my surprise and not a little to my annoyance, I found that the entire family had recently become believers in the spiritual theory through the mediumship of their hired girl who was still with them, and whose capacity as a medium was now freely tendered to me that I also might become a partaker in their new and happy faith. They were very much in earnest, being more than ready to afford me every possible facility for gaining the end in view. What was to be done? Here I was again face to face with that which that I should be wholly without excuse if I termination I finally came, and for about three weeks I devoted all the spare time generally from four to six hours daily—to the work before me. At first, my old reluctant and half-contemptuous spirit clung to was doing, and before my sojourn in this soon after I began, my investigations became iments with no one present but the medium and myself that I might be sure of no other | having become a Spiritualist. visible influence in our work. This young

Her tendencies were toward nearly all the phases of mediumship then known to investigators, but what were more particularly brought within range of my efforts were the table movements and the raps, as interpreted by using the alphabet, a method which, although literally the ABC of Spiritualism, and rather slow in its process, was yet, as is quite likely, about the surest way of obtaining an accurate transfer of spirit thought.

I soon came to understand that I had but two important steps to take in the work before me; I must first find out whether the material phenomena were caused by some force outside of the limits of human muscularity, under existing conditions, and then I must know to a reasonable certainty that the intelligence conveyed through these phenomena did not come from any mind now present in bodily form; if not, then an affirma-tion of the leading claim must follow, for not even the electric telegraph with all its wondrous capacity.can convey a single sentence of connected thought without the creative and guiding agency of individual mind. Some intelligence must, then, be speaking when a message is slowly unfolded by the newly discovered method; if not in this yet on the other side of life. So I reasoned, and my efforts were directed accordingly.

The physical demonstrations were of prompt and sometimes powerful description, particularly the movements of the table around which we were accustomed to hold our family circles. On one occasion, in answer to an interesting inquiry, the power was such that the large and heavy lightstand with drawers, then used by us, was upset with such force that the top was split almost entirely asunder. Subsequently, while alone with the medium, in the clear light of day, I took occasion to closely investigate this kind of movement till I became satisfied that the medium could not possibly with her own muscular force have caused the powerone hand only resting lightly upon one end; for, during the movements, I was allowed to clasp my hands tightly around the muscular part of her arm where I could readily have detected any positive effort on her part. Other tests of a somewhat similar character were applied until I became fully satisfied that there was an outside, unknown power at work in these demonstrations. The rappings were not of so marked a character, though sufficiently distinct to be successfully used as responses to questions and the calling of the alphabet.

The second step in my investigations was not so easily accomplished, and for a long time I had a lingering suspicion that the thoughts thus conveyed might be some reflex action of my own mind, or have been unconsciously transferred from other minds now in the body. I therefore took occasion to be mostly alone with the medium, and thus the was thus that my suspicions were gradually removed. It soon became clear to me that main point of my doubts; and it subsequent ly appeared that a special effort was being made to prepare a message that should effectually remove my difficulty. Some days in advance, it was communicated that such an effort was to be made, and at length when the conditions were found to be particularly favorable, the medium and myself being quietly isolated from the presence and influence of others, what claimed to be my spirit wife came and announced that she was now ready to give me the needed help, and now, in our sage, and remarkably characteristic of her from whom it claimed to come, began to be unfolded, which I put down letter by letter without giving the medium any help to follow its somewhat involved course, which led when all the words were distinctly written out. There came a pause, as if all was ended was one which was not at all in harmony with what was naturally to be expected from that source. I was greatly surprised and perplexed, and tried to find relief by asking questions; but the puzzle still remained. I finally resumed my calling of the alphabet as the best expedient left me. It then came to light that the pause had been purposely made in the midst of a sentence so ingeniously contrived that when completed it assumed a clear and satisfactory meaning, and that the puzzling pause had been made for an important purpose; that is, to show that no one

present in the body could control and guide it. This was the turning point in my investigation, and unmistakable signs of rejoicing came, with great emphasis, from the invisible ones when it was clearly seen that I had at length fairly surrendered to the loving power which had so earnestly beset me, and ever after this power was closely and consciously with me, giving me frequent proofs of the reality and blessedness of my new

4. To me the most remarkable, or at least the most convincing of the phenomena are gregation in which were personal friends of | those which convey to us most clearly the thoughts and sentiments of our translated humanity, particularly of the personal dear ones who from time to time have vanished from our sight. The most astounding material demonstrations do not move me so deeply. Even the comparatively recent so-called materializations in all their shifting uncertainty and cheat must take an inferior rank. Indeed they rather repel than attract me, and I have no desire that my best friends on the thither side of life should go through the unnatural process of reclothing themselves in

old earthly shapes for my benefit. The important point now aimed at is this the main interest in these phenomena should not be any exhibition of astounding strangeness, but the unmistakable intelligence they are able to convey, and for such a purpose the seemed so steadily to haunt me. It was plain | tiniest rap, or motion of the hand in involuntary writing, is better than any extradid not now follow the matter up with some ordinary exhibition or show of force, even good degree of thoroughness; and to this de- as the slight click of the electric telegraph is of greater practical use than would be thunder tones speaking through the instrument. The phenomenal phases of Spiritual ism, then, I regard as of a decidedly subsidiary character. They are comparatively unme, but very soon abundant cause was given | important, excepting in so far as they are cafor a genuine and earnest interest in what I | pable of transmitting intelligent thought. It is, therefore, difficult for me to designate family was ended, I became satisfied of the any particular event of my experience rightgeneral truth of the claim advanced. Very ly entitled to be called the most remarkable. Perhaps, however, the following may come extremely interesting and absorbing, and in as near to it as any, mainly, because of its these I was sometimes joined by the entire | having occurred so completely under my own family. Generally I chose to make my exper- supervision and control. It took place at my native home during my first visit there after

Among my oldest sister's children pretty

ings in the closest manner, and apply what ever precautionary tests I might think best. and characteristic messages, often in the and the septenary of Dr. Coues. And it is ever precautionary tests I might think best. handwriting of the communicating spirit. worthy of remark that these four sects can were freely written, and not only at home in adduce an abundance of authority in proof the circle, but also sometimes when casually of their respective creeds, while I have no present in other homes, particularly at the authority whatever to sustain me, which grandparents, and it was mainly in this way I think, that our parents were converted to the belief. I took special pains to investi- be wrong. But instead of "authority," I will gate the matter so as to make sure of its reality. From the district school teacher I learned that the child had but just begun to cian admit the existence of matter, so I will make the straight marks and hooks in writ- not waste time in demonstrating an axiom. ing, after the method of teaching then in use; and when there was a communication | it, but there is a very respectable number of claiming to come from the child's uncle, I highly educated and intellectual persons got my brother-in-law to produce an old letgot my brother-in law to produce an old let-ter of this brother of his and the handwrit-stance as spirit. Therefore, instead of iming, especially the signature, was found to be agining my facts, or accepting them on auclosely like that through the medium's hand.

But after all, some of the most convincing, or rather confirming things of my experience, and of which I have had many, were what some might deem trifling incidents; but from their perfect and characteristic naturalness as to manner, place and time, to me block of steel that weighs 3,000 pounds; it they have been almost of unequalled import- does not adhere in the least. I then place it ance. I will give a single instance of these as my closing words:
One evening I had been sitting in a circle

them teachers, during which many dear added to it. Next I place it upon the same friends had manifested themselves, among block of steel and discover that it adheres whom my spirit wife had been especially active and social. On preparing to close, according to our usual custom, each one in turn said "good night" to our invisible company. A prompt response was given until it became my turn to exchange the good night greeting, when there was no reply. I was perplexed and even troubled at the strange silence. "What," said I, "are you not going to The response was so unexpected, and yet so | natural under existing conditions that it be "authority" against a fact in nature, and came home to me with a thrillingly convinc- authority is not proof. ing force.

For the Religio-Philosophical Journal. DR. COUES AND DR. BUCHANAN.

W. H. CHANEY.

I admire both these gentlemen, because they are intelligent above the average of men. Still, I do not quite agree with either of them, in some of their metaphysical hypotheses, any more than they agree with each other. The disagreement on my part may be due to my ignorance, and concluding that such is the case, I have a few suggestions to offer, hoping that not only myself, but many of the readers of the JOURNAL, may profit in wisdom through the explanations that will point out my errors and expose my ignor-

Dr. Buchanan advocates a trinity of the human, thus: "1. A material body; 2. A spiritual form; 3. An interior soul or spirit," and adds: "These three things are as well established as anything in the physical science." I'r. Coues "sees" this and goes Dr. Buchanan four better, thusly: 1. God, or spir-2. Divine wisdom, or intuition—the word; 3. Human wisdom, or reason—the nous; 4. Soul-form—psychic; 5. Astral body—a phantom; 6. The magnetic field—vitality; 7. The physical body—matter.

At first thought it may seem strange that two such giant minds should differ so widely, yet I am so stupid as to think that they liffer, first, because they have imagined their facts, and secondly, because they have made deductions from unproved premises. I will illustrate my meaning more plainly.

I will presume that both gentlemen are skilled in anatomy and are called to give expert testimony regarding the machinery of the human system, when the following queries are propounded: How many bones are there in a human being? How many pairs of nerves branch from the medullo oblongata? What is the function of a sensory nerve? and so on for hundreds of questions. Would they disagree? By no means. because they have the facts on which to base their replies. Probably both are equally sure of the facts on which they base their metaphysical trinity and septenary divisions of man. Right here is where my ignorance crops out, for I have no knowledge of any facts for these divisions, which seem to me arbitrary and the offspring of a vivid imagination. But if I am in error, then why should they disagree any more than on a question in

Both the learned doctors are agreed that Intuition is a guide to Divine Wisdom The inference from this is unavoidable, namely, that there is a wisdom which is not divine; that is, wisdom which may be acquired by study and imparted through teaching; whereas intuition is a gift. My wisdom whereby I am enabled to calculate an eclipse is acquired, and, therefore, not "Divine," as these gentlemen would contend for their wisdom. But by intuition they make the trine and septenary divisions; ergo, their wisdom is Divine while mine is only human. What puzzles me is why they, guided by "Divine Wisdom," should disagree, while between a million of astronomers, guided only by "human wisdom," we would not disagree to the sixtieth part of a second as to the moment when the eclipse would begin. I do not mean to insinuate that "Divine Wisdom' is not vastly superior to "human wisdom." but mean that I am such a dunce that I cannot understand this mystery, and therefore implore these learned doctors to enlighten

In this connection I might add that aided solely by human wisdom I calculated the transits in the horoscope of president Cleveland, in March 1887, and discovered that he would not be re-elected; but Dr. Buchanan, aided by "Divine Wisdom," discovered that Cleveland would succeed to a second term. Again I am puzzled to know why "Divine Wisdom" got left. Returning to the trinity and septenary.

The materialist maintains that when reduced to the last substance in the universe. Lamely, matter. Christian scientists solemnly assure me that there is no such thing as matter. The former arrives at his conclusion by the aid of human wisdom, the latter through an acquaintance with "Divine Wisdom." Both of these schools are at variance with the two varying doctors, and I am at variance with all, because I am too feeble of intellect to accept conclusions deduced from unproved and unverified premises. Authority has no weight with me. A million Newton's might swear that this earth is round, but their opinion would not weigh a straw in guiding | a pauper Spiritualist. my mind to accept the fact. I have been fooled on "anthority" as much as my constidemonstration.

woman had been born and brought up in the neighborhood and was well known to the family as an honest, simple-minded person, incapable morally and mentally of any deep-laid schemes of deception. She was perfectly willing that I should watch her proceed-

shows what an ignoramus I am. All sensible people oppose me, and therefore I must

try demonstration. All parties except the cranky metaphysi-So, too, millions admit the existence of spirthority, I will gather a few from the do-main of nature and then see if logical deductions therefrom will not prove the existence of spirit.

I take a piece of wrought iron which weighs just one pound and place it upon a does not adhere in the least. I then place it in an electro-battery, under certain conditions, and on removing it find that its weight One evening I had been sitting in a circle has not been increased in the slightest. This of harmonious intelligent persons, several of proves that not a particle of matter has been with so much tenacity that it will raise the

steel bodily if sufficient power is applied.

Here is a wonderful force which cannot be termed a material force because it cannot be weighed. Some philosophers declare that "matter is force," but here we find a force that is not matter. Then what is that force? I am weak minded enough to call it "spirit "I am going with you," was the quick reply which came back from my special loved one. The response was so unexpected and imponderists might swear that the force was matter can be made both visible and ponderable. A million of materialists might swear that the force was might swear that the force," because it is invisible and imponderand ponderable, but their oaths would only

The materialist denies that there is any such a thing as spirit, but I have shown it so clearly that even a child can comprehend the proofs. True, this showing does not prove the immortality of the spirit, but it disproves the theory of materialism and lays a foundation for proving immortality. Hav-ing demonstrated the fact that spirit exists as an associate with inorganic forms, even I can perceive that it is illogical to deduce from the fact that man, the highest type of organic form, and the culmination of everything beneath him, should be dissociated from spirit.

The only logical method of refuting my proof of the existence of spirit is to find other facts in nature in conflict with the facts which I have adduced. I will not say it is impossible, for that would carry the presumption that I am omniscient, but I do say that I do not know of any such facts. The time has gone by for quoting "authorities" to disprove natural facts. Bruno promulgated the fact that the earth turned over daily on its axis. Opposed to this was the opinions and authority of priests, bishops, archbishops, cardinals, the pope and the Bible. The "authorities" were overwhelming, and so they burned poor Bruno. But the earth kept right on turning over, all the same. So, too, materialists may quote authorities against me, but that spirit force will not

Having disposed of the materialist, I turn to the Christian scientist, but must pass him by for the present, because it is so straining to kick against nothing. "When he says there is no matter, it is no matter what he says." Ta, ta; will see you later.

And now to my highly esteemed friend Dr. Buchanan. We became personally acquainted more than twenty years ago, and I have ever thought him one of the noblest of men and ablest of scientists; but there is one important point of disagreement between us. He holds to the idea that Jesus Christ was an entity and had a real existence as much as George Washington, while I cannot believe that he ever existed, save as an allegorical character, any more than Santa Claus. I find no facts in nature to justify the assertion that a virgin gave birth to a child which never had any earthly father. The doctor says that he does not believe that either, but that Jesus was a man, the son of Joseph and Mary, and a wonderful medium. I might readily believe in the existence of such a man as that, but to say that Jesus Christ was such a person is to deny the only record that he ever existed. So the doctor impeaches his own and only witness, predicating his proof upon imagined premises Having taken this step in the domain outside natural facts, it is easy for him to imagine the trinity of the human constitution instead of the "dual" principle, so abundant everywhere. We have light and darkness; heat and cold; truth and falsehood, good and evil, etc.

The idea of a trinity is more artificial than natural, being a sort of poetic invention by the Brahmins. Nature presented the dualty of formation and destruction, which they personified, or rather, deified, as Brahma and Siva. But they interpolated a Savior, termed Vishnu, and thus made the first trinity. The Jews would not accept of a trinity nor even dualty. They had but one God and had no belief in immortality. The Christians followed the Hindus and introduced a Savior, of Jewish origin, whom they report as having said: "I come to bring life and immortality to light." Herein we find corroborating testimony that the Jews did not teach the doctrine of immortality. But the Christians put the Holy Ghost, what ever that may mean, in the place of the destroyer, which they banished and labelled

Thus the Christians reconstructed the trinity into an anomaly in nature and purely a creature of the imagination. Dr. Buchanan has outgrown the swaddling clothes of the Christian trinity and so has reconstructed it into a "material body, spiritual form, and interior spirit." I can discover no necessity for the second in this trinity, the idea of which is fully embraced in the third. Moreover, I would not say John Smith and Geo. Washington, but name Washington first. In like manner I would name spirit first, because more important than body. Finally I would say, "spirit and matter," as embracing everything in the universe. That both exist, is susceptible of proof by the uniformities, analogies and homologies throughout nature. But I find nothing to prove "spirit ual form." It is based on authority and "Divine Wisdom," but I am too stupid to accept proofs of that kind, or I might be an orthodox clergyman, with a fat salary, instead of

Dr. Coues gives a freer rein to fancy, and by looking through the field glass of "Divine tution will bear, and hereafter I must have | Wisdom" is able to discover seven divisions. This cycle of seven originated from the seven

Sunday was sacred to the Sun; Monu Moon; Tuesday to Mars; Wednesday to cury; Thursday to Jupiter; Friday to Venus and Saturday to Saturn. The second day of creation was devoted to making the firma-ment, which is only the boundary of the vision and has no more substantial existence than a shadow. The creation of Dr. Coues, with ts magical seven divisions, has for its fifth

the "astral body," which is as much a myth as the firmament. Both were necessary to com-plete the list of seven, and therefore both are as important as the fifth wheel of a wagon.

The first, "God, or spirit," includes the fourth, "soul—form—psychic." Yet as something was needed to fill up the list, the doctor does not hesitate to bisect God for the purpose, in imitation of the Christian who trisects him into Father, Son and Holy Ghost.

But modern astronomers have discovered two additional planets. Uranus and Neptune, which neither Swedenborg nor "Divine Wisdom" were able to find. Therefore the Mahommedans should now have nine heavens, the Spiritualists nine spheres, the Catholics nine sacrament, and Dr. Coues nine divisions of the principles of human constitution.

In conclusion I must say that it seems to me that all these divisions are the outcropings of the superstitions with which we were fed in infancy and youth. Having been early taught to exercise the imagination for the accumulation of facts, instead of exploring the domain of nature for them, it becomes a habit, just as much as the use of tobacco, and once the victims of the vile weed, people refuse to abandon it. I inherited a love of tobacco, but quit it in 1874 after having been its slave for forty years. Hard as it was, I have often found it harder to abandon the superstitions which I not only chewed, but swallowed, during childhood. Our greatest scholars and philosophers are the victims of habits acquired when boys, and no wonder that these learned doctors still adhere to the imaginary facts learned of their sainted mothers.

710 Olive street, St. Louis, Mo.

For the Religio-Philosophical Journal. Reply To An Orthodox Friend.

WM. C. WATERS.

My Dear Friend: I received your favor of the 7th inst., together with the paper that you had the kindness to send me. The spirit of your note is excellent, and I fully appreciate the interest you feel in my present and future happiness. You say: "May God bless your movements of reflection, and cause you to see through the enlightenment of His spirit, that which is essential to eternal peace, which Jesus made possible through His sufferings and death on the cross. The plan of salvation may seem obscure to the carnal mind, but through faith accepted as an un-

mistakable proof of love divine.' It seems to me that plans instituted by divine love and wisdom, should be able to bear the light of reason turned upon them. and in their operations should be fully adequate to the intended purpose had in view. A plan intended to save humanity from endless ruin, and only saves one in ten or twenty. is too much of a failure to be set down to the credit of infinite knowledge, wisdom and power. The plan you esteem so highly bears the finite stamp, and so void of authentic proof that it has to be accepted on blind faith. This kind of theological credulity has long placed the human reason in chains and enslaved the human family in false perceptions of God and the future state. If we look to the heavenly bodies, we see evidence of a divine plan; though these travel through immense reaches of distance, and their appointed circuit requires one year, one hundred, or five hundred years, they always make their return in due season. None fall out of line and are lost, all being held in the grasp of Omnipotent Power.

Touching the welfare of human souls, no plan that does not in the ultimate save to the uttermost every weak and erring soul is not worthy to be charged to Infinite Power. With my present views, I should feel that I had offered a sacrilegious insult to the Deity to charge Him with being the author of any plan or purpose that does not include the salvation of all His children. So far as religious consolations to the mind are supposed to be derived from faith in the Christian plan of salvation, I have had some experience in that direction. For about twenty years I was a church member, nor did I allow the grass to grow under my feet, but attended promptly to the business in hand; but the more thoroughly I became informed in the affairs, the more uncertain and shadowy the whole thing grew. For the past thirty years I have held a different view, faith and knowledge to sustain it. The religious consolations that come to me from the Christian plan, compared with that of the spiritual philosophy, has been like that of the glowworm to the midday sun. Eternal progress satisfies the hopes and desires of the finite soul. It honors the Creator and beatifies humanity-a safe rock on which to build a church that shall last forever.

