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

### CONTENTS.

Finst Page. Old Lady Mary. - A Story of the Seen and the

SECOND PAGE.-Auniversary Exercises in San Francisco. Prof. Wm. Denton Speaks with Power and Eloquence Through Mrs. E. L. Watson. Modern Spiritualism .-- Address Delivered by Wm. S. Godbe at the Walker Opera House, Salt Lake City, Utah, Sunday, March Stith, 1884. Call-For the Annual Meeting of the American Spiritu

THIRD PAGE. Woman and the Household. The Seth Anniversary. Theological Nuts. Magazines for May Just Re celved Miscellaneous Advertise

FOURTH PAGE. Special Notices. Notice to Subscribers The Bible and the Church. Medium or Man. Resurred tion. The Chicago Musical Festival. Queer Bibles. D. D, Home in Russia. Trouble in the Bramo-Somaj. Names of those interested. The Premium List. General Notes. FIFTH PAGE.-Current Items. A Sucker Calls on "Prof."

ETWarring. Miscellaneous Advertisements. SERTH PAGE. - Solace, Modern Witchcraft. Dreams. A Man's Death Predicted. Brooklyn (N. Y.) Spiritual Fraternity. A Curious Test. The Two Factions—Exposing Mediums A Seance with Mrs. Silverston. A Gentleman, Eighty-two Years of Age, Exposes a Fraud. Prayer versus Despair

Prof. Denton. Notes and Extracts BEVENTH PAGE -- Recompense. American Art. Premiu List. Miscelianeous Advertisements.

ELIGHTH PAGE. Of Natural Law as Distinguished from th Supernatural. Miscellaneous Advertisements

### OLD LADY MARY.

A story of the Seen and the Unseen.

[Blackwood's Magazine.]

[CONTINUED.]

The door opened, and she felt herself free to come out. How long she had been there, or what had passed there, is not for any one to say. She came out tingling and smarting—if such words can be used—with an intolerable recollection of the last act of her life. So intolerable was it that all that had gone before, and all the risings up of old errors and visions long dead, were forgotten in the sharp and keen prick of this, which was not over and done like the rest. No one had accused her, or brought before her Judge the things that were against her. She it was who had done it all—she whose memory did not spare her one fault, who remembered everything. But when she came to that last frivolity of her old age, and saw for the first time how she had played with the future of the child whom she had brought up, and abandoned to the hardest fate—for nothing, for folly, for a jest—the horror and bitterness of the thought filled her mind to overflowing. In the first anguish of that recollection she had to go forth, receiving no word of comfort in respect to it, meeting only with a look of sadness and compassion, which went to her very heart. She came forth as if she had been driven away, but not by any outward influence, by the force of her own miserable sensations. "I will write," she said to herself, "and tell them—I will go—" And then she stopped short, remembering that she could neither go nor write—that all what we have done, and the true aspect of it, communication with the world she had left and to know the cruel wrong, yet never be and to know the cruel wrong, yet never be was closed. Was it all closed? Was there able to make amends." no way in which a message could reach those who remained behind? She caught the first passer-by whom she passed, and addressed him piteously. "Oh, tell me—you have been longer here than I—cannot one send a letter, a message, if it were only a single word?"

"Where?" he said, stopping and listening; so that it began to seem possible to her that some such expedient might still be within her reach.

"It is to England," she said, thinking he meant to ask as to which quarter of the

"Ah," he said, shaking his head, "I fear that it is impossible." "But it is to set something right, which out of mere inadvertence, with no ill mean-

ing—" No, no (she repeated to herself), no ill meaning—none! "Oh! sir, for charity! tell me how I can find a way. There must-there must be some way."

He was greatly moved by the sight of her distress. "I am but a stranger here," he said; "I may be wrong. There are others who can tell you better; but"—and he shook his head sadly—"most of us would be so thankful, if we could, to send a word, if it were only a single word, to those we have left behind, that I fear, I fear—"

"Ah!" cried Lady Mary, "but that would be only for tenderness; whereas this is for justice and for pity, and to do away with a great wrong which I did before I came here."

"I am very sorry for you," he said; but shook his head once more as he went away. She was more careful next time, and chose one who had the look of much experience and knowledge of the place. He listened to her very gravely, and answered Yes, that he was one of the officers, and could tell her whatever she wanted to know; but when she head. "I do not say it cannot be done," he "There are some cases in which it has been successful, but very few. It has often been attempted. There is no law against it. Those who do it do it at their own risk. They suffer much, and almost always they fail."

"No, oh! no. You said there were some who succeeded. No one can be more anxious than I. I will give—anything—everything I have in the world!—"

He gave her a smile, which was very grave nevertheless, and full of pity. "You forget," he said, "that you have nothing to give; and if you had, that there is no one here to whom it would be of any value."

Though she was no longer old and weak, yet she was still a woman, and she began to weep, in the terrible failure and contrariety of all things; but yet she would not yield. She cried: "There must be some one here who would do it for love. I have had people who loved me in my time. I must have some here who have not forgotten. Ah! I know what you would say. I lived so long I forgot them all, and why should they remember

Here she was touched on the arm, and looking round, saw close to her the face of one whom, it was very true, she had forgotten. She remembered him but dimly, after she had looked long at him. A little group had gathered about her, with grieved looks, to see her distress. He who had touched her

was the spokesman of them all.

"There is nothing I would not do," he said,
"for you and for love." And then they all
sighed, surrounding her, and added, "But it
is impossible—impossible!"

She stood and gazed at them, recognizing by degrees faces that she knew, and seeing in all that look of grief and sympathy which makes all human souls brothers. Impossible was not a word that had been often said to be in her life; and to come out of a world in which everything could be changed, everything communicated in the twinkling of an area and find a dead blank before her and words. She looked piteously upon them, with that anguish of helplessness which goes to every heart, and cried. "What is impossible? To send a word—only a word—to set right what is wrong? Oh, I understand." she said, lifting up her hands. "I understand! that to send messages of comfort must not be that the people who love you must bear it,

as we all have done in our time, and trust to God for consolation. But I have done a wrong! Oh, listen, listen to me, my friends. I have left a child, a young creature, unprovided for-without any one to help her. And must that be? Must she bear it, and I bear t, forever, and no means, no way of setting it right? Listen to me! I was there last night—in the middle of the night I was still there—and here this morning. So it must be easy to come—only a short way; and two words would be enough-only two words?"

They gathered closer and closer round her, full of compassion. "It is easy to come," they said, "but not to go."
And one added, "It will not be forever; comfort yourself. When she comes here, or

to a better place, that will seem to you only as a day.' "But to her," cried Lady Mary—"to her it will be long years—it will be trouble and sorrow; and she will think I took no thought for her; and she will be right," the penitent

said, with a great and bitter cry. "It was so terrible that they were all si lent, and said not a word; except the man who had loved her, who put his hand upon her arm, and said, "We are here for that;

She remembered then that this was a man who had neglected all lawful affections, and broken the hearts of those who trusted him for her sake; and for a moment she forgot her own burden in sorrow for his.

It was now that he who had called himself one of the officers came forward again-for the little crowd had gathered round her so closely that he had been shut out. He said, "No one can carry your message for you; that is not permitted. But there is still a possibility. You may have permission to go yourself. Such things have been done, though they have not often been successful. But if

She shivered when she heard him; and it became apparent to her why no one could be found to go-for all her nature revolted from that step which it was evident must be the most terrible which could be thought of. She looked at him with troubled, beseeching eyes and the rest all looked at her, pitying and trying to soothe her.

"Permission will not be refused," he said, for a worthy cause."

Upon which the others all spoke together, entreating her. "Already," they cried, "they have forgotten you living. You are to them one who is dead. They will be afraid of you if they can see you. Oh, go not back! Be content to wait—to wait; it is only a little while. The life of man is nothing; it appears for a little time and then it venicles away for a little time, and then it vanishes away. And when she comes here she will know—or in a better place." They sighed as they named the better place; though some smiled, too, feeling perhaps more near to it.

Lady Mary listened to them all, but she kept her eyes upon the face of him who offered her this possibility. There passed through her mind a hundred stories she had to the mselves. It was of the girl that they had thought. And when now they examined everything and inquired into all her ways

the house to which the came? The rooms were shut up, the houses abandoned, where they were supposed to appear. Those whom they had loved best feared and fled them. They were a vulgar wonder—a thing that the perest laughed at, yet feared. Poor banished souls! it was because no one would listen to them that they had to linger and wait, and come and go. She shivered, and, in spite of her longing and her repentance, a cold dread and horror took possession of her. She looked round upon her companions for She looked round upon her companions for

sne looked round upon her companions for comfort, and found none.

"Do not go," they said; "do not go. We have endured like you. We wait till all things are made clear."

And another said, "All will be made clear. It is but for a time."

She turned from one to another, and back again to the first speaker—he who had au-

He said, "It is very rarely successful; it retards the course of your penitence. It is an indulgence, and it may bring harm and not good; but if the meaning is generous and just, permission will be given, and you may go."

Then all the strength of her nature rose in her. She thought of the child forsaken, and of the dark world round her, where she would find so few friends; and of the home shut up in which she had lived her young and pleasant life; and of the thoughts that must rise in her heart, as though she were forsaken and abandoned of God and man. Then Lady Mary turned to the man who had authority. She said, "If He whom I saw to-day will give me His blessing, I will go-" and they all pressed round her, weeping and kissing her

"He will not refuse His blessing," they which everything could be changed, everything communicated in the twinkling of an eye, and find a dead hlank before her and around her, through which not a word could are the dead of the twinkling of an inservor of it? He commends no one to try that dark and dreadful way." "I will try," Lady Mary said

> The night which Lady Mary had been conscious of, in a momentary glimpse full of the exaggeration of fever, had not indeed been so expeditious as she believed. The doctor, it is true, had been pronouncing her death-warrant when she saw him holding her wrist and wondered what he did there in the middle of the night; but she had been very ill before this, and the conclusion of her life had been watched with many tears. Then there had risen up a wonderful com-motion in the house, of which little Mary, her godchild, was very little sensible. Had she left any will, any instructions, the slightest indication of what she wished to be done after her death? Mr. Furnival, who had been very anxious to be allowed to see her, even in the last days of her illness, said emphatically, No. She had never executed any will, never made any disposition of her affairs, he said, almost with bitterness, in the tone of one who is ready to weep with vexa-tion and distress. The vicar took a more hopeful view. He said it was impossible that so considerate a person could have done this, and that there must, he was sure, be found somewhere, if close examination was made, a memorandum, a letter-something which should show what she wished; for she must have known very well, notwithstanding all flatteries and compliments upon her good looks, that from day to day her existence was never to be calculated upon. The doctor did not share this last opinion. He said that there was no fathoming the extraordinary views that people took of their own case; and that it was quite possible, though it seemed incredible, that Lady Mary might really be as little expectant of death, on the way to ninety, as a girl of seventeen; but still he was of opinion that she might have left a memorandum somewhere. These three gentlemen were in the foreground of affairs; because she had no relations to step in and take the management. The Earl, her grandson. was abroad, and there were only his solicitors to interfere on his behalf-men to whom Lady Mary's fortune was quite unimportant, although it was against their principles to let anything slip out of their hands that could aggrandize their client; but who knew nothing about the circumstances—about little Mary, about the old lady's peculiarities. in any way. Therefore the persons who had surrounded her in her life, and Mr. Furnival, her man of business, were the persons who really had the management of every-thing. Their wives interfered a little, too, or rather the one wife who only could do so -the wife of the vicar, who came in beneficently at once, and took poor little Mary, in her first desolation, out of the melancholy house. Mrs. Vicar did this without any hesitation, knowing very well that, in all probability, Lady Mary had made no will, and consequently that the poor girl was destitute. A great deal is said about the hardness of the world, and the small consideration that is shown for a destitute dependent in such circumstances. But this is not true; and, as a matter of fact, there is never, or very rarely, such profound need in the world, without a great deal of kindness and much pity. The three gentlemen all along had been entirely in Mary's interest. They had not expected legacies from the old lady, or any advantage

ceived with joy, as comforting those they loved. Ah, no! was it not rather a curse upon the house to which they came? The rooms were shut up, the houses abandance? had pressed it upon her. He was very sure, even while he examined her writing-table, and turned out all the drawers, that nothing would be found. The little Italian cabinet had chiffons in its drawers, fragments of old lace, pieces of ribbon, little nothings of all sorts. Nobody thought of the secret drawer; and if they had thought of it, where could a place have been found less likely? If she had ever made a will, she could have had no reason for concealing it. To be sure they did not reason in this way, being simply unaware of any place of concealment at all. And Mary knew nothing about this search they were making. She did not know how she was herself "left." When the first misery of grief was exhausted, she began, indeed, to or grief was exhausted, she began, indeed, to have troubled thoughts in her own mind—to expect that the vicar would speak to her, or Mr. Furnival send for her, and tell her what she was to do. But nothing was said to her. The vicar's wife had asked her to come for a long visit; and the anxious people, who were forever telling over this enhight and conforever talking over this subject and con-sulting what was best for her, had come to no decision as yet, as to what must be said to the person chiefly concerned. It was too heartrending to have to put the real state of

affairs before her.

The doctor had no wife; but he had an anxious mother, who, though she would not for the world have been unkind to the poor girl, yet was very anxious that she should be disposed of and out of her son's way. It is true that the dector was forty and Mary only eighteen—but what then? Matches of that kind were seen every day, and his heart was so soft to the child that his mother never knew from one day to another what might happen. She had naturally no doubt at all that Mary would seize the first hand held out to her, and as time went on held many an anxious consultation with the vicar's wife must learn to do something for herself.'

"Oh," said the vicar's wife, "how is she to be told? It is heartrending to look at her and to think—nothing but luxury all her life, and now, in a moment, destitution. I am very glad to have her with me; she is a dear little thing, and so nice with the children. And if some good man would only step in--"

The doctor's mother trembled; for that a good man should step in was exactly what she feared. "That is a thing that can never be depended upon," she said; "and marriages mode onto the said; "and marriages mode on the said; "and marriages mode of the said; "and marriages mode on the said; "and mar made out of compassion are just as bad as mercenary marriages. Oh, no, my dear Mrs. Bowyer, Mary has a great deal of character. You should put more confidence in her than that. No doubt she will be much cast down at first, but when she knows, she will rise to the occasion and show what is in her.'

"Poor little thing! what is in a girl of eighteen, and one that has lain on the roses and fed on the lilies all her life? Oh, I could find it in my heart to say a great deal about old Lady Mary that would not be pleasant! Why did she bring her up so if she did not mean to provide for her? I think she must have been at heart a wicked old woman."

"Oh, no-we must not say that. I daresay, as my son says, she always meant to do it some time—"

"Some time! how long did she expect to

live, I wonder?" "Well," said the doctor's mother, "it is wonderful how little old one feels sometimes within one's self, even when one is well up in years." She was of the faction of the old instead of being like Mrs. Bowyer, who was not much over thirty, of the faction of the young. She could make excuses for Lady Mary; but she thought that it was unkind to bring the poor little girl here in ignorance of her real position, and in the way of menwho, though old enough to know better, were still capable of folly, as what man is not when a girl of eighteen is concerned? "I hope," she added, "that the Earl will do something for her. Certainly he ought to, when he knows all that his grandmother did, and what her intentions must have been. He ought to make her a little allowance—that is the least he can do. Not, to be sure, such a provision as we all hoped Lady Mary was going to make for her, but enough to live upon. Mr. Furnival, I believe, has written to him to that effect."

"Hush!" cried the vicar's wife; indeed she had been making signs to the other lady, who stood with her back to the door, for some moments. Mary had come in while this conversation was going on. She had not paid any attention to it; and yet her ear had been caught by the names of Lady Mary and the Earl and Mr. Furnival. For whom was it that the Earl should make an allowance enough to live upon? whom Lady Mary had not provided for, and whom Mr. Furnival had written about? When she sat down to the needlework in which she was helping Mrs. Vicar, it was not to be supposed that she should not ponder these words—for some time very vaguely, not perceiving the meaning of them; and then with a start she woke up to perceive that there must be something meant, some one-even some one she knew. And then the needle dropped out of the girl's hand, and the pinafore she was making fell on the floor. Some one! it must be herself they meant! Who but she could be the subject of that earnest conversation? She began to remember a great many conversations as earnest, which had been stopped when she came told him what she wanted, he, too, shook his | heard of those who had gone back. But not | and what she had done, it was of Mary they | into the room, and the looks of pity which |

had been bent upon her. She had thought in her innocence that this was because she had lost her godmother, her protectress—and had been very grateful for the kindness of her friends. But now another meaning came into everything. Mrs. Bowyer had accompanied her visitor to the door, still talking, and when she returned her face was very grave. But she smiled when she met Mary's look, and said cheerfully, "How kind of you, my dear, to make all those pinafores for me! The little ones will not know themselves. They never were so fine before."

"Oh, Mrs. Bowyer," cried the girl, "I have guessed something, and I want you to tell me! Are you keeping me for charity and is

me! Are you keeping me for charity, and is it I that am left—without any provision? and that Mr. Furnival has written—"

She could not finish her sentence; for it was very bitter to her, as may be supposed,
"I don't know what you mean, my dear,"
cried the vicar's wife. "Charity—well, I suppose that is the same as love—at least it is so
in the 13th chapter of 1st Corinthians. You
are staying with us, I hope, for love, if that
is what you mean."

Unon which she took the girl in her arms

Upon which she took the girl in her arms and kissed her, and cried as women must, "My dearest," she said, "as you have guessed "My dearest," she said, "as you have guessed the worst, it is better to tell you. Lady Mary—I don't know why—oh, I don't wish to blame her—has left no will; and, my dear, my dear, you who have been brought up in luxury, you have not a penny." Here the vicar's wife gave Mary a closer hug, and kissed her once more. "We love you all the better—if that was possible," she said.

How many thoughts will fly through a girl's mind while her head rests on some kind shoulder, and she is being consoled for the

shoulder, and she is being consoled for the first calamity that has touched her life! She was neither ungrateful nor unresponsive; but as Mrs. Bowyer pressed her close to her kind breast and cried over her, Mary did not cry but thought, seeing in a momenta succession of scenes, and realizing in a moment so comon the subject. "You cannot have her with plete a new world, that all her pain was quelyou forever," she said. "She must know one led by the hurry and rush in her brain as her time or another how she is left, and that she forces rallied to sustain her. She withdrew from her kind support after a moment with eyes tearless and shining, the color mounting to her face, and not a sign of discouragement in her, nor yet of sentiment, though she grasped her kind friend's hands with a pressure which her innocent small flugers seemed incapable of giving. "One has read of such things—in books," she said, with a faint courigeous smile; " and I suppose they happen-

"Oh, my dear, too often in life. Though how people can be so cruel, so indifferent, so careless of the happiness of those they love-Here Mary pressed her friend's hands till they hurt, and cried, "Not cruel, not indifferent. I cannot hear a word-

"Well, dear, it is like you to feel so-I knew you would; and I will not say a word. Oh, Mary, if she ever thinks of such things now

"I hope she will not-I hope she cannot!" cried the girl, with once more a vehement pressure of her friend's hands.

"What is that?" Mrs. Bowyer said, looking round. "It is somebody in the next room, I suppose. No, dear; I hope so, too, for she would not be happy if she remembered. Mary, dry your eyes, my dear. Try not to think of this. I am sure there is some one in the next

room. And you must try not to look wretched, for all our sakes—"
"Wretched!" cried Mary, springing up. "I am not wretched." And she turned with a countenance glowing and full of courage to the door. But there was no one there—no visitor lingering in the smaller room as sometimes happened.

"I thought I heard some one come in,"said the vicar's wife. "Didn't you hear something Mary? I suppose it is because I am so agitated with all this, but I could have sworn I heard some one come in."

"There is nobody," said Mary, who, in the shock of the calamity which had so suddenly changed the world to her, was perfectly calm. She did not feel at all disposed to cry or "give way." It went to her head with a thrill of pain, which was excitement as well, like a strong stimulant suddenly applied; and she added, "I should like to go out a little, if you don't mind, just to get used to the idea."

"My dear, I will get my hat in a moment

"No. please. It is not unkindness; but I must think it over by myself—by myself," Mary cried. She hurried away, while Mrs. Bowyer took another survey of the outer room, and called the servant to know who had been calling. Nobody had been calling, the maid said; but her mistress still shook her head.

"It must have been some one whe does not ring, who just opens the door," she said to herself. "That is the worst of the country. It might be Mrs. Blunt, or Sophia Blackburn, or the curate, or half a dozen people—and they have just gone away when they heard me crying. How could I help crying? But I wonder how much they heard, whoever it was."

It was winter, and snow was on the ground. Lady Mary found herself on the road that led through her own village, going home. It was like a picture of a wintry night—like one of those pictures that please the children at Christmas. A little snow sprinkled on the roofs, just enough to define them, and on the edges of the roads; every cottage window showing a ruddy glimmer in the twilight; the men coming home from their work; the children tied up in comforters and caps, steal-Continued on Bighth Page

Anniversary Exercises in San Francisco.

Prof. Wm. Denton speaks with Power and Eloquence through Mrs. E. L. Watson.

REPORTED BY WM. EMMETTE COLEMAN.

The exercises attending the celebration of the thirty-sixth anniversary of Spiritualism in San Francisco, were varied and fraught with much interest, comparing favorably with those of preceding years in the matters of attendance and the character of the addresses and poems delivered. In one respect the anniversary this year was of peculiar in-terest; namely, the delivery of an eloquent address on, "Is Spiritualism True?" by Mrs. E. Watson, announced as due to the inspiring influences of Prof. Wm. Denton,-of which

The Children's Lyceum opened the ball at 9:30 A. M., Sunday, March 30th, with appropriate exercises commemorative of the advent of the new evangel. Year after year, in winter and summer, this Lyceum keeps on its way, under the guidance of a band of earnest soulful workers who, by their unselfish labors to sustain this reformatory school, are wreathing for themselves immortal garlands, to crown them in the bright beyond. The recitations, many and varied, were for the most part excellently delivered, special mention being made of a very effective rendition by the universal favorite, Thos. Hill.

At 11 A. M. the exercises began in Metropolitan Temple, under the ministration of Mrs Watson. Floral decorations, many and elaborate, fairly covered the large platform-rostrum, and ornamented its sides. Ender inspiration, Mrs. W. gave a brief sketch of the Rise, Work and Progress of Spiritualism." After reference to the Spiritualism of all times and ages, antedating the advent of its modern phase in 1848, which latter had been foretold by many an inspired prophet, including Swedenborg, A. J. Davis, and the Shakers, the speaker bore witness to the fact that the origination of the spiritual rappings in 1848, was due to concerted action in spirit-life to that end, by bands of philanthropists and scientists, there being in the world sufficient scientific inquiry and sufficient spiritual liberty to warrant the ushering in this new outpouring of spiritual light upon humanity. Scientists say the spiritual move-ment is due to a nervous epidemic, or to hallucination. Nervous epidemics are not apt to develop high religious sentiments, nor does hallucination usually become so widespread as Spiritualism has become. Describing the various kinds of phenomena successively manifested, Mrs. W. named pneumatography or direct spirit writing without human contact, as one of the most convincing evidences of unseen intelligent agency. One of the most marked and significant facts attending this movement, was the development of so many mediums in isolated localities, away from the influences of the towns and cities, and in ignorance of what was doing in the outside world in the matter of spirit phenomena. Not through public circles have the great bulk of Spiritualists been converted, but through evidences arising in their own family circles.

The Spiritualist's principal stronghold is that his philosophy and phenomena do not contradict the laws of nature, but are in accord with scientific truth. Every clergyman is compelled to admit a portion of our philos ophy, and to-day the most illustrious divines are setting their sails to catch the breezes of our inspiration. The Churches are honeycombed with Spiritualism, and their cells are being filled with the sweets of spiritual truth. For the few hundreds that to-day publicly celebrate our cause's advent, there are thou sands in this city, permeating the churches, and at this we rejoice; for, we come not to upbuild a sect, but to spiritualize all humanity. Though only a few comparatively meet with us to-day, there are tens of thousands in San Francisco who have been made better men and women by the elevating influences of the spiritual gospel.