I read the clergyman's attack on Spiritualism, in the paper you sent me. I have read many similar attacks from the clergy. This gentleman makes use of the usual stock in trade on this subject. We get much the same thing dished up about every week, by an alarmed and distressed minister in some part of the country. These efforts are mostly of the star-chamber, inquisition order. This minister reminds me of the Scripture wild ass snuffing up the East wind. He thinks that in spirit intercourse he scents something unholy; he assumes that some one or more have yielded "to the captivating impulses of nature with less relucance than virtue demands." He has been following up spirit communion as a buzzard, vulture or some other carrion-bird would follow a great army for such crumbs of offal as might be picked up on the outskirts of the camp. Very likely his enterprising turn of mind might have found employment nearer home, and among his own people without going abroad for observation. When these clergymen are able to pluck the stars from their course and stop the flow of Niagara with one finger then they may be able to stop the onward progress of spirit intercourse and its accompanying philosophy. It is common for a minister to hold that the new dispensation inaugurated through Jesus, set aside the old Jewish laws and ceremonies, but when he has some theological hatchet to sharpen, then he goes back and unearths some old-time. obsolete Jewish command, and quotes it in favor of his postulate, while at the same time he violates, perhaps, a score of those old laws

No doubt many of the Jewish priests were

t. ...e only channels of communication, consequently they put a "Thus saith the Lord" to all their condemnation of spiritcommunion on the part of the common peopower, and ignorance is weakness. Ignorant poses of progress, they might as well be. men they could control and enslave, but in-telligent men they could not. The Roman Catholic position, as I understand it, is much | righteousness of the demand for their politithe same, holding that communion with the | cal recognition; but, they whisper to their departed is a priestly prerogrative; the layman must not do it, lest he learn something | their minds too refined, and their manners not set down among infallible church doctrine. With similar motives, the Protestant mingle in the public discussion of the quesclergy fight this communion. A people hold-tion or take part in the active campaign ing a free intercourse with departed friends can not be enslaved politically or religious- appeal through the veneration and admiraly. The churches have been mixing a great deal of error with what truth they have, and returning spirits expose their fallacies, and this is the head and front of their offending. The minister is alarmed for his bread and his power. It is not the truth in these mat- | tians, of the Christ? Is not the supreme pity, ters that he wants, but rather a firm hold on

his living and his prestige.
Paul on his first introduction to spirit power, it would seem from the Scripture narrative, was roughly handled, but subsequently he became well informed touching the sub-Chapter, he mentions nine spiritual gifts, and urges upon his Christian brethren to covet the best spiritual gifts. But the gentleman who makes this attack on spirit in-tercourse, says it is a delusion of the devil and it should be let absolutely alone. Is he any

better authority than Paul? Martin Luther was a man of large brain power -in that respect, probably, he would equal half a dozen of this clergyman, yet he so highly prized spiritual guidance and com-munion that in one of his sermons he declares that he would even teach the doctrine to little children, and tells how he would

John Wesley set so high a value on spiritintercourse that he would on no account yield to any man's disbelief on the subject, saying that if we give up the facts and doctrine of spirit return, their comforting and guiding influence, we yield the whole ground to the skeptic, the infidel and atheist. It is not altogether improbable, that but for the opportune breaking forth, and rapid spread of spiritual phenomena, the scientific materialist would have driven half the clergy from their pulpits. The churches are powerless to meet the phalanx of well trained, strong in-tellects, that stand on the side of scientific materialism; these men demand stronger proof of a future life than the churches are able to offer. But Spiritualism has the wall of defence—the ready evidence of the continuity of the soul. It challenges investigation —it appeals, not to faith, but to the best reasoning powers of the mind. Already not a few of the noblest intellects among scientific men have stood abashed in the presence of the indisputable proof presented, and in their unbelief of a God and a future life have sounded a halt.

## Woman's Department.

Bord-ntown N.J.

CONDUCTED BY SARA A. UNDERWOOD

TO WOMEN "INDIFFERENT" TO SUFFRAGE. No woman ought to plead ignorance of the merits of the question of woman suffrage af-ter the years of public agitation of that subject by the hundreds of writers and speakers, pro and con, who have raised and answered objections of every possible sort in regard to it, from every possible point of view during the last thirty years. She who does not understand in these days of widespread agitation of the subject why it would be better for her to stand on an equal political level with her husband, son and brother, ought to be, if she is not, ashamed of her ignorance. I know there are still many who are thus ignorant, but it is none the less shameful for them to be so; for, look in whatever direction they may, everywhere can be seen evidence of what even the agitation toward woman suffrage has effected, in the daily increasing concessions made to woman's importance as a factor in civilization; concessions of wider spheres of labor, of opening channels of higher education, and of deference to her intellectual capacity, while all the great teachers and thinly rs of the day are continually calling atten. on to reasons for the full emancipation of the mothers of the race. Indeed, their own unaided reason should have brought home to each of these the self-apparent truth so simply stated by John Stuart Mill in "The Subjection of Woman" in these words: "What-ever has been said or written from the time of Herodotus to the present, of the ennobling influence of free government—the nerve and spring which it gives to all the faculties, the larger and higher objects which it presents to the intellect and feelings; the more unselfish public spirit, and calmer and broader views of duty it engenders, and the generally loftier platform on which it elevates the individual as a moral, spiritual, and social being is every particle as true of women as of men." The political emancipation of women should be the one supreme question of the day. Women suffragists everywhere should be banded in one strong, determined, common purpose to bring it as speedily as possible, and by every honorable means to a successful issue. Rising to the level of the high duty which calls us in united action toward this great end, we should sink all petty differences of opinion, all selfish considerations, and all individual ambitions, and leave no methods untried by which to accomplish our freedom; and especially earnest effort should be made to arouse the indifferent among women to action and make

them help in the common cause. I wish that deep down into every individual woman's consciousness could be burned the knowledge of the necessity there is for her political enfranchisement; that into her brain could be branded the crying need for her own help in her own cause, and that every woman's conscience could be made a reminding goad of her duty in this matter—a goad which should constantly sting her into performance of that duty.

Oh you indifferent women!—who in sheltered homes under kindly or loving masculine protective rule, sit serenely idle in your chairs of ease—sneering, perhaps, at this clamor for rights—if it were possible to reach you, we might ask if you think it noble, if you think it brave, if you think it just, that you should not help in this battle which is for you and your daughters?—that through your apathy the battle should be fought over and over | an address to the American people in 1864, which again to gain each successive step toward enfranchisement by a determined band of your braver, more clear-sighted sisters? We would like to set ablaze within your frigid sonls the divine fire of liberty! Some day you souls the divine fire of liberty! Some day you will blush with shame, or your sons and daughters will blush for you, that while the one great progressive battle of this era was being fought—for your liberties—you were in that manner."

enrolled in the coward's list of the indiffer-

There is another class of apparently indifferent women, who are not in reality so inple. The leaders knew that knowledge is different as they seem; but yet, for all pur-These are the women whose reason is convinced, and their hearts convicted of the consciences, their natures are too sensitive, too reserved, to make it possible for them to work of a movement like this. To these we tion which exists in every cultured and reest feature in the story, as believed by Christhe divine altruism which led him to leave his high estate, his abode of blessedness, to endure humiliation, contumely, and the companionship of publicans and sinners, and to accept an ignominious death, that men might be saved the one great theme of Christian ject of spirit intercourse. In I.Chronicles, 12th adoration? Is it not the vivid distinctness Chapter, he mentions nine spiritual gifts, with which Edwin Arnold in "The Light of Asia," brings out the generous self-denying renunciation of his kingship, and of all that life held of good, by Buddha, which gave that poem its wonderful popularity? Who can help feeling a thrill of loving admiration on reading the young monarch's reply to the choice thus offered him:

" Choose thou The way of greatness—or the way of good; To reign a King of Kings, or wander lone, Crownless and homeless, that the world be helped." To which he answers nobly:

"I choose To tread its paths with patient, stainless feet, Making dust my bed: its loneliest wastes My dwelling, and its meanest things my mates. Clad in no prouder garb than outcasts wear, Fed with no meats save what the charitable Give of their will: sheltered by no more pomp Than the dim cave lends, or the jungle brush. This will I do because the woeful cry Of life and all flesh living cometh up Into my ears, and all my soul is full
Of pity for the sickness of this world:
Which I will heal, if healing may be found By uttermost renouncing and strong strife."

Our cultured indifferents must, if their culture is of the best and highest type, bring themselves into something like this spirit of self-renunciation, although to-day's occasion does not demand quite such heroic abnegation, but they must keep clear in their minds that no unpopular cause, however just, can be advanced; no great wrong can ever be righted, until those oppressed, or those who behold the oppression, become so filled with the bitterness of the injustice done as to be willing to suffer, in order that the wrong may be righted, the injustice rectified.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the BELIGIO-PHILC-OPHICAL JOURNAL.

ANNUAL ADDRESS OF FRANCES E. WILLARD, President of the Woman's Christian Temperance

This address is able throughout. We make one extract from which Spiritualists may learn an important lesson: "We all know that organization is the one great thought of nature. It is the difference between chaos and order; it is the incessant occupation of God. But, next to God, the greatest organizer is the mother. She who sends forth from the sanctuary of her own being a little child, has organized a great spiritual world, and set it moving in the orbit of unchanging law. Hence, woman, by her organism, is the greatest organizer ever organized by our beneficient Creator. But in the nature of the case, the mother-nature, patiently pre-occupied in deeds of love for those about her, has been slowest of all to reflect on her own innate powers, and has not until recently so much as dreamed of the resistless force of the world's aggregated motherhood. When I graduated from college in 1859 there was not on the face of the earth, I venture to say--certainly there was not in my native land, the most progressive land of all--a National society of women. We worked on in weakness and seclusion, in loneliness and isolation. But we learned at last the gracious secret that has transformed the world for men and made them masters. We learn the mighty difference between the wideopen hand, with individual fingers impotent because separate, and the condensed, constructive, organized power of those fingers when combined. We learned that floating timbers on the sea are not more futile as compared with the same timbers when organized into a ship than are solitary human beings as compared with the same persons when organized and instructed, unified and equipped in societies and guilds. The mighty work done to mitigate the horrors of our civil war first revealed to us and to our brothers the latent power of the nation's woman-hood; next came the holy zeal of the Woman's Foreign Missionary Societies; then the heavenly enthusiasm of the Woman's Temperance Crusade, with its marvelous sequel, the Woman's Christian Temperance Unions; then that beautiful younger sister, the Woman's Home Missionary Society, while the Woman's Christian Association and Congress, the Women's Clubs, Industrial and Educational Unions, Relief Corps, Protective Agency, the mighty Labor Movement, and the countless societies for local help to the sick, the friendless and the poor, abundantly testify to that esprit de corps which we women have at last acquired and are now so sure to utilize for purposes of blessing vastly wider, more pervasive, and more varied than we could at first have dared to undertake or dreamed of compassing." In the course of her remarks she refers to topics of general interest under the head of, The Demorest Medal Contests, Peace, Our Work in Schools Heart Culture in Schools, Our Loyal Temperance Legions, The Press, At the Capitol, The Lecture Bureau, and other matters of special interest and significance to the N. W. C. T. U.

ADDRESSES DELIVERED BEFORE THE LONdon Spiritualist Alliance during the years 1884 to

The ten discourses in this volume are well worthy of careful perusal. "M. A. (Oxon.)" takes into careful consideration "Voices in the Air." Major-General Drayson discourses ably on the "Science and the Phenomena Termed Spiritual." Alaric A. Watts thoroughly reviews "Spiritualism: Some Difficulties with some Suggestions." The President of the Alliance makes "Spiritualism at Home and Abroad" the subject of an excellent address. "Some Thoughts on Mediumship," by Mrs. De Morgan, makes a highly interesting lecture. C. C. Massey ably reviews the "Application to Spiritualism of Scientific Research." Each one of the several speakers has something to say, and says it well.

S. A Kean & Co., Chicago., with New York office at 115 Broadway, have recently published a new and revised edition of their 'Digest of Laws' governing the issue of municipal bonds, which cannot fail to be of interest and value to investors, including save ings banks, insurance companies, estates and individuals. It will also be valuable to authorities of States, Counties, Cities, School Districts, etc., who comtemplate issuing bonds.

It is not generally known that Lincoln prepared consider it one of the President's most admirable



Two hoods of style that's rather queer. Two little maids with naught to fear, Except that either will rightly guess What t'other holds behind her dress.



They scan each other's faces fair: Then, in one voice, they both declare "Hood's Sarsaparilla! I can tell; And that's what makes you look so well!"

highly of Hood's Sarsaparilla. Last year it did us a great

deal of good and we felt better through the hot weather than

ever before. It cured my wife of sick headache, and relieved

me of a dizzy, tired feeling. We shall certainly take Hood's

Sarsaparilla again this spring." J. H. PEARCE, Supt.

Hood's Sarsaparilla

## Makes the Weak Strong

If you are run down, or have that tired feeling as a result | "For a first class spring medicine my wife and I think of over work or the effect of the changing season, you should take that best of all tonics and blood purifiers, Hood's Sarsaparilla. It purifies and enriches the blood, tones the stomache, rouses the liver and kidneys, creates an appetite and builds up the system. Thousands testify that Hood's Sarsaparilla "makes the weak strong."

## Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I.

HOOD & CO., Apothecaries, Lowell, Mass.

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

Granite Ry. Co., Concord, N. H.

100 Doses One Dollar 100 Doses One Dollar

"A New Man Made out of a Rheumatic Wreck."

LYDIA, S. CAROLINA, Jan. 13th, 1889.

ATH-LO-PHO-ROS Dear Sirs: RHEUMATISM),

Enclosed please find \$5, for which please send by express 6 bottles of Athlophoros to Mr. Oliver Parrot, Darlington, S. C. I have taken 3 bottles of Athlophoros, and am about cured of Rheumatism. I have one more bottle to take which I think will effect a permanent cure, and make me feel like a new man made out of a rheumatic wreck. I am 50

years of age.

Mrs. Oliver Parrot is 70 years of age, has been in months, and under the treatment of the most skilful physicians, but continued to grow worse and worse. She has quit the doctors, and by my advice has taken 3 bottles of your Athlophoros and is now on her feet again with a fair prospect to get well. Surely your Athlophoros is not a "quack," but a Godsend to relieve suffering humanity.

> Yours respectfully. Rev. J. K. McCAIN.

Sold at all Drug Stores at \$1.00 per bottle, or direct from "NO MORE RHEUMATISM FOR ME" THE ATHLOPHORCS COMPANY, 112 Wall Street, New York.

F. CO-OPA. Favorite Co-Operative Association Will Buy Anything and Everything FOR OUR READERS AT

# 10 to 60% MANUFACTURERS' PRICES

Thus saving the profit that is usually paid to the middle men, running from 10 to 60 per cent. A trial order will convince you that you can not afford to do without our services. Experienced buyers. The best market to buy in. Price List of Household Supplies, Dry Goods, Boots and Shoes, and Furniture sent free.

## Favorite Co-Operative Association,

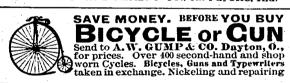
45, 47 and 49 Randolph Street., Chicago, References by Permission—Armour & Co., Chicago: Continental National Bank, Chicago; Weare Allison, Bankers, Sioux City, Iowa.

ONE OF THE BEST TELESCOPES IN THE WORLD.

o explain further here. Those who write at once will secure prompt de-ivery. State your express-office address. Address, H. HALLETT & CO., Box 610, Portland, Maine.

PIUM HABIT Painlessly cured in 10 to 26 Days, Sanitarium or Home Treatment. Trial Free. No Cure. No Fay. THE HUMANE REMEDY Co., La Fayette, Ind.

the delay will lose the chance. Best Gun. Grand Telescope. N



DYSPEPSIA,
INDIGESTION, CONSTIPATION & SICK
HEADACHE. CAUSE AND TREATMENT.
pamphlet. Address A. H. GRAHAM, Lebanon, o.

Not the highest rate, but the greatest safety. Semi-annual interest. Best of Eastern and West-ern references. Full information free. Write for

BAIR & LOOMIS, Brokers, Tacoma, Wash.T.



COME TO THE LAND OF

## BIG RED APPLES.

Pears. Pranes, Plums and Cherries. Climate so mild tha grass grows green all the year. U. S. Census reports show Oregon healthiest State in the Union Paradise for nervous sufferers. Willamette Valley. containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

Ten Acres in Fruit worth a Section in Wheat Salem, Capital of Oregon and heart of this far-tamed val Salem, Capital of Oregon and heart of this far-tamed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully litustrate 1 pamphiet sent free.

OREGON LAND COMPANY, Salem, Oregon.

S PISO'S CURE FOR N CURES WHERE ALL ELSE FAILS.

Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION

## The Century Book Paper Co. BIBLE

Is an incorporated stock company with \$250,000 capital stock, managed by experienced publishers, the principles adapted being thoroughly co-operative, each member getting adapted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members. They furnish blank books, school books, stationery, miscellaneous books, periodicals, sheet music, etc. at an average discount of more than fifty per cent. The catalogue issued by the company is almost an encyclopedia of book information containing more than three hundred pages and will be sent postpaid to any address, with terms of membership, etc., on receipt of twenty-five cents to pay post and packing.

being among the largest manufacturers in the West the company are operating stores and offices in various oarts of the United States and will be pleased to negotiate with reliable business men, who can command from \$1,000 to \$2,1.00, either on salary or commission, their present headquarters at 255.257 Wabash Avenue, Chicago, being one of the finest book emporiums in the country.

The Law Department of Northwestern University.

JUDGE HENEY BOOTH, LL. D., Dean and Prof. Law of Real Estate. Hon. Harvey B., Hurd, (late revisor of Illinois Statutes). Prof. Common Law, Pleading, Evidence and Statute Law. Hon. Wm. W. Farwell, ex-Chancery Judge Cir. Ct. Cook Co., Professor of Equity Jurisprudence, Pleadings and Practice. Judge Marshall D. Ewrll, LL. D., (author of Leading Cases on Disabilities incident to Infancy, Coverture, Idlocy etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts. N. S. Davis, M. D., LL. D., Lecturer on Medical Jurisprudence Diploma, granted in two years' attendance. admits to the Diploma, granted in two years' attendance, admis to the Bar of this State. Attendance a less time is credited to ap-plicants for admission on examination before Supreme

PRIZES.—HORTON prize for best thesis or brief, \$50. Fac-culty prize for thesis second in excellence, \$25. Faculty prize for best proficiency in the senior class, \$50. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50 The fall term begins Sept. 19th, 1888. For Circular or in-ormation, address, HENRY BOOTH, Dean, Chicago. Ill

## Loans & Land

Loans negotiated on Real Estate security. Eight per cent. interest net guaranteed to capitalists, except on large amounts, when special rates are agreed upon. Investments made to the very best advantage to the pur chaser in Seattle City Property, Farms, Timber and Unimproved Lands.

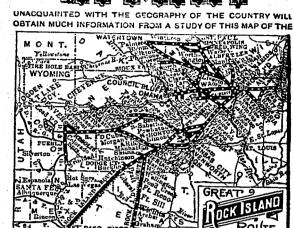
We represent exclusively the purchaser, and believe that ten year's residence here renders our services of great value. Correspondence solicited from all parties desiring either to loan money or make investments.

REFERENCES—First Nat'l Bank, Puget Sound Nat'l Bank, Merchants Nat'l Bank, Dexter, Horton & Co., Seattle. J. F. McNAUGHT, McNaught Building, Seattle, Wash.

TEACHERS WANTED. American Teachers' Bu-

\$230 A MONTH. Agents Wanted. 90 best selling articles in the world. 1 sample Free Address JAY BRONSON. Detroit. Mich ARE YOU think-ing of buying a cur-riage? Do not forg ;





(C., R. I. & P. and C., K. & N. R'ys.) West, Northwest and Southwest. It includes CHICAGO, JOLIET, ROCK ISLAND, DAVEN-PORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVEN-WORTH, KANSAS CITY, TOPEKA, COLORADO SPRINGS, DENVER, PUEBLO, and hundreds of prosperous cities and towns—traversing vast areas of the richest farming lands in the west.

SOLID VESTIBULE EXPRESS TRAINS
Leading all competitors in splendor and luxury
of accommodations (daily) between CHICAGO
and COLORADO SPRINGS, DENVER and PUEBLO. Similar magnificent VESTIBULE TRAIN
service (Laily) between CHICAGO and COUNCIL
BLUFFS (OMAHA), and between CHICAGO and
KANSAS CITY. Modern Day Coaches, elegant
Dining Cars (serving delicious meals at moderate
prices), restful Reclining Chair Cars (seats FREE)
and Palace Sleeping Cars. The direct line to
NELSON, HORTON, HUTCHINSON, WICHITA,
ABILENE, CALDWELL, and all points in Southern Nebraska, Kansas, Colorado, the Indian Territory and Texas. California Excursions daily.
Choice of routes to the Pacific coast.

The Famous Albert Lea Rouce Runs superbly equipped Express Trains, daily, between Chicago, St. Joseph, Atchison, Leavenworth, Kansas City, and Minnespolis and St. Paul. The popular tourist line to the scenic resorts and hunting and fishing grounds of the northwest. Its Watertown and Sioux Falls branch traverses the great "WHEAT AND DAIRY BEIT" of Northern Iowa, Southwestern Minnesota and East Central Dakota.

The Short Line via Seneca and Kankakee offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Folders, or desired informa-tion, apply at any Coupon Ticket Office, or address E. ST. JOHN, E. A. HOLBROOK, CHICAGO. ILL.



## To Schools and Colleges

In the past we have paid special attention to the annoucements of institutions of learning, and our desire is to give this class of advertising our best

From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their children advance to a grade be-

C We have no pecaniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients. viz: a desire to place their announcements in papers that will be the most productive of good results. We will be pleased to submit our SPECIAL SCHOOL RATES.

Don't be afraid to place your advertisements in any paper because there are "so many school advertisements there." Remember that we always lock in the biggest stores for the best goods.



SUGGESTIVE OUTLINE BIBLE STUDIES

AND

READINGS.

BY JOHN H. ELLIOTT.

Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

TOPICS in this book in relation to the Bible are discussed by such men as

Horatius Bonar, George C. Needham. D. L. Moody. D. W. Whittle,

William Lincoln. J. H. Vincent, Chas. M. Whittlesey. R. C. Morse. L. W. Munhall, &c., &c., &c.

The Bible Readings are by all of the above and many others. The book contains several hundred Bible Readings, and is exceedingly suggestive and helpful not only to the minister and evangelist, but to t. e Christian who wants to understand and know how to use his Bible. 380 pages with full index of titles and index of subjects.

Do you want to take part in prayer-meeting acceptably? This book will nelp you. Do you want to be helped as a speaker? This book will help you. Do you want to lead

meetings better? Study this book and you will do it. Price, \$1.00. Sent by mail post-paid. 50 Bible Markers free with each copy.

DANIEL AMBRUSE, Publisher.

45 Randolph St., Chicago, Ill.

#### Theosophical Book Co

Attention is respectfully called to the announcement of the Theosophical Book Company which will open for business. May 1st, 1889, at 110 Trement St., Boston, Mass. The new company is founded with the distinct object of endeavoring to awaken a more general public interest in Theosophical literature. With this end in view cheap reprints will be made of many of the standard works on Theosophy. The first issue is Light on the Path, with notes, and forty five pages of comments by the author, as printed in Luciter. This little book, of inestimable value to the student, will be generally advertised through the columns of the leading religious, and some of the secular papers. Price, paper covers, well bound and tised through the columns of the leading religious, and some of the secular papers. Price, paper covers, well bound and well printed on good paper, thirty cents, poetpaid; four copies one dollar; cloth, sixty cents. All works not out of print, that are of value to students of Theosophy and the Occult Sciences, will be carried in stock. The company has also taken the agency of the London T. P. S., and it is hoped that a much better sale can be worked up for these publications than they have had in the past in this country. The catalogue now in press of the books for sale by the Theosophical Book Company, will be sent post free to any address.

## Religio Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, ......\$2.50.

6 months,.....\$1.25. SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by U...ted States Postal Money Order, Express Company Money Order, Registered Letter or Draft on eit. er

New York or Chicago. DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be ad-

tressed, and all remittances made payable to JOHN C. BUMDY, Chicago, Ill. Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, Randolph Street Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as second-class matter.

#### SPECIAL NOTICES.

The BELIGIO-PHILESOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibilty as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

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

CHICAGO, ILL., Saturday, May 4, 1889.

#### Agnostic Hopelessness.

In a late Unity is an article from N. Hogeland, made up in part of a poem from "an old friend in Colorado, a man of rare scholarship, mental vigor and moral integrity; theologically what is called an agnostic, yet his faith in man and readiness to save him would teach many a believer humility."

A few years ago a promising daughter of this Colorado friend graduated at a high school and entered on a useful career. One New Year's day, she being a student in Colorado State University at Boulder, he sent her an album in which to preserve the portraits of her class mates and her own, and wrote on the first leaf.

As time sweeps on, and robs you of the faces That erst enriched your life with smiles and

May these sweet pictures, which the sun-Keep warm their memories, for the soul's

She was the first of all the sweet array to pass from earth. The stricken father, failing to see that she had graduated to a higher school, was as one without light, and wrote

beneath the above lines the following: The lines above betray illusive hopes, The May morn promise of a sunny day. Remote to me appeared the western slope

> The "baseless fabric" of a dream appears, The future harkening of those wistful ears A phantasy that lures an hour and dies.

> In ruins now the house it built with care— Had built, but could not keep in fit repair. Without a house, say, does it better fare? Or was there aught escaped save exhaled

Our science says the only thought I know Is product of a working, wasting brain, Renewed by rich red blood in ceaseless flow

Refreshed by sleep and free from pres-sure s strain. With weary, sleepless brain and sad, sore I bow before death's stern reality:

The inner life pines for its severed part, But walls in vain to deaf mortality.

The all is heartless bleak inanity,
It hears no prayers, is blind to falling To praise or blame it were insanity,
For what to it our few or many years?

This is, indeed, the hopeless grief of a loving heart, the mourning of a tender and true father for a beloved daughter gone out of personal existence, as he feels. The pain of separation in our daily walks, on earth is hard to bear, but how much harder when there is no light behind the cloud, no thought that the blessed ministry of time may bring balm, that "the touch of a vanished hand" may reach us. the sense of the presence of our ascended friends steal into our souls and

rest there as a blessed assurance. To doubt an error opens the way for finding a truth, but to be habitually doubtful of great ideas which the soul longs for, to have no spiritual certainty or affirmation, is a ca-

The agnostic habit of thought chills heart and soul, This noble man, in his daughter's birth to a higher life sees only the end of her career. Such was his habit of thought and such its painful result.

Suppose he had been accustomed to think of death as only a necessary event in our eternal life, needful as is the bursting of the rose bud to the development of the flower. Suppose he had allowed his intuition some weight—the voice within saying: Thou shalt never die,-and found that the range of the soul is wider than that of the external senses. Suppose some uplifting experience of best. I cannot undertake to reproduce even spirit presence had been his, flooding his | his thought, still less his words; it is enough whole inner being with warmth and life. that it fell gratefully upon the ears of many prise to me, relieved as it was from the cus-

the tears from his eyes over his dear daught-

The eye that shuts in a dying hour
Will open the next in bliss:
The welcome will sound in the heavenly

Ere the farewell is hushed in this.

And in quiet hours the thought of her heavenly career, of her strength and grace to do what here she only dreamed of, would have brought calm and hope to his great

#### The Editor's Outing,

CONTINUED. Before I realized the passage of time it was high noon, limit of the proposed stay with Heber Newton, but he quite insisted on our remaining with him the remainder of the day, and I was on the point of yielding, whereupon Curtis gave a reproving look and remarked in an undertone, "Don't you see. the man is tired out now; to-morrow comes his confirmation services, and he needs the afternoon to himself: remember the 'Golden Rule,' and let us be off." So, after a delightful and most appetizing lunch which Mrs. Newton, with knowledge of human nature, and thoughtful care, had provided, we regretfully bade adieu to this model household, feeling somehow an inexplicable accession of hope, courage, and tranquility. On the evening of the same day, March 30th, I accompanied Judge Dailey to the Conference, on Flatbush Avenue, at its confluence with Fulton, where anniversary services were to be held. I found the place to be a nice little hall in a new building. The room was crowded with earnest people, among whom were some old veterans of the movement. The eloquent W. C. Bowen was speaking as we entered, but at once gave way for Judge Dailey who by special request rendered his poem, after Poe, which appeared in the JOURNAL a few weeks ago. Every time I hear the Judge render this wonderful production I catch new and deeper meanings in it, and I imagine others do, too; and that this is the reason why his friends persist in calling for it time and again. At the request of the chairman I said a few words, and soon after we reluctantly left, to fill other engagements, but there seemed to be talent enough in sight to run an all-night meeting. On the following Sunday evening we attended anniversary exercises at Conservatory Hall, Brooklyn, held under the management of that indefatigable promoter Mr. Rand. We only went to see and hear, but Mr. Rand insisted on our taking part. Curtis absolutely declined to go on the platform or say anything, giving as a reason, his sympathy with the hearers and desire not to afflict them in this hour of their joyous celebration. Curtis is not a public speaker, and, unlike many who essay the role, knows it. Not less diffident but more accommodating, I made one of the three very baldheaded and short haired men who sat on the rostrum, Judge Dailey and "Brick" Pomeroy being the others. The old chesnut so fondly preserved and sprung on Spiritualists from pulpit and press, "short haired women and long haired men." lost its last bit of freshness a generation ago; though moldy as it is, one some-

The hall was crowded with an especially well-dressed and intelligent audience, many among the number, so I was told, being members of various orthodox churches who had come out hoping to find fresh justification for the faith within, as to the continuity of life. Scanning the hundreds of earnest faces, full of expectation and feeling, I thought, how sterile, after all, are ideas until fertilized by the emotions; and a passage from George Eliot came up fresh and forcibly: "After all has been said that can be said about the widening influence of ideas, it remains true that they would hardly be such strong agents unless they were taken in a solvent of feeling. The great worldstruggle of developing thought is continually foreshadowed in the struggle of the affections, seeking a justification for love and hope." The lack of comprehension apprecia tion, and recognition of what this expert in the chemistry of character thus so concisely formulates, is the weakness of "freethought" exponents and of most expounders of "liberal religion." The application of the truth embodied in George Eliot's words gives tremendous potency to the efforts of Spiritualist teachers. However crude, unpolished and commonplace may be the language of the Spiritualist lecturer—and too often it is all these—there is usually behind it, or pervading it in some subtile, undefinable way, a property that produces results which the mere intellectual faculties can neither measure nor comprehend; which the speaker feels but has neither the inspiration nor the education to clothe and polish, and formulate in coherent, consecutive, and orderly form. The hearer gets this spiritual essence psychically, but just how, he cannot tell; and thus it is that discourses which have uplifted, sweetened and strengthened an audience of intelligent people, so often appear stale, flat, and even puerile when put into cold print, and robbed of the spiritual force of which they are now but the cast off vehicles of transfer.

times hears it from some relic of a past age

who is so interested in hell that he has taken

no note of this world's progress.

Well, well, I shall never get my readers out of that meeting if I don't stop switching

JUDGE DAILEY was the first speaker. He always talks well. but sometimes better than at others; this was one of the better sort; indeed, one of the

speech, a stir at the door attracted attention, and the speaker paused to welcome to the

MRS. LEAH UNDERHILL,

who took her seat beside me on the rostrum amidst the enthusiastic applause of hundreds who recognized her as the elder of the Fox Sisters, and one who has faithfully and consistently held to the truth of Spiritualism from the day it was first revealed to her, forty years ago. 1 followed Judge Dailey, giving in a few minutes' talk some thoughts which seemed appropriate to the hour, dwelling particularly upon the duties and responsibilities which come to Spiritualists with their increased knowledge and opportunities. Mrs. Underhill spoke next; though shrinking from the effort, she could not refuse the repeated and general demand from the audience. It seemed to me that no one listening to the touching words and solemn affirmations of the venerable woman could find either reason to doubt her statements or heart to question her goodness and purity of life. She was followed by that pioneer in the

E. W. CAPRON, whose delicate physique and quiet modesty, gave little token of his splendid record for physical and moral courage, both of which he was frequently called upon to display in the first years of the Movement. He told his story briefly, simply, modestly, and carried conviction, I feel sure, to every reasonable

person within hearing. The next speaker was Mark M. Pomeroy, man than whom no other in the North was so roundly cursed and intensely hated twentyfive and more years ago, for his intemperate and shocking editorial utterances against the Union and its defenders, in his LaCrosse Democrat. But he coined a good sized fortune out of it, which he took to the once disloyal city of New York and dropped, as has many another before and since. He is better known to the public by his soubriquet,

BRICK POMEROY, and barely escapes being a genius. He is strikingly original, with acute powers of observation, quick perceptions, perennial cheerfulness, monumental audacity, a kind heart, generous nature, stupendous hope, unbridled imagination, energy, a dauntless is a hustler, and would exhaust every rethe last act in the Drama of Starvation. His indomitable persistence and great versatility under difficulties are phenomenal, as witgigantic scheme known as the Atlantic and Pacific Tunnel, which he has been boring away at for ten years. He has no doubt but that he will live to ride in a Pullman car under the Rocky Mountains, after having paid for the tunnel and gathered in a fortune from the mines which he is sure will be uncovered as the tunnel work proceeds. "Brick" began his religious career as a Baptist, very naturally; for if he was to be baptized he wanted no half-way work, and nothing less than immersion would satisfy him. Gradually he grew away from the belief of his youth, and finally became a Spiritualist after severely testing the evidence. He has a keener wit, a more generous flow of humor, and far greater originality than Col. Ingersoll. If he loved himself more, or rather, in a different way, was less democratic, more selfish, and if his ambition and training had run along the line of Ingersoll's he would have far outshone that materialist luminary.

BRICK'S SPEECH was good in its way and kept a considerable number of listeners in convulsions of laughter. Into every chunk of sober sense and reason he threw a copious supply of humor to liven it up. The objectionable features of his address were the flippant and satirical references to orthodoxy and its followers, after the manner of Ingersoll. These defects marred an otherwise fine speech, and while they amused some they wounded others whom it offend. I am often shocked at the vindictive and intolerent spirit shown by ex-members of orthodox sects when once they are freed from the thrall of old beliefs and associations. Never allied to any sect or church, never a believer in the "Christian Plan of Salvation" I am wholly free from any personal feeling based on experience, and suppose that for this reason I cannot put myself in the place of those who have swung from the Christian pole to the opposite extreme.

Mrs. Underhill brought with her to the

meeting PROF. J. JAY WATSON, accompanied by his daughter Annie and his son Emmons. Mr. Watson is said to be the only living pupil of Ole Bull, and certainly as a violinist he does credit to his master; and as a man he honors Spiritualism. His son and daughter are also experts on the violin as well as upon other instruments. The trio added greatly to the pleasure of the evening by the rendition of several numbers. Prof. Watson is carrying forward a commendable philanthropic work in his free violin school where poor children are as careout of the free class, and many thus take adwhether they have any musical talent worth cultivating before entering upon an expensive trial.

then he might have said, as he wiped away a soul-hungry listener. In the midst of his tomary Fourth-of-July oratory, and pervaded thought in many directions and render it its three liquor dealers were elected alder-

by a spirit of self-examination, mutual en couragement toward fresh efforts for selfculture, benevolent activities and a more scientific handling of the phenomena of Spiritualism. By the way, it may be of inter est to record, in passing, a remark made to the audience by Mrs. Underhill. After commending the RELIGIO-PHILOSOPHICAL JOUR-NAL in terms which modesty forbids me to repeat here, she said: "It is the only Spiritualist paper that I read, or consider worth reading." I felt both glad and sorry at this statement; glad that a medium of her experience and intelligence approved of the JOURNAL and had the courage to publicly say so; sorry that other papers had not sufficiently kept up with the progress of the times to meet her approval. However, I am pleased to here bear witness that the Jour-NAL'S contemporaries have all shown signs of improvement within the past year, some of them in a quite marked manner. All are gradually, though slowly, coming on to the grounds for which the Journal has so vigorously and uncompromisly fought. It is the most hopeful sign visible in the whole Spiritualist movement to-day; it not only proves the soundness of the Journal's positions, but gives large promise for the future of rational Spiritualism and increased interest in its higher aspects.

PROFESSOR KIDDLE.

Among the pleasant people I met while in Brooklyn was my old acquaintance,and,in the past, rather frequent and sharp critic, Prof. Henry Kiddle. Mr. and Mrs. Dailey invited him to dine and spend the evening with us, and he very kindly accepted. I found him the same genial gentleman as when I last met him at a fine banquet given in my honor by Mr. Bronson Murray, some half a dozen years or more ago. However widely one's views may differentiate those of Professor Kiddle, one must commend his zeal and loyalty to Spiritualism, his high personal character and scholarship. I doubt if he is ever intentionally unfair in dealing with an opponent. though I have sometimes felt that his intense nature blinded his vision or caused him to see obliquely. I have gone at him without gloves ere now, but always found him ready, not only to skilfully parry a blow but to follow up with a vigorous attack from will, and under all circumstances an opti- his own corner. I rather think the battle mist at the core. I don't believe he would | might be called a drawn one, with no perknowingly wrong any living thing; and I am | manent gain to either side. So, I am willing sure he would give his last crust to a hungry | that by-gones should be by-gones; and I am person and starve himself, if need be; but he | sure Professor Kiddle is equally willing to wipe off old scores and begin anew; both of source before ringing down the curtain on | us all the more readily, because there was never any difference in ultimate aims, nor in moral standards. I have not changed my views as to methods, and doubt if Prof. Kidness his long years of labor in pushing the | dle's are greatly modified, but we shall both "get there" all the same in good time; and where our roads run together we may give one another a lift, and where they diverge we can part in a friendly way.

MRS. HESTER M. POOLE, so well known and highly esteemed by the JOURNAL'S readers, met me one afternoon by appointment in New York. I was glad to find her showing such marked improvement in health and spirits. She has grown in spiritual and intellectual strength in the past three years more rapidly than almost any other person I can recall. Her attention has for a couple of years been closely given to mental science and its application to the preservation and restoration of health, both of body and mind. As a teacher and practitioner her success has been and is now most marked. I look to see her acknowledged as the leading authority in this line in New York, as she is now in reality. She avoids exploiting her work in a sensational way, and detests the hippodroming expedients of some who have essayed this field under the name of "Christian Science." And she will still be active and successful long after some who are beating their tom toms to draw the rabble, have retired into obscurity. Mrs. Poole is versatile, and while carrying forward her specialty, has found time to do much good literary work.

All the older Spiritualists of New York know Milton Rathbun who grew up in the were neither kind nor wise to unnecessarily | fold from boyhood. I went out with him to Mount Vernon one afternoon and spent the night with his happy family, consisting of wife and two splendid boys. Mrs. Rathbun has written considerable for the press in the past and I hope will ere long take up the work again. This family is a typical specimen of what spiritual culture can do toward making life worth living. Another pleasant experience was a visit with Mrs. J. M. Staats now a grandmother, but formerly one of the best known and highly respected public mediums in New York. The Cary Sisters, Horace Greeley and nearly all the local celebrities visited her, in their day; and with many of the leading people of the country she has continued to maintain close acquaintance. dating from a first call upon her in a professional way. She showed me a fine old-fashioned desk, presented to her by one of the Cary Sisters, and she has many tokens of the esteem and friendship of those whom the country honors. I hope she will publish her autobiography which is full of most interesting and valuable history in connection with Spiritualism. At Judge Dailey's I met Dr. and Mrs. La Plongeon, jointly noted for their fully trained free of expense to them as are explorations and invaluable discoveries in those from whom he receives large fees. Central America. The work begun by them is the wife of the editor of the Chase county Even the rich and well-to-do are not barred | should be followed up either by private effort | Leader. In Leavenworth one of the incidents or Government assistance. I cannot here vantage of the opportunity to discover undertake to outline the nature and extent of their researches, but will say that if their conclusions, based on what seems on its face to be irrefragible evidence, are correct, there are husbands did. A delicate woman brought a Altogether the evening was a happy sur- to-day buried in the forests of Yucatan relics colored woman to the polls and was so frightof civilization which will revolutionize ened at the crowd that she fainted. At Wich-

necessary to rewrite history, when brought to light and understood. The La Plongeons claim that in Central America was

once a civilization antedating that of Eygpt Mr. and Mrs. W. R. Tice are going abroad this spring and as I desired their testimony in my defense against the suit of Eliza A. Wells, the materialization trickster, I secured it by agreement between counsel. Mr. Henry J. Newton, who for some inexplicable reason is backing the vender of spurious spirits in her bluff game, was on hand to coach her attorney during the tedious task of taking the testimony. I think he has enjoyed séances more than he appeared to this one. Should the case ever come to trial Mr. Newton will wish he had never heard of Eliza Ann. I understand "conditions" have been such as to spoil the woman's trade in New York, and she is now exploiting her powers in rural

I expected to carry my readers out of New York this week, surely; but here I am at the limits of my space and time.