In response to questions from the audience pertinent to the occasion, Mrs. Watson informed us (1) that the difference between spirit control and spirit inspiration is this: in the former case the medium was wholly unconscious, passive, with the organs of speech moved mechanically, while in the case of "inspiration" only, as in her own case, she was never unconscious, and the remarks given were from her own mind, illuminated or intensified by the power of the spirits present her own normal capacities being stimulated and through them flow currents of spiritual feeling from the inspiring intelligences. In spirit inspiration we do not usually get the language of the spirit, and sometimes not even a clear expression of the ideas of the "control." Rarely can a spirit fully project itself through an earthly personality; no spiritself through an earthly personality; no spiritself project itself project itself project itself project itself project itself project in the project is a spirit with the project in the other individuality. (2) The best direction in which to act so as to secure the advancement of Spiritualism, is to weed the spiritual literature of everything calculated to embarrass and mislead the investigator, and to act at all times in conscientious obedience to what is considered the highest truth and right. Pay more attention to the higher portions of our nature. The highest outcome of Spiritualism is not to prepare us to die, but to fit us to live. If you are prepared to live as you ought in this world, you are prepared for the next world. To advance Spiritualism, live true to your highest convictions, and never impinge on the rights of your neighbor. As it is said of the Quaker: "He is a Quaker; you can believe him," so, live that it may be said of you: "He is a Spiritualist; you can believe him." In this way you can build up Spiritualism. (3) Some of the greatest triumphs of our faith are these: striking off the bonds of doubt and fear from the minds of thousands and millions, telling them you have a right to investigate the most sacred things; the propagation of spiritual freedom, emphasizing the truth that we need no mediator, no intermediary any where in matters of religion; quenching the fires of hell in the orthodox world; revelation of the consoling truth that the Spirit-world is a perfectly natural world, where the moral laws are still potential, and intellectual advancement still possible; the consolation given to the mourner and the sorrowing in contrast to the unsatisfying and soul-starving husks of orthodoxy.

washington hall, 2 p. m. A large and attentive audience assembled in Washington Hall in the afternoon, to participate in the exercises under the control of the "Society of Progressive Spiritualists." Short speeches of five and ten minutes were the order of the day, interspersed with inspiriting musical selections by the choir, assisted by Miss Earl, who rendered, very sweetly two charming ballads. Poems, inspirational and normal, of more than average merit, were read by Mr. H. G. Knapp, Mrs. Laverna Mathews, Mrs. Cummings-Kilis, C. B. Williams and Mrs. Price. The President, Mr. H. C. Wilson made an effective chairman, and closed the meeting with a brief sketch of the work done by the Society the past year, which included the expenditure of \$250.00 for charitable pur-

poses and the foundation of a free spiritual library. This Society has just been incorporated under the laws of the State.

Spiritualism brings us, said the first speaker, Mrs. E. F. McKinley, face to face with the highest problems of human interest, the grandest possibilities of human life. Its philosophy tells us that a practical life, imbued with philanthropy, charity and love, a life replete with high and holy deeds, is better far than a belief in any creed. It tells us we are not by instinct deprayed, but that we are in sympathy and relation with all that is good and beautiful in the universe. When we listen to the beautiful truths given us so eloquently through Mrs. Watson, we feel that our privileges are indeed high and mighty.

Rev. J. N. Parker asked, what the necessity for the new departure 36 years ago? The natural, innate desires of man demanded the spiritual revelation then inaugurated. Liberal Christianity had done much good work, but it embraced the realm of faith only. More was demanded—knowledge; and the demand was supplied. The new orthodoxy is fast rooting out the corruptions of the old orthodoxy, and while this purging process is going on, let us stand up, proclaiming that Spiritualism embraces the only complete system of truth. John Alleyn, of St. Helena, asserted that are the seignes of today for exceeded that that as the science of to-day far exceeded that of ancient Greece and Egypt, so does modern Spiritualism exceed the ancient. The transition period, through which we are passing surpasses anything ever imagined by the prophets of Palestine or by the scribes who wrote the records of Jesus of Nazareth. Mr. Edw. Fair was thankful the phenomena first dawned on the world through a little girl, the representation of the grandest part of the universe—woman! Spiritualism banishes supernaturalism, and places all things on a natural basis.

Mrs. Dr. Clara L. Elison, under control, claimed that Constantine, when he united Church and State, forbade all spiritual phenomena, except those produced through the clergy; all else were of the devil, and those guilty of announcing the receipt of such were put to death, and thousands were burnt at the stake. The "control" himself was burnt for witcheraft in England. Mediums should so live as if upon their lives and actions depended the existence of Spiritualism. Help your mediums to become self-sustaining. Dr. R. T. Lockwood, of Portland, Oregon, said not 36, but 3,600, or better, 36,000 years ago, man became cognizant of the truths of spirit intercourse. As an instance of the beneficence manifested through Spiritualism, he mentioned that, by aid of a remedy which came to him like a flash, whence he knew not, he to him like a hash, whence he knew hot, he had cured 300 cases of Asiastic cholera, and had never lost one. A. M. Stoddart thought many errors had crept into Spiritualism, principally from old theological teachings, one of which was the existence of evil spirits. No bad spirits came to earth. All communications were from good motives. Sometimes tions were from good motives. Sometimes, through earthly conditions, evil is manifested. To do good to a medium, he thought the most glorious thing one could do. Mediums should be sustained and supported, and not be com-pelled to beg their bread. C. B. Williams delivered a quaint and forcible address, highly ornate and flowery, iconoclastic and apothegmatic. Darwin, said he, had a prolific imagination, but he who could discover the missing link between primitive Christianity and modern Spiritualism is to Darwin as a living lion to a festering carcass. An eloquent philippic against Christianity closed Mr. W.'s remarks. Mr. E. G. Anderson briefly symmed up the cui bono of Spiritualism, a fitting terminus to the three hours' session of speech-

In the evening, at Washington Hall, the exrcises were continued under the direction of Mrs. Ada Foye, the famous medium. For an extended period, Mrs. Foye has been holding Sunday evening meetings in this hall, consisting of a conference and test scance. Last Sunday evening, an address was delivered by Mrs. Foye, in which she gave a detailed history of the manifestations at Hydesville, with sketch of the subsequent development of Spiritualism in all lands and countries. Mr. H. C. Wilson adverted to the suppression of spiritual truth and liberal thought by Conspiritual truth and noeral thought by Constantine, and their inactivity during the thousand years of the Dark Ages. Spiritualism, said he, has made me more of a man than I was. H. G. Knapp related his experiences with Margaretta Fox-Kane, Dr. Slade, and Chas. H. Foster. Mr. Rogers, an illiterate stevedore, under influence, delivered an address remerkable for its phoice and express dress remarkable for its choice and expressive language, in which he eloquently por-trayed the defects and misdeeds of the dominant creedal systems of the day. Mrs. Smith made some startling prophecies concerning the development of man's spiritual body in 1889-91. Mrs. Wilson counseled mutual love and forbearance among Spiritualists. Mrs. Patterson briefly alluded to the multiform blessings conferred on the world by Spiritualism, concluding with a fervent tribute to the memory of John Pierpont. Mrs. Catherine Seavey emphasized the cardinal truth of the brotherhood of mar. From the lowest to the highest, all are brothers and sisters, and we are our brother's keeper so far as it lies in our power to help him.

The exercises closed with one of Mrs. Foye's interesting scances. It being suggested that she leave the platform while the phenomena were occurring, she came down among the audience, and the raps were heard in various parts of the room, on the chairs, the floor, the ceiling, etc. Concerning the genuineness of the phenomena given through this medium, there can be no question. The audience on this occasion was very large, the aisles and ante-rooms being crowded, and many going away unable to gain an entrance.

PROFESSOR DENTON'S ADDRESS. In the evening Mrs. Watson was announced to speak on the subject: "Is Spiritualism True?" under the spirit inspiration of Prof. Denton, and a very large audience assembled in the Temple at 7:30. The morning attendance had been largely above the average, but the evening audience almost completely filled the extensive auditorium. In addition to the customary congregational singing, two solos by Miss M. C. Still and one by Jos. M. Maguire, all of which were excellently rendered, added no little to the evening's pleasure. Prior to the lecture, Mrs. Watson, in her normal state, explained the circumstances attending the announcement of the name of Prof. Denton as the inspirer of the evening's lecture. This is the first time the name of her inspiring control" has ever been announced by Mrs. Watson, and it was done on this occasion very reluctantly. Mrs. W. commenced by saying that she never attached any importance to the name appended to inspirational discourses, nor did she think they gave any positive assurance of any higher intelligence being embodied therein. She herself was not a perfect psychological subject, the imperfections of her organism, her lack of culture, etc., limiting the action of her brain even under the highest influence. She began to speak in pub-lic at fourteen, and has never received anything worthy of the name of a common-school

education,—her education being derived from

observation and the culture attending her abnormal experiences. "I come," said she, "always on the platform unprepared to lecture; I do not know the opening word of my address, and I am a listener to my own words. The imperfections in my lectures are due to the earthly side of the influences, and per-

tain to myself, not to the invisible inspirers."

"Four weeks ago," continued she, "a valued friend of known veracity came to me, and told me that Prof. Denton had come to a medium in San Prantice of high residuals." dium in San Francisco, of high social standing, and desired her to inform me that he wished to speak through me four weeks from that time on this subject, 'Is Spiritualism True?'. I at once refused to consent, and when urged to grant the request, I returned a positive negative. Suddenly, in the midst of my denials, I felt the presence of Prof. Den-ton beside me. I realized his presence as per-fectly as I realize the presence of those before me now. I arose from my chair and walked up and down the room, trying to throw off the influence, but I felt vividly the impress of Prof. Denton's thoughts as follows: 'I am aware of your reluctance to accede to my request. I know your timidity and lack of self-confidence; but you were the last representative of Spiritualism I saw in Australia, and I have many friends in San Francisco whom it would gratify to hear me again.
Though some may cavil, others will identify
me, and it will give me pleasure to once more be heard in this city.' Prof. Denton was a friend of mine, and I have recently learned that he was a warmer friend to me than I had known him to be. All these thoughts over-came me and I confessed that I had to give up my objections. I could not withstand these arguments, and I consented." "I do not know," continued Mrs. Watson, "that you will receive to-night any evidence of Prof. Denton's identity, or of the truth of Spiritualism, but only of my psychological susceptibility. I do not suppose he will be able to manifest his peculiar modes of expression or forms of thought; he will be only my psychological inspirer." The forgoing only comprehends the substance, not the exact words, of Mrs. Watson's remarks.

Mrs. Watson tells me she heard Prof. Denton speak on two occasions only. Just before she went on the platform on this occasion, she remarked that she was tremulous for the result, and felt perfectly "empty." Prof. Denton was one of my sincerest friends, and I know of scarcely any one whose death I should have regretted to hear more than I did maken. regretted to hear more than I did when I learned of his untimely transition. I was in regular correspondence with him up to his sudden taking-off, and though differing with him on some points, a strong sympathy, each for the other's labors, existed between us. Having heard him speak so often and knowing his peculiar bent of mind and his general al ideas on all spiritual and occult matters, I was a little curious to see the results of his alleged control of Mrs. Watson. Like her I attach little importance to the names appended to inspirational lectures, and I take little stock in the numerous Paines, Parkers, Channings, etc., purporting to orate constantly through various psychics. I carefully and critically watched this lecture, comparing it with those of Prof. Denton in idea and style. I did not anticipate much in it that would be a constantly perfectly the per of a truly Dentonish character, but in this I was agreeably disappointed. The very first sentence was strongly reminiscent of Denton in manner and matter, and so of the entire opening portion. His positive, emphatic manner of speech was manifest in the first sentence, and all through the lecture. Certain mannerisms of his I was on the lookout for, and I noticed them on several occasions manifested very clearly. At certain portions of in a peculiar and pointed way, with added effect; and Mrs. Watson did the same on several occasions. This style of thought was in the main such as Denton would be likely to present, much of it agreeing with what I knew was his own in earth-life. Some things, though, did not sound to me as such that he would utter. Granting the truth of Mrs. Wat-son's assertions of her being only psycholog-ically impressed, and not positively control-led; that her inspirations are due to her own mind while under illumination from spirit-ual inspirers—it follows necessarily that only portions of her discourses can be held as absolute spirit utterances. Inevitably, in the Denton lecture, there must have been some of it that did not come from Denton; and as before remarked, I noticed things in it that I hardly think he would say; they sounded more Watsonish than Dentonish. The greater portion, however, was what I should think Denton would be apt to say, including some of the exact phraseology. This much I can say, this is the only inspirational lecture I have ever heard, purporting to come from some departed celebrity, that gave any evidence, in manner or matter, of the identity of the purported inspirer. This lecture certainly was decidedly Dentonish in both respects, no matter whomes its course, and in my judge. matter whence its source; and in my judg-ment a strong presumption exists that Prof. Denton was really the inspirer. In Denton's lectures were blended the matter-of-fact and the eloquent, and these characteristics largely pervaded this address, the peroration, in answer to the charge of the insignificant and trifling character of the phenomena of Spiritualism, culminating in a burst of impassioned eloquence, superior to aught I have ever heard from Mrs. Watson before. Taken all in all this was the grandest lecture 1 have heard her deliver, and if the same influence could be utilized in future addresses, I think her lectures would be even more powerful and eloquent than they have heretofore been. I hope, therefore, that the "Denton" inspiration will not cease with this gifted lady, but that on other occasions our ascended brother may again be heard in zealous advo-

cacy of the truths he ever held so dear. At the conclusion of the lecture, Dr. Morton requested the audience to sing Lizzie Doten's Jubilate," in which, 16 years before, he had heard 3,000 people unite; on that occasion, as on this, Prof. Denton being the principal speaker. I hope to furnish an abstract of Mrs. Watson's lecture for future use in the

JOURNAL. The concluding exercises of the anniversary occasion were held at Ixora Hall, under the auspices of the Society of Progressive Spiritualists, on Monday evening, March 31st; and consisted of a literary and musical entertainment, a comedictia, and dancing by the young folks,—all over 90 being excluded from the floor. The attendance was very large, the performances meritorious, and the enjoyment hearty.

Presidio, San Francisco, Cal.

Dr. Eugene Desprez, the distinguished French surgeon, free-thinker and Republican, has written a letter in his capacity as surgeon to the Hospital de La Charite, strongly de-nouncing the exclusion of Sisters of Charity from the hospitals. He declares that lay nurses are less efficient than the Sisters of Charity. The exclusion of the Sisters,he says, is contrary to the interests of the poor. It is a despotism more odions than the worst of monarchies and may eventually compromise MODERN SPIRITUALISM.

Address Delivered by Wm. S. Godbe at the Walker Opera House, Salt Lake City, Utah, Sunday, March 80th, 1884.

(A Condensed Report.)

Spiritualism in its broad and deep sense may be defined as the affirmation of the spir itual, as the underlying cause of the material universe, and the recognition of God as the controller thereof, the supreme intelligence and source of all life;—that which we call nature being but one form of expression of the divine mind to the external consciousness.

This grand basic idea in its relation to human affairs, it will be readily seen, compels at once the recognition of the divinity of the past in all previous dispensations of light and truth to the world, in all lands and among all peoples, and implies the assertion of eternal providence and justifies the ways of God to man. Modern Spiritualism, as a movement, with its obscure beginning thirty-six years ago in the State of New York, can only be correctly understood in the light of this fundamental truth, and in connection, also, with the extraordinary events that distinguish the age in which it has come. The present marks an epoch in the world's history in which the labors of former generations seem to culminate preparatory to the establishment of a

new and better order of things.

Corresponding to the wonderful advancement of material science and inventive genius, is the unfoldment of man's spiritual nature, enlarging his capacity for the reception of grander truths and inspiring the soul to higher thought and nobler purpose. Just in proportion as man's physical surroundings are improved and the coarser elements eliminated from his nature, will his moral and spiritual progression take place, and as there can be no limit to the former, neither is there to the latter.

The realms of the unseen are full of light but we can only receive according to our capacity. To the intelligent student, then, it is not strange that simultaneous with the material developments of the nineteenth century, should come manifestations of the presence of departed dear ones—by means of such phenomena as were at their command or that could best appeal to the external senses.

That phenomena of this sort, demonstrat ing at least the presence of unseen intelligences, did actually occur can scarcely be questioned without an utter disregard of an overwhelming amount of competent testi

mony.

It is not my purpose on this occasion, however important it may be, to discuss this part of the subject, but taking for granted the spiritual hypothesis that. It is not all of life to live, nor all of death to die; that, in a word the soul is immortal, it will be my aim to submit for your consideration some of my conceptions of the philosophy and mission of Spiritualism, as embodied in the teachings of the Spirit-world to us who are still struggling with the stern realities of this, bound down perchance, with their weight of care and sor

First, I would say that while rejecting all man-made theology with its unwarrantable assumptions and irrational dogmas, Spiritualism affirms the truth of religion, pure and simple, as the most precious part of our being; and is, in fact, the only power that can preserve religion from the destruction that awaits the creeds, with which it is so inti-mately associated—to accomplish which is an

essential part of its present purpose.

Spiritualism is, indeed, itself a religion, the highest that the enlightened human mind as the absolute goodness, wisdom and love. Its hope rests on the immortality of the soul and the ever-increasing growth of its affections, and its charity is the culmination of both and is as broad as the universe itself. Unlike all other religions in this respect Spiritualism declares that all men in all lands, everywhere, are the children of God and are equally the subjects of his care and love, and that the same glorious destiny that is in store for one is in reserve for all; that mankind is coming out of the darkness into the light, and that the experience of each person is such as is best calculated to promote his growth and advancement.

With reference to the problem of evil, to handle which theologians have invented devil to lead men astray, and an eternal hell to consign them to for being thus misled. Spiritualism teaches that evil exists in the very nature of things as the antithesis of good, and that in the hands of the infinite it is not only safe but made conducive to divine ends—necessary, in fact, for the education and expansion of the soul. But for us finite creatures of earth, groping in its dark-ness for the light, evil exists only to be an-

tagonized and overcome. Whatever else may be vague in regard to this complex question this at least is clear, that for man evil is, only that it may be resisted—not in anger or in hate but in wisdom and in love, having regard for the equal rights, liberties and happiness of all. Let those who may, plunge into evil to get experience, or that "grace may abound," but the wise will forever shun it in all its forms, as they would a pestilence. Nevertheless, as sin is the violation of law, all are more or less transgressors, if only through ignorance, yet, whatever the cause, none can escape the inevitable penalty consequent thereupon. This is God's method of correction and his punishment for disobedience, whether against the physical, moral, or spiritual laws of our beng, and is as swift and certain as it is merciful and just, and is always in exact propor-tion to the nature of the offense; hence the transgression of the passing hour does not receive an eternal penalty, nor do the misdeeds of this brief and fitful existence merit everlasting pain. Ignorance or gross spiritual blindness can alone save such a belief from positive blasphemy.

God's punishment, moreover, is wholly reformatory, and its methods are those of love and wisdom, leading the child of earth from the stormy paths of discord and sorrow to where all is harmony and joy. In the light of this divine philosophy we can look upon our fellow beings as brothers and sisters, each performing his or her appointed part in the reat drama of life, none daring to say, in the light of the soul, "I am holler than thou," or for those alone who believe with me is salvation to be secured; since all are being led onward and upward to the eternal truth and ultimate perfection. Spiritualism, then, being based no more on the facts of man's spiritual nature than on the infinite Spirit itself, is destined to be the brightest star of his hope and the supreme religion of his fu-

But the object sought to be accomplished at the present time is not to form an organization or build up a church upon any formula of belief, however grand or comprehensive. but to scatter seeds of heaven-born truth broadcast throughout the land, in the churches and out of them, on the platform and in the press,—the very leaven of God preparing | out it.

the world for the better day that is soon to

The movement has an universal significance, and cannot become sectarian or limited by the broadest creed the mind can grasp. Its mission is to all humanity and its purpose is to emancipate, purify, elevate and bless! Temporary organizations for local needs are of course in order, and are being established in all sections, as necessity may require; but the present is the time of disintegration—the period of transition, in which the old forms of faith are losing their power, and when men in the freedom of their manhood are beginning to interrogate nature and nature's God as to the enigmas of this life and the possibilities of the next.

Now is the time for the innovator and the conoclast, the most fearless criticism, ultra skepticism and mental discord, preparatory

that the contrast can be seen and perfect toleration enjoyed. All who are true to their convictions are doing God's work!

Not then for the glorification of the individual or the establishment of a great dominant church, distinguished for the purity of its ethics and the self-love and admiration of its members; not for this, has the silence of the heavenly world been broken and its messengers sent forth, but to meet the urgent need of the longing, hungry heart for evidence of a future existence, and the continu-ance beyond the grave of the love and friendship begun on earth, only to be cut off in the springtime of its life and sweetness; and also to awaken as never before the unselfish, heroic and sublime in the soul, leading it up to God as the absolute truth and perfect love. Spiritualism enunciates the sublime principle that all personal influence growing out of wealth and fame; all gifts, whether of science, letters, art, music or eloquence, can only be rightfully exercised in the interest of all and for the good of all. That learning and art are not merely to gratify a refined taste or cultivated mind, but to be conscientiously employed for the elevation of those who are less fa-

Your moral and intellectual strength is not for you alone, but for the weak and faltering; the wealth you possess is not yours for selfish ends, but to be used in sacred trust for the benefit of those who are bound down with that wretched poverty that saps the mind and kills the hope; and those who revel in the greater preciousness of mental riches, when touched by the divine sympathy that comes of spiritual awakening, born of unselfishness and love, will consecrate all and use all for the enlightenment and uplifting of the masses; giving freely that which hath been freely given, expressing their thoughts honestly and fearlessly, in the ardent love of right oppos-ing the wrong; that in the end oppression may cease, and liberty, equality and fraternity become possible to all mankind.

CALL

For the Annual Meeting of the American Spiritualist Association.

The American Spiritualist Association. organized at Sturgis, Michigan, in June, 1883, hereby, under the authority of the Board of Trustees then elected, issues the following call for the next annual meeting of said Associa-tion, to assemble at Lake Pleasant in the town of Montague, Mass., on Thursday the 21st day of August, 1884, to continue by adjournments for three days.

The said which meeting will be for the purpose of perfecting the organization, by the making of it a legal body corporate, by increasing the number of its members, by effecting unity and co-operation with other organized bodies of Spiritualists, and in every proper manner enlarging its field of influence and practical executive power for good. The constitution of the Association (ever

open to orderly amendment), its objects and aims, and an address to the general public, have been already circulated somewhat widely, in pamphlet form and otherwise, and are probably well known to Spiritualists at large, and will continue to become more and better known.

We trust, therefore, that the cause of an organized, rational and purified Spiritualism, the need of which has been long felt, may be hailed and responded to with joy by the many thousands whose lives have been enriched and brightened by this Modern Spiritual dispensa-tion, and that all such will unite heartily to help place it before the world in a light favorable for its reception, thus aiding to spread its benign influences to the unnumbered thousands of our brothers and sisters waiting for the light and joy which the knowledge of such a philosophy is so well calculated to af-

The New England Spiritualist Camp Meeting Association holds its camp at Lake Pleasant through the month of August. Lake Pleasant Camp is known to be the largest and best appointed Spiritualist camp in the world. Here, during the camping season, may be met thousands of representative Spiritualists from nearly every State and Territualists tory in the Nation, as well as a number from different foreign countries. These considerations, among others, seemed to point to Lake Pleasant as the best place to hold our annual meeting this year. The Board of Directors of the N. E. S. Camp Meeting Association have extended a cordial invitation to the American Spiritualist Association, as a sister Association working for the common good of Spiritualism. This act of courtesy does not, of course, commit the Lake Pleasant Management to the aims and objects of the American Spiritualist Association, but many of its members are known to be favorable thereto, and it is hoped that a thorough exposition of the purposes of the A. S. A. will make apparent to all who attend the sessions of our annual meeting, the need of organization for effective work on a common basis and in a

business way.

It is desirable that all associations of Spiritualists already made, who approve of our objects, should appoint delegates to be in attendance in case it should become desirable for them to act officially in conjunction with us to effect consolidation or otherwise promote the general good of the cause.

Accommodations can be procured at reasonable rates for such delegates, and others from a distance; information on these matters can be obtained in due season from the official Announcement of the Management of Lake Pleasant Camp, which will appear at least two months before the meeting. Signed under authority of the Board of

Trustees, by

JNO. G. JACKSON, President. Hockessin, Del.