#### Capital, Machinery and Labor.

At a dinner of the New York Unitarian Club, on the 12th of last month, there was a discussion of "Social Conditions and Tendencies." Felix Adler, B. F. Underwood and the editor of the Brooklyn Eagle, were the regular speakers. Short speeches were also made by Rev. Robert Collyer, Hon. Dorman B. Eaton and ex-Gov. Chamberlain. The discussion of such a question before a club composed of a fastidious class of men, chiefly men of wealth and social rank, is full of significance. We are not surprised to learn that most of the speakers wandered from the text of the evening. The New York Herald, in its report, says, "Mr. B. F. Underwood was the only speaker who stuck closely to it." This fact makes his speech of more than usual interest, and the condensed report furnished by a Journal representative who was present, is given to our readers in another col-

#### GENERAL ITEMS.

Lyman C. Howe closed his month's engagement at Kimball's Hall last Sunday. His lecture in the morning was on the "Uses and Abuses of Mediumship," and contained many valuable hints and suggestions.

Mr. Giles B. Stebbins lectures at Elmira. N. Y., May 5th and 12th. He goes from there to Stafford, Conn., where he speaks on the 19th. Mr. Stebbins will always be glad to receive subscriptions and transact business for the Journal.

J. C. Wright lectured to fair audiences at Glen Falls, N. Y., during the Sundays of April, and spoke in Sunderland, Manchester and Sandgate, Vermont, on week-day evenings. He is advertised as engaged at Cincinnatifor May, but can be secured for western engagements during June and July. His permanent address is Newfield, New Jersey.

William Newman, Barnum's experienced elephant trainer, is credited with the following philosophical comment: "Elephants are very much like human beings, especially in one regard, and that is the females are very much nicer and better than the males, and also in that when a female is bad she is worse than the worst male."

Mr. J. J. Morse of England, will commence his final engagement in Washington, D. C., on Sunday morning next, the 5th inst., and continue it during the remaining Sundays of the present month. It is reported to the Jour-NAL that Mr. Morse's engagement during the past month, with the First Society of Spiritualists, in New York City, was greatly appreciated, the various lectures being much com-

"The Ghost's Way," republished in this issue from the New York *Herald*, is, we are assured by those familliar with Gotham's musical circles, founded on fact; and only disguised in a way to conceal the identity of the personnel. Whether our informants are correct or not in their opinion, there is nothing improbable nor unreasonable in the ghostly part of the story.

On the sixth page, under the heading, "The Benefit Derived from Magnetism." is an account of a remarkable case to which we call the attention of medical men and scientists and ask their explanation. There is no question as to the facts, they are exactly as related. The correspondent who supplies them speaks from personal knowledge, is trustworthy and is not the doctor in the case.

Thousands of visitors at the Lake Pleasant camp will recall Mr. B. F. Galloupe, and his valuable services in the police department of the institution; and they will be interested in knowing that he graduated on the 19th of April, from the College of Physicians and Surgeons in Boston, with the highest honors. carrying off the valedictory. The JOURNAL wishes Dr. Galloupe a long and successful career in his profession.

In all the municipal elections in Kansas the women were conspicuous. At Cottonwood Falls the ticket composed of women who take the lead in all works of charity, temperance and morality was elected, receiving twothirds of all the votes cast. Every name on the successful ticket was that of a woman The newly elected Mayor, Mrs. W. R. Morgan, was the voting of the straight Democratic ticket by a colored woman a hundred and six years old. In Topeka the best ladies in the city turned out, and, as a rule voted as their

the advocates of woman's suffrage grined at the outcome of their efforts. Jskaloosa the female candidates for city offices were carried by sweeping majorities.

Such of our readers as have not already ordered Hudson Tuttle's new book, Studies in the Outlying Field of Psychic Science, in advance of publication, can now procure it from the JOURNAL foffice. Price \$1.25. It is just from the press!

The Hermetist, a monthly published in Chicago, expects to commence in May the publication of "The Mysteries of the Sphinx and the Pyramids," a translation from the French describing some of the soul thrilling events of the ancient initiations.

"Heaven Revised," says G. B. Stebbins, "is a charming and valuable little book, better, in some ways, than 'The Little Pilgrim,' which had such wide reading by that outer world, not Spiritualists but hungering for light. This ought to have a still wider reading. It is just the work for every Spiritualist to lend to thinking neighbors and friends. Many such will be taught by it and will greatly enjoy the lesson."

The annual convention of the American Section of the Theosophical Society met in this city on Sunday and Monday last. Between thirty and forty delegates were present from different States and over a territory extending from the Atlantic to the Pacific. On Sunday evening the delegates, visiting members and members of local societies were entertained by Mr. and Mrs. Bundy. Some seventy-five ladies and gentlemen were present. Short, impromptu speeches were made by Messrs. Buck, Keightley, Judge and Hoisington; each speaker deprecating all rivalry and feeling of antagonism between Theosophists and Spiritualists, and claiming that while differing as to certain doctrines, and as to the importance of others, there was in the last analysis a common purpose moving both cults.

#### Savages's Sermon.

In his last Easter sermon Rev. M. J. Savage gave an able exposition of Spiritualism, portraying its dangers and weaknesses, and its glorious beauties, stupendous facts, and grand philosophy. The Journal is always candid with its readers and the general public; and is not afraid to give both sides of all questions: hence Mr. Savage's discourse is herein presented in full, from corrected sheets. The sermon is commended to all sober seekers after truth. It will teach Spiritualists their duty; and it will also carry hope to thousands who are groping about in darkness, misled by the Jastrows, the Newcombes, the Huxleys and other small and great scientists whose a priori opinions and ignorant assumptions when treating of Spiritualism too often pass current as having

#### The Ghost's Way. (Continued from Eighth Page.)

and ends in a confused scratching of pencil marks just where you were so unfortunate as to faint last night."

As he spoke he drew several stained pieces of music paper from his pocket and extended his hand holding them toward me.

'You must excuse the dirty appearance of the sheets," said he in the same musing tone of voice. "The poor fellow cut his throat just before he finished the score, and that is

his life-blood on the paper."
"Gracious God!" I exclaimed starting from my seat and waving back the accursed music. "I tell you I never heard of him before. Where I learned that horrible music I do not know. I said it was original only because I could not locate it. Take it away from me."
"Pardon me," said the stranger, rising, "I fear I have been impertinent," and he started as if to go.

I interrupted him. "Pardon me," I replied, "or rather my vehemence. I shall not, I cannot, permit you to leave without giving me at least some information as to this unfortunate man, whose music I seem unwittingly to have appropriated.

"With pleasure, sir," he replied, "if it can be a pleasure to rehearse even in a few words so melancholy a history. Seating himself he went on:—

'Aronsonheim was born in Bavaria, educated in Munich. Before he was sixteen he was considered one of the finest pianists in Germany. Allured by flattering hopes held out to him by relatives in this country, he came to New York and gave a few concerts. He was very unfortunate in his selections: for he had an insane admiration for early Italian and German masters and would play their compositions. Grand as they are to the true musician they were

caviare to the general. "Aronsonheim earned applause and admiration from artists, but the public only came to hear him once or twice. Chagrined and heartsick he came to my native town with letters to me and boarded in my house. In a month's time he was desperately in love with a most beautiful and bewitching girl in our village, the 'ughter of a wealthy manufacturer there. An honest, openhearted gentleman, he declined to tell his love to the girl until he had the parent's permission, and with a frank manliness that deserved at least recognition he went to her father asking leave to address the daughter, who he believed was not indifferent to him.

'The usual result followed. Cursed as a beggarly 'Dutchman,' he was ordered out of the house, forbidden to speak to the woman he loved and insulted as a snob only can in-

sult a sensitive soul. "I met him at the door. His face was so pale it frightened me. He rushed by me into his room, locked himself up there for a day and then came out a broken man.

He tried for a week to get a single word with his love. He was denied admittance. The letters he wrote were returned unopened. He believed, I know not why, that the young woman loved him and would leap all barriers and fly with him, could he only tell her of his love; but no opportunity was afforded him to see her.

"At last he confided to me his scheme:—I in them.

and wide for the 221 day of October, two years gone. He sat up from half-past ten the night of the 21st"—I gave a convulsive can guess why--"to daybreak the next morning. Just before breakfast I entered his room and found him, wild-eyed and haggard, writing the score I now hold in my hand.

"He would not come to breakfast nor dinnor despite my entreaties. I went up to his room about four in the evening, and just as I put my hand on the door knob I heard him give a despairing cry. 'I cannot do it. It will not come to me.' I threw the door open, but too late. He had cut his throat from ear to ear, and his life-blood ran out on this score, which I have kept by me ever since, but never heard rendered until you played it last night. May I beg you to accept it?

It is unnecessary to go into any further particulars. Suffice it to say that the stranger left me no wiser than he came as to my mu sical knowledge or the source of my marvellous performance. But the horror that entered into my soul as he told his simple narrative can be better imagined than described Had I then located my ghostly performance

I had grown somewhat accustomed to my peculiar profession. Ivans—who alone knew my secret—and I had talked the matter over. and I was beginning under his repeated asseverations to believe that it was really imagination on my part and that my genius took this peculiar shape. But now all the horror of my first night returned. I recalled with a shudder that it was about half-past ten on the 21st of October night that I first felt those awful hands. It was true he died two years before, but it was on the anniversary of the day he commenced work on this piece of his that he—for I knew now it was he—came and took possession of me. Oh! the horror of it, the horror of it. I knew now why sometimes the touch of those hands felt moist and clammy.

Could I ever go near a piano again? Yes felt that I must continue to go on; to let him through my agency accomplish something, I knew not what. And then a great pity surged in my soul for the poor spirit whose body was mouldering into clay, with no loving hand to deck the mound under which it was to become dust.

As the stranger left me he made one re-

"I beg of you, sir, to visit my town (here he gave me the name, which need not be repeated here), and if you do, please play this

I made up my mind to comply with this request, and though Skab stormed and swore, and finally made me pay \$1,000 forfeit, I carried my point, and on a lovely June day found myself in the village of—, billed for a concert in its neat little music hall.

The stranger visited me at my hotel, but l declined his invitation to return the visit, and with some petulance, I fear, begged to be excused from going to see Aronsonheim's grave, as he urged me to do.
"My dear sir," I said, "what in the world

is the man to me?" I gave a little shudder as I said it, but I do not think he noticed it. He left me again repeating his request that I would play the

dead man's last's composition that night. I promised to do so—"if I can"—and I must confess I did not like the curious way in which the gentleman looked at me as I spoke these words.

And now I did a very curious thing, which Ekab never understood and never will understand unless he reads this narrative. I sent for him and ordered him to call in

our advance agent, and cancel every future engagement. My six months' contract had expired about a month before, but I had gone on with my performances on the same terms.

The reader can imagine the scene that followed. I do not care to dwell on it.

I agreed to pay all expenses incurred and to give Skab the entire proceeds of the concert that night, with the understanding that I was to have my old place in the Bijou orchestra. This last he promised with great eagerness, but in the most earnest manner begged and plead with me not to throw away our fortunes, as he was convinced I was do-

ing. I told him with seriousness that this was my last appearance as a pianist, and I was convinced it was to be. A very strange feeling had come over me as soon as I had arrived in the town. I felt that I was called there to fulfil some purpose, and that I was to be relieved of what was now a terrible burden. No amount of fame, no sum of money, not all the applause of all the world could have induced me to continue to suffer what I now suffered every time I touched the piano.

The effect on my nerves ever since I had the interview with Aronsonheim's friend were shocking, and I had grown irritable, wakeful, peevish and as capricious as spoiled child.

'Oh!" said Skab; the manager reasserting itself under his rage and disgust, "oh! why didn't you give me a chance to advertise your farewell performance?"

And with this disappointment rankling in

his soul he left me.

I walked to the hall that night with a feeling of relief so great that it almost overcame the usual feeling of horror and reluctance with which I approached a performance. I found the hall packed and jammed, and the applause that greeted my appearance

was, I think, the heartiest I ever received. The usual cold chill took hold of me as I seated myself at the instrument; the phantom fingers grasped my own and I played on just as usual. I supposed I had executed over two-thirds of the number of pieces I usually gave and had retired for a rest behind the wings when Skab came around and spoke

"You are not playing in your usual style," said he, "What's the matter?" I told him that I was unaware of any difference. But I was conscious I was not exactly candid in the statement, for there was

a nervousness apparent to myself and a strange tremulousness in the fingers that grasped my own. I returned on the stage and took my seat. Just before I stretched my arms out to the keyboard I happened to raise my eyes and saw

in the box just in front of me the most gloriously beautiful woman I ever looked upon. She was not exactly a blonde, yet not a brunette, with rich chestnut hair, an exquisite complexion, and eyes the light of which no Italian sky ever equaled; blue they might have been, for black they were not, but if blue it was like the azure of the illimitable sky reflected in the blue depths of the unfathomable ocean. You lost yourself looking

will give a concert. I know she will come. I | I saw that this beautiful creature was | to say that if I should ever come to accept will play her Gluck's "Orfeo." I will play her some of Playford's music, and then I will ask her in music to be mine. Ach, Gott! I know she will be mine.'

"Nothing could dissuade bim from his"

I saw that this beautiful creature was to say that if I should ever come to accept watching me intently. Her rich red lips the central claim of Spiritualism, I cannot see wherein it would change my belief, scientific, philosophic, ethical, practical, one white teeth could be seen between them. She was leaning slightly forward, and before place under my feet a rock, demonstrated to

scheme. His concert was advertised far draw my eyes from the strange light that gleamed in hers.

And yet I was conscious that she while watching me was looking beyond me, over start as the stranger said this, the reader my shoulder, and if I could have done so l would have turned my head. But before I could stir a muscle the hands seized me with a grip—this time so hard I gave an involuntary cry-and I heard, as if in a dream, the opening strains of Schubert's serenade.

Never have I heard anything play this witching music as I then heard it. But for once my sense of hearing was dimmed, so completely had the sense of sight taken possession of me, so entirely was I lost in the gaze of the magnificent eyes that looked through and beyond me, that I only knew when the music ended by the applause of the andience.

An encore was demanded. Still watching the beautiful girl, who seemed now for the first time to be aware of my gaze, my hands touched the keys, and ere a single note was sounded I knew what was coming. "Love's Question," I heard Ivans shout, and I saw the

beautiful face above, redden and then grow as white as sea foam. Oh! how that music sounded. My flesh grew cold, my eyes were flooded with tears. my heart beat against my bosom as if it would burst through my flesh. On and on, in a strain whose ravishing sweetness no earthly melody ever equalled, I heard Aron-

sonheim at last tell to the bride of his soul

the love earth had forbidden him to speak. She heard it. I saw her rise from her seat, push back with a magnificent gesture the hair that rippled over her forehead and lean across the brass rod that encircled her box. Her bosom was heaving like a tempest tossed billow; her breath, I could see, was coming fast and short. Her lips were wider apart and her eyes looked as the half opened gates of Paradise must look to a condemned soul.

I partook of her agitation. Swaying from side to side I felt that the climax was approaching. The discord at the awful ending of the written score was coming. I, too, breathed sharp and hard, but clenched my teeth in terrible fear.

Would those hands clutch my throat? those cold, clammy fingers tear me as the despairing soul felt that music could not tell its anguish? The last bar was reached, but instead of the crash of discordant notes, pure and sweet as an angel's song a sublime symphony crept from the keys and made the warm blood leap in my heart. It was no questioning music any longer; it was a joyous knowledge that filled the soul and overran the senses with a silvery flood of harmony.

"Thou art mine!" it said. "mine forever and ever and ever! No more despair, no more doubt, no more fear! Joy, joy, joy! even as the angels feel in the presence of God. Mine! mine! mine!"

My head swam; reason reeled; but above the music I heard a voice cry "Rudolph!"

In a mist I saw white arms stretched out toward, but not at me, and as I saw the lovely woman's head fall on her bosom and her form sink back, the arms still stretched out as if to clasp and hold a beloved one, i feit the cold fingers loosen their grip upon my hands, and with a light caress leave them

When I recovered from an attack of brain fever, I found myself in Pittaburg; faithful Tommy Ivans my nurse and Scab my general bodyguard and watcher. For a long time I asked no questions, but one day as I sat in my easy chair on the balcony of my room, I mustered courage to ask Ivans a question. "That girl ——?"

He interrupted me, his face white and troubled. "Dead," he replied, and from that day to this I have never mentioned the subject. I am still leader of the orchestra at the

Bijou Theatre, but the piano, at my request. has been removed. I use my bow or a handsome baton Skab has given me. I have never touched a piano since my last concert, and I do not think I ever will again.

R. T. W. DUKE, JR.

Spiritualism a Rock of Knowledge. (Continued from First Page.)

explain the telegraph and the telephone, but know they are true. I cannot explain these things, but I know they are true.

But one step more I will hint. Something else has occurred in my experience which puzzles me beyond all words to express. I have no place for it in any scientific theory with which I am acquainted; I do not know what to do with it. In the presence of a personal friend, only two being in the room, I have had communication made to me of certain things occurring at the very instant in another State. Where did it come from? How? I do not know. I simply know that science, according to its present development, has nothing whatever to say to facts like these; it has no place to put them, and must widen its theories before it can account for them. Of course, if I were ready to accept all the claims put forth on the behalf of modern Spiritualism, I should naturally explain these facts in the light of that theory. frankly say I do not know of any other theory that even promises an explanation.

Perfect candor and fairness compel me to say that some of these communications have about them such traces of the identity of the 'spirits' claiming to communicate as fill me with surprise. I have never counted as evidence of "spirit" activity anything a "medi-um" might tell me which I already knew. I have said, This may be mind reading. But, over and over again, until it is commonplace. I have had thus told me things which it was impossible the psychic should ever have

But when, as on several occasions, I am told things that neither myself nor the psychic knew, ever did know, or ever could have known, so far as I could possibly discover, then I know not what to say unless I am to suppose the presence and activity of some invisible intelligence. But, were that proved, it would still remain to prove that this intelligence was once embodied as man or woman.

Here, then. I rest. I am in no hurry. The one thing, the only thing that any sane man can desire is the truth. It seems to me the most fool-hardy of all things for any man to object to a fact. If it is a fact, then it is only folly to object; for if indeed it be a fact it will remain a fact after you have objected your life long. The only sane search in the world, then is for truth. I am so anxious to find the truth that I cannot afford to make up my mind too readily. I must pause, I must wait. I must not only think certain things

probable, but I must know they are true.

But this much I will say. It seems to me due to the claims of this higher Spiritualism

be a rock, instead of a hope, a trust, a great and glorious belief.

If this higher faith of Spiritualism should ever be universally accepted, what would follow? It would abolish death. It would make you know that the loved are not lost. though they have gone before you. It would make any human life here, whatever its poverty, disease or sorrow, worth while, be cause of the grand possibility of the outlook. It would give victory over sorrow, over heart-break, over tears. It would make one master not only of death, but of life. It would make him feel sure that he was building up, day by day here, the character that he was to carry with him on to that next level of the ascent that is never to cease, but

eternally to come nearer and nearer to God. I then frankly say to you, friends, that, while I am so anxious to find the truth that I wish to know that the dust is the end of me if it is, I would certainly rather believe that it is not. I would rather believe that we are forming the beginning of associations here which are to be eternal. I would like not only to listen to, but to believe, the whisper that comes down out of the infinite light: There shall be no more death.'

Ellensburgh, Washington Ter.

The special attention of the readers of this paper s invited to the advertisement in another column of Messrs. Walters & Co., Ellensburgh, Washington Territory. They will be pleased to furnish on application full and complete information about the climate, business prospects and resources of the wonderful new state into which everybody is crowding from all over the Union. Ellensburgh is located on the Northern Pacific R. R., in the fertile Kittitas valley. It has a pot ulation of four thousand and is growing fast. It doubled last year in size. It is generally conceded that it will become the capital of the state of Washington. Real estate is rapidly advancing and opportunities for business and investments are very fine. Walters & Co. are the principal real estate firm of Ellensburgh and Central Washington. They refer to the Ellensburgh National Bank and to Ben. C. Snipes & Co., bankers. Write them for full particulars.

The drunkard swills alcohol. Wise men use Samaritan Nervine, the king of all remedies. All druggiste.

"Mrs. Winslow'. Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pair, cures wind colic. 25c. a

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should 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., N. Y.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultation and lectures in the vicinity of Chicago.

"ERADICATOR."

The wonderful preparation for removing "superfluous hair" from the face, neck, and moles instantly, Positively no pain, scars, or blemish, Send 50c for sample package and ciruclars.

INTERNATIONAL TOILET CO., 382 Wabash Ave., Chicago.

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPH-EPSY or FALLING SICKNESS a life-long study. I we trant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.

# and all Skin Diseases. Send 3 26 stamps for Free Sample with Book. Sold by all Druggists and by TAR-OID CO., 73 Randolph St., Chicago. Price, 60c.