Horsford's Acid Phosphate.

BEWARE OF IMITATIONS. Imitations and counterfeits have again appeared. Be sure that the word "Honsrond's" is on the wrapper. None are genuine with-

# Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N. J.)

### RESISTANCE.

Sometimes I feel so passionate a yearning For spiritual perfection here below, This vigorous frame, with healthful fervor burn-Seems my determined foe.

So actively it makes a stern resistance, So cruelly it sometimes wages war Against the wholly spiritual existence Which I am striving for,-

It interrupts my soul's intense devotions; Some hope it straugles of divinest birth, With a swift crush of violent emotions That link me to the earth.

It is as if two mortal foes contended Within my bosom in a deadly strife : One of the loftier aims for souls intended. One of the earthly life.

And yet I know this very war within me, Which brings out all my will power and control, This very conflict in the last shall win me The loved and longed-for goal.

The very fire that seems sometimes so-cruel
Is the white-light that shows me my own strength, A furnace fed with the divinest fuel

It may become at length. Ah! When in the immortal ranks enlisted, I sometimes wonder if we shall not find That not by deeds, but by what we've resisted,

Our places are assigned.

-Ella Wheeler.

The author of the above lines has depicted a struggle through which all earnest natures have passed. "When I would do good, then evil is present with me," wrote the Psalmist, enunciating a general truth in his complaint. Human nature has little changed in the ages since his devout soul sought for strength and consolation from higher sources.

So long as there are warring propensities in the individual, so long as one portion of the nature is keyed to one pitch, and other portions to another, there will be discord, unsteady purposes, unhappiness. Our greatest wretchedness comes always from ourselves. We have heavenly aspirations in our best hours, and earthly ambitions in our poorest. Two angels do strive for the mastery one descends from the abode of light, the other comes from the domain of darkness. Our hope lies in the exercise of our will. That is ours to use in reinforcing the decisions of justice. It is a strife to do right. Rectitude does not always come as easy as to breathe, but the soul girds itself for royal efforts and strug-gles bravely on. One effort successfully made, the second and third trials are more easy. To give up the exercise of some selfish propensity, to keep the heart sweet amid disappointments, to have unflagging faith in the tri-umph of good, even when evil flourishes unumph of good, even when evil flourishes un-checked, to stifle jealousy and grief when be-trayed by those who were loved and trusted Mrs. Severns and Dr. Rush favored us with -these challenge the powers of human nature. But if the Will rises triumphant over such difficulties, it is a proof of the inherent power of the spirit in its earthly conflicts, and an earnest of the strength which is the endowment of every human being.

They are but children who have not had

pronounce judgment upon the erring, but the cried the angels." was very impressive. A tried soul rejoices when victory comes after few words from the president of the evening a hard fought battle, and weeps over him closed this part of the entertainment. A grand who falls bruised and bleeding by the way.

Not in anger, not in condemnation, but in about 1 o'clock. Refreshments were served er who is striving, but who has not yet conquered. As for those who sink, supine and slothful, let us remember that "by the very constitution of our nature, Moral Evil is its own curse," and not add to that the bitterness of a Pharisaical judgment.

### MISCELLANEOUS.

Mrs. Joseph Cook has entered the lecture field, taking for her theme, "The Temples and Tombs of Hindostan," and illustrating her remarks with stereopticon views.

Miss Janet Thoms, who often used to navigate her father's ship, is now teaching a school of navigation in New York. She was in part the author of Thom's Navigator, a book of authority among mariners.

"At dinner in Cincinnati," writes a Cleve-land Leader correspondent, "Matthew Arnold remarked that American women looked pale, unhappy and careworn. A lady at his side remarked: 'If you look around you, Mr. Arnold, you will see that the ladies here today are as fair, care-free and happy as it is possible for people to be.' The teacher of lucidity raised his eyeglass and, gazing critically, said in a surprised tone: 'Well, upon my soul, Mrs. Arnold is the only careworn one in the room.'"

Mrs. Melusina Fay Pierce, in her little book, "Co-operative Housekeeping," has em-bodied her former articles in the Atlantic Monthly, as well as the Experience of Cambridge women who had a Co-operative Store, Bakery and Laundry, a few years since. The Post sums up her designs in this manner:

"The plan as now suggested begins modestly with an association, members of which own not less than one nor more than five shares, the total being 250 and capital stock \$1,250. With this a co-operative store is to be organized where the simpler necessaries of life will at first be sold at current retail rates, every thing being of the best quality. All expenses are to be reduced to a minimum by the members of the association participating in the necessary work in the store, which will be open twice a week. The book-keeping and porterage only are to be paid services. The accumulating profits of the establishment are to be used in extending the range of its usefulness, and ultimately including a bakery, kitchen, sewing rooms and laundry. Part of the profits are to be paid in dividends to those owning five shares. The end and aim of the experiment is for women 'to place housekeeping on the same associate plane with the innumerable industries of the strong, unregarding companion who has now left her so far behind."

There is no doubt but society will come to something of this kind, sooner or later. It will be impossible for each Housekeeper to do all her own work, or to hire it done, as wants increase. The only way out of perplexities too numerous to mention, is to have the heaviest work done on a large scale and outside of the house. Why should each household bake and wash any more than it should spin weave and do its tailoring and shoemaking?

One of the most popular of the lecturers in the West is Mrs. C. D. Adsit of Milwaukee, who is an acknowledged authority on art. Her lectures on etching and engraving and ceramics are absorbingly interesting, and she is remarkably happy in magnetic charm as a speaker. The press gives Mrs. Adsit credit of "placing Milwaukee foremost of Western cities in the knowledge, appreciation and patronage of art."

Laura C. Holloway's "Wives and Mothers of Great Men," a large, handsome book of several hundred pages, containing thirty-five illustrations, fills a place which has hitherto been left vacant. It will be as popular as her "Ladies of the White House," and is an excellent work of reference. All such works relating to heredity through the mother's side, are now eagerly scanned by scientists, and the real importance of the woman principle in society is fast attaining its true prominence.

THEODORE PARKER ON THE WOMAN QUESTION. Half a century ago, he wrote: "You speak of 'poor weak Woman.' Weakness and strength are only comparative terms. To speak absolutely, nothing is absolutely strong but He who is strength itself. But a woman, comparatively weak! Turn over the pages of history, and read what she has done. Who is it that excites the giant spirits of the world to run their career of glory? and better, far to run their career of glory? and better, far better, and nobler, too, who carries joy and peace to the fireside of the poor and the peasant?" Again: "But proper notions of marriage, and so of divorce, can only come as the result of a slow but thorough revolution in the idea of Woman. At present all is chaotic in the relation between her and man."

Washington Irving once wrote: "Those disasters which break down the spirit of a man and prostrate him in the dust, seem to call forth all the energies of the softer sex and give such intrepidity and elevation to her character that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who has been all weakness and dependence, and alive to every trivial roughness while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and support of her husband under misfortune, and abiding, with unshrinking firmness, the bitterest blast of adversity.'

### The 36th.Anniversary.

To the Editor of the Religio-Philosophical Journal: Nadeau Hall, in the most imposing block of this city, and near its center, was beautifully festooned with wreaths of flowers (which at this time are blooming in such profusion in this Land of Sunshine) and the piano stand and mantels were covered with bouquets, in honor of the 36th Anniversary of Modern Spiritualism, which was celebrated there on the evening of the 31st of March. The programme consisted of music, recitations, singing, and an address—"The Problem Solved"
—by Mr. Bartley who, in a few well-chosen
words, described the rise and progress of the modern movement we had met to celebrate, and more information was given in that fif-teen minutes' essay than we get in some of our glittering verbose lectures. J. Tilley re-cited Poe's "Kingdom," which produced a good impression, at least if profound atten-tion be an index. Mr. French read an original poem, "Echoes from the Voice of Truth," Mrs. Severns and Dr. Rush favored us with some fine singing, and the music from the orchestra under the direction of Prof. Lenzberg (whose wife is a test medium), was delightful; but the crowning piece of the evening was Poe's "Farewell to Earth" (given through the mediumship of Lizzie Doten), as replaced by Mrs. Tilley, who gave it with fine They are but children who have not had rendered by Mrs. Tilley, who gave it with fine temptation and trial. It is easy for such to elocutionary effect. The "Come up Higher," be at the very height of enjoyment; the magnetic atmosphere was bracing and exhilara-ting. "This is a credit to Spiritualism, something we need not be ashamed of," said one who only a few months ago started out to investigate the problem. A pleasanter or more agreeable entertainment it has rarely been

## my lot to attend. Joseph Los Angeles, Cal., April 7th, 1884. Theological Nuts.

JOSEPH TILLEY.

1.As we are required to love our enemies, may we not safely infer that God loves his

2. If God loves his enemies, will He punish them more than will be for their good? 3. Would endless punishment be for the

good of any? 4. As God loves his *friends*, and He loves his enemies also, are not all mankind the objects of his love?

5. If God loves those only who love Him, what better is He than the sinner?—Luke vi., 6. As love "thinketh no evil," can God design the ultimate evil of a single soul?

7. As "love worketh no ill," can God inflict or cause, or allow to be inflicted, an endless

8. As we are forbidden to be overcome of evil, can we safely suppose that God will be

overcome of evil? 9. Would not the infliction of an endless punishment prove that God had been overcome of evil?-REV. ABEL C. THOMAS, in Me dium and Daybreak,

Nearly 40,000,000 pounds of maple sugar were produced in this country last year. Pennsylvania supplied 2,866,010 pounds. A Connecticut minister hasdenounced kiss-

## Magazines for May Just Received.

ing games at church social gatherings. He is

ninety-five years old.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents: Within the Clasp; A Day at a Model Laundry; In an Australian Forest; Sister Eyes; Healthful Recreations; The Gloaming Time; A Highland Joke; Sketched in Court; The Promotion of a Primer of the Production of the Primer of the Production of the Primer of the Prim vate Bill; Our Garden in April; Witness My Hand; To One Who Murmurs; The Family Parliament; King Baby's Wardrobe; River Memories; Remunerative Employments for Gentlewomen; Spring-time; Simply Sweet; What to Wear; Manxland People; The Gatherer; Song Competition Award.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: A Roman Singer; The Anatomizing of William Shakespeare; Linguistic Palæontology; The Arbutus; En Province; At Bent's Hotel; Dewof Parnassus; Matthew Arnold as a Poet; In War Time; Governor Thomas Hutchinson; The Silver Danger; William H. Seward; Marechal Niel: The Progress of Nationalism; Recent American Fiction; Tuttle's History of Prussia; Edward Bulwer, Lord Lytton; The Contributors' Club; Books of the Month.

Godey's Lady's Book. (J. H. Haulenbeek & Co., Philadelphia.) Contains the usual complement of Stories, Fashions, etc., with ilnstrations.

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

# The True Elixir of Life

AYER'S SARSAPARILLA

AYER'S SARSAPARILLA

Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA

Is the most popular Blood Purifier among sailors, and is in nine-tenths of the medi-cine-chests of the best class of American, English, German, and Danish vessels.

AYER'S SARSAPARILLA Contains no Arsenic and Aloes, as do many falsely called Alteratives foisted upon the credulity of the public.

AYER'S SARSAPARILLA Has been for many years recognized as the best Alterative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA

tagious Diseases, or the corruption of cured of Catarrh in its worst form, by Mercury in the system.

AYER'S SARSAPARILLA

Is AYER'S SARSAPARILLA, a highly concentrated Medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Stillingia, Iodides of Potassium and Iron, and other ingredients of great strength and from the system, is

AYER'S SARSAPARILLA.

AYER'S SARSAPARILLA
Has been tested by and has received the unqualified commendation of 4,000,000 and farmer of Middlesex Co., Mass., eredits his cure of Scrofulous Humor families throughout the world.

AYER'S SARSAPARILLA.

WARREN LELAND, the famous New York landlord, testilies, from his own knowledge, that for the cure of Liver Disorders, Gout, Salt Rheum, and various results of high living, there is no medicine equal to

AYER'S SARSAPARILLA. HIRAM PHILLIPS, Glover, Vt., attests the cure of Hereditary Scrofula, in three generations of his family, by

AYER'S SARSAPARILLA. Thos. N. Cook, West Somerville, Mass., was cured of severe Eczoma, and rescued from a rapid decline, by

AYER'S SARSAPARILLA. THE SISTERS OF CHARITY, Dorchester, Mass., vouch for the Alterative and Curative virtues of

AYER'S SARSAPARILLA. JOHN J. RYAN, Philadelphia, Pa., professional base-ball player, was cured of Rheumatism by

Effects radical cures of all maladies arising from the taint of Scrofulous or Confies that his son, lifteen years old, was a completely at Catamb in its worst form, by AYER'S SARSAPARILLA.

AYER'S SARSAPARILLA. Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

AMHERST WHITMORE. Brunswick.

Me., retired sea-captain, was cured of a practitioners.

AYER'S SARSAPARILLA.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

# Ayer's Sarsaparilla,

DR. J. C. AYER & CO., [ Analytical Chemists : LOWELL, MASS.

fold by all druggists; price \$1; six bottles for \$2.

# CHILDS' CATARRH

CAMARITA DAND INFALLIBLE

Epileptic Fits. Spasms, Falling Sickness, Convul-sions, St. Vitus Dance, Alcoholism, Opium Eating, Seminal Weakness, Im-

potency, Syphilis, Scrofula, and all Nervous and Blood Diseases.

To Clergymen, Lawyers, Literary Men. Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or Kidneys, or who require a nerve tonic, appetizeror stimulant, Samaritan Nerv-Thousands proclaim it the most wonderful Invigor-cut that eversuctary

ed a sinking system. \$1.50 per bottle.

THE DR.S. A. RICHMOND GONQUEROR. prietors, St. Joseph, Mo.

F o r Testimonials and Circulars send stemp. Lord, Stoughtenburgh & Co., Agents, Chicago, Ills.

Sold by all Druggists.

# **CAIN**Health and Happiness.

HOW TO DO AS OTHERS HAVE DONE.

Are your Kidneys disordered?
"Kidney Wort brought me from my grave, as it were after that been given up by 13 best doctors in Detroit." M. W. Deveraux, Rechanic, Ionia, Mich.

Are your nerves weak?
"Kidney Wort cured me from nervous weakness, and the steel to live."—Mrs. M. M. B. bodwin, Ed. Christian Monitor, Cleveland, O. Have you Bright's Disease?

"Kidney Wort cured me when my water was just like chalk and then like blood," Frank Wilson, Peabody, Mass. Suffering from Diabetes? "Kidney-Wort is the most successful remedy I have wer used. Gives almost immediate relief." Dr. Phillip C. Ballou, Monkton, Vt.

Have you Liver Complaint?

"Kidney-Wort cured me of chronic Liver Diseases effer I prayed to die."

Henry Ward, late Col. 69th Nat. Guard, N. Y.

Is your Back lame and aching?
"Kidney-Wort, (1 bottle) cured me when I wasso
lame I had to roll out of bed."
C. M. Tallmage, Milwaukee, Wis. Have you Kidney Disease?

"Kidney-Wort made me sound in liver and kidneys after years of unsuccessful doctoring. Its worth \$10 a box."—Sam'l Hodges, Williamstown, West Va. Are you Constipated? "Kidney-Wort causes easy evacuations and cured me after 16 years use of other medicines." Nelson Fairchild, St. Albans, Vt.

Have you Malaria?

"Kidney-Wort has done better than any other emedy I have ever used in my practice." Dr. R. K. Clark, South Hero, Vt.

Are you Bilious?
"Kidney-Wort has done me more good than any other remedy I have ever taken."
Mrs. J. T. Galloway, Elk Flat, Oregon. Are you tormented with Piles?

"Kidney-Wort permanently cured me of bleeding piles, Dr. W. C. Kline recommended it to me." Geo. H. Horst, Cashier M. Bank, Myerstown, Pa. Are you Rheumatism racked? "Kidney-Wort cured me, after I was given up to die by physicians and I had suffered thirty years." Elbridge Malcolm, West Bath, Maine

Ladies, are you suffering?

"Kidney-Wort cured me of peculiar troubles of several years standing. Many friends use and praise it."

Hrs. H. Lamoreaux, Isle La Motte, Vt. If you would Banish Disease 1 and gain Health, Take

KIDNEY-WORT THE BLOOD CLEANSER.

MIND, THOUGHT AND CEREBRATION. BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOFES. IAI PURLISHING HOUSE, Chicago.

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle. Chicago.

These baths are a great luxury and most petent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

MERCHERICETY A SPECHALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Deblity.

Open for Ladies and Gentlemen from 7 A.M. to 9 P.M. Sundays 7.4. W. to 12.

# THE SPIRIT WORLD:

INHABITANTS, NATURE and PHILOSOPHY.

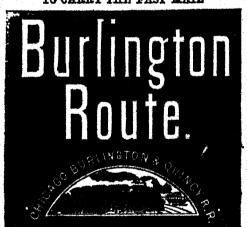
EUGENE CROWELL, M. D.

The Problems of the Ages have been, What are We? Whence Came We? and, Whither are We Bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem.

Cloth bound, pp. 197. Former price \$1.25, now selling at 50 cents per copy, postpaid

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

LALE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL



GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM

CHICAGO, PEORIA & ST. LOUIS. Through the Heart of the Continent by way of Pacific Junction or Omaha to

DENVER,
or via Kansas City and Atchison to Denver, connecting in Union Depots at Kansas City, Atchison,
Omaha and Denver with through trains for
SAN FRANCISCO, and all points in the Far West. Shortest Line to

KANSAS CITY, And all points in the South-West. TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLOBADO, the Valley of the Vasemite the

osemite, the CITY OF MEXICO, and all points in the Mexican Republic. HOME-SEEKERS

Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Neuraska, Kansas, Texas, Colorado and Washing-ton Territory.

It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railread in the World for all classes of Travel.

Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and

road Couper.
Causda.
T. J. POTTER,
Vice Pres. and Gen. Manager.
PERCEVAL LOWELL.
Gen. Pass. Ag't Chicago.
Tastern Ag't. JNO. Q. A. BEAN, Gen. Eastern Ag't, 417 Broadway, New York, and 306 Washington St., Boston.

### THE PROOF PALPABLE

OF IMMORTALITY.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

By HPES SARGENT. Author of "Planchette," "The Scientific Basis of Spiritualism,"

Price, paper covers, 75c., pessage free; cloth, \$1.00, pessage free.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

WILLWIND ANYWATCH WEAR GUT SOLD by watchmakers, By mail25c, Circulare

FAMILY PORTRAITS. All, kinds of pletures crayin, India inc. water colors or oil. Seniatamp for price-list. J. A. Shkpaud, Lakeside Bidg, Chicago.

WANTED A WOMAN of sense and energy for our business in her locality, middle aged preferred. Salary \$35 to \$30. References exchanged. GAY BROS. & CO., 14 BARCLAY S., NEW YORK.

# TENTSHAND-BOOK FREE. Patent Att'ys, Washington, D. Q.

AGENTS wanted for The History of Christianity, Abbott. A grand chance. A \$4 book at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Maine,

Anakesis "gives unstant an infallible cure for Piles. Price \$1. at druggists, or sent prepaid by mail. sample free. Ad. "ANAKESIS." Lakers, Box 2416 New York.

\$65 A MONTH & board for 3 live Young Men or Ladies in each county. Address P. W. Ziegler& Co. Chicago, Ilis.

A lady's fancy box with 26 articles and 60 page book illustrating games, tricks &c. Send 10c to help pay postage. E. NASON & CO., 120 Futten St., New York

ENGINES, THRESHERS SAW-MILES, Rorse Powers THRESHERS Clover Hollers and Precess to The Aultman & Taylor Co., Mansileld, Onio.

ARLOW'S INDIGO BLUE.
Its ments as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. 6.75 Ask HIM For 17.
B. S. WHETBERGER, Prop'r, 232 N. Second St., Philadelphia.

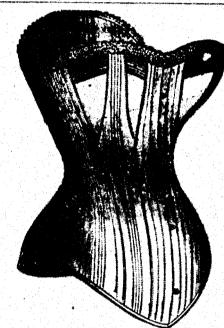
GRATEFUL-COMFORTING.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of disestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has previded our breakfast tables with a delicately flavored beverage which may save us many heavy doctors bills. It is by the junicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are flucting around us ready to attack wherever there is a weak point. We may escape many a latal shaft by keeping ourselves well forfilled with pure blood and a properly nourished frame."—Crit Service function.

Made simply with boiling water or milk. Sold in this only [15] ib, and ib [15] Greers, labeled thus:

JAMES EPPS & CO., Homepathic Chemists, London, England.



Warner Bros. Celebrated Coraline Corsets are the acknowledged standard of Europe and

Are the acknowledged status.

America.

The Flexible Hip (see cut) is especially edapted to those whose corsets break over the hip. The Health, Nursing, Coraline, Abdominat and Misses? Corsets, are all popular styles, adapted to ladies of different forms.

Price, from \$1 up. For sale by Leading Meschants Everywhere. Avoid all imitations. Be sure our name is on the box.

WARNER BROS.,

14: Wabash Ave., change.

NACQUAINTED WITH THE GEOGRAPHY OF THIS COURS



by the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minnespolis and St. Paul. It connects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Oceans. Its equipment is univasted and magnificent, being composed of Most Comfortable and Beautiful Day Coaches, Magnificent Horton Recilining Chair Cars, Pullman's Pretticst Palace Sleeping Care, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Chicago and Minnespolis and St. Paul, vis the Famous 18 and 18 per Point Paris Paris Paris Paris Chicago and Minnespolis and St. Paul, vis the Famous 18 and 18 per Point Paris Paris

\*\*ALBERT LEA ROUTE,"

A New and Direct Line, vis Senecs and Kankakee, has recently been opened between Richmond,
Norfolk, Newport News, Chattancoga, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati,
Indianapolis and Laiayette, and Omaha, Minneapclis and St. Paul and intermediate points.
All Through Passengers Travel on Fast Express
Trains.

All Through Passengers Traves on the Trains.
Trains.
Tickets for sale at all principal Ticket Offices in the United States and Canada.
Baggage checked through and rates of fare al, ways as low as competitors that offer less advantages.
For detailed information, get the Maps and Folders of the

GREAT ROCK ISLAND ROUTE, At your nearest Ticket Office, or address
R. R. CABLE,
Vice-Pres. & Gen'l N'gr. Gen'l Tkt. & Pass. Agt.

CHICAGO.

BEAUTIFUL SONGS.

D. W. C., P., L. D. N. G. H. E. W., author of "Over the River," and other Sweet Melodice," "Come in Thy Beauty, Angel of Light," "I am Going to My Home," "Beautiful Home of the Soul," "In Heaven We'll Know Our Own," "Love's Golden Chain," "Our Beautiful Home Over There," "The City Just Over the Hill," "The Golden Gates are Left Ajar," "Two Little Rhose and a Ringlet of Hair," "We'll All Meet Again in the Morning Land."

The above are all printed on fine paper, and make a solidation of sheet music which should be found in every pariet of the land. Frice, single copy, 25 cents; or five copies for \$1. Also, an extra edition of "We'll All Meet Again in the Morning Land," with fine picture of Aunie Lord Chamberian on title page. This is the first and only measuful portrait printed and sold on about music. Frice of music, with picture, \$2. Everse.

For sale, wholesale and retail, by the Burleto-Putlos CAL PUBLISHING HOUSE, Chicago.

# Keligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, ... \$2.50 6 months,.... \$1.25 BINGLE COPIES 5 CENTS. SPECIMEN COPY PREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send shocks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

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

### SPECIAL NOTICES.

The Religio-Philosophical Journal desires it to be distinctly understood that it can accept no responsibility 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 names are attached.

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 re turned, 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.

CHICAGO, ILL., Saturday, April 26, 1884.

### NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

### The Bible and the Church.

The North American Review for April contains two articles on Recent Criticisms of the Bible; the first by the Rev. A. G. Mortimer, the second by Rev. R. H. Newton. The latter, despite the flerce attacks from many quarters and the threats of ecclesiastical discipline, does not seem to "scare worth a cent," and writes as boldly as if there were never a bishop in the world. We quote some of his ringing utterances:

"The nature of the Bible is plainly the next great issue in the historic progress of Christianity. It ought not to be difficult to see the reason of this fact. While men are content under an absolute rule, that rule must, on the whole, be suited to their condition. When they grow restive, the yoke must be galling their necks. In the Church, as in the State, external authority is undoubtedly a necessity for men in the earlier stages of development. Until the reason is so far educated, and the spiritual consciousnes is so far awakened that man shall of himself own and obey the Eternal Laws, there must be a king by right diving, commanding thought. shall of himself own and over the kernal laws, their must be a king by right divine, commanding thought Sooner or later, it is inevitable that the growing min-of man shall question any external authority in religion if it is free to do so, it may peacefully work over again the old beliefs into new forms of faith; if it is forbidden the old beliefs into new forms of faith; if it is forbidden to do so, it at once suspects the authority that shrinks from the light, and is thus in danger of throwing away the belief imposed. While every new thought must be haled before a Papa or Pope, whether scated on a Church or on a book, there can be no inquiry and no progress. Three hundred years ago it was an intallible Church which provoked a revolt. Now it is an infallible Book. The one alone ultimate authority is Reason."

Boldly accepting all things that are implied in, and must follow, the faithful criticism which he declares to be necessary and the Church so fears, he adds:

"The new view of the Bible is spreading doubt. Is then the old view of the Bible making no doubters? Are our educated classes being julied into happy dreams of faith by the pleasant stories of Lot's wife and Elisha's bears? of Jonah's big fish and of Shadrach, Meshach and Abednego in the fiery furnace? Is the mission of Moses proven to our age.... in the sight which the legend gives us of his training under Yahweh to beat the Exprision magicians? Is the character of God cleared from the clouds that nature's anomalies gender. by having

tian magicians? Is the character of God cleared from the clouds that nature's anomalies gender, by having the savageries and bestialities, the superstitions and blasphemies of the early Hebrews, thrust upon us as the very word of God? Is the historical reality of the Holy Christ certi'led to us on the authority of that reasonable and reputable Type of the Messlah—Samson?

"Are the stalwarts of orthodoxy really prepared to recommend such herole treatment for the malaria of doubt? Judging from the late General Convention of the Episcopal Church, we might conclude that they are. Grave and learned doctors seriously and warmly debated whether the word of God would continue to be heard if Balaam's ass were not allowed to speak in the new lec-Balaam's ass were not allowed to speak in the new let Balaam's ass were not allowed to speak in the new lectionary! 'Sometimes an ass may speak and act more wisely than a man,' said one delegate—an admission drawn from that fellow-feeling that makes us wondrous kind, amply justified by the almost unanimous vote of the dioceses on the question whether the ass should continue in our churches and bray his message.'

The Rev. A. J. Mortimer denounces Dr. Newton's criticisms as "wild onslaughts on Holy Scripture, which, when addressed to a congregation of persons entirely untrained in the subtle science of criticism, threaten to deprive them of all that is positive in Christianity." Yet he comes dangerously near to Mr. Newton's position, when he speaks of "the false position in which the Bible has been placed" by a "theory of mechanical inspiration, extended to the very letters of the text....Protesting against Mariolatry they [the Reformers] substituted Bibliolatry." We | his practice-room, containing only a plano copy his own reasons for accepting the Bible as a divine standard:

"Meanwhile we must recollect that it was the Church which first gave the Bible to the world, and the Church which, through all those centuries, preserved the Bible; but while she reverenced and loved it, and taught it to be the word of God, she never put it into the false position it has occupied in the Protestant religion... She said, it needs an authority on which to rest, and for its right understanding an interpreter; I am both.

"The Bible commends itself to my reason and my heart; but this is not the ground of my fatth in it. I believe in it because I believe in the Holy Catholic Church, and that Church has said it is the word of God. What the Church has said about the Bible I must believe; where the Church has not spoken, I may follow the opinions of theologians or critics. Now the Church has abundantly witnessed to the fact that the Bible is inspired, but has not put forth any particular theory of inspiration; much less has also countenanced the theory of which Dr. Newton's views are an exaggerated reaction. The writers were inspired to teach moral truth, not history nor science; and their language was the language of their day—not technical, and yet I believe always true."

So, in his view, a quite common one among Catholics and High Church Episcopalians, | medium at such times as he yields to the spir- | Haydn's Oratorio of the "Creation," Wag- | dress will be until further notice.

what the Church depends on, the history of | move but waits to be driven; who does not try Bible, is appealed to. Something like argu- truth, or to give, from himself, any evidence ing in a circle here. The Church sustains a about anything; waiting for spirits to con-Bible, the Bible upholds the Church. If the Bible owes its validity to the Church, if none other can interpret it aright, who shall know whether the Church has any warrant for the claim, nay, any real right to be, as an authority of any sort. Jesus was a member of the Jewish church till his death, he gave no plan of a church, no directions for formation or government of one; said nothing about a Bible, though he quoted from writings he as a books, and time enough to wade through the history of the early church, it will seem to the unlearned one, that the church was formed and grew under no special divine inspiration, but as everything else grows on this earth. Was it divine inspiration made the young church choose an apostle to replace Judas, which apostle, once chosen, is never heard of more? Was the early church that gave us our Bible" so orderly and pure, so clear and consistent, so free from doubtful doctrines and jarring views, that one can rest securely on the fact of its being divinely guided? If so, ecclesiastical history has grievously misrepresented the facts. Has the church always known which were the canonical books? has not one council rejected what another council accepted? Which was inspired, if either? There is danger in this Roman Catholic claim of the power to determine what is eternally true in the Bible, for, finding so much in it that must be rejected as to its infillible truth, it is possible that the Church who "gave us" the book and claims divine right to interpret it, will be required to show its title deeds, and prove how it obtained any such authority. Difficult, nay impossible as it is to do this, it will be wise to let the book stand or fall alone.

### Medium or Man.

Few things have been more harmful alike to Spiritualism and Spiritualists, than the efforts so constantly made to render the whole life mediumistic; to develop the medium at the expense of the man. This has done harm in two directions: it has made bad mediums and caused many of the frauds we have had to grieve over, thus lowering Spiritualism in the eyes of the world, and damaged the man as well as ruining his reputation. Mediumship, as an occasional or regularly recurring state, is good both for the mental and the physical constitution, but if a man is to make his living in the world, to do all his duty to society and his country, careful watch should be had that the state be not permitted to occur too often, or be too long continued; for it is certain that the perpetual cultivation of a receptive state is not a good preparative for actual business. Power of dealing with abstract propositions may be, doubtless is, increased by it, but the power of judging of, and dealing with, facts is diminished. Striving always to get away from the region of the physical senses, the power of observation is impaired; passively waiting for impressions from without, the power of comparison is measurably lost, and the judgment is weakened. It is too often the case that a medium is-only a medium; one with fitful, capricious will, infirm of purpose, unable to study, not even competent to manage his own small business, unreliable in his engagements, his promises not to be depended on. The man has been repressed that the medium may become more perfect. Hence. largely, comes the poverty of mediums; because of this, too, there are so many unhappy homes among them. And the process does not produce good mediums, or if in the beginning it seems to, they do not endure. Power stored up till it gathered sufficient strength would do more effective work than if every faint tremor of spirit influence were watched and waited for and at once expended. Heat is a great force in the universe, but it is massed heat whose work we can see and feel. From the ceaseless effort to annihilate selfhood come most of the crude generalities, the puerile extravagances, the pronounced absence of facts, the inconsequential arguments so often lamented by Spiritualists, so laughed at by the outside world.

From Spiritualist platforms it is argued, sometimes, that mediums must not work-'a blacksmith cannot repair a watch," "spirits need fine instruments," etc., etc. Nothing can be more misleading than such platform utterances. The medium who has weakened his physical frame, destroyed his power of thought, lowered his conceptions of moral truth, is not "a fine instrument." Not a "blacksmith" perhaps, but a veritable baby not to be trusted with any work by spirits in or out of the form. Thalberg, the pianist, when about to give a concert, used to go to and a lounge, and play scales till his strength was exhausted and his fingers refused to obey his will. Then he would rest on the lounge, and then again go through the same exercises. This he would do every day for a week, but on the day before his concert would not play a note. During all this practice fine shades of expression were unsought; they must come with the inspiration of the hour at the time of his public performance. He was seeking for accuracy, certainty, strength. And because he was strong he was tender and graceful in his public playing. So it would be with mediumship, properly governed. The 'blacksmith cannot repair a watch" truly, but the man of culture, of strong, vigorous will, of clear common-sense, will be a better

ble depends upon the Church, and if we ask | bility and calls it sensitiveness; who will not Jesus and the early Church found only in our | to think, does not will to find and speak the trol every act, every utterance, every perception; content to do without comprehension.

And the host of mocking enemies taunt Spiritualism; they point to those affected by this "dry rot"; point, too, derisively, to the frauds which naturally come from attempts to produce phenomena when the power has departed, or become weak from over use; point to the poverty of mediums, their unprotected position, and proclaim: " Spiritualism is part Jew, held sacred, as illustrations rendering | conscious fraud, part delusion, part mania his argument more forcible. If one has the and part dementia." To this some Spiritualists who do not see the source of most of the evils which really exist, can only mutter in reply, "conditions." Let mediums make conditions, favorable for this life as well as spirit life, and they will be better in health, in pocket, in mind and in spirit-power. Fortunately there are mediums who do this, and their life-work, both in their medial capacity and in the everyday affairs of earth proves the truthfulness of the Journal's position.

### Resurrection.

The beautiful Easter Day has come and gone, and devoted religionists who had endured a very moderate mortification of the flesh during the forty days of Lent, have donned their new dresses, and flocked to the flower-decked churches to hear the jubilant addresses always to be heard on that day. All over the Christian world, Easter Day is made a day of joy. There is a popular tradition that even the Sun feels joy on that day, and dances; but few believe this, and no one has ever seen it. In Russia the greasy-bearded peasants salute each other with kisses, saying, "Brother, the Lord is risen," as an excuse for the unsavory osculation. In the churches everywhere all the possibilities of display are utilized, the rarest and most costly flowers, the most elaborate and unintelligible music, the most carefully prepared and ornate sermons. The sermon on this day must tell of the spring-time, of the return of life, of joy in the new life.

Of course, nearly all Easter sermons have Resurrection for their theme. Reporters and telegraphs have brought to the editorial sanetum reports from all the great sermon-producing centres this year, and nearly all the sermons deemed worth reporting, were on the same subject. But it is a little singular that so many sermons were devoted to proof of the fact of Christ's resurrection. Were the preachers trying to build up their own faith, or did they think their people, after the long years of orthodox teaching, were yet unsettled in their belief? Another significant thing was, no report so far seen, mentions that a single preacher took up the question Paul propounds, the question men are ever asking: "How are the dead raised up, and with what body do they come?" Nor did anyone venture to say whether the resurrection of his people should take place in one year or a million of years. They were equally silent as to why there should be a resurrection at all, at least such a resurrection as they mostly preach. Mostly; for though it is orthodox to believe in the resurrection of the body, the belief is not so universal as it was. Those "pestilent fellows," the Spiritualists, have so battered the theological outworks on all these points, that most preachers find it safer or more comfortable to be non-committal on the matter, and shout for Resurrection without venturing to define it, either as to

process or outcome. Paul distinctly says: "That which is sown is not that which shall be." "It is sown a natural body, it is raised a spiritual body. and Paul, is an authority to them. But if these bodies are to be, most of them, only resurrected that they may "dwell in everlasting burnings," the question how a spiritual body is to be affected by material fire is not easily answered, and as they cannot give up what some one has called "the good old Presbyterian hell," they still hold on, silently but desperately, to the resurrection of the material body, however absurd the belief may seem sometimes. That resurrection takes place at the instant of apparent death, that it is a resurrection of the spiritual body Paul wrote of, that every love, every power held by the man or woman here, every peculiarity of speech or gesture—all that distinguished them in this lower life, marks them when they come back, and prove that they have arisen-these things Spiritualists know beyond all doubt; to them resurrection is not a far-off, surprising thing (so far off none can even imagine when it will occur), but a natural process, taking place daily, hourly, and they rejoice in it because it is a present fact and not a remote contingency.

## The Chicago Musical Festival.

The Chicago Musical Festival Association announce their annual series of concerts and present unusually attractive programmes for the five evening concerts and two matinees they propose giving. The soloists are the best attainable-Mme. Materna, Mme. Christine Nilsson, Miss Emma Juch, Miss Emily Winant, are singers of the highest class; while Herr Winkleman, Herr Emil Scaria. Mr. Max Heinrich, Mr. Toedt and Mr. Frank Remmertz are also of established reputation Mr. Theodore Thomas is to be the musical director and conductor, and under his careful direction the select orchestra he has trained will interpret the instrumental selections and accompaniments with all the spirit, grace and delicacy for which they are celebrated. Among the larger works to be produced are

but held by no others, the validity of the Bi- it-influence, than one who cultivates irrita- ner's "Tannhauser," Berlioz' "Messe des Morts," a selection from Wagner's "Walkure," Handel's "Dettingen Te Deum," Gounod's "Redemption," a selection from "Lohengrin." These, with many other pieces, old and new, sung by such singers, and accompanied by so good an orchestra, led by so skilled a conductor, ought to create a musical furore among the people of Chicago, and produce crowded audiences. The first concert is to take place May 27th, and the sale of tickets will begin on May 5th. Season tickets, fifteen dollars.

### Queer Bibles.

There are in the numerous editions of the Bible, several that are distinguished for odd or absurd mistranslations, and which are eagerly sought for by Biblomaniacs. Among

The Bug Bible-The verse, Ps. xci:5, "Thou shalt not be afraid of the terror by night," reads: "Thou shalt not be afraid of the Bugs by night."

The Breeches Bible .- Gen. 111: 7, "They made themselves aprons of fig-leaves," reads: "They made themselves Breeches of figleaves."

The Place-makers' Bible,-"Blessed are the peace-makers," is made to read: "Blessed are the Place-makers."

The Treacle Bible.—Jer. viii: 22: "Is there no balm in Gilead?" reads: "Is there no Treacle?"

The Rosin Bible.—The same passage reads: 'Is there no Rosin?"

The Wicked Bible .- In this the word "not' is omitted from the 7th commandment; it reads: "Thou shalt commit adultery," The Vinegar Bible.—The Parable of the

Vineyard is called: "The Parable of the Vine gar." The Printer's Bible.-This makes David

say that Printers (instead of Princes) have persecuted him without cause.

The Murderer's Bible.—This puts murderers in place of murmurers, in Jude 16.

### D. D. Home in Russia.

A letter from D. D. Home, dated March 27th, 1884, says: "I have been more than two months in Petersburg, and my heart was made glad in meeting old friends, known so far back as 1858. I am warmly welcomed by them, and I have made, through them, many new friends, all anxiously making inquiries as the truth concerning the Spiritualism pure and undefiled, that shuns not the strictest investigation, and demands 'Light, more light.' I have most truthful details given me by honest investigators of the disgraceful and even obscene proceedings at so-called 'pitch-dark scances' in Petersburg and Tsarkocsels, and the cowardly perpetrators palm off these infamous frauds as the work of disembodied spirits! I am at this moment in continual influence of my gift of second ensuing year are then to be chosen, it is sight, and in society have greatly astonished | to be hoped there will be a full attendance. strangers to me, to whom I have been presented, by, in confidence, of course, relating incidents in their past known only to themselves. If I can do so honorably, will in a future letter describe some of these cases in detail."

## Trouble in the Bramo-Somaj.

The death of Chunder Sen seems to have produced an unexpected trouble in the Bramo-Somaj, in India. Mr. Sen's family object to any successor being appointed, claiming that Chunder Sen is still their minister. Mr. Mozoomdar, who had been acting as minister for two Sabbaths. was publicly forbidden to proceed with the services on the third Sunday; Karund Chunder Sen, eldest son of the late Keshub Chunder Sen, claiming authority to do so, as heir of his father. The congregation, about 400 in number, seem to be in favor of Mr. Mozoomdar continuing to preach.

## Sames of those Interested.

The Journal's patrons will confer a favor upon it by sending the addresses of all whom they know to be interested in Spiritualism, or liberally inclined. Don't forget this.

## The Premium List.

Owing to the crowded condition of our advertising columns, it is impossible to print the premium list regularly, but it will be sent on a separate sheet to all who apply.

The Presbyterian Review says: "A high orthodox authority affirms that it is a sufficient answer to the claims of the advocates of the prayer-cure, that multitudes of cases of sudden cure similar to those cited by that class of believers, can be brought forward in which there was no prayer at all. He also insists that such believers must, in honesty, divide supernatural interpositions with the Catholics, and cites a recent case. . The patient was a lady of high social position in the State of Maryland. Her entire cure from a deep-seated cancerous affection was completed at the end of a novena, or nine days' devotion to the Virgin Mary, ordered by the parish priest. The fact is, or at least seems to be to many devout and profound scholars, that the alleged New Testament basis for the prayercure is very frail, and they suggest that the phenomena attending the prayer-cure betaken out of the field of theology and be referred to the domain of medical science."

Herman Snow, a Spiritualist of long standing, and a valued correspondent of the Jour-NAL, who has resided for many years in San Francisco, Cal., has removed to No. 56 South Russell street, Boston, Mass., where his ad-

### GENERAL NOTES.

The Postoffice Department uses \$80,000 worth of wrapping twine a year.

Thos. Gales Forster, who stands in the front ranks as a lecturer on reform subjects, is

now stopping with his son at Towanda, Pa. We return thanks for a fine cabinet photograph of Dr. J. E. Briggs of New York City, and place with our collection.

Gerald Massey lectured at Grand Rapids, Mich., April 20th, 23rd and 25th. He will lecture there again the 28th.

It is said that Gerald Massey has just concluded negotiations to deliver ten lectures in Australia.

We would refer our readers to the "Call for the Annual Meeting of the American Spiritualist Association," on the second page of this issue.

On the seventh page will be found the platform and premium list of the JOURNAL. Continuous readers will do well to show the same to their friends who may not be well informed as to the Journal's position.

London Truth says the Queen (Victoria) takes a morbid pleasure in all ceremonies of a mournful nature, and literally revels in all the undertaker's details as to coffins, services, graves and monuments, and she certainly does not spare her relatives.

It is commented upon as an important epoch in the theological history of Boston, which sees installed in the Old South pulpit a clergyman who "discards the doctrine of vicarious atonement, and does not assert that of endless punishment."

An exchange considers it "the hight of cheek' to say grace over meat for which the butcher has not been and never will be paid." Well, there may be something in that, and yet from another point of view it looks as if thanks were especially in order in a case like that.

"Immortality from the Stand-point of the Modern World," was the subject of Rev. Minot J. Savage's Easter sermon. That Mr. Savage preached it is enough to prove it an able discourse, worthy the attention of the Journal's readers. We shall publish it in full next

Mr. Gerald Massey, who has been giving courses of lectures in Cleveland, Ohio, and Grand Rapids, Michigan, expects to be in Chicago early in May, where communications may be addressed to him at the office of the Religio-Philosophical Journal. Mr. Massey contemplates leaving the Pacific Coast for Australia toward the end or une.

The effort to substitute arbitration for war in the settlement of international disputes, shows continued vitality. The last meeting of the League was of great interest and well attended. The next meeting will be on May 13th, in Washington, and as officers for the

At some religious ceremony at which Archbishop Whateley was to officiate in the country a young curate who attended him grew very nervous as to their being late. "My good young friend," said the Archbishop, "I can only say to you what the criminal going to be hanged said to those around, who were hurrying him. 'Let us take our time; they can't begin without us."

G. H. Brooks, trance speaker and psychometrist, has been lecturing in the counties of Miami, Johnson, Franklin and Douglas, Kan., during the last month. E. A. Carpenter writes as follows in reference to him: "We consider him a fluent speaker, a logical reasoner and a perfect gentleman. As a psychometrist. his readings have given satisfaction. I would cordially recommend him to all liberal and spiritual societies wherever his lot may be cast."

Mrs. Belle Fletcher Hamilton is meeting with excellent success as a medium, we understand. A number of critical investigators have become interested in the phenomena occurring through her mediumship. She is located at 197 West Madison street. The JOURNAL takes this occasion to thank Mrs. H. for new subscribers procured by her agency. Every honest medium should be interested in spreading the circulation of a paper which is the only leading Spiritualist paper in America that discriminates in their favor as against cheats and charlatans.

W. E. Leonard of Port Huron, Mich., writes: 'It may be of some interest to your readers to know that the cause of Spiritualism is not dead in this locality. We have held public meetings in Hamilton Hall, since last October, with steadily increasing numbers. The meetings closed March 31st, with Anniversary exercises. Mrs. H. N. Hamilton, a medium, presided at our meetings. Her descriptions of spirit friends were so perfect, that they were generally recognized by those present. Her psychometric delineations have been truthful. We all say, 'God bless our faithfal medium."

The Chicago Tribune says: "Whatever is to be the ultimate success of so-called Spiritualism, it would seem as if failure should not in any sense be the result of the non-use of the powers of the press. There are five spiritualistic organs in France, four in Belgium, two in Holland, eight in Spain, two in Italy, and three in Germany. In England and in the United States the press is extensively used and in various ways. For good or for evil it is the product, to a large extent, of the English-speaking people. Among them certainly, it has been most successful. It is said that Spiritualism has one organ each in Austria, Russia, Mexico, the Antilles, Chill, Brazil, Uruguay, the Argentine Republic, Australia, India, and Cape Colony."

### CURRENT ITEMS.

Texas has 4,000,000 sheep.

Laredo, Tex., had a bull fight on Easter. A cat fondled by a sick child at Amsterdam, N. Y., took diphtheria and died.

The first thing that the Puritans did here was to fall upon their knees; the next was to fall upon the aborigines.

Connecticut has refused women the right of suffrage. She will still be permitted to make wooden nutmegs for the heathen, how-

While Julia Hunt was enacting "Fanch-on" Tuesday night, at Madisonville, Ky., the chicken she uses in the first act laid an egg in full view of the audience.

A recent traveler along the line of the Panama Canal predicts that of the 15,000 workmen now engaged there fully two-thirds will be dead before the canal is completed.

Brother Jasper, of Richmond, is still preaching in favor of his theory that "the sun do move," but it is said that his congregation is reduced from an average of 2000 to one of 20. Some one is trying to prove that the Garden

of Eden was at the North Pole. Then it was the Polar bear that gave Eve the apple. We never did believe the snake story implicitly. Seven thousand people shouted "yes" when in closing the session of the Mormon confer-

ence John Taylor put to a vote the question: "Shall we uphold the doctrines of our church, including polygamy, stand by it and defy the powers of the nation?" A letter from El Mahdi has been published.

It commands the tribes to push forward to the siege of Khartoum, and to blockade all the roads and to embarrass the Turks and infidels in all other ways possible. The injunction is urged upon them as a religious

Charles Goodnight is a king among cattle kings in Texas, and has fenced in 700,000 acres with 250 miles of wire fence, at the head of Red River, in the Panhandle. His ranch contains nearly twenty-five thousand acres more than there are in the entire State of Rhode Island, and he bought the whole at from 50 cents to \$1 an acre.

Father Curci's book, in which he sets forth the evils accruing to the Church from the non possumus policy of the Vatican, is to be soon translated into English. It advocates the complete abandonment of the temperature of the tem power theory by the Papal Court. Father Curci is under censure for it, but has not been excommunicated, as generally believed.

Col. Robert. G. Ingersoll and family will spend the summer and part of the fall on the Dorsey ranch in New Mexico. The Colonel has built an enormous log house, handsomely finished inside with hard woods, and twenty-three miles from a railway station. He will go directly to New Mexico after the Chicago convention. It is not probable that he will take any part in the campaign.

John Bright does not care for novels. He thinks that the perusal of them is too much like the mere study of dreams, or of what is at least dreamy in its nature. His favorite literary recreation, he says, is poetry, and he especially admires Milton, whom he considers the greatest poet of any land or age. Next to Milton he likes Whittier, whom he calls the greatest of the transatiantic poets.