SURE CURE for PILES, SALT RHEUM

DR. WELLS So well known to the readers of the JOURNAL through a series of papers entitled

FROM HERE TO HEAVEN BY TELEGRAPH By Prof. H. D. G.

and other articles appearing in its colums, is diagnosing and prescri ing for diseases with marvellous skill and accuracy. The most difficult cases have been easily cured and it is so very reliable that many leading physicians appeal to it in their obscure and difficult cases. Send for circular giving full instructions, etc. Terms \$5.00 and 4c postage for first complete diagnosis with medicines; \$2.00 after first time. Address W S. ROWLEY, 89 Euclid Ave.,

9 per cent. to Eastern Investors.

Approved first mortgages. Also bargains in Real Estate in the future State Capital, Rapid growth.

CHEAP, RICH LANDS.

Large business openings. Write for full information.

WALTERS & CO., Ellensburg, W. T.

Best References East and West.

## THE CROSS AND THE STEEPLE.

By HUDSON TUTTLE. In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner.

Price 10 cents. For sale, wholesale and retail, by the Religio-Philosophi-Cal Publishing House, Chicago.

FOR SALE AT A BARCAIN. Five small Brick Houses in Vermontville, Mich. Will sell or low cash price, or exchange for Chicago property. Address J. HOWARD START, 45 Randolph St., Chicago,

HEAVEN AND HELL, EMAN-UEL SWEDENBORG, 420 pages, paper cover. Mailed pre-paid for 14 CENTS by the American Swed-nborg Printing and Publishing S.ciety, 20 Cooper Union, New

WANTED -- A Christian Gentleman or Lady in every Township to act as agent for the most popular Subscription Book published "FHE HOME BEYOND," or Views of Heaven, by Bishop Fal. Lows We have the choicest commendations from the Lead ng Clergymen and the best Religious Papers. For Circulars and Terms address

> NATIONAL LIBRARY ASSOCIATION. 103 State St., Chicago.

THE DAILY TIMES. THE WEEKLY MIRROR.

#1.50 Per Annum.

THE LEADING NEWSPAPERS IN SOUTHWESTERN CALIFORNIA.

If you want information about this country send us your subscription. ibscription. Address
TIMES-MIRROR CO., Los Angeles, Cal.

If you want to Make Money with but Little work send for 12 articles on Practical Poultry Raising, by Fanny Field, the ablest and most practical writer on Poultr, in America. She tells how she cleared \$4.49 on each Fowl. Tells how much it costs to start the business, and how a mechanic's wife makes \$300 annually on a village lot. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. She clears \$1,500 annually on her 60 acre farm. Send for the book. Price, 25 cents. Address Daniel Ambrose, 45 Randolph St., Chicago, Ill.



### The Illustrated Practical Mesmerist.

WILLIAM DAVEY.

The author of this work became interested in Mesmerism and was soon convinced of the importance of this nascent science. He at length determined to devote himself to its advocacy, and we have in this work the knowledge of one widely experienced in mesmeric processes.

Price, board cover, 75 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

STUDIES IN THE OUTLYING FIELDS

**PSYCHIC SCIENCE** 

HUDSON TUTTLE.

This work essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of mans' spiritual being. The leading subjects treated are as follows:

Matter, Life, Mind, Spirit; What the Senses Teach of the World and Doctrine of Evolution; Scientific Methods of the study of Man and its Results; What is the Sensitive State?; Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Superior to the Actor: Ff.

Scious
Sensitives; Prayer, in the Light of Sensitiveness and Thought
Transference; Immortality -What the Future Life Must
Be, Granting the Preceding Facts and Conclusions;
Mind Cure; Christian Science. Metaphysics—
Their Psychic and Physical Relations: Personal Experience and Intelligence from
the Sphere of Light

the Sphere of Light. It is printed on fine paper, handsomely bound in cloth, 250 pages. Price \$1.25 postage paid. For sale, wholesale and retail, by the Religio-Philosophi-CAL PUBLISHING HOUSE, Chicago.

A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt.

This is considered a valuable work. Price, pamphlet form 25 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

An Extraordinary Offer-The Cheapest Newspaper in the World.

AT HALF PRICE!

The regular price is ONE DOLLAR a year-It is offered at half price, namely, ONE YEAR FOR 50 CENTS.

> (Postage Prepaid.) TO ALL WHO SUBSCRIBE NOW.

A large, handsome, well printed, interesting, readable, able

**NEWS AND STORY PAPER,** 

postage prepaid, for 50 cents a year, less than one cent a copy. Subscribe first for your local paper, then in order to keep posted on what is going on in the great world of which Chicago is the center, take the CHICAGO WEEKLY TIMES, Send your subscription to the CHICAGO WEEKLY TIMES, Chicago, 111

CIRCULATION:

Jan. 1, 1888. Less than 20,000. Advertising rates one-third of a cent per thousand of circulaion

#### Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

#### For the Religio Philosophical Journal, THE CENTENNIAL APOSTROPHE---COLUMBIA, ALL HAIL!

EDMUND S. HOLBROOK.

Columbia, all hail! From the depths of the ages The black clouds of Tyranny hung o'er the world Thou comest, the promise of prophets and sages, And back into chaos their thunders are burled! Thou comest, the First-born of Time, A FREE NA-

Thy Infancy, chastened by deep tribulation; Thy Childhood made pure by the heart's dedica-

Thy Youth girt with strength, thy proud banners unfurled.

Columbia, all hail! As we view from this mount-This Century's height, thy long valley of tears,— This stream that had swelled from its earliest foun-

tain.-Thy growth amid storms and thy hopes amid fears,-Now stretching thy borders from river to ocean. To whom the far kingdoms shall seek with devo-

Our souls turn to Thee with sublimest emotion.-Thou, boundless in greatness, in goodness, in

Columbia, all hail! And Thou God of all nations Ye angels, ye souls that have mounted the skies, Ye patriots, martyrs, oh, save from temptations, What conscience forbids and what honor denies: Oh, aid us in love and by counsels paternal, Inspire us with knowledge and virtue supernal, That Liberty's Temple shall here be eternal That flunes from her altars forever shall rise.

Columbia, all hail! Oh, how grand and how glori Thy name and thy lands and thy peoples shall be When Wisdom and Justice shall bear Thee victori-

A Queen among nations, bright, happy, and free: Equality then shall give each his true measure; Then Labor rejoice in use, duty, and pleasure; Religion unfold her full Heaven-garnished treas

And God, Man, and Angels be honored in Thee. Columbia, all hail! For, though late came the dawn-

And long hung the day-star all trembling and The darkness now flies, and the splendors of morn-Shoot over the hill-top, down valley and dale; 'Tis Freedom's fair daughter! fling high the star-

banner; Let Music and Poesy voice their hosanna; Let hearts beat in worship, let tongues speak

Authorship of "Universal Brother-

Thou best-born of Heaven. Columbia, all hail!

### hood."

In a late Unity, I find a poem, entitled "Universal Brotherhood," which, you say, is published by request of some of your readers who like it and with the hope to thus learn "the real authorship of this newspaper waif." It may have been published in the newspapers anonymously, stolen at first, without credit, but is to be found in "The Poems of Progress," by Lizzie Doten, of Boston, a fair volume of some two hundred pages, first issued in 1871, by Colby & Rich, and of which, some eight thousand have been sold. An earlier volume of hers, "Poems of the Inner Life," was published by William White & Cc., in 1863, and some fifteen thousand copies have been sold. The original title of the poem you quote is, "Chemistry of Character." It is, as you say, good, yet is far from being one of the best in these choice volumes. I have often seen quoted, always without credit, this fine verse, opening the stanzas entitled "Reconciliation:"

God of the Granite and the Rose! Soul of the Sparrow and the Bee!

The mighty tide of being flows Through countless channels, Lord, from Thee. It leaps to life in grass and flowers,

Through every grade of being runs, Till, from creation's radiant towers, Its glory flames in stars and suns."

A part of "The Rainbow Bridge," is as follows:

"Twas a faith that was held by the Northman bold In the ages long, long ago,

That the river of death, so dark and cold, Was spanned by a radiant bow:

A rainbow bridge to the blest abode Of the strong Gods—free from ill,

Where the beautiful Urda fountain flowed, Near the ash-tree Igdrasil.

"O. beautiful faith of the grand old past! So simple, yet so sublime, A light from that rainbow bridge is cast Far down o'er the tide of time. We raise our eyes, and we see above.

The souls in their homeward march

They wave their hands, and they smile in love From the height of the rainbow arch.

"The Sacrement," "Resurrexi," and "Poor Old Margery Miller," are especially excellent. A wide range of thought and expression-from grave to joyful, from noble aspiration to tender sympathy marks these varied verses.

Miss Doten is a middle-aged lady, whom I have known for years, and whom it is always a pleasure to meet, as she is sincere, sensible, intelligent and attractive. She is a Spiritualist, and in a modest preface, gives a glimpse of her experience, telling how she feels herself guided and inspired by invisible intelligences, and gives what comes largely from Poe, Burns and others.

George Eliot tells how "a something not herself? seems to possess and use her in giving her best writings, and a like experience would seem to be that of Miss Doten,—the difference being one of explanation, probably, of a deeper feeling of the personal source of that "something" in the latter case There can be no question of the sincerity of both

these gifted women. On their own merits, these two volumes, stand among the best—true poems, not mere raymes and their alleged origin gives them a special inter-

I regret to say that they find, as yet, no place popular book-stores; for that they can wait, and it s sure to come. Those who want them, must send to the office of the RELIGIO PHILOSOPHICAL JOUR-

NAL, 94 La Salle street, in your city. G. B. STEBBINS, in Unity.

#### The Benefit Derived from Mesmerism.

to the Editor of the Religio-Philosophical Journal Two years ago Mrs. J. was prostrated with a se vere attack of sickness, which ultimately went to her head. Our family physician, one of the best in the city, after exhausting all of his skill in trying to relieve her, gave me the cold comfort that she was beyond human help, and as a last resort I was induced by a friend to try a magnetic healer, Mr. Fry. He called at my residence about 7 o'clock in the evening, and in less than two minutes had Mrs. J. in a perfect mesmeric state, and to all outward appearance dead. She was kept in that condition for over six hours, and while therein she saw and conversed with heavenly messengers; and when aroused to her normal condition, all vestige of pain and affliction had departed, and to this day has not returned.

Since that time, this lady has been able to see while in her normal condition many who are now in spirit-life, and talk and commune with them, and

of the nature and causes that have produced this wonderful and yet pleasant change in a life that was Denver, Col.

Magnetism, Hypnotism, Spirit, or What?

THOS. HARDING.

On the sixth page of the JOURNAL of April 20th appeared an article, taken from the Hartford (Ct.) Times, on the subject of Prof. Carpenter's experiments. It detailed two remarkably successful operations on diseased persons by the method called hypnotism, and as it is a long time since I had a contri-bution in the JOURNAL I feel disposed to communicate the facts of two operations which were recently performed by a lady in private life, whose success has never been heralded by the public press and who does not seek the notoriety which is so acceptable to superficial minds.

The lady operator had been (in days gone by) a remarkable medium in many phases of Spiritualism. She is now a Christian Scientist and still holds to her spiritualistic belief, although she takes no pleasure in what are called the lower or physical manifestations; these she considers unprofitable; but the purifying influences which come from the wise and good among those who have joined "the majority" seem very acceptable to her. I am not authorized to give the lady's name to the public, but have no hesitation in saying that the "subject" on whom she

operated was myself. I had been greatly troubled by vertigo, a dizziness and swimming of the head; it continued many months and was so bad that to save myself from falling I would have to grasp and hold on to some object stable enough to sustain me; it would attack me in the street sometimes and I often thought those who saw me staggering might suppose that I had imbibed too freely of something stronger than ice water. I took medicine for it, consulted physicians about it, changed my food, etc., but nothing seemed to do me any good. One evening I was sitting in the parlor of Mrs. L. at La Grange, Ind., conversing with her on general topics when, without saying a word on the subject, she went behind my chair and passed her hand very gently across my forehead, the fingers barely touching. As I never received the least benefit from manipulation I had no faith in it. I always supposed myself too positive; even mesmerism had been tried but no effect could ever be produced upon me; nevertheless I have healed others by laying on my hands; but from the moment of Mrs. L.'s operation I had no more vertigo and at the time it seemed to me like one of the old Bible miracles, the effect was so com-

The other case occurred but a few days ago. had been the subject of rheumatism for several months; it was quite severe in my right knee and elbow; a little exertion caused my knee, particularly, to become so stiff and painful that I could not bend it without excruciating pain, which would make me cry out impulsively in a style that was anything but pious. I was in La Grange a few days ago and remembering Mrs. L.'s success on the former occasion I thought she might help my rheumatism also. The method of Christian Science, that is, sitting opposite the patient for fifteen minutes with the eyes closed and the subject's eyes also closed, was her preference, but I told her I had much more faith in her fingers than in her science. We sat for a while in silence, however, and then at my request she passed her hand over my knee and elbow and although I had been on my feet almost continually for days after and also exercised much since my return home I have not had an inkling of rheumatism since. Here was another "miracle." Of course time alone can tell whether it will return, but at present I know that I have no trouble from it, even the soreness, which was constant in one side of the knee has quite disappeared. So I may tell the Hartford Times that there are other "miracle" workers as well as Prof. Carpenter, and other successful methods besides those he employs; and I may go farther and say that in private houses and families are frequently to be found the most suc-cessful practitioners of occult science, women and men who do not desire to have their names blazoned abroad.

But the puzzling question with me is, what was that potent influence, power, person, principle or thing which accomplished the work? I cannot tell! I only know that whereas I was lame now I am not, and that though once dizzy, now "my head is level." Many scientists speak learnedly in this age on the subject of hypnotism, magnetism, etc., as though they had fathomed the depths of occult causes. For my part I am satisfied to wait to learn and learn to wait.

Was it hypnotism? I think not, because both operator and subject were in the normal condition. know I was not asleep or mentally subject to Mrs.

Was it Christian Science? I doubt it, because C. S. teaches that the physical contact or touch is of no avail, but on the contrary retards the process of cure, and that it is not the operator but the subject who performs the work through faith or the conscious possession of power ever existing, "non-existent" disease. I had no such faith; to me the rheumatism seemed unpleasantly real. In the first instance I rather condemned and scorned the method, and the cure of vertigo was affected in spite of me, and in the second I was simply trying an experiment, reasoning that as the operation was successful with vertigo it might be with rheumatism; besides it was the contact which seemed to be the essential thing. No! I cannot credit it to Christian

Was it animal magnetism? I think not. I felt no particular sensations, mental or physical, during the operation; neither was the lady conscious of imparting to me any quality, potency or vitality; she simply touched my head and the vertigo was gone. She passed her hand over my knee and the rheumatism departed. I do not feel capable of defining what magnetism is, as that word is used by scientists of Professor Carpenter's school, and even by healers, mediums, or Spiritualists generally, and I feel disposed to think that the word, in our present degree of knowledge of occult science, is indefinable; but from what I suppose of it, its characteristics and its qualties, I cannot accept animal

magnetism as the agent in this matter. But lastly was it the spirits or a spirit who performed the work, employing Mrs. L. as their or his agent of transmission? Perhaps it was, but I don't know. We have no evidence. I think that spirits produce those extraordinary effects on physical man, and exercise power over inert objects and matter's laws. We ask, "Who or what is doing these strange things?" The answer invariably is, "We, the spirits, do them," and this answer, universal as it is, is, perhaps, our only warrant for believing in spirit agency in such cases. But does the "occult" force tell lies? It seems that it does sometimes and in some cases it propounds false theories and intensifies the grossness of selfish persons, who give it unreasoning credence. But the universal claim through rapping, writing, speaking, etc., that "We, the spirits do all these things," must per force carry with it a weight tending to convince the inquirer that the claim is a just one, more particularly if it is strengthened by the personal experiences of the student, which, perhaps, have forced themselves unbidden upon him.

But can I say as a bona fide fact, that spirits through the agency or co-operation of Mrs. L., of La Grange, cured my vertigo and rheumatism? don't think I can. It may have been so but I don't know. I do know that the work was done and that is about the extent of my knowledge in regard

Perhaps, Mrs. L., and her school would credit it to the almighty power of the God of Christian Scierce, and the claim may seem reasonable to those who accept the theory that there is nothing real but God, the spirit universal, and that every man is, in bis essence, a God and every woman a Goddess; that in the sanctum sanctorum of our being we are, when self-assertive, all-powerful, and that all things outside that central man or God has no real existence, but is simply imaginary. But who imagines? It must be the "God," if nothing outside the centre is capable of originating a thought, which consideration weakens the force of the argument.

But supposing the C. S. theory to be correct, that "We are all Gods," it would not be difficult to imagine a case wherein a "God" was carrying about a load of rheumatism (real or imaginary) which from some cause he was unable to throw off, and that another "God," who hadn't any, came to his assistance; there does not seem to be anything in receive flowers, messages and advice. She is now, | that idea which conflicts with the theory of C. S. as and has been for many long years a member of the | I understand it. "Rear ye one another's burdens First Baptist Church.

This is a new life, one of deep interest to the household, and my object in writing is this: Will Faith or of Science. The Christian Scientist claims you or some of your many readers explain something to be doing that very thing on earth. Will be cease to be engaged in such good work when he shuffles off the "unreal" mortal coil? Will he be a worse once dark and full of affliction, but now full of light and joy?

Constant Reader.

Denver, Col.

Constant Reader.

Constant Reader.

Constant Reader.

Constant Reader.

Constant Reader.

Less capable of performing "Christian" work when the impediments to it are removed?

The dark and full of affliction, but now full of light thing, provided Talmage will interpret it. The reverend gentleman stated yesterday that Jonah's the impediments to it are removed?

New York City has a new street which will bear life was preserved while in the interior department the euphonious name of Tee-Taw avenue.

To my mind it seems reasonable to suppose that invisible intelligence, capable of comprehending the situation and able to apply laws, which in such cases, were provided, would take delight in coming to the assistance of the suffering. I think, were I one of them, I should. If any such person has done this good turn for me I must feel deeply grateful to him or her, even more so than to Mrs. L. herself, and I earnestly hope that the "God" within me, if he possess the power claimed for him by Christian Scientists, will continue to assert his prerogative of absolute dominion and keep the rheumatism away. Sturgis, Mich.

## Rev. R. Heber Newton and Spiritual-

The following editorial appeared in the Madison (Wis.) Daily Democrat, April 7th.

A few days since Rev. R. Heber Newton contributed to the New York *Herald* a lengthy and exhaustive article on modern Spiritualism. While Mr. Newton does not come out positively in support of the phenomena of Spiritualism, yet the candor with which he treats its claims, is indeed a general surprise to the public. The assumption that Spiritualism is a humbug, and that what is called its phenomena is the product of fraud, is evidently giving way to a more candid and earnest consideration of the subject. Many men of large intelligence and learning are beginning to ask, whether after all that theology has taught, there exists any positive evi-dence of immortality? Modern research has weakened the foundation of faith, in that it shows that such foundation is composed of opinions, derived from opinions, back and back, until their origin cannot be traced. It is no longer satisfactory for one man to tell another that somebody else has told him. A necessity appears to have arisen for a better assurance. Materialism in its milder as well as worst forms is hard at work destroying human hope, and planting the seeds of human despair. It is claimed that the advance of science and of unbelief, go hand in hand; and it cannot be denied that the views of Ingersoli have shaken the faith of a vast number. The church acknowledges the decline of its influence, when it deprecates the falling off of its attendance. The tendency toward unbelief and loss of faith must be confessed, and few endeavor to show to the contrary. At such a time, a demand arises for more satisfactory proof of immortality, and is it improbable that the law of supply, which the Creator estabished by the side of the law of demand, may not now be at work, furnishing the proof required to held men to a belief in his wisdom, and to a reliance on his mercy? God does not marshal the powers of his universe when he throws more light upon the world's darkness; it does not come suddenly, but by degrees, that the eyes of men may gain in strength to receive it. "The babe in the manger," illustrates his way with man. As regards the phenomena of Spiritualism, its origin cannot be urged as proof of its unfitness to work out a revolution in belief. Nor can it be called trivial, so long as it confounds the wisdom of the age. If it be not what it purports to be, if it is not a voice from beyond the grave, then what is it? Until this question is answered by something better than a sneer, belief in it will not decline. The cry of "humbug," "fraud," "collusion," etc., has failed to satisfy the public mind. The fact is, there exists a heart-felt desire for better proof of immortality than the world has had, and it may be depended upon that when anything of whatever form or nature pretends to possess further and better evidence, it must undergo a thorough examination be-fore it will be rejected. The mass of mankind are too deeply interested and too sincere to permit any-thing that seems to throw light on the "dark conti-nent," to be laughed down. Rev. Newton's able and candid article may be regarded as a forerunner of a better and more intelligent discussion of a subject, which, whether the offspring of truth or of delusion. is to-day exercising too large an influence over the minds of men to be longer ignored.