William Maziere Brady, a "fresh-water Catholic" (the Irish name for those who go over to Rome), has an elaborate article in the London Fortnightly Review in favor of the establishment of diplomatic relations be-tween England and the Vatican. Brady is the Rome correspondent of the London Tablet. His article is evidently inspired by the Vatican authorities. It is denounced by the Irish

National papers. Michael Maurice, the father of F. D. Maurice, was a Unitarian clergyman, who in spite of his creed had always performed the rite of baptism "in the name of the Father, and of that the horoscope casting contains the custhe Son, and of the Holy Ghost." It was in reference to this that the brilliant Robert Hall, who knew him well, once retorted upon "Why, sir, as I understand you, you must consider that you baptize in the name of an abstraction, a man, and a metaphor."

Elder Gonzales Trejo, a Spanish convert to the Church of the Latter-Day Saints, fancies that he has found a new and promising Mor-mon missionary field in Mexico. He has translated the Book of Mormon into the Spanish language for circulation down there, and. funnily enough, he commends the book to expected converts as an authentic history of the ancient people from whom the native Mexicans are supposed to be descended.

Dr. Dudgeon, the famous homeopathic physician of London, recalls the fact-apropos of Koch's investigations into the nature of the cholera germ-that Hahnemann in 1831 suggested that the contagious matter of cholera consisted of "excessively minute invisible living creatures," and accordingly advised the free use of camphor, which he held to be a potent cholera bacilicide—to the efficacy of which treatment, adds Dr. Dudgeon. the statistics of every epidemic in Europe testify.

Mrs. Pierce, wife of Dr. George Pierce, of Colleton, S. C., has been a paralytic for years, unable to walk without assistance or render herself the slightest service. For several weeks a protracted religious meeting was carried on in the Methodist Church of Cottageville, where Mrs. Pierce lives. During the meeting Mrs. Pierce was persuaded to be carried to the church to try the spirit or prayer cure. During the service she was suddenly cured, rising up and walking before the whole congregation.

Gen. Butler has the happy faculty, that is also attributed to De Lesseps, the famous French engineer, of going to sleep whenever he desires to, regardless of time, place or circumstances. Sleep with him is as much a matter of will-power as writing, or walking, or talking, and it is said he can wake himself up whenever he wants to. He looks at his watch, finds that he has fifteen minutes unoccupied, shuts his eyes, takes a snooze, and wakes up at the end of the time as promptly as if he had an alarm-clock beside

The project for reducing the subsidy given by the Russian government to the convents and monasteries of the empire has received the almost unanimous approval of the Russian journals. It costs over one million roubles annually to subsidize these religious institutions, which have been a great means of keeping the people in superstition and ignorance. Let this sum be devoted to purposes of education, and the Russian people will soon achieve political freedom. Spiritual tyranny is at the bottom of most politi-cal oppression.

Many nice delicacies are often spoiled by the flavor-ings used in them, and generally their having been spoiled is attributed to the cook. Now if Dr. Price's spoiled is attributed to the cook. Now if *Dr. Price's Special Flavoring Extracts* are used, cooks will not be blamed, nice dishes will not be spoiled, as they always impart their delicate fresh fruit flavor in whatever they may be used.

For the Religio Philosophical Journal. A Sucker Calls on "Prof." Warring.

GO AND SEE PROF. WARRING. MEDIUM AND REAL ASTROLOGER, AT 1522 WARSH-AV.

S5,000 to any one who can equal him in telling the past, present, and future, causing speedy marriages, bringing separated together, and in business affairs whose advice is invaluable. He tells consulter's name in full, and is the only person who can do so. Warring asks no questions and uses no cards of any description in his profession.

Satisfaction given or no pay.
Fee—Ladles, S1; gentlemen, S1.—The Tribune.

Desirous of seeing a genuine, live medium, who was also a real astrologer, your sucker, on April 11th, called as directed. The usher, an unprepossessing little Hebrew, seated the caller in the back parlor, where he sat for fully half an hour without a fire, and his sensibilities became somewhat benumbed. Whether this is to increase spirituality or to lessen acuteness of perception in callers, when the Professor does his trick, your investigator will not say. In due time, how-ever, he was seated in the Professor's office. The Professor is a keen-looking fellow, and evidently can size up his callers pretty closely, as they drop in with their dollar each. A plain, neat sign is displayed outside, while in everything seems to be business. The only thing which appeared out of the usual order, was a couple of safety-pins on the outside of his coat-sleeves, with which his cuffs were fastened on. Being requested so to do, your investigator stated his age and date of birth, which the Professor wrote down on his block of paper, having previously drawn several lines across, and then proceeded to make a lot of quirls and pig-tails all around the edge—astrological signs pre-sumably. The Professor then handed your sucker a small square piece of paper, and directed him to write his name and one question. "Write plainly," said he, "so the control can read it." The Professor also gave directions how to fold the paper after being written on, folding and creasing the same himself, and then unfolding for the sucker to write. The Professor then retired to the other side of the room and turned his back

while the visitor wrote: "Jos. H. GLADE.—What is the state of my health, especially as regards the condition of

my heart? The name given was, of course, fictitions. When the writing was finished, the Professor returned to the table, took the paper, folded as directed, and apparently tore up the same paper before the sucker's eyes, and burned up the pieces in a little dish on the table.
Then, as if studying something on his lap,
the Professor wrote the following:
"Jos. H. GLADE.—I cannot see any special complaint, as regards the state of your

Then directing the looker-on to place his hand upon the table, the right one if married, and left if single, the Professor "cast the horoscope," about as follows:

"You were born under the influence of the planet Jupiter, which is a lucky one, but Saturn and Mars were also in the ascendant, which lessened the lucky influence of Jupiter. Mondays and Thursdays are your unlucky days, and no great undertaking should be commenced on those days. You should always consult the spirits when about to begin any new work. You have seen many ups and downs in life. From thirty-two to forty will be the most eventful period of your life during which you will acquire much life, during which you will acquire much wealth. Your forty-seventh year will be a critical one. If you survive that year, you will live to an old age, and enjoy rest, and your previous prosperity. In a few months you will go a journey which will prove very profitable. In two weeks you will see a friend you have not seen in a long time. He will tell you many things which will be a

surprise to you. This was the layout for a dollar. The visitor wanted to ask other questions, but that the horoscope casting contains the custhat the horoscope casting contains the customary gags about "journeys," seeing absent friends," "critical periods," and "ups and downs" in the past. The astrological pig tails on the paper, as well as the planetary introduction to the "casting," were novel to your inquirer. The more he thought it over the more he become convinced that the over the more he became convinced that the paper trick could be detected; and so, on April 17th, he called again, but the Professor did not recognize him. The same formula was gone through with as before. The visitor thought he saw the paper he had written on, disappear, and another one substituted, but the pass was made so cleverly that the eye could hardly follow it. Your sucker

this time wrote in a very poor scrawl: "JOHN K. GOODE-Please give my mother's full name?"

After the paper was torn up and the match lighted to burn it, your investigator seized the largest piece in the dish. This spoiled the control, so the Professor said, and he demanded its return, declaring on his word of honor it was the same paper the visitor had written on. Your sucker, however, insisted on keeping it. The Professor tried both persuasion and threats, and the interview became stormy, but all to no avail. At length he said your watchful caller might examine the piece and then burn it, and he would proceed with the sitting. Your inquirer did examine the scrap. finding written thereon, "Sullivan," and something else he could not read, thus proving that a substitution of papers had taken place. The scrap was then burned (the others were previously disposed of in the same way), so your sucker could not get any more of them. But the Professor declined to proceed, writing on a paper: "I will not answer his question." The Professor had destroyed the scrap which the investigator picked up, and having done that, refused to carry out his promise to go on, upon the return of the scrap. As your visitor withdrew he cordially invited himself to call again, but the Professor said, "I won't allow you in the house; and then shut the door." On reaching home the sucker tried the paper trick, and can go through it as slick as Warring himself, and now claims the \$5,000.

The watchful visitor found on the floor of the waitingroom a paper on which was written in the Professor's handwriting, "Nellie Conners"—the name probably of another cosucker. It was learned of a neighbor that the Professor rented the parlor where his office is located, and is doing a thriving busi-

The Professor will be remembered as the same individual who, several years ago, worked the "astrologer fake," but has now added the "medium racket" to his list of accomplishments. Such a cheeky trickster and brazen impostor should be indicted and given the full benefit of the law. Your sucker will volunteer to go before the Grand Jury and see what can be done toward starting the Professor on the way to Joliet.

Your sucker, as a self-appointed committee of one, hereby offers a prize of a secondhand

In a recently-established Paris school of medicine it is proposed to keep a registry of all legally recognized doctors in the world. The list would include about 65,000 names in the United States, 35,000 in Great Britain, 32,000 in Germany and Austria, 26,000 in France, 10,000 in Italy, and 5,000 in Spain.

A new and strange marriage law is under discussion in Bavaria. It is proposed to give the parishes the power to forbid the marriage of couples who do not possess sufficient means to maintain themselves, or who, during the previous three years, have received help from the public funds, or who have not paid their quota of taxes, or regarding whom there is reason to suspect that trouble will result to the household from the want of sobriety, economy, or love of work. Bavaria cannot make any bigger mistake than passing laws to hinder marriage. Virtue is the back-bone of the State or nation, but virtue is never promoted by multiplying barriers to marriage. It is well to check misery and vice. It is better to promote virtue.

### A Popular Fallacy.

Many people think that Rheumatism cannot be cured. It is caused by a bad state of the blood which deposits poisonous matter in the joints and muscles causing lameness, stiffness and swelling of the joints and excruciating pains. Kidney-Wort will certainly effect a cure. It acts on the Kidneys, Liver and Bowels, stimulating them to a healthy action, purifies and enriches the blood and eliminates the poison from the system. Go to the nearest druggist, buy Kidney-Wort and be cured.

Why Dr. Price's Cream Baking Powder is superior to all others, is because the testimony in its favor is the strongest, most intelligent and most competent. The million house-keepers who use it are a community, a nation expressing a preference. They know that in the kitchen in actual use, they find it superior to all others.

The tide of immigration setting toward our shores is subject to fluctuations, but there exists no reason to anticipate that during the life of the present generation it will fail to reach the average height of the past ten years; immigration, therefore, continues to be one of the great economic questions of this country, and it involves a political problem of the highest importance, that of naturalization. That our naturalization laws are defective in many respects is no-torious, and the demand for their revision will no doubt acquire added force from the publication of an article by Justice William Strong upon that sub-ject in the North American Review for May. There is also a joint discussion of "Workingmen's Griev-ances" by William Godwin Meody and Prof. J. Laur-ence Laughlin, of Harvard University.

TAKIGRAFY, the best shorthand for any and all purposes, is taught in a new time and labor saving way by D. Kimball, 79 Madison St., Chicago. "The NUTSHELL," giving alphabet and principles, and two one dollar lessons, sent for 25 cents. Illustrated Cir-

### Free! Cards and Chromos.

We will send free by mail a sample set of our large We will send free by mail a sample set of our large German, French, and American Chromo Cards, on tinted and gold grounds, with a price list of over 200 different designs, on receipt of a stamp for postage. We will also send free by mail as samples, ten of our beautiful Chromos, on receipt of ten cents to pay for packing and postage; also enclose a confidential price list of our large oil chromos. Agents wanted. Address

F. GLEASON & CO.,

46 Summer St., Boston, Mass.

### Business Aotices.

Dr. J. V. Mansfield, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, §3. and 12 c. Register your Letters.

Hudson Turtle lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LEFTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Hundreds of persons using Ayer's Hair Vigor certify to its efficacy in restoring the hair to the health and beauty of youth.

MRS. EMMA HARDINGE-BRITTEN will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Humphrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of Religio-Philosophical Journal, Chicago, Ill.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The Religio-Philosophical Journal and Magazine sent one year for \$3.50.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 a.m. and 7:45 p.m. at the Hall, corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free.

WM. H. JOHNSON. President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 183 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 5 and 7:30 p. M.
Lyceum for young and old, Sundays at 10:80 a. M. Abraham J. Kipp, Superintendent.
Ladles Aid and Mutual Relief Fraternity, Wednesday, at 2:30.

Church Social every second and fourth Wednesday, in gach Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert President; Dr. Patch, ecretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 8 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street South Brooklyn. Seats free. GERARD ENGELEN, Chairman.

GERRARD ENGELEN, CRAITMAN.

The Brooklyn Spiritual Conference meets at Everett Hall

398 Fulton Street, every Saturday evening at 8 o'clock. Capt
J. David, President: W. J. Cushing, Secretary and Treasurer.

The Brooklyn Spiritual Fraternity will m-et at 16 Smith
St., two doors from Fulton, in the hall of Union for Christian
Work, every Thursday evening, 8 P. M.
April 74th.—Lecture by John Jeffreys
May 1st.—Lecture by Prof. Henry Kiddle,
S. B. NICHOLS, President.

John Jeffreys Secretars.

A. G. Kipp, Treasurer.

A. G. Kipp, Treasurer. John Jeffreys, Secretary.

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker; hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music clude with music

New York City Ladies Spiritualist Aid Society, meet every Jednesday, at B P. M., at 171 East 69th Street MRS, S. A. McCRETCHEN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Frobisher Hall, No. 28 East 14th St., near Union Square.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 8 P. M., in Lecture Academy, 619 W. Lake St. Lecture in the evening at 7:45.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuceday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

E. HENLING, Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:80 in Pythlan Hall, corner 11th and Main Street, Dr. R. G.Granville. President; A. J Colby.



'See What Cuticura Does for Me!"

INFANTILE and Birth Humors, Misk Crust, Scatled Head Eczemas, and every form of Itching, Scaly, Pimply, Scrofulous and Inherited Diseases of the Bood, Skin and Scalp, with Loss of Holy, cured by the Curicipa Remedies. Absolutely pure and sofe Cuticura, the great Skin Cure, 50 cts; Cuticura Scap, an exquisite Skin Beautifier and only Medicinal Baby Scap, 25 cts, and Cuticura Resolvent, the new Blood Purifier, \$1. are sold by druggists. Potter Brug and Chemical Co., Boston.

\$250 og articles in the world. I sample free. Address JAY BRONSON, Detroit, Mich. A MONTH. Ag'ts wanted, 90 best sell-

ACTIVITY WANTED to sell DE. CHASE'S 2000 BEGIPE BOOK. Sells at Sight. You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

PATCHWOLK 100 Places Flush, Satin, Silk, nearly half enough for a quilt. Sond \$100; 5c. for postage. SLADE, 157 West 18th St., New York.

# DR. JOS. RODES BUCHANAN

29 Fort Avenue, Boston,

Is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remciles discovered by himself. His residence is in the most clevated healthy and picturesque location in Boston, and he can rec ive a few invalids in his family for medical care. His work on Therapeutic Sarcagnomy will be issued next May—price two dollars. MRS. BUCHANAN continues the practice of Psychometry.



### Corticelli Spool Silk. LADIES. TRY IT.



Full Length, Smooth and Strong. Ask your Storekeaper for GORTICELLI SHA

# We Want a Few **GOOD AGENTS**

in each State to handle our goods. Will furnish goods on commission, with all advertising matter for business, to suit-able persons who can give evidence of responsibility and hon-BELLAMY'S MEDICINE CO, Ogdensburg, N. Y.

# SARAH A DANSKIN.

PHYSICIAN OF THE "NEW SCHOOL," Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St, Baltimore, Md.

During fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER.

Prepared and Magnetized by Mrs. Danskin.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00 Address SARAH A. DANSKIN, Baltimore, Md. Post Office Money-Orders and remittances by express payable to the order of Serah A. Danskin. Sarah A. Danskin.



WANTED AGENTS at once to sell the authentic and complete life of Wandell Phillips, by Geo. Lowell Austin The people are waiting for it. B. B. RUSSELL, Publisher, Boston, Mass.

KEEPERS'
32 Pages, 50c, per year. Specimen copy free. A.G. HILL.
Kendaliville, III.

EXAMINATIONS

MRS. C. M. MORRISON'S

Medical Band as formerly. FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. H. B. WILLCOX, Sec.

PATENTS J. BRUCE WEBB solicities Patents, Pensions and all mation. Address Box 245. PENSIONS Washington, D. C.

### New Tacoma, WASHINGTON TERRITORY.

Western terminus on the Pacific Coast of the great transcon-The Future Metropolis of the

Pacific Northwest. A judiclous place of investment. Money loaned readily at 1 per cent. and 1½ per cent. per month. Section 2369 of Code of Washington Territory says, "Any rate of interest agreed upon by parties to a contract, specifying the same in writing, shall be valid and legal," Information cheerfully given to those who will enclose 4 cents for reply. Address ALLEN C. MASON, Real Estate Broker, New Tacema, W. T.

SYNOPSIS

# THE BOOK OF LIFE.

SIDARTHA.
The substance of the articles recently published in the Journal with eight engravings.
Sent. post paid. for 10 cents. Address
M. A. SIDARTHA, Room 18, Tribune Building, Chleage, Ill

# LIQUID

A genuine Rendy Mixed Paint in 63 beautiful shades. They are made of the Purest Materials adapted for the purpese, viz: Pure Carbonate White Lead, (we use no Joplin or Sublimed Lead) Pure Oxdee Zine, and old-fashioned Kette-Boited Linseed Git, combined with such other materials as secure Body, Elasticity, Adhesiveness, and Smoothness of Finish.

MADE ONLY BY THE CHICAGO WHITE LEAD & OIL COMP'Y, Manufacturers and Jobbers of

PAINTS AND PAINTERS' MATERIALS. 19, 51, 53, 55 and 57 Green St., cor. Fulton, CHICAGO, ILL.

# BOOKS.

TEACHING of the TWELVE APOSTLES. In Greek and English. Fine cloth, 25 cents. SEVEN GREAT MONARCHIES of the Ancient Eastern World By George Rawlinson. Best American Edition. In three volumes, over 2,000 pages and over 700 illustrations and maps. Price reduced from \$18.00 to \$2.40.

GUIZOT'S HISTORY OF FRANCE. In eight volumes, over 400 fine litustrations. Vol. I., fine cleth, gill top, 75 cents.

ANCIENT EGYPT under the PHARAOHS. By John Kenrick, M. A. 12mo., cloth, \$1.00.

CHINESE CLASSICS. The Works of Confuclus and Mencius Translated by Legge Price reduced from \$3.50 to \$1.00.

HISTORICAL EVIDENCES of the Truth of the Scriptures. By Rawlinson. Cloth, 50 cents. VICTORIA. QUEEN OF ENGLAND. By Grace Greenwood. Fine cloth, gilt top. 85 cents. PARLIAMENTARY PRACTICE. By P. H. Mell, LL D. Cloth, 50 cents. HEALTH by EXERCISE. By George H. Tay.

SESAME and LILIES. By John Ruskin. El-CROWN of WILD OLIVE. By Ruskin. Elze-ETHICS of the DUST. By Ruskin. Elzevir edition, fine cloth, ornamented, 25 cents. RUSKIN'S CHOICE WORKS. The three above, in half Russia, red edges 50 cents

CHARLES DICKENS'S "Little Folks." 12 vols. bound in 3, illustrated. Price, \$2.00. De QUINCEY'S Famous "English Opium Ester." Elzevir edition, cloth 25 cents. CURIOUS MXTHS of the Middle Ages. By S. Baring-Gould. Cloth, 35 cents.

PROSE WORKS of John Milton. Fine cloth, LIBRARY of WONDERS and Curiosities. By I. Platt, D. D. 185 illustrations. Cloth, \$1.25.

# ALDEN'S MANIFOLD CYCLOPEDIA.

Over 300,000 subjects and 5.000 illustrations, numerous maps. 20 volumes, large octave, \$25; cheaper edition. \$15. Specimen pages free.

"Your books are well made and good enough for the poor man or the millionaire, and it is actonishing how you have compelled some of the old-line publishers to reduce prices. Have been your patron since 1877, and expect to keep right on."—Ret. A T. Wolff, Hadley, Pa.

"John B. Alden deserves to be counted one of the world's greatest benefactors. We tender him the thanks of the Religious Herald, Richmond, Va.

# 500,000 Volumes

CHOICE EXODICS—descriptive catalogue free, Books for examination before payment on evidence of good faith. NOT sold by dealers—prices too low. Books by mail 20 per cent. extra, for mailing.

JOHN B. ALDEN, Publisher, P.O. Box 1227. 18 Vesey St., New York.

## HOW TO PAINT.

### COMPLETE COMPENDIUM OF THE ART.

Designed for the use of the Tradesman, Mechanic, Merchant and Farmer, and to guide the professional Painter. Containing a piain common-sense statement of the methods employed by painters to produce satisfactory results in Plain and Rancy Painting of every description, including Gilding, Brouzing, Staining, Graining, Marbling, Varnishing, Polishing, Kalsomining, Paper-Hanging, &c., &c. With formulae for mixing paint in oil or water, by F. B. GARDNER.

Price, cloth bound, \$1.00; postage 10 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPEL-CAL PUBLISHING HOUSE, Chicago,

# The great events of history in a single volume BATTLES OF THE WORLD.

By CAPT. KING, U.S. A. HISTORY FROM THE BATTLE FIELD. Shows how Nations have been made or destroyed in a day.—How Fame or Disaster has turned on a single Contest. A Grand Book for Old and Young.—Saves. Time. Aids the Memory.—Gives Pleasure and Instruction. Maps and Fine Illustrations. Agents Wasted Everywhere.

Of White at some for fall description and terms. Address J. C. McCUEDY & CO., Chicago, Illinois.



IMPORTANT REDUCTION IN THE PRICE OF | One Dunce bottles reduced from 15 cents to 10 cents. Two Ounce bottles reduced from 25 cents to 15 cents. Five Ounce bottles reduced from 50 cents to 25 cents. The public must not accept any but original goods bottled by us, as the imitations are worthless. Chesebrough Manufacturing Co., New York.

# PETER HENDERSON & CO.'S

Are Annually Sown and Planted in Half a Million Gardens! This Year's Catalogue Free on Application.

PETER HENDERSON & CO. 85 & 87 Cortlandt Street, NEW YORK.

### Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal. Solace.

The busy clang of bells and sound of wheels Proclaim another day of humdrum toil; Of weary cares and duties unfulfilled; And unstaked thirsting for a higher life. Yet you who walk in lowliness and pain, And seem apart from love and sympathy.
Do not despair; be faithful to the end;
For, noble lives attract unto themselves The sympathy of others, though unasked. As bruised flowers aweetest fragrance give, So human hearts, when crushed by sorrow's hand To others give out fullest sympathy.

Time whitens youth's bright locks, and seems to drift

Us further from life's brightest dreams and hopes; And aspirations that once filled our souls, And made a heaven of our inner lives Lie quietly beneath our plodding feet.

They are but dormant, they can never die, But, as the buds spring forth from winter's tomb, So, in that land to which our footsteps tend, May our hopes bloom in love's immortal light.

Cairo, Ill.

AMARALA MARTIN.

### Modern Witcheraft.

The belief in witches is supposed to have entirely faded from the mind of civilized man, but it appears that this is not true, from the statements of the Louisville, Ky., Evening Post. In a late number of that paper is an account of voodouism, which equals that of any record of witcheraft. A child belonging to a German family in Louisville was taken sick, and the able physicians called disagreed as to its malady. The remedies prescribed were of no avail, and it grew worse. An old herb-woman took the case in hand, and failing to effect a cure, declared the child bewitched, and a voodou doctor was called. When he examined the little sufferer, he said authoritative-

"Well, madam, your child has simply been be-witched; there is no mistaking the symptoms. I have seen them often, and they are well pronounced." To the startled parents bewitching was not so simple a thing, and they had hardly been prepared for such a verdict. "What in the name of conscience is to be done?" exclaimed the mother. "The treatment," replied the voodou, "is very simple. All that remains to be done is to perform a charm that will break the spell. Your child, it is true, is far gone into the power of Satan, but I think I can cure it." Leaving over the bed he chanted a verse or two of a harsh rhyme in a low tone and in one breath, and wound up the mystic process with a cry, "See there it goes," uttered in such a sharp, loud voice that the whole room was startled to its feet, and at that mement of alarm, thought they saw something black

"The child is cured, for the spirit has been taken out and it will now grow better. As a preventive for these spells in the future allow the child to wear

Here he took from his pocket an amulet made of a composition and placed it round the child's neck, fastening it with a blue ribbon. On collecting his fee he called the mother of the patient aside, saying, "Keep a sharp eye on those who visit the house. The first woman after I leave that brings it any sweetmeats is the witch. Under no circumstances allow the child to eat what is brought it. To-mor-row merning I will make another call prior to my departure in the afternoon."

Shortly after he had left the house the child's aunt, a sister of the mother, who works out in the neighborhood, called to see the little invalid and brought with her a dish of blanc mange pudding that she had saved from her own dinner. Every-thing that had transpired with the strange doctor was related, and in a jocular mood the sister was accused of being the witch. Several jokes were passed and in the reaction that followed the mo-mentary belief in witcheraft, the parent upbraided herself for being so easily gulled, and permitted the

child to cat what her sister had brought.

The next morning the child grew worse, and when the doctor was called it was thought to be dying. ime ang ha exclaimed the quack as soon as he saw the babe. The mother related the story of her sister. "Your sister is the witch," he continued, "and I told you not to let you give it any of her enchanted sweets The child is spell-bound and will die beyond a doubt. Only one thing can now be done. If you are willing to sacrifice your sister for the life of your child I will perform a spell which, if stronger than the power which she possesses, she will die and the child will get better. The only cure is to break the spell in the death of your sister."

A new manœuvre, together with a new chant, was cone through with, and another charm was loaded on the neck of the patient. Saying that there would now be a war between the spells, in which both would probably get very sick, and that life would finally redound to the patient of the triumphant spell, he took a final adieu. The next day the sister was taken suddenly and violently sick and rapidly

Such ignorance and superstition in this age are almost beyond belief, but scarcely three generations ago, under the strict influence of the Church and Bible, to doubt the existence of witches was unpardonable infidelity.

### Dreams.

To the Editor of the Religio-Philosophical Journal

It seems to me the Spiritualists do not sufficiently study the philosophy of dreams, trance, somnambul ism, etc. Now, in my opinion, nature rightly interpreted, demonstrates to each one the great truth of a future life, in dreams and visions, when the external faculties are closed to external or material things in natural sleep. If there is a Spirit-world our spiritual faculties in sleep are active on that ane of life, and we all are better acquainted with that world than we have any idea of, and when we go there to stay, we shall find that we have been there thousands of times before, and are pretty well acquainted with its nature. Nature does not try to deceive us or show us things that do not exist. There is no effect without a cause; if we see departed friends, they still live. To make the thing more sure I refer you to Prof. Hare, in "Flashes of Light from the Spirit Land." He says, page 241: "You go to your friends in dreams; you commune

with them; you remember, though in broken snatches, that dream."

"Know you not that you, as spirits, can enter the soul-world and return again? I tell you that you can, and this gift is not bestowed upon a few, but upon every one of you."-Theo. Parker (page 266). Then, of course, the spirit is on a spirit-plane, and only sees spiritual things and takes cognizance of the same. Then why all this rigmarole about proving, or trying to prove, a future life, when we all actually know it already. Delta, O.

### B. GILLETT.

A Man's Death Predicted. To the Editor of the Religio-Philosophical Journal:

A few years since a young lady, Anna Hareholt, living on Mill St., 5th ward of this city, died. Last January, I think, her brother, Peter Hareholt, after lingering with consumption, also died. Not long be-fore he said to Mrs. F. A. Bates, a neighbor: "I can't bear to die. It seems too bad for me to die just in the prime of life." He was a young man. The day before he died, as he was sitting in a chair, he parbefore ne died, as he was sitting in a chair, he par-tially rolled up his eyes. Thinking he was dying the attendants laid him on the bed. Soon he brightened up and said: "I just saw Anna and aunt [I have forgotten the name] Oh! how beautiful they looked. Anna had on a white dress and blue sash, and her hair curied down on her shoulders. They said I must not be afraid to die; it is such a beautiful place I am going to, that I must not fear to pass to it. Tomorrow at 12 o'clock they will come for me." Peter Valier said he died exceedingly happy. Near the ap-pointed time he was sitting in his chair. He said: "Lay me on the bed; I cannot die here." They laid him down; and at just 12 o'clock he ceased to breathe. These circumstances are known to many here and they come to me from the family. La Crosse, Wis. LORAINE L. SMITH.

Education is at home a friend, abroad an introduction, in solitude a sclace, in society an ornament.

Brooklyn (N. Y.) Spiritual Fraternity.

Removal and Change of Time of Meeting. To the Editor of the Religio-Philosophical Journal:

Our Fraterility has taken a new departure; like almost everybody else, it has been moving. As yet we have not got fairly settled in our new home, but we think that when we get used to our surroundwe think that when we get used to our surroundings, we shall deem the change one of benefit to the cause. We are centrally located at 16 Smith Street, near Fulton Street, in the hall of the Union for Christian Work. Perchance some radical brother may, when he reads this, say: "()h! they are becoming orthodox." Possibly we may be, for we hope we are "sound in the faith." The Union for Christian Work is a hencyclept enterprise to sid those who are work is a benevolent enterprise to aid those who are ignorant, sinful and in want. It is unsectarian in its character, and is managed mostly by Unitarians. It shows progress in public sentiment, even in that professedly liberal denomination. The writer was brought up in the Unitarian church, and loves its traditions and its galaxy of thinkers, who prepared the way for a broader church; but he can not forget the ploneer days in Spiritualism, when he, with oth-er members of the Unitarian Society in Burlington, Vt., made application for the use of the church for a few lectures by Rev. John Pierpont, who at that time, 1856, had become a Spiritualist through the medial powers of his own little grandchild of two medial powers of his own little grandchild of two or three summers, who was controlled to write communications to him by the spirit of Wm. Ellery Channing. The communications were so remarkable, coming through his little child, and beyond its intellectual capacity, that all who had an opportunity to witness them were convinced. But we did not get the church for Pierponi's lecture. The clergyman was willing but the old forces were affeid that man was willing, but the old fogies were afraid that their social standing might be injured if the old man eloquent were permitted to give utterance to his knowledge that the so-called dead are still living.

Now, when we made application to the board of managers of this truly Christian work, we were informed that there was not the slightest objection to our occupying the hall for our conference meetings. Our first meeting was held April 3rd; the address was given most acceptably by Mrs. R. Shepard-Lil-lie. Prof. Lillie and Mrs. L. sang some of their sweet, spiritual songs, and other speakers, who fol-lowed seemed to feel that in our new location the Fraternity had started out on a new career of use fulness, in its efforts to advance the cause of rational Spiritualism. Our second meeting was more largely attended, and we have a series of valuable

We miss the thoughtful face of our good brother, Deacon D. M. Cole, who by some hocus-pocus has been translated to Chicago, to stir up your meetings, suppose, by his pungent and practical lectures, and if his presence in your city does not set your Spiritualists to thinking upon practical matters, then they must be badly fossilized. Keep him busy with voice and pen. Send him out into the country places and let him be heard; his soul is permeated with noble thoughts, and his inspirations are uplifting and en-

We are greeted now in our new home by the genial face of another Deacon, Bro. W. H. Bynus, whose earnest but practical work always strength-

ens us, and give us courage when the way seems dark and full of trouble.

Spiritualism is moderately active in Brooklyn, through its various organizations, and has celebrated its thirty-sixth anniversary at the Church of the New Dispensation. They held two days' services, which were fairly attended, and some of the lectures were of marked ability, especially those by Mr. Anthony Higgins. The other speakers were Capt. H. H. Brown, J. Clegg Wright, Hon. A. H. Dailey, and W.

C. Bowen: The Salvation Army have either bought or leased the church edifice where this Society have held their meetings, and after May 1st, will have to secure another location. Mrs. Lillie is filling very acceptably an engagement at this church, and her lectures are

of a high order, and are well attended.

I am glad to see the JOURNAL continuing with earnest zeal and stalwart courage to battle for the elimination of impurity from the teachers and exponents of our faith.

I notice that there has been a universal raid by the "Bundyites" all over the land, against the tricksters who have their "materialization shows" here and there, and who have received the endorsement of some of our papers, and prominent people who are identified with the work. If Spiritualism is to be saved from obloquy and contempt, it must be by the men and women who are its standard bearers. The JOURNAL, who has been, and who is now, doing so much in this contest between purity and vice, and honesty and charlatanry, and he deserves a much larger constituency than be has been able to secure Courage, my friend and brother. May God and his angels strengthen and minister unto you, is my

earnest prayer. On this Easter morning the bells of the churches are ringing out their Easter chimes, and Christian believers (from Roman Catholic to the Universalist and the Unitarian, and possibly the Free Religionst) unite to-day in celebrating the resurrection of Christ; and, perchance, because the Nazarene still lives in spirit, all who profess to be his followers inlulge in a "hope" of eternal life. We, too, have our Easter rejoicings—not alone because Christ has risen but by the demonstrable facts, and by the visible presence of our loved ones gone before, who prove their immortality. We know that spirit is structible, and not on one day do we celebrate this glad reality, but at all times and seasons, and well

can we sing with Lizzie Doten: "The world hath felt a quickening breath, From Heaven's eternal shore, And souls triumphant over death, Return to earth once more. For this we hold our jubilee,
For this with joy we sing—
O Grave, where is thy victory?
O death, where is thy sting?

S. B. NICHOLS. Easter Morning, Brooklyn, N. Y.

# A Curious Test.

A valued Western correspondent furnishes the following incident:

While explaining the Spiritual Philosophy to a dis-inguished member of the present Congress, he in-terrupted me by saying: "I will narrate to you my first, last and only experience in Spiritualism. When Gen. Grant sent for me to help him out of was proposed by several prominent officials that we hould visit Foster, who was then in Washington. On entering his room he addressed me by name (how he got it I could not conceive), saying: 'A lady entered with you, who claims to be your mother. To verify the fact, she says she will write her name on my arm.' Exposing it, I was amazed to see the whole name in bright red letters, and I knew to a contact what was a say in the Dictrict hat to a certainty that no one in the District but myself knew even her initials. 'And here,' said he, 'comes your old law partner, Col.——.' I inquired what the Colonel did with a certain important document e took from the office, saying that I had ransacke the city in vain to find it since his sudden death, 'Why,' replied Foster, claiming to speak for the Colonel, 'I left it in Judge B.'s office, drawer No. 6,

and it is there now.' On my return home I repaired immediately to that office and found the paper in that drawer. That incident ended my inquiries into the facts and philosophy of Spiritualism. I regarded all inquiry into the rationale of such mysteries, like investigations of the essential character of the Almighty, so infinitely transcending human capacity hat all my efforts in that direction would be vain out I admit that the proof of the personal presence of my mother and Col. \_\_\_\_\_, bating their invisibility, would be accepted as first-class evidence in a

And is it not a little, yea, passing strange, that while the falling of an apple, sparks from a cat's back, and the jerking of the muscles of a frog, have erved as elementary hints by which the laws of the sidereal heavens have been unfolded, and led to de-velopments in science by which distance has been practically annihilated, that any superior mind should resitate to seize hold of the proof which a grand phenomenon like the above reveals, and use it to lemonstrate to an unhappy world that death is not entitled to be regarded as the "king of terrors," but , instead, but the development of a higher life, an existence progressive and interminable.

J. C. Hoffman, M. D., writes: I cannot close without expressing to you my thanks and admira-tion for the brave, honest and consistent manner in which you combat the false and protect the true. Were it not for you and the JOURNAL, Spiritualism to-day would either not exist, or be in such a crude condition as to make it utterly obnoxious to all save the low! I admire your moral courage, and regret that the same cannot be made contagious.

The Two Factions-Exposing Mediums.

fo the Editor of the Religio-Philosophical Journa Much has been written lately in regard to organization, and it seems to me that the same could be perfected were it not for the existence of two factions, one of which proposes to acknowledge every medium as genuine, the other to weigh well in the balance all phenomena produced before accepting them as genuine. Some may differ with me as to this being the cause, but any one who will carefully study the situation, will acknowledge that I am right. This state of things must continue for many years to come, or, until all fraudulent mediums are brought to grief in a like manner as was Henry C. Gordon, an to grief in a like manner as was Henry C. Gordon, an account of which appeared in your JOURNAL of the 29th of March. These exposures must be complete; no thinking "publicly" (that is through the columns of the press) that the medium wore a mask and drapery, but know it to be a fact. Make the exposure so complete that all present at the scance will be convinced (excepting T. B. Hazard), and not only convinced but so disgusted that they will use every effort to convict the guilty party in a court of justice. Now, Mr. Editor, to the point—a complete exposure of all nublic mediums who practice fraud. How of all public mediums who practice fraud. How this is to be attained, is the question of the hour, and a serious question at that; for all the conflict existing, all hard feelings engendered in our ranks have been, and are being caused by the question as to whether this or that medium is a fraud. I hold that it lies within the power of every Spiritualist and in-

vestigator to make a complete exposure where fraud exists, and I hold, again, that he who fails to so expose, knowing a fraud is being perpetrated, is as guilty as the medium, him or herself. There is no excuse for a man in sound health failing to cut off the medium's retreat to the cabinet, or holding the the medium's retreat to the cabinet, or holding the hand securely when it has been placed in his, until some one turns up the light. But how differently these true and staunch Spiritualists act at a scance where they even know fraud is being perpetrated. Let me cite a case that is right in my mind's eye. I allude to the case of your correspondent "Cleo," in JOURNAL of the 29th March. He is a Spiritualist of "the most pronounced type;" he has proved it beyond a doubt by claiming you as an endorser of his standa doubt by claiming you as an endorser of his standing. For the sake of argument we will acknowledge him to be one, but ask, of what kind? Let us go with him a few moments through his letter above referred to; to be brief, I shall only quote such portions of his letter as bear on the question. In regard to his visit to Mrs. Bliss, he says: "An alleged spirit wanted to see me at the cabinet, and I went up, in the hope of finding one whom I loved in the long ago, but it was Mrs. Bliss without a shadow of a doubt." Without a shadow of a doubt! Then, I ask, Mr. Editor, did this Spiritualist, whom you are to Mr. Editor, did this Spiritualist, whom you are to vouch for as "one of the most pronounced type," act in the premises as a man, as a Spiritualist should or would have acted? Did he apprise the sitters at that scance of his discovery? No? He quietly resumed his seat, with knowledge of fraud in his possession, and no doubt in a few moments joined in singing, with a heart full of emotion, those beautiful lines, "Nearer, my God, to thee; nearer to thee." He assumed the same role at the scance with Mrs. Beste again quietly swallowing all down, and saying noth

I will now skip over his letter, until I find him, as he says, with the hand of De Witt Hough in his. He says: "It was the heavy, muscular hand of Mr. De Witt Hough and these was no mistake about 19 Witt Hough, and there was no mistake about it. Poor, miserable coward, why did you not cling to that hand? You say you knew it was De Witt's hand. Why not add another proof of your already exalted standing as a Spiritualist "of the most pronounced type "?" Did you do your full duty to those present to the cause of which you are a pronounced type? Did you do your duty to the good old Religio-Philosophical Journal, which has been trying to suppress these same foes to our cause, receiving in re turn more often curses and abuse than praise? No, you again quietly gulped all down, and after joining, no doubt, in some sweet spiritual song as a doxology, betook yourself to your desk, and thoughtfully pen

ing to those who were being imposed upon, and who had not the gift to discern fraud.

ned that ever-to-be-remembered letter, which should be incased in a golden frame, and placed where eyes will never again behold it. Enough, Mr. Editor, of this man's letter, and may your readers never again behold such an one pollut-ing the columns of your valuable JOURNAL. Such condemnatory letters against a medium, fraud or no fraud, are as disgusting to the readers of your JOUR-NAL, as are the vindicatory letters of Transfiguration R. Hazard. The time has come when you need the aid and a sistance of every Spiritualist who can give help and counsel: and this Spiritualist of "a most pronounced type" has let pass three grand opportunities of assisting you to bring to grief three of you worst enemies, the worst enemies of the cause he de clares himself a pronounced type of. Oh! ye March winds, pray tell us whither have ye blown the foc We must acknowledge that his letter tends to create sympathy for the medium, Mrs. Bliss, for in almost the same breath he states that, three years ago, she was a bona fide medium. He says, referring to that time: "I was called to the cabinet and say there the exact image of Mary G-, whom I had supposed was living. She were the veritable green spectacles that she always wore in life to shade he weak eyes; there she was, and no mistake about it."

Now, Mr. Editor, do you not call this a grand, a glorious test of spirit power? The materializing of a pair of green goggles, the very pair she always wore while living? Were I to swallow this, sir, I should pronounce Mrs. Bliss the medium of the age; but we have had through the Journal, editorially proofs to the contrary, and wish no farther attests tion to the fact, especially by a man who was too cowardly to act when he should have acted, and also too cowardly to give to your readers, and espe cially to the parties he was accusing, his full name I care not how guilty the parties may be, if you have aught to say against them, say it, but let your name

be attached to your charges. I hope that the day is near at hand, when every fraudulent medium will be exposed, tried and con-victed, and I feel that Jno. C. Bundy has the cause of Spiritualism so much at heart, that if Spiritualist and honest investigators will do their duty and make complete exposures, he will give weekly space, in his valuable JOURNAL, where the eye can read the "list of exposed mediums, or persons claiming the gift of mediumship." Let this be done, and as they fall, one by one, they will, as a sequence, drag down with them the press that has been their prop and support, and above them will float the grand old Jouanal, in which will be found the names of those true and tried mediums, who have been weighed in

You must pardon this lengthy letter, but I fee that something must be done, not only to rid the ranks of Spiritualism of fraudulent mediums, but i must be done in a way to convince the world beyond a shadow of a doubt, that they are frauds. De Lisle, Miss. CHAS. C. CHAMPLIN.

the balance of public opinion and not found want

### A Seance with Mrs. Silverston. To the Editor of the Religio-Philosophical Journal:

I was much pleased last Tuesday evening, at a seance held by Mrs. E. S. Silverston of 20 South Ann Street. There was only a small party of gentlemen a difficult circle for any medium, but she and her guides proved equal to the occasion. She gave many tests of spirit presence, with names, which were readily acknowledged by the various members of the circle; this was done while she was, apparently, in her normal condition. Soon she was entirely entranced by her Indian guide, Swift Arrow, who con tinued to give tests for a time, and then demanded business questions. Many were asked, and all were answered satisfactorily and intelligently. After this a call was made for letters to psychometrize. One or two were handed to the medium. To one an answer was quickly given without looking at the writing, giving name, sex, condition and character of writer, also feeling imparted to the receiver. She psychometrized other letters satisfactorily. Finally a spirit doctor controlled, giving the name of Logan He diagnosed and prescribed simple and safe reme dies for all who so desired, and was said to be quite correct in each case. I heard Mrs. Maud Lord ouch say in public, that she thought Mrs. Silverston's development as a medium was phenomenal. I have no heeltation in pronouncing her one of our best test and psychometric mediums, either on the rostrum or in private sittings. Chicago, Ill.

A number of the United States Senate's employes are put down on the records as "skilled laborers," and draw pay at \$1,000 a year, while those who are merely "unskilled laborers" get \$840 a year. The distinction between the two is in the kind of brooms they manipulate. The "skilled" laborer uses a common broom to sweep stone flagging, while the "unskilled" laborer wields a coarse broom in sweeping carriageways.

A Gentleman, Eighty-two Years of Age, Exposes a Feaud.

To the Editor of the Religio Philosophical Journal:

It is ever a very unpleasant duty to expose frauds
--spiritual frauds in particular—and yet I feel urged
by a sense of duty to the sacred cause of Spiritualim and the advice of my numerous spiritual friends, to do so. I am known here as being one of the earliest investigators of the truths, phenomena and philosophy of Spiritualism, in this section of Brookiyn (Williamsburgh), N. Y., dating back to the year 1851. It would be safe to say that in all this lapse of time, I have been ever guarded against the various too sanguine, artless self-deceptions of mediums, and the bold, cunning frauds of hirelings. All this latter class, I conceive it the sacred duty of all Spiritualists. promptly to expose. Knowing I had detected frauds in the pretended spiritual scances of one George Cole, located in the office of Brother Charles R. Miller, editor of the Psychometric Circular, Brooklyn, I some three months since wrote him a private letter, which he turned over to Mr. Cole, the very man accused. Mr. Charles B. Miller will, therefore, not be surprised when he finds that I have sent you this article. Years ago I was a stonished at witnessing slate-writing through the mediumship of Dr. Slade, at a friend's private house in this place, and under circumstances that precluded any possibility of fraud and, therefore, I was prepared to witness something still more wonderful through this man Cole with his box. I will admit that for the first two or three weeks I brought home messages that were to me truly astonishing; and to use a cant expression, he had me completely "on a string," as I am satisfied he has many others—such confidence had I in this pretended new phase of spiritual manifestation. In fact, such were my convictions that I induced many of my friends to try their ability to get tests through the box, but all of which were failures if Cole was unacquainted with their names or their antecedents. This was invariably the case.

There was no difficulty in a sitter, a stranger, get-ting a message on pretended inagnetized paper held between Cole and himself, through the box, but it would be of a vague, general character, from some departed spirit, of which, perhaps, the sitter had never heard, save through the newspapers. With regard to myself, there could be little difficulty in hunting up some of my antecedent follies and vagaries; but when through magnetized paper and through his box I had a message from King Robert Bruce, of Scotland, claiming me as a linear descendant of his, I began to look about me. Here was a new mystery unfolded for my consideration. Why a man who had lived full five hundred years ago should claim me as a descendant of his, and be my spirit guide, was a new wrinkle in the spiritual box. I began to be satisfied that Cole had made a great mistake in presuming on my supposed weakness for distinguished names. I henceforth became watchful. For a long time I fought in defense of the genuineness of Cole's peculiar mediumship, and at last only yielded to a very simple imitation of his method through one of my own spiritual friends. At first with me it was a source of merriment to observe how easily the trick could be done when a person's incredulity has been calmed down; but when I reflected how many of my friends I had misled to spend their time and dollars on this flagrant fraud,

A communication from an Ohio gentleman, extoling Mr. Cole's wonderful mediumship through the box, published in the Banner of Light of March 22cd, has whet me up to the duty of exposure.

Through my representation I have indued exposure. Through my representation I have induced several of my friends to send carefully sealed letters to be spiritually answered. It is true they have been amoignously answered, but on examining the envelopes every one of them had been adroitly opened. Three of them are now in my possession. I endeavored to inform Bro. Charles R. Miller, by letter, of the danger

of his being implicated in this flagrant fraud. Although not a yearly subscriber to your valuable paper, the Religio-Philosophical Journal, I am one of its constant readers; observing that you battle strongly for the truth. I have therefore selected your paper for this exposure. In my eighty-third year, although as strong in my belief and knowledge of the truths of Spiritualism as ever, I have for many years ceased to be an active (as it were) missionary in its behalf. The truth is, 'tis now old enough to DAVID BRUCE. run alone. 128 South Fourth St., Williamsburgh, L. I.

### Prayer versus Despair.

To the Editor of the Religio Philosophical Journal:

In the JOURNAL, on one occasion, Hudson Tuttle, in his sixth paragraph of "Suggestive Thoughts," uses these words:

"We change nothing by prayer, but ourselves. ...
If prayer gives us strength, it is well, but far better the self-reliance of the strong soul depending on no external power."

If Mr. Tuttle were a common man, whose opinions carried little weight, I might be disposed to let those words pass without comment; but I fear that their effect, coming from that source, may be unhapby on some persons who are entangled in a web of unfortunate circumstances beyond their control-by which, figuratively, they are tied hand and foot There are suffering persons whose souls are probably just as "strong" as Hudson Tuttle's, and yet who can do nothing to help themselves, but to lay their cases before the higher power and humbly ask for

help in their extremity. Perhaps Mr. Tuttle has never been in such a mental condition; perhaps he has never had occasion to utter an almost despairing cry for assistance when his soul was sick from repeated defeats and disap-pointments. Perhaps not; but there are thousands in just that condition to-day, and I will say for their consolation, that if I know anything in relation to the spirit side of life, I know that I have more than once, twice or three times, received succor from above, by having had the oppressive circumstances removed, altered or modified. It is very well, indeed, to possess a "strong soul," but the strong soul may not always be able to overcome, and when the strong soul has battled to its last extremity and been de-feated, it is well to have a resource, and virtually to cry, "No surrender," by appealing to an ally invisible;

surely this is better than despair. Mr. Tuttle's words seem to imply that, in his opinion, "prayer" (the word "solicitation" suits my idea better than "prayer") can do no more than arouse our own latent strength, whereas the history of the church furnishes abundance of proof to the contrary. Christians or other sectarians may explain the mat ter differently from us, but the thing is one and the same, always and everywhere. The good derived from it, all recipients claim, comes from a source higher than themselves; although I am willing to admit that the exercise may have a direct salutary effect on the petitioner also. The sweet sympathy of soul with soul must be the agent through which that good is accomplished, which is experienced as coming from abroad; for the good does come from intelligence outside ourselves, Hudson Tuttle to the contrary notwithstanding.