#### RUDOLPH'S DEATH. A Story that a Ghost Was the Cause

of His Tragic End.

Ic the Editor of the Religio-Philosophical Journal: Whether or not there be any truth in the following horrible story now going the rounds of the press, it is interesting as showing a drift of public feeling which makes the circulation of such things possible Occurrences like those described, however, are not entirely unknown to occultists who have investiga. ted the possibilities of what is called "black magic."

In certain circles in Vienna there is a story current regarding the death of the Crown Prince Rudolph which is generally not believed, but is accepted by some as the true account of the unhappy termination of his life. The prince was, it appears, much given to the study and practice of the mystic arts, and was also greatly influenced by any woman who prepossessed him. He was a medium, and on several occasions had boasted of having seen the Burggeist, an apparition which has for centuries haunted the palace of the Hapsburgs at Vienna, as he white lady does that of the Hohenzollerns at Berlin. Only a few days before his death, while dining with Count C—, the door of the dining-room suddenly opened. The count was startled, but the prince said, laughing: "Don't be disturbed, it is only the Burggeist. I have often met it and we are intimate friends." The crown prince was always surrounded by mystics and mediums, and it was at his request that Baron H—— brought the medium Bastian to Vienna. There was much discussion at the time whether Bastian was or was not an impos tor, but the crown prince himself was never able to determine in his own mind that he was. There was considerable controversy on the subject between the prince and Baron H--, in the course of which the baron offered to give palpable proof of the possibility of citing spirits, even without the aid of a medium. In order to put the baron to the test an appointment was made, and he and the prince, with Count C—, met on a dark night at the castle of M—. The baron lighted seven torches and produced his book of incantations. The crown prince

looked at it, and was immensely amused on finding it to be only a French Ollendorf's grammar, but the baron explained that it was immaterial how he excited his will, all that was necessary was for him to produce the spirit.

The conjuration of a spirit then began, the baron reading aloud one of the dialogues. As he proceeded his voice resounded in the chamber with terrible intensity, and the very air seemed to become alive with invisible borrors. At the same time a rushing blast extinguished the lights. Count C—— fainted away and the prince rushed out of the room. His mind subsequently became much affected by what he had witnessed and he insisted that the baron should produce some elemental for him to fall in love with. Baron H—— then employed various arts to work upon the prince's imagination. He abstracted blood from his side and burned it, at the same time making him recite some incantation. At last the elemental, in the shape of a beautiful woman, appeared when the prince was alone in his room. She repeated her visits, growing each time more tangible, and one day the charm was broken by a keeper firing a gun at the apparition. At the same time the Baroness Vetzera, a most beautiful woman, lay dying at Vienna, but recovered by a miracle. The alleged reason is that the prince's fire elemental had taken possession of her. Later on the prince met the baroness and fell violently in love with her. They met at the castle of Meidling, and by some means the prince found out that the baroness was his elemental. He had in the meantime become turned from Spiritualism, and was horrified at the discovery. The elemental, insulted, departed, leaving the body of the baroness a corpse in the prince's room, but as the elemental had become a part of his own life he, in a fit of mental alienation, shot him-

#### How Jonah Did It.

We confess that up to date we have been troubled about the story of Jonah and the whale. Never having occupied an apartment in that kind of a fish we have been puzzled to know how the prophet supplied himself with rations or got the nec degree of ventilation.

Dr. Talmage, however, in the report of his sermon printed elsewhere, clears up our last lingering doubt, and we now feel prepared to believe any-

of the whale in a very simple way. That is, he dodged "the gastric juice" so nimbly that the fish's digestive apparatus couldn't get a fair hold on him. Those of our citizens who contemplate crossing the ocean this season ought to pin this rule in their hats:—If you happen to be swallowed by a whale

keep in motion. We have come to the conclusion that Dr. Talmage knows a good deal more about some things than he does about others. On whales he is an authority.-New York Herald.

#### Social Conditions and Tendencies.

Abstract of an After Dinner Speech by B. F. Underwood before the New York Unitarian Club, Friday Evening, April 12th.

The scramble for wealth, and the struggle for position and power are a continuation, in a modified form, of the "struggle for life." Men fought one another once, impelled by hunger and passion; they now struggle to overreach, outwit and out-do one another, in securing whatever is demanded by their complex and cultivated tastes. The essential principle, competition, persists among the working classes and in the professions and all the avocations of life. Co-operation has always co-existed with competition. Men combined in the past for defense. They do the same new. Laborers unite to resist the encroachments of capital; capitalists unite to resist the demands of labor. They combine also to overcome competition among themselves that they may, by limiting production and fixing prices, make large profits and thus fleece the public "along the line of the least resistance."

In the modern industrial world machinery is a great factor and revolutionizing agency. It saves labor and adds enormously to the power of production. It ought to show its results in reducing the hours of labor and in increased leisure for all; but capitalists own the machinery and get the greatest advantages from it. The public are benefited, of course, and the wages of mechanics are higher than they once were; but they are lower in proportion to the number of wants and demands which must now be supplied to make their social position as high relatively, and their condition as satisfactory as it once was. There is nothing like an equitable-I do not say equal--distribution of the products of labor. The working people see this, and hence much ill-feeling, often unreasoning and unreasonable, against the rich, chronic discontent and socialistic theories and tendencies of the day—the desire for a gigantic monopoly powerful enough to defeat and destroy the trust monopolies which have grown up, they say, on the labor of men who live in poverty.

On the other hand those who are fortunate enough to possess wealth naturally desire to keep it, and to add to it. Their wealth makes them of importance and influence. The age is one of industrialism and they are its captains. They can obtain newspaper support and give to the campaign fund and exert enormous political influence, to protect their special interests. The energies of multitudes are directed to the acquisition of wealth because of the influence, distinction and honor it gives. All who succeed unite in perpetuating and increasing these advantages. So there is a tendency on the one hand to boundless wealth and on the other to widespread poverty, with the ignorance, drunkenness and other evils which poverty fosters. We are, as never before, confronted with the question how to secure the vast benefits that result from competition and lessen the evils, the failure, wretchedness and ruin which it produces.

Industrial enterprises lead to constantly increasing division of labor and specialization of function. This insures skill in every specialty, but it is at the expense of a full and rounded mental development. Will the next generation of mechanics, artisans and operatives be better equipped to contena with their employers than are those of to-day, when machiner: is continually destroying trades and making a great part of mechanical work almost automatic?

The wage-earners must look to themselves and not to any outside influences. They have numerical strength but lack the wisdom to use it effectively. Their reliance must be on agitation, education and popular intelligence. More than all else is needed a moral education which has hitherto formed but an incidental part of popular instruction. The pulpit but represents the popular religious thought; the daily press reflects public opinion. These agencies will never initiate a new moral and social movement, however much they may assist it when once launched upon the billows of controversy. I do not think we shall have progress without competition, nor competition without poverty and suffering. But the infusion of justice and the spirit of humanity in business and social life must mitigate the evils of the struggle. The fittest will survive, but a recognition of the solidarity of the race and affording equal opportunities for all, may make many, who otherwise would go down in the struggle, fit to survive. Out of the poverty and despair that existed nineteen centuries ago on the banks of the Jordan and along the shores of the sea of Tiberius, sprang a movement which has revolutionized empires. Out of the competition and strife, the conflicting interests, and the discussion and agitation of to-day will come, let us hope, a great movement which shall secure to the mass of workers a fair share of the products of their toil. If not, our civilization will continue far from complete.

#### Travels in the "Black Belt."

To the Editor of the Religio-Philosophical Journal: In my record of travel in the "Black Belt," I dated my letter from Ocean Springs, Mississippi, and, continuing, will say that our one week's contemplated stay grew into two, and yet we lingered under its quiet and delightful rest-giving influence, but at length we broke away from its pure air, and a few hours found us in New Orleans. Avoiding the old landmark, the "St. Charles," by advice of those who had been under fire of its \$4 per-day-and-helpyourself-to-what-you-can-get, we found quarters at the Denneshand on Carondelet street, a comfortable,good eating hostlery, and then set out to learn what four days about town would do for us. Having arrived on Saturday, we opened up exploration with a visit to the French market, a place of which so much has been said.

After breakfast I attended 10 o'clock mass in the old Cathedral, said to be the oldest Church in the United States,—a large building, well preserved within, but time-worn without. We witnessed the concentrated mummeries that date far back into the misty past, and which, doubtlessly, will still be vigorous when the sunlight of new truths are illuminating the world, for progress is an unknown quantity to the Catholic Church,—a sad contemplation to those who have unlearned the old by friction with the newer light of Spiritualism. The Jesuit Church, a building of later construction and more beauty, presents a sadder picture, because of the presence of a more dense cloud of bigotry which pervades its atmosphere.

New Orleans is a veritable "City of the dead." I had known of the burials above ground, but I had no conception that what I saw would so reverse my line of thought as to the manner of disposal of one's mortal remains. I am an advocate of cremation for sanitary as well as other reasons; but when I saw the beautiful structures wherein are placed from four to twenty bodies of friends, hermetically sealed, and past all possibility to corrupt the atmosphere, I felt like compromising upon it as the best of all manner of burial for general acceptance. Wealth had its representation; art its illustration, and love its expression in the thousands of flowers that had been placed at the portals of the homes of the dead. Howard, the pioneer in the scheme of the Louisiana lottery, has the most expensive of all the crypts which I saw, it being a square enclosure, 9 x 10, with apartments for caskets on three sides, fifteen in all, and in the centre of the room sat an exquisitely cut male figure in marble, with his first finger placed to his lips indicating silence. It was bought with the hard earned dollars of the thousands of hopeful and expectant purchasers of lottery tickets that literally flood the city, quite in contrast to our o'er good city which has now, under indictment, an agent, for violation of our rigid laws against dealing in lottery tickets. Half of the retail stores, tobacco stands, candy stores, variety shops, and, indeed, in almost every window are exposed, dozens of tickets for sale.

Chicago, Illinoie.

#### Notes and Extracts on Miscella Subjects.

Judge Joachimsen, of San Francisco, has decided that the broomstick is not a deadly weapon. A Vienna, Ga., man has a cow that is the fond

mother of twin calves, over a month old and doing

There is a dog in Americus, Ga., that lives on English sparrows, which he catches by slyly creeping up on them. Jim Reid, of Thomasville, Ga., has in alcohol a

chicken with two fully developed necks and heads and three wings. The salvation army has abandoned Berlin because

the officers have discovered that the city "is not yet ripe for salvation. Last year 153,000,000 shad and about 80,000,000 trout fry were distributed over the country by the

fish commission. Twenty years hence no hunter will be able to discover a wild elephant on any portion of this globe. The big beast must go.

It is said that a Japanese line of steamers will soon be run on the Pacific coast in opposition to the Pacific Mail Steamship Company.

A New York beef-exporting firm has 300 retail meat shops in Great Britain. Joseph Eastman, its founder, is a native of New Hampshire.

Levi Stauffer, of Goodville, Lancaster County, who is sixty-four years old, has spent fifty-three years in bed, being a helpless paralytic.

The largest fish hatchery in the world will be at Put-in Bay Island, in Lake Erie. It will have a hatching capacity for \$500,000 whitefish eggs. Charles Mourse, aged fourteen, and Nellie Shat-

tuck, aged thirteen, of St. Johnsbury, Vt., ran away and got married. When they returned to their home the bride got a spanking. A man at Newton, Kan., advertises as follows: "Wanted—A good six or eight room house by a family without children, grandchildren, mother-in-

law, grandparents, or hired girl with a lover." Isaac Keim, of Reading, has the fur of the largest fox ever killed on the Blue Mountains. The length, with tail, is over four feet. The fur shows that the animal was a cross between the red and gray foxes W. L. Thomas and J. C. Hunt, of Low ndes County, Georgia, have deer farms. The an imals are as

tures that are inclosed by wire fencing twelve feet Major Post, of Atlanta, Ga., could not tell why the sparrows should collect around his house, and make such a tremendous clattering, until he learned that some one had tied a huge owl fast in one of his

tame and gentle as cattle. They are k ept in pas-

door yard trees. A rosy-looking Chester County man stayed some time in a Pottstown hotel, leaving his horse un-hitched. When he came out, brushing his mustache, the well-informed animal awaited him some distance up the street before another hotel.

John Hamilton, of Frankford, Philadelphia, was some months ago bitten on one of his hands by a dog. Since then Hamilton's hand has been almost useless, the bones appearing to decay. His physician has recommended amputation of the hand. There is a couple living at Prattville. Ala., whose

ges are seventy and fifty-seven years, the husband being the older. They have been married about three years, and now have a four-week-old babe to cheer their declining days. They are proud of it. A young man giving the name of Henry Banks

visited Mount Holly, N. J., several months ago and

made preparations for his death. Two weeks ago his grave was dug at his direction, and Monday he died from consumption, without disclosing any in-Lightning acted strangely in a Middletown, Pa. barn. One large steer next to the wall was found dead, two next without a hair singed, while the

fourth was killed outright. Then it crossed the entry and performed the same feat, the one next the wall and the third one being killed. Did you ever figure up how many miles your faithful old Dobbin has traveled? An eastern Maine man has done it, and finds that in the thirteen years he has driven his horse she has gone 50,000 miles by the record. In ten years a pair of eastern Maine

stage horses have traveled 70,000 miles. A New York physician who attends numerous charity patients in the south-eastern section of that city says the standard of domestic morality is higher among the central European Hebrews of that re-gion than among any of their neighbors of different race and creed. The Jews, too, cut loose quickly

from charitable assistance. Washington Alexander, colored, and Ida Hison white, were married in Philadelphia. The colored population regarded the affair as a mesalliance, and charivared the couple until they charged the crowd. A colored policeman arrested Mr. and Mrs. Alexander, and they spent their wedding night in jail and were each fined in the morning.

George Gray, a farm hand living near Pine Mill, Pa., was attacked in an open field by seven weasels that issued from the stone-heap. He ran to the house, pursued by the spiteful little beasts. They sprang to his throat and bit him severely all over the body. At the house Gray was re-enforced by two other men. The three succeeded in driving off the weasels, but not until all the men had been severely injured.

W. M. Strother, of Lynchburg, Va., owns the memorial ring worn by General Washington after the death of his brother Lawrence. It is a cluster diamond set in platina and gold. On the outside, in a curiously-wrought style, is engraved the name of Lawrence Washington and the date of his death. The ring is mentioned and described in Washington's will, and was bequeathed by him to his brother's widow, who was a Miss Fairfax.

An exchange tells us that George Bancroft is very particular to remove his glove before shaking hands, whether at a simple "call" or a chance meeting on the street. Victor Hugo would never kiss a lady's gloved hand, and if the hand were offered with the glove on the aged poet very coolly unfastened the glove and found the desired place. Ladies knowing his adherence to the tenets of a past generation took the precaution, when going to pay their respects to the poet, to wear loose gauntlet gloves.

In North Carolina towns negro labor is rated at the following cheapness: "The men get from \$20 to \$25 a month; the women who live out as domestics get from \$6 to \$8 a month and dinner, and have to go home at night for supper and bed and return in the morning after getting their own breakfasts. Strapping big girls, from sixteen to thirty years, will give their services as children's nurses for \$2 and \$3 a month and found. So keen is the competition for laundry work that the negroes will offer to do the washing of an average family for 75 cents a

Lowndes County, Georgia, produces a little cow which is indeed a curiosity. It is the same distance in height, length and width, and is supported by egs not more than twelve inches in length. It bears the name of the guinea cow. The first were brought from Spain by an old Spaniard who came to this country before the war. The cow is very small and chunky, but it keeps rolling fat on almost nothing and is a splendid milker, on the average giving from three to three and a half gallons of milk per day. R. L. Stapler has a herd of fifty perfect little beauties. He disposes of young cows for \$100 each, which almost equals the price paid for Jerseys. While their milk is not so rich as that of the Jersey, the people of Lowndes prefer the guinea.

They say in the Pacific Islands, speaking of the distribution of species, that they never heard of our common house fly, which is now a great nuisance there, until it was distributed from port to port by European vessels. In the new islands that are occasionally discovered there is no such insect as our house fly, according to the New York Sun. Some years ago a great matted mass of living and decayed vegetation that had formed in the upper Paraguay broke away during freshet and drifted 2,000 miles to Buenos Ayres, where the people were very much astonished by the sudden appearance of many wild animals and reptiles that had taken refuge on the water, a visit to the high levee was interesting. This embankment, 20 feet on the top, sloping both ways, and ten feet above high water mark, is the city's protection against flood. bacco, and other vegetables, some of which have certainly never been seen there before, though Congo gardens for hundreds of miles up the river have been greatly enriched by innovations from this coun try and Europe.

BY ELIZA LAMB MARTYN. Oh, may we gain that lofty eminence That overlooks the broad highway wherein All creatures move in harmony toward God! Observe the perfect workings of that plan,— God's perfect plan, as rhythmical as grand,— That out of evil embryonic good

Evolves, through changeless law, complete, divine, Man's dual nature, high and low combined, The higher struggling for supremacy, Absorbing, conquering baser attributes, That silently recede and are dissolved, As night's dark shade that, changing, melts away When touched by subtle morning's magic wand, Bursts forth in blushing skies and golden beams.

The pathway lies through death, not of the form. Not the material garb of dust and clay, But of the crude and undeveloped traits That clog the soul's unfolding and its growth; While from these attributes, absorbed and changed Through economic, grand, and wondrous laws, The spirit's mystic garment's warp and woof Unfolds, and, blending every tint and shade Harmoniously, the beauteous fabric forms.

To reach that height is peace, To feel our kinship with all forms of life, To greet all men as brothers, parts of the Great whole. The unit God: the universe The God, and God the universe.

There to abide is life. Full-fledged and strong, above contentious thought
That sharpens Envy's slim envenomed tongue,
Bespeaking littleness, horizons small,
Distorted views of life, of man, of God.

There to remain is gain; For love, true charity, with well-filled arms, Doth dwell upon that heavenly plane.

How vain all strivings are, With sordid, selfish ends and lesser aims! How grand experience, though 'tis winged with woe That bears us upward to that brighter realm,-That elevation with its rarer air, Where sunlight gleams above the fogs of sense And thick miasma of the vale below

There find we heaven, Where God doth dominate and harmonize, The good develops and the ill transforms:
The lower natures change by steady growth
When touched by power divine through contact

Close
With the First Cause,—unfolds a human coul.
O man, developed, noble, god-like, grand!
Mount up the stairway of infinity,
Fair offspring of the Deity. Thou art
Coeval with eternity and God.

Christian Regis -Christian Register.

#### A Contribution to the Therapeutic Utilization of Hypnotism.

(Albert Baron D. Schrenck-Notzin.) Hypnotism has found in France therapeutic application long ago. After men, whose honesty, liability and competence cannot be doubted, have published the often surprising curative success, obtained by it, Germany's medical world, although at first maintaining a position of unfriendliness, could not maintaining a position of unfriendliness, could not have continued to simply ignore the whole subject or even call it a mere swindle. In the sixth general meeting of Prussian Medical Officers, the statement was: "Hypnotism is nothing but a dialectical play with the words: Will, Sleep, Conception," but this statement would be entirely without foundation nowadays. The same may be said of the state. tion nowadays. The same may be said of the statement that hypnotism was nothing but a contortion of certain established physiological notions. The time is gone, when everything improbable was branded "impossible" and when "swindle" was the name for everything not in harmony with the tra-

name for everything not in harmony with the traditional notions of what was possible.

Many a therapeutic fact has acquired legitimacy, although in its beginning it was greeted with doubt and even ill-will. Many another one, which was hailed with enthusiasm, was confined to oblivion after shortlived celebrity. No one ought to be inaccessible to a discovery which promises possibly to alleviate sufferings and to cure diseases, provided the remedy in itself is without danger; and hypnotism, in the hands of an able physician, conversant with its methods, is free from such danger, according to general opinion.

The most important part of hypnotic literature

The most important part of hypnotic literature has been furnished by France, Germany, Belgium and Holland, Scandinavia, Russia, etc., and forms, as it were, an appendice only to French literature. In France there are two different schools of hypnotic treatment. The Paris (Charcot) school is more inclined to use bypnotism as a means of diagnosis. and only in cases of so-called Grande Hysterie as a therapeutic agent, while the Nancy school (Bernheim) enlarges the circle of the so-called curative method by the introduction of posthypnotic sugges-

The results obtained by the Nancy school are undeniably brilliant. In Germany also, they have been confirmed, and it is of importance to signalize the brilliant curative results obtained by suggestion. Deutsche Medizinal-Zeitung.

A series of articles on Samoa will appear in the May number of the Century. They are written by Dr. Whitaker, of the United States Navy, who recently visited the islands; by Mr. George H. Bates, the commissioner sent to Samoa in 1886, and (since this article was actually written) again named on the Commission appointed by the present Adminis-tration; and by Captain Henry Erben, who took the Tuscarora to Samoa with Steinberger on board. The subject is profusely illustrated with maps, views of the main islands, and inhabitants. In connection with Captain Erben's article are given several let-ters from the Taimua, or governing chiefs of Sa-

One year ago R. C. Kelis, of Marysville, Yuba County, Cal., put out quite a number of peach seeds at a nursery owned by G. W. Elder. From them at a nursery owned by G. W. Elder. From them have sprung up a number of seedling trees, all of which are of surprising height and dimensions. One of them is 7 feet high and measures 2 2-3 inches in diameter. It has a dozen roots which measure from ½ to 1 inch in diameter. This is the largest seedling that has ever been grown in that locality, and doubtless cannot be surpassed in the whole country. whole country.

An army officer, familiar with Oklahoma, is credited with the statement that among its indigenous productions that will furnish employment and obtrusive fellowship with the settlers are skunks and bedbugs. Of the former he says there are countless millions, and they will be found strong. pungent contestants for the country. The Indians have been in the habit of killing them and selling their pelts by the wagon load. The soil is full of bedbugs, and they are a thousand times worse than the sand fleas.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Dr. Stockwell, author of "The Evolution of Im

mortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come." Science devotes over a column to it, and says: "One does not always open a book treating on the

moral aspects of evolution with an anticipation of

pleasure or instruction." A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life will be issued soon. This work has had a large sale and is still meeting with great

success. For sale at this office, price, \$2.00. D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25

Statuvolism, or Artificial Somnambulism, hitherto Baker Fahnestock, M. D. Contains a brief bistorical survey of Mesmer's operations, and the examination of the same by the French comm is son-

ers. Price, \$1.50. For sale at this office. Heaven Bevised is now ready for the public and is meeting with success. It is a good missionary pamphlet and can be had at this office for 25 cents.

Now is the time to order.

## Ayer's Sarsaparilla.

Head of the List.

I know of no more powerful, reliable, or economical blood purifier than Aver's Sarsaparilla. For building up the health generally it stands at the head of the list, and I am glad to be able to certify that the public still as ever consider Ayer's Sarsaparilla the best.

> T. F. MOLLOY, Cor. High and Andover-st. Lowell.

Ayer's at the Front.

As'a clerk and proprietor I have been connected with the drug trade in Loweli over five years, during all which time I have remarked a steadily increasing demand for Dr. Ayer's remedies. Ayer's Sarsaparilla is still at the front where its merits entitle it to remain, second to none. In my opinion there is no better blood purifier than this standard remedy. D. W. MASON,

#### Demand Constantly Increasing.

I take pleasure in attesting the fact that among all the blood purifiers Ayer's Sarsaparilla—the longest in the market and best known of any-now as always sustains its high reputation. It is indorsed by the best medical authority, and is what it claims to be-a genuine Sarsaparilla. I recommend it to my patrons with the fullest confidence in its virtues, and note a constantly increasing demand for it.

> C. J. STUART, M D., 35 Merrimack st, Lowell.

> > 325 Central st., Lowell.

Market and Suffolk-sts., Lowell.

#### Ayer's is the Best.

From long experience, when our opinion is sought, we invariably advise the use of Ayer's Sarsaparilla as the best preparation for the blood. We hear none but favorable words from those who use it. We have a host of customers who say they could not go through the spring without Ayer's Sarsaparilla. It makes them feel brighter, stronger, and SHANAHAN & HICKEY, Lawrence and Wamesit-sts., Lowell,

Sales Steadily Increasing.

Our sales of Aye.'s Sarsaparilla are very satisfactory and steadily increasing. There is no better blood purifier. EUGENE HAMBLET

#### Its Popularity Increases.

During the many years in which as clerk and proprietor I have sold Ayer's Sarsaparilla in Lowell I have never heard my customers speak otherwise than well of it. Its popularity J. L. WESTWOOD, 87 Gorham-st., Lowell.

#### Still the Best.

The extraordinary skill with which Ayer's Sarsaparilla is prepared, as well as the remedial virtues of its ingredients, have long established this blood purifier as the best that can be had, and its increasing sales indicate that the public ap-U. J. BELLE-ISLE, 23 East Merrimack-st. Lowell.

#### Ayer's Is the Standard.

The name of J. C. Ayer & Co, on the wrapper is sufficient guarantee for the reliability of the preparations made by this eminent house. Ayer's carsapartila, now as ever, is the standar ablood medicine, and in constant demand.

GREGOTRE BROS. 68 Bridge-st , Lowell.

#### Sale Constantly Increasing.

The sale of Ayer's Sarsaparilla is constantly increasing. We are thoroughly convinced from the effects and results which have come under our observation that this remedy is all that is claimed for it. We never hesitate to recom-JOHN I. GIRSON & CO., Corner Central and Merrimack sts.

### Largely Preferred.

Ayer's Sarsaparilla is one of the few proprietary medicines we can confidently recommend. Its ingredients are among the best blood purifiers in pharmacy, compounded with the utmost care, skill, and neatness, and absolutely free from any injurious drug whatever. It is largely preferred by my OSMOND L. FIELD. 199 Merrimack st , Lowell.

#### Often Speaks in Its Favor.

I am often asked my opinion of Ayer's Sarsaparillia, and being familiar with its formula speak with confidence in its

favor. My sales are steadily increasing.

ANDERS THOMASSON. Corner North and Central-sts., Lowell.

#### Gaining in Popularity. •

As a safe and reliable blood purifier I commend Ayer's Sarsaparilla. It is free from harmful ingredients and has a solid basis of merit which has been proved and tested in numerous cases coming to my personal knowledge. It has been a satisfaction to me as a druggist to find this grand old medicine steadily gaining in popularity against ail com-ARTHUR BARIBEAULT, 362 Merrimack-st, Lowell.

### Ayer's Holds First Place.

Among all the Sarsaparillas now before the public no other so commends itself as a medicinal preparation, thoroughly adapted to the uses for which it is designed, as Ayer's. The results of its use are not spasmodic and temporary, but when properly taken the medicine builds up and permanently improves, invigorates, and gives tone to the system, and promotes vitality, health, and strength. We invar ably recommend this medicine with confidence that it will do all that is claimed for it, and that it will continue to hold the first place among blood purifiers.

A. L. FIELD, 247 Thorndike-st., Lowell.

## GET THE BEST!

Lowell Druggists Prefer and Recommend

## AYER'S SARSAPARILLA.

In Quality of Ingredients, Curative Power, and Amount Manufactured and Sold

### IT IS WAY AHEAD

Of All Others. We Refer to the Following

## Letters from Lowell Druggists

Readers of the following testimonials will remark the high estimation in which 'Ayer's Sarsaparilla is uniformly held by the druggists of our own city. We point to this fact with pride, because during the nearly half century since our business was established in their midst they have had ample opportunity to know the character of our house and the quality of our products, and also because, by their professional character and their intimate relations with the medical men and best citizens of Lowell they are peculiarly qualified to judge correctly and advise safely in matters which affect the health and lives of our citizens.

It is for this reason that when so many of our leading pharmacists testify to their personal knowledge of the ingredients and mode of manufacture of Ayer's Sarsaparilla, and unite in pronouncing it the best blood purifier, we insist that their verdict should have great weight. There is no secret about the ingredients or manner of compounding this medicine. It contains no dangerous drug, but is a highly concentrated vegetable extract, a superb alterative, unequaled in value by any similar preparation. Druggists and physicians are freely supplied with our formulas and invited to inspect our laboratories. From the very first only the best selected ingredients have been used, regardless of cost, and always the basis of our remedy has been the genuine Honduras Sarsaparilla, well known to be the richest in medicinal virtues of all the varieties of this root. Ayer's Sarsaparilla is the constant reliance of multitudes of families who will use no other blood purifier, and is the original-cheapest-best medicine of its class.

#### Aver's Has a Great Sale.

Few manufacturers of proprietary medicines take the medical profession and the drug trade into their confidence, but make the formulas of their preparations well known to druggists and physicians. The result is that these emedicines are recognized as standard articles. They are known to be safe and meritorious. Ayer's Sarsaparilla has an invincible position among medicines on this account and its great sale at tests its popularity. My sales of it show its steady hold on DR. C. HENOTTE public favor. 22 Cabot-st., Lowell

#### Always in Demand.

while new remedies, under the influence of an advertising "boom," may have a brisk demand for awhite, the sale of the old standards, like Ayer's Sarsaparilla, keeps up with the increase of population. Ayer's Sarsaparilla is always in de-F. H. BUTLER & CO.,

Junc. Central and Gorham-sts., Lowell,

#### The Very Best.

We always take pleasure in selling the preparations of Dr. J. C. Ayer & Co. Their arrangements for procuring the best quality of manedients are unsurpassed, while their lab oratory is complete and their product is the very best of its kind, Their Compound Extract of Sarsaparilla proves its remedial virtues wherever used. Among our customers it has always given satisfaction. CARLETON & HOVEY, 164 Merrimack-st., Lowell.

Gives the Best Satisfaction. We have no hesitation in certifiying that Ayer's Sarsaparilla gives the best satisfaction of any blood purifier in the market, and our sales show that the public have undiminished confidence in its merits.

> H. E. WEBSTER, Agent, 53 East Merrimack-st, Lowell.

#### Ayer's Has No Equal.

It is our experience that Ayer's Sarsaparilla has no equal as a blood purifier, especially for the cure of scrofula and all cutaneous disorders. We take more than a mere business interest in selling this excellent alterative because we are confident of its power to alleviate disease and remedy many H. C. BROTHERS, of the ills that flesh is heir to Cor. Middlesex and Howard sts.

Ayer's Is the Best.

Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. It is the best. R. J. LANG,

#### Large and Steady Sales.

Whatever temporary effect the sensational advertising of other blood purifiers may have Ayer's Sarsaparilla still maintains its remarkable hold on pub ic confidence. Its large and steady sales attest the general belief in its merits. We take pleasure in recommending it to our customers. O'BRIEN BROS.,

Cor, Cross and Willie sts., Lowell.

212 Merrimack-st., Lowell.

#### The Best of Its Kind.

Ayer's Sarsaparilla is the best preparation of its kind. I always recommend its use, and am never disappointed. I consider that one bottle of Ayer's is worth more than half a dozen of any other, as it is so concentrated and always uni-S. C. SHIRLEY Cor, Gorham and Olive sts., Lowell.

Honest, Reliable.

We indorse Ayer's Sarsaparilla as an honest, reliable blood purifier, and take pleasure in selling it We know it will give universal satisfaction.

> EDWARD L. RAMSDELL JR... 339 Merrimack-st., Lowell.

#### Sells on Its Merits. For twenty years, as druggists and pharmacists, we have

recommended and sold Ayer's Sarsaparilla, and it has never Dr. J. C. Ayer & Co. have been at great pains from the first to | yet gone back on our indorsement. This Extract, made of the best selected materials, is compounded with care and skill, and upon its merits any druggist can indorse its ster-CARTER & SHERBURNE. Cor. Merrimack and Bridge sts., Lowell.

#### Never Known It to Fail.

I consider Ayer's Sarsaparilla unsurpassed as a blood medicine. Have handled it ever since I have been in the drug trade-22 years-and never have known it fail to give satisfaction. Customers use it year after year, and one neighbor recommends it to another. It is one of the bestselling medicines in the market JOSEPH PLUNKETT, Corner Market and Dutton-sts., Lowell

#### A Strong Hold.

There are scarcely any of the so called Sarsaparillas in the market that are not open to suspicion as to quality or safety of their ingredients; but no such doubt attaches to Ayer's Sarsaparilla. It is known to be agenuine article, free from all harmful drugs. No medicine has a stronger hold on the public. We have a steady and increasing demand for it. CHARLES W. SWAN. Pawtucketville, Lowell.

#### Always Says Ayer's.

We are always glad to have customers ask for Ayer's Sarsaparilla when they want a blood purifier, because we know they will be satisfied with it and come again for more if needed. As a matter of business we prefer to sell reliable family medicines, such as will not detract from our reputation as druggists. Therefore it is, when asked to name the best blood purifier, we invariably say, "Ayer's Sarsaparilla." F. E. M'NABB,

#### More Confidence in Ayer's.

Cor. Broadway and Adams-at, Lowell,

Ayer's Sarsaparilla sells freely right along. Customers never have any complaints to make of it. I recommended this blood purifier in preference to any other; first, because it is cheaper, being more concentrated; second, because I have personally more confidence in it.

MARTIN LAPOINT. 158 Middlesex st ,

## Sale Constantly Increasing.

We consider Ayer's Sarsaparilla the best preparation of its kind, and from its concentrated state the most economical for the purchaser. Its sale is constantly increasing.

105 Middlesex st., Lowell,

ELLINGWOOD & CO.,

### In Steady Demand.

The merits of Ayer's Sarsaparilla as a standard blood medicine, are well known to the druggists and people of Lowell. We have sold it for 19 years, and have always heard it well spoken of. It is in steady demand.

Cor. Merrimack and Central-sts., Lowell.

### A Genuine Remedy.

Ayer's Sarsaparilla gives satisfaction. The public feel confident that in purchasing it they are sure of a genuine C. A. DALY, 72 Suffolk st., Lowell,

#### It Justifies C nfidence.

We have sold Aver's Sarsaparilla ever since we have been in the drug trade. Its great merit as a blood purifier justifles the public confidence in this standard medicine. MARSTON & SHAW. 109 Central-st., Lowell.

Ayer's Sells Freely.

We sell Ayer's Sarsaparilla freely, and we recommend it with confidence. A. W. DOWS & CO., 213 Central st., Lowell.

## Ayer's Sarsaparilla.

Sell More of Ayer's.

I have been in the drug business in Lowel! for twenty years and sell more of Ayer's than of other sarsaparillas. It is made from the best blood purifiers known to medical science, and contains nothing but what can be recommended by the most scrupulous physician. I have known of a great many cures effected by Ayer's Sarsaparilla, some of them very remarkable and worthy of record.

> G. C. OSGOOD, M. D., Corner Merrimack and Suffork-sts.

#### Always Satisfied with Aver's.

There is no proprietary medicine we have in stock better known or appreciated than Ayer's Sarsaparilla. We can not recall an instance where a customer has not been satisfied with this remedy, which is more than can be said of most of the so-called "blood purifiers." FRANK C, GOODALE, 113 Central st., Lowell.

#### More Cures from Ayer's.

We hear of more cures from Ayer's Sarsaparilla than from all other similar remedies combined. It is a rich fluid extract, made of the best material, with skill and care, and the most economical for the tuyer. We are always happy to W. B. REILLY, 86 Church-st, Lowell.

#### The Best is Ayer's.

For the past twent-five years I have sold Ayer's Sarsaparilla. In my opinion the best remedial agencies for the cure of diseases arising from impurities of the blood are centained in this medicine. G. C. BROCK

Never Fails to Satisfy. After an experience of a quarter of a century we have yet. to learn of a case where Ayer's Sarsaparilla has failed to give satisfaction. We have sold it ever since it was put on the market. Its merits are established.

F. & E. BAILEY & CO., Cor. Merrimack and John sts., Lowell.

Cor. Middlesex and Thorndyke-sts.

63 Bridge-st., Lowell.

#### A Splendid Record.

Ayer's Sarsaparilla has a splendid record as a useful and popular medicine. It has always had the confidence of the druggists and people of Lowell. We have a good sale for it. L F. BLANCHARD,

### Well-Earned Reputation.

. CHARLES E. CARTER, Cor. Branch and Smith-sts.

Thousands of Bottles.

My customers always speak well of Ayer's Sarsaparilla. I have sold thousands of bottles of it since I have been in business, and I am glad to note its continued popularity. ALBERT CROWELL.

139 Central-st., Lowell.

#### Sales Very Extraordinary.

Our sales of Ayer's Sarsaparilla have been very extraordinary the past year, showing a steady growth in popularity and proving that the public appreciates a strictly standard

### Cor. Dutton and Fletcher-sts.

From Nashua. My trade in Ayer's Sarsaparilla is larger than in any other sarsaparilla, and it is a pleasure to deal in it because no

ALLEN'S DRUG STORE, Nashua.

#### Ayer's Sells Better.

It gives me pleasure to be able to say truthfully that in all my business experience I have never sold a blood purifier that gave more general satisfaction than Ayer's. I never hesitate to recommend it because I know it will please. It sells better with me than any other medicine of its kind. A. E. WALLACE, Nashua.

## Ayer's Highly Praised.

We have sold Ayer's Sarsaparilia ever since beginning business, and never yet had a bottle returned as unsatisfactory, on the contrary, it has teen highly praised.

I have been in the drug business in Nashua for 12 years. and have always dealt in Ayer's medicines. They have given universal satisfaction to my customers. The Sarsaparilla has the largest sale of any blood medicine I have ever dealt NELSON S, WHITMAN,

Ayer's Has the Largest Sale.

## Selling Great Quantities.

I am selling great quantities of Ayer's medicines, especially the Sarsaparilla. which I consider the best of blood puri-E. H. EVERETT,

#### Sales Larger Than Ever.

It gives me pleasure to state that we are having the largest sale of Ayer's Sarsaparilla that we have ever had. We always recommend it to our trade in preference to any other, simply from the reasen that we believe it to be the most reliable Sarsaparilla in the market.

Oldest Druggist in Nashua,

#### Excellent Satisfaction.

Your preparations all have a good steady sale and give excellent satisfaction. The sale of Ayer's Sarsaparilla is

BLANCHARD & CURRIER,

SARSAPARILLA MAKES THE STRONG WEAK

## THE GHOST'S WAY.

#### A Musician's Story.

[New York Herald, March 31, 1889.]

I am leader of the orchestra in the Bijou Theatre at Pittsburg. I am nothing but a plain musician, yet I was once considered a very great one. That was when I lived on Third Street, in a suite of rooms so small that my piano and bird cages left hardly room for me to turn around. They called my rooms "The Aviary" then. Now I am well-to-do-rich, in fact, for a bachelor-and I owe my riches to the strangest circumstances that ever befel a man of my prosaic

I am a diffident, shy man—have very few friends. Ivans, the drummer in the orchestra (Tommy, as he is usually called), and Skab, the manager of the theatre, are my only intimate friends. How they came to be this little story will tell you.

I had been leading the orchestra for two years, and it was on the night of October 21, 188—, that I experienced a sensation which gives existence to this narrative. I did not often use the open piano before me, but this particular night we were one or two men short and needed noise. The piano and I supplied the lack in that particular. We were playing a waltz in the interval between the fourth and fifth acts of a lurid melodrama, and I was banging away in tempo di valse steadily as you please, playing almost mechanically, as one is apt to play fashionable waltz music.

All of a sudden something-it was something, and yet I cannot say what it wastook hold of my hands and dashed them violently down on the keys. It was just as if some one had reached long arms around me, and seized my hands and banged them on the keyboard. My hands felt numb and chill, and I verily believe I should have thought myself paralyzed but for the actual sense of strong hands grasping my own, overpowering them and casting them down with a great crash of sound upon the piano.

I felt a cold chill start at my toes, run up my body and go out of the tips of my hair, which bristled as if electrified. I was terribly frightened, I can tell you, and my fright grew no less as I felt cold fingers—or what seemed like cold fingers—place themselves over my fingers, a cold thumb place itself over each of my thumbs, and then my hands begin to move without any volition of my own. The entire orchestra of course stopped and stared at me. The hum of the audience hushed, and then, without will or wish of my own, guided by these cold finger tips resting on my own, my hands began to play a waltz of Gluck's-an exquisite bit of music I never could execute, but which I loved even as you love, Sir or Madame, the perfume

of the first violet you find in the early spring. Amid the profoundest silence, my hands. guided by this unseen agency, played this waltz with a perfection of time, and exquisiteness of touch, a thorough appreciation of its beauty, and brought out in the most subtle way meanings I never dreamed lay hidden in the score. It was as beautiful as it was awful, and even in my terror-which was something to feel, not to describe-I felt which had once been a master's soul.

The bell tinkled for the customary slow music for the curtain, but the curtain was up and the villain of the piece on the stage ere my hands ceased playing. The last two bars were indeed soft and sweet and low, dving away like a ghost of music, and as the last note ceased I fell from the stool bathed in a cold, clammy sweat, too insensible to heed the wild and tumultuous applause that came from pit, boxes and gallery, the loud shouts of encore and the sharp clapping of the hands of my own musicians.