My suffering brothers and sisters, when you have done all a mortal could do and yet have failed to arrest some approaching calamity, real or apparent, or whether the impending evil threatens yourself or some one dear to you, don't deepair! Make your cas known to the higher ones in secret, and they will brighten your prospects or at the least, share the urden with you. It must be a mistake; probably Mr. Tuttle didn't mean it; he couldn't have meant it because he must know that " there is balm in Gilead," and that there are "physicians there."

THOS. HARDING. Sturgis, Mich.

Eighty years ago North Carolina had as many representatives in Congress as New York. North Carolina now has nine, or one less than she had in 1800, while New York has thirty-four.

A curious bathing establishment is about to be erected near the Sea Beach Hotel at Coney Island, New York. The structure will be in the shape of a whale, and about the size of Elephant Hotel. The building will rest on the sand, the entrance being at the tail, while the bathers will make their exit to the water through the mouth. A restaurant will form a principal feature of the interior, and a steam-engine for drying suits will be so arranged that the escape-steam shall seem like the "spout" of a whale,

Dr. Harkavy, of the imperial library, St. Peersburg, claims to have discovered some very ancient Hebrew manuscripts which contain portions of the Old Testament, chiefly from the prophets. The manuscripts were bought by their present owners at Odesa from a Greek sailor balling from Rhodes. They consist of thirty rolls of veilum. Following the Lamentations of Jeremiah is a poem on the fall of Jerusalem, signed Jacob, the son of Isaac. Dr. Harkavy thinks the manuscripts originated in a colony of isolated Jews. He has not discovered any important variations from the received text.

### Prof. Denton.

No lecturer who ever visited Clyde can be better remembered than Prof. Wm. Denton, who appeared here for the last time in a course of lectures on Geology, three or four years ago. It was announced shortly after the great Java earthquakes of last sumshortly after the great Java earthquakes of last summer, the statement being copied in this paper, that he had perished in that great geological upheaval and swallowing. This, however, was a mistake. Prof. Denton died while exploring New Guinea, in August last. Thirty years ago the Professor lived near Erie, Penn., where he was regarded as a crank. Though a man of great learning in the natural sciences, he was on the other hand wild on other things and aggreesive in his infidelity. One of his hobbles was psychology. His theories and vagaries made him so disliked that a riot was excited one evening in Conneautville, situated a few miles south of Erie. Denton was lecturing, defending his theories. The town was in great excitement, and while boys and men interrupted the speaker and drove him from the stage with din of tin horns and other discordant noises, he was burned in effizy in front of cordant noises, he was burned in efficy in front of the hall. The public feeling ran so high against Denton that he was obliged to leave the town in the night to save himself from personal indignities. His bitterness and vituperation against the religious elebitterness and vituperation against the religious elements of the community were what led to the public outbreak. Later in life these roughnesses disappeared from his character, and Prof. Denton became a genial gentleman, positive but not aggressive in manner, and ever ready to impart the scientific information with which his mind was so richly stored.—Clyde (Ohio) Enterprise.

A. Jenkins writes: I think you are doing a good work in the fight you are making against fraud. I have been a Spiritualist over thirty years, yet I am aware that the chief obstacles to a general recognition of the truths of Spiritualism, are the frauds practiced in its name. All I have to say is, keep up the fight, for in the end you will surely win.

C. C. Mead writes: I renew my subscription for another year to your excellent paper. Go ahead, and crush out the frauds that infest Spiritualism. AL honest Spiritualists will sustain you,

### Notes and Extracts.

When flattery is unsuccessful, it is but the fault of the flatterer.—Levis.

A good surgeon must have an eagle's eye, a liou's heart, and a lady's band.

There are 419 type-setters, besides apprentices, in the government printing office.

The cup of pleasure sometimes has dregs that one must drink long afterwards.—Ouida. The government has sold more than \$200,000,000 worth of public lands in eighty years.

A great name is like an eternal epitaph engraved by the admiration of men on the road of time.—E.

Simplicity, of all things, is the hardest to be copied. and ease is only to be acquired with the greatest la-

The mayor of Auburn, N. Y., refused to allow an alleged expose of Spiritualism on a recent Sunday. He that is choice of his time will also be choice of his company, and choice of his action.—Palcy.

Good taste rejects excessive nicety; it treats little things as little things, and is not hurt by them.—Fen-

A minister out West advertises: "Matrimony made easy-\$1 down, and balance on monthly installments.

Hundreds of sportsmen are congregating at Sodus Bay, New York, where the supply of wild ducks is A German makes a good living in New York City keeping a flower hospital, where he takes in sick

plants to cure. Tramps who visit Bedford, Va., are stimulated in their desire for work by a sound thrashing adminis-tered by the public.

To supply public buildings throughout the country with fuel, light and water, requires an expenditure of \$1.000 a day.

Coolness, and absence of heat and haste, indicate fine qualities. A gentleman makes no noise; a lady is serene.—Emerson.

Seven hundred and fifty persons are constantly employed by the two houses of Congress (while in esion) in and about the capitol. Estimating Congress to be in session two hundred

days a year, the salaries of senators and representafives amount to about \$10,000 a day. Mr. Drummer J. Adams, a mechanic of Kittery, Me., claims to have discovered a process by which he

welds copper as perfectly and securely as iron. The State of Nevada, which has two senators and one representative in Congress, has not so large a population by 617 souls as the city of New Haven,

A young man who has an affectionate mother for his confidant will not be apt to go astray; and the girl whose father is her escort and friend will not be likely to accept the attention of questionable young men.—Alpha.

During the past ten years the government has expended nearly \$70,000,000 in caring for the Indians, The total number of Indians attached to agencies is only 246,000, and of these 60,000 in Indian Territory, 7,700 in Wisconsin, and 5,000 in New York are supposed to be at least partially self-supporting.

There is no virtue that adds so noble a charm to the finest traits of beauty as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so rich and sweet lustre to the cheek of innocence as the tears of fillal sorrow.—St. Julian.

Mrs. Marslarck, a young married woman of Fair Haven, N. Y., was drowned in a washtub a few days ago. She was cleaning house preparatory to moving, and was alone at the time. She was subject to fits, and undoubtedly died while so attacked, as there were but three inches of water in the tub. A woman strolled into Tuckahoe, N. J., the other day with a rifle slung over her shoulder, and created a sensation among the town loungers by shooting the

ashes from a cigar held in a man's hand. She wanted the same party to give her a shot by holding it in his mouth, but he declined. The bold Amazon lives near Dennisville. The Salt Lake Chronicle is authority for the state-

ment that starvation prevails among the deluded emigrants on the line of route to the Cour d'Alene mines. Hundreds upon hundreds of unfortunate men are almost dying of hunger, and none dare carry valuables about his person without at the same time being well armed.

The committee on the Bartholdi statue pedestal at New York, finds that the pedestal will cost \$340,000, instead of \$250,000, as has been estimated. The granite alone will cost \$240,000. They have received in all but \$140,000. They have spent thus far \$70,000 on the concrete foundation, and it is but little more than translation. more than two-thirds finished. The funds come in Blowly.

In the last twenty years the government has paid for interest on the public debt the enormous sum of \$2,089,000,000, a sum which would defray all the expenses of the government, excepting interest on the public debt, for nearly nine years to come at the present rate of expenditure; and for nearly thirty-five years if expenses could be limited to what they were

Not a clerk in the pension office draws less than \$1,000 a year salary, the average for the 1,173 clerks being \$1,294. Even the copyists get \$900 a year. These clerks have light labor and short hours. The average salary of the rallway postoffice clerks throughout the country is only \$977 a year. These men work hard, at the most trying labor, and have

A novel suggestion for preventing the perusal of vicious publications by young people is that a pro-hibitory law be passed forbidding the selling or giv-ing of any books or pamphlets (except educational matter) to any person under age without the per-mission of the parent or guardian of such person. The passage of such a law might be easy enough, but could it be enforced?

Miss Eva McLaren writes to the London Datty News on the subject of wife-beating and woman suffrage, and asks: "Is it not time that what has suffrage, and asks: "Is it not time that what has been recognized and admitted in the case of the agricultural laborer should be recognized and admitted as regards women—that they suffer from special grievances from which they never need hope for full or satisfactory redress till they have a voice in the making of the laws which are to affect their lives, homes and property?" Recompense. BY VITA.

() tender lips that sweetly smile To hide the weary, weary pain

O beauteous eyes that speak but love,

While heart-strings break beneath the strain; A martyr's life on earth is thine; Will martyr's crown thy brow entwine.

Has earth a pain so still and deep That heaven cannot ease the sting? And do the sorrows ailed below From human gaze, forever cling Unto the soul, or does God hold In Paradise some joy untold?

Will those sweet lips e'er thrill with song Awakened by the very blies? Will those dear eyes in some star worlds Shine with the joy known not in this? Can broken links be clasped again? Or heaven banish earthly pain?

Kindled from the Torch of the Sun. One-half of the avoirdupois of the rocks which compose the solid crust of the globe consists of oxygen The adamant is always passing into smoke; nature turns her capital day by day. All things are flowing, even those that seem immovable. The earth burns, the mountains burn slower but as incessantly as wood in the fire. The marble column, the brazen statue, burn under the daylight, would soon decompose if their molecular structure, disturbed by the raging sunlight, were not rectored by the darkness of night. Plants and animale burn, or perpetually exhale their own bodies into the air and earth again. While all thus burns, the universe in a blaze, kindled from the torch of the sun, it needs a perpetual tempering, a phlegm, a sleep, atmospheres of azote, deluges of water, to check the fury of the conflagration; a hoarding to check the spending, a centripetence to the centrifugence. And this is uniformly supplied. Nature is as subtle as she is strong, and like a causal of the centrifugence. tious testator ties up her estate so as not to bestow it on one generation, but has a fore-looking tenderness and equal regard to the next and the next and the fourth and the fortieth. The winds and the rains come back a thousand and a thousand times. The coal on your grate gives out in decomposition to-day exactly the same amount of light and heat which was taken from the sunshine in its formation in the leaves and boughs of the antediluvian tree.—

Salt. Sir Lionel Playfair contributes to Good Words some of the reasons why the word "salt," as used in the Bible, often meant what is called petroleum nowadays. He says: "Many things become comprehensible if we take the generic term salt and apply it to petroleum and its residue—asphalt. Lot's wife, if converted into a pillar of common salt, would have been washed away by the first shower of rain; but a pillar of asphalt, even as a memorial of her, would have been an enduring monument and might have been seen by Josephus and his contemporary, Clement of Rome, both of whom declare they saw it. So, also, when we are told by Mark that 'every one shall be salted with fire, and every sacrifice shall be salted with salt,' I see a meaning only when I recollect that in regions containing petrole-um, sacrificial fires were fed with this fuel to aid the burning. In like manner when Matthew likens the blessed first to salt and immediately afterward to a lighted torch (for candles, as translated, were then unknown). I see the connection in his mind. He had just said that salt which had lost its savor was only fit to be trodden under foot of men. Now salt never does lose its savor, and is never fit to be trodden under foot. But petroleum does lose its essence by exposure, and out of the residue the ancients used to make asphalt pavements, as they do at the pres-

The Aged Mother. Honor the dear, aged mother. Time has scattered the snowflakes on her brow, pillowed deep furrows on her cheeks, but she is sweet and beautiful now! The lips are thin and sunken; but those are the lips that have kissed many a lot tear from childish cheeks, and these are the sweetest lips in all the world. The eye is dim, yet it ever glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is she will go further and reach down lower for you than all others upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach; that she may be and bless you in avidence. reach; that she may kies and bless you in evidence of her deathless love. When the world deepises and forsakes, when it leaves you by the wayside to die unnoticed, the dear good mother will gather you in her feeble arms and carry you home and tell you all your virtues until you almost forget your soul is disfigured by vice. Love her tenderly, and cheer her declining years with holy devotion.

The Outensts. "The Bitter Cry of Outenst London" has stirred up all the denominations and also the Church of the Establishment. A commission has been appointed, including the Prince of Wales, several gentlemen and noblemen, some of the more prominent divines of all the churches, among more prominent divines of all the churches, among whom are Dr. Manning, to make inquiry into the condition of the poor in the large cities. Sir Samuel Morley has given a large sum of money for the opening of halls in connection with the Congregational Union. His example has been followed by other gentlemen, and large numbers of these places have already been opened for mission services. The Methodists, who are rarely behind in good work of this odists, who are rarely behind in good work of this kind, have responded to the "Bitter Cry" by raising a fund of £20,000 (\$100,000) for special work in

A Curious Needle. Over twenty years ago Mrs. Augusta Peabody, of this city, accidentally swallowed a small cambric needle. One day last week Mr. Henry Peabody, the fifteen-year-old son of this lady, complained of intense pain in his right side—the sensation being described as similar to that of a sharp knife thrust in between his ribs. A physician was augumented to examine the inflamed spot, which sharp knife thrust in between his ribs. A physician was summoned to examine the inflamed spot, which appeared midway between the boy's shoulder and waist. After cutting into the flesh, the physician removed from the boy the identical needle which the boy's mother had swallowed twenty years before. The case has excited much discussion in local medical and surgical circles, and will be the subject of several papers at the next meeting of the State physicians' institute in this city next month.—Chicago sicians' institute in this city next month.—Chicago

Judge. The longer I live, the less do I desire to judge any man. There is no one but God can decide as to any man's character. This is a product of so many causes—temperament, the society into which he has been cast, intellectual capacity, the teaching he has received, whether from the books he has read, the clergy (perhaps bigots, ignorant men, superstitous dogmatists, mere talkers) he has heard and a thousand circumstances—that we dare not condemn the man, though from the light God has given us we may say, "To me this is right or "wrong."
Many a so-called infidel is nearer the kingdom of
God than many an orthodox minister.—Norman

### American Art.

Photographs, Engravings, etc., can be exquisitely colored with Liquid Art Colors made from Diamond Dyes. Full directions for this beautiful art work, with a handsome colored cabinet photo sent to any address for 10 cents. WELLS & RICHARDSON CO.,

During a recent storm at Spartanburg, S. C., the residents were treated to the sight of a brilliant display of electricity, which continued from 8 o'clock in the evening to early in the morning. The very heav-ens were in one continuous blaze, and the thunders rolled and reverberated in all directions, until nervous people could not sleep, and those who admired the grand and sublime display did not want to sleep.

Am Extended Popularity. Brown's Bronchial Troches have been before the public many years. For relieving Coughs and Throat troubles they are superior to all other articles. Sold only in here.

One of the school laws of New York is that "No certificate shall be granted to any person to teach in the public schools of the State of New York after the first day of January, 1885, who has not passed a satisfactory examination in physiology and hygiene, with special reference to the effects of alcoholic days and hygiene, with special reference to the effects of alcoholic days are also also the purpose of th drinks, stimulants, and narcotics upon the human

"Our child had fits. The doctor said death was certain. Samaritan Nervine cured her." Henry Knee, Verrilla, Toun. At Druggista.

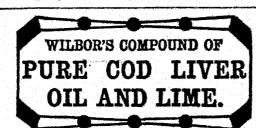


MCSHANE BELL FOUNDRY Manufacture those or elebrated Rellis and Chimes for Churches. Tower Clerks, de., de. Prices and catalogues sentires. Address H. McShane & Co., Baltimore, Md.

# DIACNOSIS FREE.

CEND two 2-ct stamps, lock of hair, name in full age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS FREE. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Jackson, Mich.





Dr. Wilbor's Cod-Liver Oil and Lime.—Invalids need no longer dread to take that great specific for Consumption. Asthma, and threatening Coughs.—Cod Liver Oil and Lime. As prepared by Dr. Wilbor it is robbed of the nauscating tasts, and also embodies a preparation of the Phosphate of Line, giving nature the very article required to aid the healing qualities of the Oil, and to re-create where disease has destroyed. This article also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It should be kept me every family for instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A, B. Wilbor, Chemist. the Lungs. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.



Full and Comprehensive Instructions

ANCIENT AND MODERN MIRACLES BY MESMERISM: ALSO

# IS SPIRITUALISM TRUE?

By PROF. J. W. CADWELL. For 1 5 years the most successful Mesmerist in America. This pamphlet contains as full Instructions as ever given by

Prof. Cadwell to his pupils for Ten Bollars each.

Ancient and Modern Miracles are explained by Mesmerism, and the book will be found highly interesting to every Spiritualist. It gives full instructions how to Mesmerize and explains the connection this science has to Spiritualism. It is prenomineed to be one of the most interesting books upon this important

Paper cover, pp. 128. Price 50 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAI "UPLISHING HOUSE Chicago."

# VISIONS OF THE BEYOND.

By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Edited by HERMAN SNOW.

This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. The especial value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the Spirit-world and the vital relations between the present and future as affecting human character and destiny in the here after. The work contains ten-chapters, under the following heads: Introductory by the Editor; Resurrections; Explorations; Home Schnes; Sights and Symbols; Healing Heips of the Hereafter; A Book of Human Lives; Scenes of Beneficence; Lights and Shades of the Spirit-Life; Symbolic Teachings.

ings.

Bound in cloth. 186 pages. Plain, \$1.25; postage, 10 cents.
Full gilt, \$1.50; postage, 10 cents.
For sale, wholesale and retail, by the BELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

Third Edition—Revised, Enlarged, Profusely Illustrated. Red Edges and Elegantly Bound.

# STARTLING FACTS

Witches, Wizards, and Witcheraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIR IT MATERIALIZATIONS of

Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritual-18m, March 31, 1848, to the Present Time.

# N. B. WOLFE, M. D.

The book makes a large 12 mo, of over 600 pages; it is printed on fine, calendered paper, and bound in extra heavy English cloth, with back and front beautifully illuminated in

English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable suspices, br. Woife says:

"With these avowals of its teachings the book stand before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price \$2.25. Postage Free. Mailed in a fine box so as to reach the purer in perfect order For sale, wholesale and retail, by the HELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

FREE CIFT I A copy of my Med-sense Beek will be sent to any person afflicted with Con-sumption, Bronchitis, Asthma, Sore Throat, or Masal Catarrh. It is elegantly printed and illustrated; 144 pages, 12me. 1879. It has been the means of saving many valuable lives. Send mane and post-office address, with six cents post age for mailing. The book is invaluable to persons suffering with any disease of the Rose, Throat or Lungs. Address DR. N. R. WOLFE, Cincinnati, Ohlo. 187 State the paper in which you saw this advertisement.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly..... Sedium and Daybreak, London, Eng., weekly.... 8 Offive Branch, Otion, N. Y., monthly...... 10c The Shaker Manifesto. Shakers, N. Y., monthly. 10 The Theosophist, Madras, India, monthly..... 50 Light for Thinkers, Atlanta, Gs.... 50

# = RELIGIO-PHILOSOPHICAL = JOURNAL.

### A LARGE EIGHT-PAGE WEEKLY PAPER

ESTABLISHED IN 1865.

Devoted to Modern Spiritualism and General Reform.

A Paper for all who Sincerely and Intelligently Seek Truth Without Regard to Sect or Party.

To him who desires to keep well informed, to avoid pitfalls and errors, to be abreast of the times and familiar with the latest developments and progress in Spiritualism, it is necessary to take a newspaper specially devoted to the exposition of the phenomena and philosophy. In making a selection, if he be an intelligent, fair-minded investigator, one who prefers to know the truth even though it runs counter to his preconceived opinions, who investigates in a candid, receptive spirit, dealing justly, considerately, patiently yet critically and courageously with everybody and everything encountered in his researches; if he be this sort of an investigator, or strives to be, he will become a continuous reader of the BELIGIC-PHILOSOPHICAL JOURNAL. The JOURNAL. in the estimation of a large proportion of the leading authorities on Spiritualism, stands pre-eminent as a fearless, independent, judicially fair advocate of Spiritualism. It is admired and respected not only by reflecting, critical Spiritualists, but by the large constituency just outside the Spiritualist ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher, broader grounds, and give a clearer losight to the soul's capabilities and destiny. It is disliked by some very good but very weak people; it is hated by all who aim to use Spiritualism as a cloak to serve their selfish purposes. The JOURNAL has received more general notice, and more frequent and higher commendations from intelligent sources, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm

The JOURNAL is uncompromisingly committed to the Scientific Method in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand. Firmly convinced by rigid investigation, that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the JOURNAL does not fear the most searching criticism and crucial tests in sustaining its position.

The JOURNAL is unsectarian, non-partisan,

thoroughly independent, never neutral, wholly free from cliques and claus.

The JOURNAL is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks, charlatans and hobbyists to reach the pub-

The JOURNAL never trims to the passing breeze of the hour, but holds steadily to its course, regardless of the storm it sometimes raises as it plows resistlessly through the great ocean of mingled truth and error.

The JOURNAL is proud of the friendship and appreciation of hosts of level-headed, intelligent, progressive men and women, scattered the wide world over.

licious antagonism and untiring but bootless opposition which charlatens, pseudo-mediums and cranks heap upon it. The JOURNAL lends its active support

The JOURNAL glories in the hatred, ma-

every scheme adapted to the amelioration of

The JOURNAL is ever ready to back an honest medium with all its power, and its bottom dollar; it is equally ready to drive into the bottom of the last ditch every persistent, unrepenting swindler.

The JOURNAL has a large and well-trained corps of regular and occasional contributors and correspondents, not only in America, but in England, France, Germany, Italy, Russia, and Australia, and is therefore always in receipt of the earliest and most trustworthy information on all subjects coming within

The JOURNAL opens its columns to all who have something to say and know how to say it well, whether the views are in accord with its own or not: it courts fair and keen criticism and invites honest, searching inquiry.

### TERMS OF SUBSCRIPTION.

One Copy One Year, - - - \$2.50. One Copy Six Months, - - \$1.25. Specimen Copy Sent Free.

A special list of liberal and attractive premiums for two or more subscribers is offered for ninety days from April 1st, 1884.

Remittances should be made by P. O. Money Order, Postal Note or Draft on Chicago or New York, payable to John C. Bundy. Address all letters and communications to

### JNO. C. BUNDY,

EDITOR AND PUBLISHER, CHICAGO, ILL.

### PREMIUM SCHEME. TO BE OFFERED FOR ONLY NINETY DAYS.

The RELIGIO-PHILOSOPHICAL JOURNAL is cheap at \$2,50 per year in advance, and can-not be published at a less price; nor will any premium be offered hereafter for single subscriptions. But all regular readers of the JOURNAL and all persons favorably inclined toward it are hereby offered compensation for work accomplished, as follows:

### PREMIUMS.

### CHOICE OF TWO PREMIUMS.

For 2 new annual subscriptions amounting to \$5.00, the Publisher will give the sender

copy of Ingersollia, being gems of thought from Lectures, Speeches and Conversations of Col. Robert G. Ingersoll. Price \$1.00. This Book, so the publishers tell us, sells right along at the rate of 1,000 copies per month, and we select it for its popularity and the interest everybody takes in Ingersoil, whether they agree with or differ from him. Or,

Silver plated Butter Knife. Rogers' make, twist handle. Price \$1.00.

### CHOICE OF TWO PREMIUMS.

For 3 new annual subscriptions amounting to \$7.50. the Publisher will give the sender

copy, CHAPTERS FROM THE BIBLE OF THE AGES. complied and edited by G. B. Stebbins, a large fine 12mo book of 400 pages. Price \$1.50. This book is invaluable to all thoughtful men and women. Or, One pair CORNELIAN SLEEVE-BUTTONS, square, oval top. Price \$1.50.

CHOICE OF THREE PREMIUMS. For 5 new annual subscriptions and \$12.50 the Publish-

er will give the sender The Complete Political and Theological Works of Thomas Paine, 900 pages octavo. Price \$3.00. Every liberal minded reader needs Paine's works. There are no more steady selling books in

the market. Or. One pair fine Sleeve Buttons, Gold Front, with handsomely engraved landscape, Patent Back. Price One silver plated Sugar Bowl with glass lining.