The villain tried in vain to speak his lines;

the distressed heroine peeped from the side scene; the manager shook his fist at me from the prompter's window; but the audience roared for me, and at last I was compelled to arouse myself, and in some way form the words beg to be excused, before order was restored and the play allowed to go on.

Tommy Ivans took me down under the stage, made me swallow a draught of villainous gin from the bottle he always carried, and restored me to some sense. Every nerve in me was quivering. I was as hysterical as a woman; I laughed and cried all at one and the same time. I verily believe I should have lost my senses had not Skab--our manager-

hurried down to were I was and aroused me by his ornate and lurid profanity. "What, in the blankety blank blank, pos-sessed you, Eisterman," said he. "You don't drink, blank you, and yet by the blank blank you played well enough to have been possessed by the devil. Blank me if I knew you could do it. Only, for the sake of blankety blank. pick a better time for your blank solos."

And thus he went on, now blaming and cursing me, and then swearing that there was not a pianist in America who could have played as I did.

When I became somewhat composed I tried to excuse myself, though I found I could not possibly tell him what was the matter. Something seemed to hold my tongue as I tried to speak, and finally I put a bold face on the matter, told him I saw the audience was tired of the worn waltz we were playing and I thought I would give them a surprise.

"Blank me if you didn't succeed," said he, and went off grumbling at what he called an infernal "ivory knocker's whim."

Ivans got me back to my place, and the audience again interrupted the play to roar at me. Extreme heat succeeded my chill. I sat in my place fingering my baton, my pulse leaping in the nineties and my head throbbing. I managed to get through the rest of my work without any other disturbance only I did not touch the piano again. All the gold in christendom could not have induced me to touch a key.

After the play was over and we had finished our final piece, the audience having dispersed, my orchestra gathered around me, and while loud in praise seemed solicitous about my apparent fainting fit. I passed the whole affair off as a joke, told them I played only to tease them, and pretended to faint merely to get a drink from Tommy.

They laughingly took it all in good part, but I saw second violin and cornetist put their heads together as the clarionet looked at them, and winking, tapped his pate with a very dirty finger in a very knowing way. "Tommy Ivans," said I, as he and I left the stage door, "where do you sleep to-

In my usual quarters at the Bell." said "Why?" "You must come and stay with me," I re-

plied.

"What, in the Aviary? Your infernal mocking birds and canaries will wake me too early."

"Never mind that," I answered. "I beg you to stay. I ask it as a friend." "All right, Johann Meister," was his answer. "I've no doubt you and I can bunk

nicely together; but you show bad taste in bedfellows, my hearty."

Doubtless I did, but to be thoroughly honest I was wild with fright. I believe I would have lost my mind had I been alone that

My grand piano—a magnificent Weber—stood in the room, I called it my parlor. I had to close the door between that room and my bedroom! The piano looked to me in the

shadow like a great rosewood coffin, and the air seemed to have that terrible, indescribable odor there is ever about a room in which a corpse lies. A basket of cut flowers in my window-sill I hurled into the street. Their scent but added to the terror I felt.

I never closed my eyes during the entire night. Tossing from side to side I woke up poor Tommy half a dozen times with the inhe sat up in bed and stared at me in a sleepy and angry way.

"Look here, Johann, is your noddle in exactly correct time? It strikes me you are getting bass and treble jumbled in your music box, and if you don't go to sleep you'll soon be jangled out of tune. I believe there's something wrong about you anyhow. What's the matter? Play out loud and then let me go to sleep."

"Tommy," said I, and I said it in deep earnestness, "I didn't play that waltz to night, but the devil did." And then in as few words as possible I told him exactly what had happened to me. As I went on with my story Tommy's eyes actually bulged from his head, and his sleep-swollen face, his startled expression partook so much of the ludicrous that I broke out into a hearty laugh-which

was a wonderful panacea to my nerves. "Blank me," he said under his breath, "I believe you've been drinking on the sly and have got 'em at last," and then he shook his

head in the most solemn way. Presently he leaped from the bed, turned on a full head of gas, threw open my parlor door, lit the burners—every one of them and came back to my bedside.

"Get up," said he, and there was a note of command in his voice. "Here's your dressing gown. Blank me"—his oath was almost like a prayer—"you've got to play that waltz right now for me or-or-or-I'll go home and lock the door behind me."

I plead and begged in the most abject way, but he was inexorable and I followed him into the parlor and sat down at the piano.

As I did so I glanced at the clock; it was half-past three. Nerving myself by a violent effort, and calling up all the manhood I possessed, I struck a chord boldly. The sound echoed through the room. I put out my right hand to commence the waltz, when again, though this time without any force, but with a grip like steel, I felt both hands seized, and bristling, and looking at Ivans I saw he, too. had noticed and was partaking of my terror.

He stood motionless before me, and I sat that the music was rendered by something ed by the touch of those awful fingers, glided over the key-board. This time it was not the waltz my hands played, but a selection from Gluck's "Orfeo ed Eurydice"—that portion of the act where Eurydice has vanished and Orpheus wails for her in music that might indeed have stirred the Heart of Hell.

I never hear the music played now without a shudder, although I never have heard it really played but once since that night. Weird and heart-thrilling, sobbing with an utter hopelessness, entreating, calling, pleading, beseeching, stretching out the hands of less possessing fingers swept my hands over the keys.

Nor was this the end. When the last note had died away the fingers again forced my hands to play—this time another selection from the same musician, but from a different opera, "La Buona Figlinola," a sparkling little morceau, that danced and chirruped and sparkled until my birds woke up, and in a moment the room was alive with their notes, and glancing at the window that opened to the east I saw the gray dawn begin to steal above the horizon.

But the spirit which possessed my hands seemed not to fear the dawn. When the fi nale of the last air was reached it dashed my hands rapidly down the treble and in a mo of November. ment the room was full of the sounds of some of the exquisite melodies Playford has preserved for us-melodies than which nothing can be more unghostlike. It was broad day ere the music ceased, and then as I felt a slight shiver creep over me my hands drop ped almost lifeless in my lap, but I myself of my ghost's handwork. ped almost lifeless in my lap, but I myself was calm and composed. Not so my friend. I never saw a face in which awe and admiration and ludicrous terror were so mingled. He shuddered as I stopped, then ran hurriedly to the chair on which his clothes lay, drew from some hidden source the bottle of

gin and took a long, long pull at it. Returning to the piano he staréd at me a minute and broke out: "It is a ghost, by G-, for you couldn't do it yourself. Keep him, Johann. It's a haunt

I did not then take in exactly what my friend meant, but after a cold bath, a good breakfast and a stroll over to Carson with Ivans.that matter of fact pounder of sheepskin

that's worth at least a hundred thousand dol-

To express in a few words what it took him an hour or more to explain to me, he perfectly satisfied. convinced me that this strange possession, be it what it might, had made me a magnifi-cent pianist. His idea was that I should test this power a week or more, see if it remained with me, and then launch out on the sea

of public life and give concerts. It is needless to say that I flatly refused to do anything of the sort, and that I parted with Ivans about dinner time, neither of us in a very good humor.

After dinner, as I was smoking a cigar in me the finest planist America had ever heard, my room, to my surprise I was honored by a and I do believe he was right, only he ought visit from Skab, a favor/never before vouch- to have written "my hands" instead of my safed me, who in his blunt way told me that | name. he had been wonderfully struck by my playing the hight before, and he wanted to know.

shrewdest manager I ever knew, and a man | pensive than Roederer.

who understood when and where to take the opportunity—the theatrical opportunity I mean-by the forelock, and in his own words, again "work it for all it was worth." A good deal of talk wound up by Skab's in-

sisting on my playing for him, and I startled him not a little by the vehemence of my refusal. It ended, however, just as I feared it would,

and in spite of my horror and reluctance

found myself at the piano.

Just here, for once and all, let me say that from the first time I felt this strange possession, power, or whatever you choose to call it. until it departed from me, I never approached a piano without a terror and shrinking fear that I cannot explain. I grew hot and cold, shuddered, trembled, even felt sick. and, although I played over two hundred times before immense audiences, my sense of

ed the piano until I knew from the falling

of my hands that I could play no longer. And in order to save time I may as well here tell you exactly how the thing felt. If it were possible to introduce into the veins half-despairing way in which the chords of each foot at the toes about ten pounds of groped about in doubt, now feeling their sane query, "Are you asleep?" until finally the smallest size shot frozen, to let the cold | way, now rejoicing at a little light, now bepellets run rapidly up the veins to the heart and hunt along the arteries until the whole body was tingling with cold and motion, and then to let every one of these shot run together in the throat, and rush up through the head and out at the tips of each bristling hair, then it might be possible to feel as I felt when this awful thing overshadowed me. First I felt my arms grow colder than my hand I felt the pressure of an icy hand; the fingers crept along my fingers, the thumb pressed my thumb, and with a grip of steel I felt these hands close down on mine, then 1

> How I pedalled I don't know; I can only say that it was purely mechanical and was done unconsciously. As far as my individuality was concerned I was a block of marble, with hands and fingers moved by machinery.

After I had played, say an hour or so, the hands lifted from mine, sometimes quickly, sometimes rather slowly, giving my hands a sort of caress—if I may so call it—which frightened me more than a blow would have

I felt all these sensations when I sat down at the piano to play for Skab, and I played, or rather my hands played, for an hour or so. The music executed this time was of varied serenade first, then a potpourri of popular airs, then one of Mendelssohn's "Lieder ohne Wörter," and lastly a merry little bit from Galuppi's "Ill Mondo della Luna."

Skab's amazement was very great, and his praises would have put me to blush had I been the actual performer of the music 1

He then made the same suggestion Ivans had made me in the morning, only putting it in a business shape, and offering to "manage" me. He proposed that I should commence by again the cold fingers lay on mine and the giving a concert at his theatre, then try some cold chill passed over me. I felt my hair of the smaller towns and eventually Philadelphia. If I made a success there, then New York, Boston, the South and West, and even Europe. He took my breath away with the auguries of future greatness, and a very Pactolus rolled in his rapid speech.

I was carried away with dreams of ambi-

tion, of wealth, of fame, and ere he left me I had promised to consider the matter and give him an answer in a week's time.

VII. That week was the most feverish of my existence. I could not—of course—tell how long my ghost given powers would last. feared they might leave me in the middle of a performance; and I knew I could not finish as the audience had heard me begin.

The prospect of being hooted off the stage was not agreeable, and that of being commusic to the vanishing soul; begging it by pelled every night to go through the sensa-the memory of happy bygone hours to turn tion I have described was almost as bad. I and look upon him once again ere eternity sent for Tommy Ivans; I domesticated him in swallowed it up, all, all! All this and a my room, and I played every night; Sunday, sent for Tommy Ivans; I domesticated him in thousand things more I heard as the relent- by invitation, I played at mass in St. Patrick's Cathedral Church, and found that on the organ my fingers were controlled even as on the piano.

Monday I signed a contract with Skab for a six months' engagement; he to bear all expenses and to receive half the profits. Tommy Ivans, I stipulated, was to be employed in some capacity so as to be with me, and my first concert was fixed for the 12th day of

Skab's willingness to risk money on me, and my desire to prevent his losing anything reconciled me more than anything else to the ordeal I had to undergo, but I suffered tortures in the intervals between the day I signed the contract and the night of the 12th

I will not attempt to describe that night. My success was phenomenal. Encore after encore, wild applause and unbounded en-

Just here I will explain a want the papers complained of—namely, that I gave out no programme of my performance and the audi ence had to guess at what I played. Leaving out of view the fact that the vast majority of audiences do not know any more about what you play with a programme than they do without it I will say that I could not help it. I never knew myself what was going to come until after a bar or so was played, and to be perfectly honest once or twice I played pieces the names of which I did not and never did know.

After one or two concerts I mended matters the best I could by stationing Ivans on the stage and telling him the name of the piece after I got well into it. He thereupon sang it out in a stentorian voice. If it happened—as it did more than once—that I myself did —as he called himself—put a notion into my head which never would have evolved itself out of my own consciousness.

To express in a few words what it took is the piece, I whispered. "A fugue of Tartini's" or "A sonata of Scarletti's" or "A stoccata of Goudimel's," and Ivans roared it out and the audiences were

> They did not like this method—I mean of proclaiming the names of my pieces in Boston, but they had to put up with it.

Now, I am not going to attempt to describe my six months' tour nor my wonderful success. If I mentioned the name under which I played you could yourself write out the history of my engagement. Suffice it to say that the morning after my first concert in New York, Richard Grant White pronounced me the finest pianist America had ever heard.

I played steadily along—starring, as they to use his own language, "Why in the blank I had kept it all to myself?"

to use his own language, "Why in the blank in United States bonds and had \$10.000 more I am not going to repeat much of Skab's in the bank. Tommy Ivans was gorgeous on talk, only I must say that in spite of his pro-fanity and roughness he was about the gin, never drinking any other tipple less ex-

At a little city in Massachusetts the first incident of any note occurred, and it was the beginning of the end.

About midway in the concert a very excellent performance of one of Spohr's was encored and I attempted to repeat it. Of course I failed, and my hands glided into an arrangement which I thought at first was the andante in A flat in Beethoven's symphony. But ere I had played two bars I found I was mistaken and that it was one of my "unknown's."

What possessed me to do so I cannot tell, but I whispered to Tommy, "Original arrangement: Love's Question," and he shouted

The piece was listened to in the profound-est silence and well did it merit attention. As I say, it commenced like the andante in A fear never left me from the time I approach- flat, then it danced off into a kind of scherzo and then glided into the most pathetic music I have ever heard. My name was an inspiration. The whole arrangement was one grand question, and the anxious, timid, hopeful, seeching an answer, now putting it off as if afraid of what it might be, has never, to my knowledge, been equalled in music. It was the cry of a soul to a soul, "Do you love me? Can you love me? I am not worthy even of a a thought, but Oh! think of me tenderly."

It said, in music, what Shelley only could say in words. "The desire of the moth for the star" was the undertone of every note. body was, next they grew hot, and upon each and so strangely did it affect me that tears trickled down my cheeks as I played

All of a sudden I was conscious of a human eye piercing me through and through. I looked in the dress circle and on the front surrendered, arms and hands, entirely to their possession, and played what they play- was contemplating me with a look in which wonder and fear were so blended that I caught something of each. In the midst of the most delicate and tender movement of the piece my hands were violently lifted up at my throat and then dashed down so violently on the keys that I heard the strings of the piano snap, and heard and saw nothing more until I awoke to consciousnes in the more until I awoke to consciousnes in the enough cheaper to drive the old firm out of business; green room on Ivans' knee, Skab standing and many a physician is daily finding his patients, over me wringing his hands and swearing like a trooper.

Finding that I had only been out a moment I insisted on going back, for to tell the truth I was in an agony, fearing that my power had left me. Such, however, was not the case. The ghostly hands still exercised their character. An arrangement of Schubert's sway and I finished the concert. Once I lifted my eyes to the dress circle, but the man I had seen had left his seat.

It appeared to me—it may have been fancy but it certainly seemed to me—that the cold fingers on mine trembled, and that the execution was not as vigorous as usual.

Next morning, about ten, a visitor to see me was announced. I told the bell boy to usher him into my apartment, and so fully convinced was I of who the visitor was that my pulse did not beat one whit the faster, and I was cool and collected when the man whose glance had terrified so the night before came into my room.

After the usual civilities, a kind inquiry after my health and few compliments on my matchless playing, as he styled it, the stranger, begging my pardon for what might seem an impertinent query, asked me if I had ever taken lessons from or known Rudolph Aronsonheim. I answered promptly and truthfully that not only had I never known him but that I then for the first time heard the name.

"Strange, sir," said my visitor, half mus-ingly, "strange. Your touch, your execution, everything about your playing, even down to your rather peculiar fingering, is Aronsonheim's in every respect. And stranger still, that beautiful concert piece you played was written by him. I never knew that any one but myself had even so much as seen the score. I have it with me. It is unfinished

(Continued on Fifth Page.)

### Good Health

Depends upon pure blood; therefore, to keep well purify the blood by taking Hood's Sarsaparilla. This medicine is peculiarly designed to act upon the blood, and through that upon all the organs and tissues of the body. It has a specific action, also, upon the secretions and excretions, and assists nature to expel from the system all humors, impure particles, and effete matter through the lungs, liver, bowels, kidneys, and skin. It effectually aids weak and debilitated organs, invigorates the nervous system, tones the digestion. A peculiarity of Hood's Sarsaparilla is that it strengthens and builds up the system while it eradicates disease. Try this excellent medicine this season.

The splendor of the "American Alps" are beginning to be appreciated by our people, and a visit to Switzerland for gorgeous scenery is unnecessary. The picturesque mountain resorts on the South Park Division of the Union Pacific in Colorado are absolutely unrivalled on this continent.

Oh, if I only had her complexion! Why, it is easily obtained. Use Pozzoni's Complexion Powder.

# WHY YOU SHOULD USE

or Cod Liver Oil wire HYPOPHOSPHITES.

It is used and endorsed by Physicians because it is the best.

It is Palatable as Milk. It is three times as efficacious as plain

Cod Liver Oil. It is far superior to all other so-called Emulsions.

It is a perfect Emulsion, does not separate or change.

It is wonderful as a flesh producer. It is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Sold by all Druggists. SCOTT & BOWNE, Chemists, N.Y.

## KEAUT KELIEF. THE SAFEST AND MOST CERTAIN

PAIN REMEDY.

For internal and external use. Price, 50 cents per bottle. Sold by Druggists.

IT COST TOO MUCH.

The Sad Experience which Betell One of the Astors.

In the early days of the direct tea trade with China, importers were anxious to secure the earliest cargoes of a new crop.

The fastest clipper ships were engaged in the trade. Great haste in loading them was followed by a hot race to reach New York first. The first cargo brought the best price and large profits. The successful Captain was always rewarded, so every known aid to navigation was

adopted. The young captain of one of Mr. Astor's clippers bought, on one of his trips, a new chronometer, and with its aid made a quick passage, and arrived first. He put the price of it into the expense account of the trip, but Mr. Astor threw it out, insisting that such an item of expense for a new fangled notions could not be allowed.

The Captain thereupon resigned and took service with a rival line.

The next year he reached port long in advance of any competitor, to the great delight and profit of his employers, and the chagrin of Mr. Astor. Not long after they chanced to meet, and Mr. As

tor inquired: "By the way, Captain, how much did that chronometer cost you! "Six hundred dollars," then, with a quizzical glance, he asked:

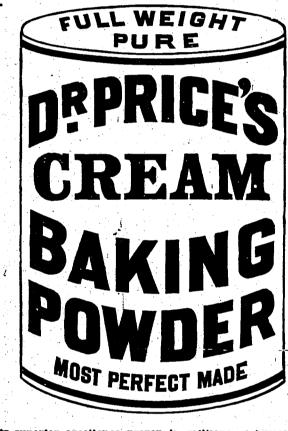
"And how much has it cost you, Mr. Astor?" "Sixty thousand dollars." Men are often unfortunate in the rejection of

what they call new fangled notions. There are sick men who refuse, even when their physicians tell them they cannot help them, to take Warner's Safe Cure, because it is a "new fangled" proprietary medicine. The result is they lose—life

and health. Thousands of other men have been restored to health by it, as the testimonials furnished to the public show. These testimonials cannot be doubted. The proprietors have a standing offer of \$5,000 to any one who will show that any testimonial published by them is not, so far as they know, entirely

Dr. Andrew Wilson, Fellow of the Royal Society, of Edinburgh, the editor of "Health," London, Eng., says, in his magazine, in answer to an inquiry, "Warner's Safe Cure is of a perfectly safe character,

and perfectly reliable. The refusal of a manufacturing firm to pay for the patent of a new invention by one of their workmen, cost them their entire business. A new firm took out the patent and were soon enabled to make goods long-time chronic invalids, unaccountably restored to health by the use of a new kidney specific. New fangled notions are sometimes very valuable, and it costs too much to foolishly reject them.



Its superior excellence proven in millions or homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest Purest, and most Healthful. Dr. Price's cream Baking Powder does not contain Ammopia, Lime, or Alum. Sold only in Cans.

hurt the wearer. Kabo is warranted to neither break

BALL'S CORSETS Are Boned with KABO. FOR SALE EVERYWHERE. CHICAGO CORSET CO. CHICAGO and NEW YORK.

TOBACCO HABIT Quickly cured by using NOTO-BAC. 10 days' treatment for prepaid upon receipt of price. Cures Guaranteed. Don't fail to try it. Good agents wanted; exclusive Ateritory given. Particulars free. The Universal Remedy Co., Box. 71 La Fayette, Ind.



Over 14 Millions Sold in this Country alone.

The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.