Price \$3.50. Express charges to be paid on delivery.

### CHOICE OF THREE PREMIUMS. For 10 new annual subscriptions and \$25.60, the Pub lisher will give the sender.

Macaulay's History of England, in 5 Vols., 12 mo, 600 pages each. (Caxton edition). Price \$5,00. -The publishers of this edition claim it is, without doubt, the best of the cheaper editions of this work

One Solid Coin Silver Butter Knife, elegantly engraved. Price \$5.00. Or.

One Dozen Rogers', best triple sliver plated, solid steel Table Knives. Price \$4.50.-Every dealer and close buyer knows that Rogers' make of goods are sold on small margins; they are, in a stock of silver ware, like sheeting in a dry goods store or sugar in

### CHOICE OF FOUR PREMIUMS.

For 20 new annual subscriptions and \$50.00 the Pub lisher will give the sender

Macaulay's Complete Works, Containing S Vols., History of England and 2 Vols. Critical and Miscellaneous Essays and Poems; 8 Vols. in all, bound uniformly in Cloth, very neat. Price \$10.00. Or,

Ine Nickel, open face, lever Watch, which Glies Bros. & Co., declare will keep good time. Price \$10.00.

One Quadruple silver plated Caster, finely engraved. holding six bottles and with tea bell attached. Price S11.00. Express charges payable on delivery. This is an elegant piece of table furniture and will delight every housewife. Or.

One set (6) Silver plated Table Spoons, Rogers' make, triple plated and best quality. Price St. 75. together with one set (11) Silver plated Table Forks, Rogers' make, best quality, extra plated. Pre 84.25, total value of the lots in this premium \$11.00. Express charges to be paid on delivery.

### CHOICE OF THREE PREMIUMS. For 30 new annual subscriptions and \$75.00 the Pub

lisher will give the sender

choice of twelve Volumes from a standard RED LINE EDITION OF THE POETS, claimed by the publishers to be the finest and most complete edition ever issued in this country at the price. In 12 mo Vols., illustrated, handsomely bound in cloth, richly embossed in black and gold, full gilt edge. Price for 12 of these Volumes \$15.00, and they may be selected from the following list:

Arnold (Edwin), Aytoun, Burns, Byron, Browning, Chaucer, Campbell, Cowper, Crabbe, Coleridge, Dante, Dryden. Ellet (George), Favorite Poems, Goethe. Goethe's Faust, Goldsmith, Hemans, Hood, Herbert, lilad (Homer), Ingelow, Keats, Lucile, Milton, Moore Macaulay, Meredith, Ossian, Odyssey (Homer), Poe Poetry of Flowers, Pope, Proctor, Religious Poems, Rosetti (Dante). Schiller, Scott, Shakspeare, Shelley, Taylor's Philip Van Artevelde, Tennyson, Thomson. Tupper, Virgil, White (Eirke), Wilds, Wordsworth.

GENT'S COIN SILVER (hunting case or open face as preferred) SPRINGFIELD, III., WATCH, key winder, in two ounce case-a good timer. Price \$16.00. Or.

One LACE PIN, SOLID GOLD, with a Ruby and two Sapphires, very handsome and selling at \$13.50. handsome enough for any lady, together with one set. TIGER EYE SLEEVE-BUTTONS, oblong, fancy scalloned edge, oval top, neat and good, Price S1.5.J. mak-Ing \$15.00.

### CHOICE OF THREE PREMIUMS. For 40 new annual subscriptions and \$100.00 the Pub

lisher will give the sender

One set MACAULAY'S HISTORY OF ENGLAND, same as described above, and his choice of twelve Volumes from the RED LINE EDITION OF POETS, hereinbefore described and listed. Value of this Premium \$20.00.

GENT'S COIN SILVER, (hunting case or open face as desired) SPRINGFIELD, Ilis., WATCH, stem winder, in three ounce case. Price \$20.00. Or.

Solid Gold LACE PIN, polished, with leaf ornaments and a single diamond. Price \$20.00.-The diamond is of course very small, but is denuine and the nin is rich and elegant and ought to last a lite-time.

### CHOICE OF TWO PREMIUMS. For 75 new annual subscriptions and \$187.50 the Pub

lisher will give the sender,

A Gent's ten karat GOLD, Hunting case, ELGIN WATCH, extra heavy, handsomely engraved, stem winder Price-\$50.00. Or.

LADY'S GOLD, 14 karat, Hunting case, ELGIN WATCH, jeweled, handsomely engraved, stem winder. Price

# A ROYAL GIFT.

For 100 new annual subscriptions and \$250.00, the Publisher will give the sender one of A. Reed & Sons' new Five Octave Organs in one of their elegant new style Canopy Cases. This splendid instrument has four sets of reeds of two and one-half octaves each, i.e., two full five octave sets. Eight hand and two knee stops. 1. Diapason. 2. Melodia. 3. Viola. 4. Celeste. 5. Echo Horn. 6. Dulcet. 7. Treble Forte. 8. Bass Forte. 9. Knee Swell. 10. Grand Organ. The case is finely finished in solid walnut, with lines and ornamentation in gold. Finished without gold if de-

Officers of Societies will please notice the following offer and see how easily they can supply their several organizations with a first class, durable Organ free of ast. The Publisher will give to any Society sending him 100 new annual subscriptions and \$250.00, One of A. Reed & Sons Chapel Organs, suitable for church, or meetings of any kind requiring Organ music. These Organs have Reed & Sons new style of case, solid walnut finely finished, both front and back, and an ornament to any church or hall. Price, \$210.00. Either of the above Organs will be boxed and de-

livered at the railroad depot in Chicago without ex-

pense, but the freight charges are to be paid by the

one to whom it is sent.

It will be noticed that a better offer is made to Societies—a higher priced instrument-than to individuals; this the Publisher regards in the light of a donation from him of \$10.00 to every Society which needs an organ and has got energy enough to earn one as above specified. The Publisher believes no canvasser will object to this discrimination. Reed & Sons' Organs are not surpassed for quality and variety of tone. and the workmanship is first class in every respect. To those who desire to work for one of these instruments, a full description will be sent on application to the RELIGIO-PHILO-SOPHICAL JOURNAL.

The first inquiry the reader will likely make is: If these premiums are all they are represented to be and listed at the regular price, how can the Publisher afford to offer them when he is only getting the regular yearly subscription of \$2.50 for his paper? The matter is plain and simple. The Publisher gives his working friends the benefit of the concessions obtained by him for advertising the houses from whom he purchases, and buying in quantities for "spot cash," he is able, with money and advertising, to reciprocate the favors he receives at the hands of the Journal's friends.

### SPECIAL CAUTIONS AND DIRECTIONS.

The foregoing Premium Scheme will only retain force for Ninety Days, ending July 1st, 1884; all subscriptions sent for premiums, must be in the Mail and en route to the Publisher on or before that date. Therefore those who desire to earn premiums have no time to lose and should begin at once.

The Books and some of the smaller articles of Jewelry will be forwarded by mail, postage prepaid. Watches and the more expensive gold and silver ware will be sent by express, and the Organs by freight, the receiver to pay the express or freight charges on delivery.

Send the Name and Money for each subscriber as soon as obtained, so there may be no waiting for the paper by the new subscriber. With the first remittance, state that you are working for a premium and you will then be credited from time to time with the number you send in. When you have secured as many subscribers as seems possible, you can count them up and order such

premium as has been earned. Be sure every name is correctly spelled and plainly written. Write first name in full as well as the last. Be careful to have the Post Office, County, and State, clearly written in every case. Agents are not restricted, but may send subscriptions for papers to go to all parts of the country. But for foreign countries extra postage will be necessary, the amount of which will be made

known on application. Remittances.--Money should, when possible, be sent by P. O. Money Order or draft on Chicago or New York; when thus sent it is at the Publisher's risk. It may be sent, however, with little risk of loss by Registered letter or P. O. Note. Don't send CHECKS ON LOCAL BANKS. All Orders and commercial paper should be made payable to John C. Bundy.

SPECIMEN Copies of the Journal supplied free. Address all letters to

### JNO. C. BUNDY, Publisher. CHICAGO, ILLINOIS.

Concerning Jewelry.

" A thing of beauty is a joy forever," said the poet; and there is probably no place where one gets such a keen perception of the truth of the saying, as in a first-class jewelry store, such as that of Giles Bros. & Co., on the corner of Washington and State Streets, Chicago. The number and variety of beautiful things embraced in their immense stock, is simply astounding. Everything used in personal adornment may be found there in largest variety and widest diversity of style. A few of these beautiful things have been chosen for the Journal's Premium List.

# Concerning Books.

Best of all companions is a good book. Silent, unobtrusive, yet so eloquent when we wish it to be. No house is fitly furnished that has not a goodly supply of books. It is not enough to have books of fanciful beauty, so costly that perforce, much handling of them is prohibited,—the gems are only looked at because of their beautiful setting. One needs books in their work-day dress, as familiar friends, with whom one may converse without thinking always how well they are dressed. The Red Line Poets, published by Belford, Clarke & Co., Chicago, just match this ideal. Good, serviceable books are they, meant to be read; their external beauty, the gilded edges, the dainty red lines bounding each page, do not forbid partaking the rich feast within. As may be seen by our Premium List, we can furnish friends with this series and others from their large list of Publications, without any cost but a little personal effort.

### Concerning Organs.

To meet all the needs for the ideal home or church organ, has engaged the attention f many clear-headed men with abundance of capital. Countless costly experiments have been made, and many beautiful and serviceable instruments produced, each manufacturer claiming some specialty in which his instruments transcended all others. Usually, the advantage of one instrument over another requires an expert for its detection and manifestation, but in the organs made by A. Reed & Sons, Chicago, may be found satisfaction, full and complete, for every one, expert or not. The tone is rich, sweet, full and clear; the "voicing" is superb; the action and all the subsidiary contrivances seem perfect for their purpose and leave nothing to be desired. Considered in any way—as to thoroughness of construction, beauty of appearance, sweetness and volume of tone, and variety of effects producible by combination of stops, knee swells, etc., we think no instrument superior to that we offer for 100 subscribers to the JOURNAL, at \$2.50 each.

The Church or Society organ we offer as a premium, is not as highly ornamented as the other, but the volume of sound is greater, and it is neatly finished at the back, so as to look well to the audience. Hence its adaptation for use in Churches, Halls, Conferences, etc. Members of Societies cannot do the cause a greater service, in many places, than to furnish one of these instruments to the Society they co-operate with. One hundred subscribers ought not to be hard to get in any ordinarily active So-

# INGERSOLLISM OR CURISTIANITY: WHICH?

A Camp Meeting Discourse by J. M. Pechica, M. D. Price 15 cents.

For sale, wholessle and retail, by the RELIGIO-PHILOROPHE CAL PUBLISHING HOUSE, Chicago,

Continued from First Page

ing in from the slides, and from the pond where they were forbidden to go; and, in the distance, the trees of the great House standing up dark, turning the twilight into night. She had a curious enjoyment in it, simple like that of a child, and a wish to talk to some one out of the fulness of her heart. She overtook, her step being far lighter and quicker than his, one of the men going home from his work, and spoke to him, telling him with a smile not to be afraid; but he never so much as raised his head, and went plodding on with his heavy step, not knowing that she had spoken to him. She was startled by this; but said to herself that the men were dull, that their perceptions were confused, and that it was getting dark-and went on, passing him quickly. His breath made a cloud in the air as he walked, and his heavy plodding steps sounded into the frosty night. She perceived that her own were invisible and inaudible. with a curious momentary sensation half of pleasure, half of pain. She felt no cold, and she saw through the twilight as clearly as if it had been day. There was no fatigue or sense of weakness in her; but she had the strange, wistful feeling of an exile returning after long years, not knowing how he may find those he had left. At one of the first houses in the village there was a woman standing at her door, looking out for her children—one who knew Lady Mary well. She stopped quite cheerfully to bid her good evening, as she had done in her vigorous days, before she grew old. It was a little experiment, too. She thought it possible that Catherine would scream out, and perhaps fly from her; but surely would be easily reassured when she heard the voice she knew, and saw by her one who was no ghost, but her own kind mis-tress. But Catherine took no notice when she spoke; she did not so much as turn her head. Lady Mary stood by her patiently, with more and more of that wistful desire to be recognized. She put her hand timidly upon the woman's arm, who was thinking of nothing but her boys, and calling to them, straining her eyes in the fading light. "Don't be afraid-they are coming, they are safe," she said, pressing Catherine's arm. But the woman never moved. She took no notice. She called to a neighbor who was passing to ask if she had seen the children, and the two stood and talked in the dim air, not conscious of the third who stood between them, looking from one to another, astonished, paralyzed Lady Mary had not been prepared for this; she could not believe it even now. She repeated their names more and more anxiously, and even plucked at their sleeves to call their attention. She stood as a poor dependent some-times stands, wistful, civil, trying to say something that will please while they talked and took no notice; and then neighbor passed on, and Catherine went into her house. It is hard to be left out in the cold when others go into their cheerful houses; but to be thus left outside of life, to speak and not be heard, to stand, unseen, astounded, unable to secure any attention! She had thought they would be frightened, but it was not they who were frightened. A great panic seized the woman who was no more of this world. She had almost rejoiced to find herself back, walking so lightly, so strongly, finding everything easy that had been so hard; and yet but a few minutes had passed, and she knew, never more to be deceived, that she was no longer of this world. What if she should be condemned to wander forever among familiar places that knew her no more, appealing for a look, a word, to those who could no longer see her, or hear her cry, or know of her presence? Terror seized upon her, a chill and pang of fear beyond description. She felt an impulse to fly wildly into the dark, into the night, like a lost creature; to find again somehow, she could not tell how, the door out of which she had come, and beat upon it wildly with her hands, and implore to be taken home. For a moment she stood looking round her, lost and and alone in the wide universe; no one to speak to her, no one to comfort her—outside of life altogether. Other rustic figures, slow-stepping, leisurely, at their ease, went and came, one at a time; but in this place, where every stranger was an object of curiosity, no one cast a glance at her. She was as if she had

Presently she found herself entering her own house

It was all shut up and silent—not a window lighted along the whole front of the house which used to twinkle and glitter with lights. It soothed her somewhat to see this, as if in evidence that the place had changed with her. She went in silently, and the darkness was as day to her. Her own rooms were all shut up, yet were open to her steps, which no external obstacle could limit. There was still the sound of life below stairs, and in the housekeeper's room a cheerful party gathered round the fire. It was there that she turned first with some wistful human attraction toward the warmth and light rather than to the still places in which her own life had been passed. Mrs. Prentiss, the housekeeper, had her daughter with her on a visit and the daughter's baby lay asleep in a cradle placed upon two chairs outside the little circle of women round the table-one of whom was Jervis, Lady Mary's maid. Jervis sat and worked and cried, and mixed her words with little sobs. "I never thought as I should have to take another place," she said. "Brown and me, we made sure of a little something to start upon. He's been here for twenty years, and so have you, Mrs. Prentiss; and me, as nobody can say I wasn't faithful night and day."

"I never had that confidence in my lady to expect anything," Prentiss said.

"Oh, mother, don't say that; many and many a day you've said, when my lady dies—"
"And we've all said it," said Jervis. "I can't think how she did it, nor why she did it; for she was a kind lady, though appear ances is against her.

"She was one of them, and I've known a man, as could not abide to see a gloomy face," said the housekeeper. "She kept us all comfortable for the sake of being comfortable herself, but no more.'

"Oh, you are hard upon my lady!" cried Jervis, "and I can't bear to hear a word against her, though it's been an awful disappointment to me,'

"What's you or me, or any one," cried Mrs. Prentiss, "in comparison of that poor little thing that can't work for her living like we can; that is left on the charity of folks she don't belong to? I'd have forgiven my lady anything if she'd done what was right by Miss Mary. You'll get a place, and a good place; and me, they'll leave me here when the new folks come as have taken the house. But what will become of her, the darling! and not a penny, nor a friend, nor one to look to her? Oh, you selfish old woman! oh, you heart of stone! I just hope you are feeling it where you're gone," the housekeeper cried.

But as she said this, the woman did not know who was looking at her with wide. wistful eyes, holding out her hands in appeal, receiving every word as if it had been a blow. Though she knew it was useless, Lady

Mary could not help it. She cried out to them, "Have pity upon me! have pity upon me! I am not cruel as you think," with a keen anguish in her voice, which seemed to be sharp enough to pierce the very air and go up to the skies. And so, perhaps, it did; but never touched the human atmosphere in which she stood a stranger. Jervis was threading her needle when her mistress uttered that cry, but her hand did not tremble, nor did the thread deflect a hair's breadth from the straight line. The young mother alone seemed to be moved by some faint disturbance. "Hush," she said; "is he waking?" looking toward the cradle. But as the baby made no further sound, she, too, returned to her sewing; and they sat bending their heads over their work round the table. their heads over their work round the table, and continued their talk. The room was very comfortable, bright, and warm as Lady Mary had liked all her rooms to be. The warm firelight danced upon the walls; the women talked in cheerful tones. She stood outside their circle, and looked at them with a wistful face. Their notice would have been more sweet to her as she stood in that great humiliation, than in other times the look of a

"But what is the matter with baby?" the

mother said, rising hastily.

It was with no servile intention of securing a look from that little prince of life that she who was not of this world had stepped aside forlorn, and looked at him in his cradle. Though she was not of this world, she was still a woman, and had nursed her children in her arms. She bent over the infant by the soft impulse of nature, tenderly, with no interested thought. But the child saw her; was it possible? He turned his head toward her, and flickered his baby hands, and cooed with that indescribable voice that goes to every woman's heart. Lady Mary felt such a thrill of pleasure go through her, as no incident had given her for long years. She put out her arms to him as the mother snatched him from his little bed; and he, which was more wonderful, stretched toward her in his innocence, turning away from them all.

"He wants to go to some one," cried the mother. "Oh, look, look, for God's sake! who is there that the child sees?"

"There's no one there-not a soul. Now dearie, dearie, be reasonable. You can see for yourself there's not a creature," said the grandmother.

"Oh, my baby, my baby! He sees something we can't see," the young woman cried. "Something has happened to his father, or he's going to be taken from me!" she said, holding the child to her in a sudden passion. The other women rushed to her to console her—the mother with reason and Jervis with poetry. "It's the angels whispering, like the song says." Oh, the pang that was in the heart of the other whom they could not hear! She stood wondering how it could be—wondering with an amazement beyond words, how all that was in her heart, the love and the pain, and the sweetness and bitterness, could all be hidden—all hidden by that air in which the women stood so clear! She held out her hands, she spoke to them, telling them who she was, but no one paid any attention; only the little dog Fido, who had been basking by the fire, sprang up, looked at her, and, re-treating slowly backward till he reached the wall, sat down there and looked at her again with now and then a little bark of inquiry. The dog saw her. This gave her a curious pang of humiliation, yet pleasure. She went away out of that little centre of human life in a great excitement and thrill of her whole being. The child had seen her and the dog but, oh, heavens! how was she to work out her purpose by such auxiliaries as these?

She went up to her old bed-chamber with unshed tears heavy about her eyes, and a pathetic smile quivering on her mouth. It touched her beyond measure that the child should have that confidence in her. "Then God is still with me," she said to herself. Her room, which had been so warm and bright, lay desolate in the stillness of the night; but she wanted no light, for the darkness was no darkness to her. She looked aroun i her for a little, wondering to think how far away from her now was this scene of her old life, but feeling no pain in the sight of it—only a kind indulgence for the foolish simplicity which had taken so much pride in all these infantile elements of living.

She went to the little Italian cabinet which stood against the wall, feeling now at least that she could do as she would—that here there was no blank of human unconsciousness to stand in her way. But she was met by something that baffled and vexed her once more. She felt the polished surface of the wood under her hand, and saw all the pretty ornamentation, the inlaid work, the delicate carvings, which she knew so well. They swam in her eyes a little, as if they were part of some phantasmagoria about her, existing only in her vision. Yet the smooth surface resisted her touch; and when she withdrew a step from it, it stood before her solidly and square, as it had stood always, a glory to the place. She put forth her hands upon it, and could have traced the waving lines of the exquisite work, in which some artist soul had worked itself out in the old times; but though she thus saw it and felt, she could not with all her endeavors find the handle of the drawer, the richly wrought knob of ivory, the little door that opened into the secret place. How long she stood by it, attempting again and again to find what was as familiar to her as her own hand, what she felt with fingers which began to tremble, she could not tell. Time did not count with her as with common men. She did not grow weary, or require refreshment or rest, like those who were still of this world. But at length her head grew giddy and her heart failed. A cold despair took possession of her soul. She could do nothing then—nothing; neither by help of man, neither by use of her own faculties, which were greater and clearer than ever before. She sank down upon the floor at the foot of that old toy, which had pleased her in the softness of her old age, to which she had trusted the fortunes of another; by which, in wantonness and folly, she had sinned, she had sinned! And she thought she saw standing round her companions in the land she left, saying, "It is impossible, impossible!" with infinite pity in their eyes; and the face of Him who had given her permission to come, yet who had said no word to encourage her in what was against nature. And there came into her heart a longing to fly, to get home, to be back in the land where her fellows were and her appointed place. A child lost, how pitiful that is! without power to reason and divine how help will come; but a soul lost, outside of one method of existence, withdrawn from the other, knowing no way to retrace its steps, nor how help can come. There had been no bitterness in the passing from earth to the land where she had gone; but now there came upon her soul, in all the power of her new faculties, the bitterness of death. The place which was here she had forsaken and left, and the place that had

been hers knew her no more. [TO BE CONTINUED.]

For the Heligic Philosophical Journal. Of Natural Law as Distinguished from the Supernatural.

BY HON. JOEL TIFFANY.

The dogma of supernaturalism has been considered in some of its aspects. It remains to be considered in the light of natural law. So far as existence has become known through manifestation, it indicates that there is a living, potential and conscious Presence filling the universe, which gives law to all things: and these laws become manifest according to states, conditions and relations present in that which becomes the subject of legal action; and they cannot cease their operations while the state, condition and relation are present, which determines the mode of the action, and the effect to be produced thereby.

The term law has reference to the manner

in which this legal Presence becomes manifest in all operations; which manner of oper ations is as constant as are the conditions and relations in the presence of which it appears By natural law is meant the mode of opera tion, which is as universal as are the conditions and relations in the presence of which that particular manner of operation has been manifest; that is, where conditions and relations are the same, the law will be the same. Where these are varied or modified, the mode of operation will be varied or modified accordingly. The potential Presence which appears in these legal operations, would seem to be universal and constant; always manifesting itself according to status in that which is the subject of such manifestation. There are conditions under which it becomes manifest only as a potential Presence, exhibiting in the subject the attribute of inertia There are other conditions under which this Presence appears as an organizing force; and becomes manifest in creating organs and endowing them with functions, which become individual and specific. There are other conditions under which this Presence appears within living organisms, awakening sensations, with incipient perceptions and volitions; thereby manifesting life, sensation and incipient mentality in individual form. There are other and more interior conditions in which this Presence appears, creating in the individual higher and more interior perceptions of existence; awakening thoughts, feelings, desires and aspirations; begetting affec-tions, etc; seeking status, until the living individuality becomes united with an absolute personality, which demands completeness in every faculty and attribute of its existence; and which gives to the individual an aspiration which cannot be satisfied with any thing less than such completeness.

This universal Presence appears in manifestation, at first, as a mere power in the mineral kingdom; which operates strictly according to law; and the law being known, its action and the measure of its force can be calculated. In elemental combinations, the laws of their combination are brought into view, and they disclose the conditions under which such combinations must take place. The laws manifest in these combinations are fundamental in the work of creation and formation; and they are as immutable as is the Presence of which they are a manifestation. The laws of chemical affinity being known, and the conditions of their operation being complied with, the result can be anticipated. Thus, when exygen and hydrogen are brought together in certain proportions, and the con-ditions of their union are complied with, they will unite and form water; and they will do this at all times and in all places. This same Presence becomes manifest in and through the relation which one material body sustains o another, and is known to science as gravitation. This force can appear only where there exist separate material bodies. And separate material bodies cannot exist without being acted upon by this Presence. And as a presence, gravitation is as omnipresent as the material universe. Where this Presence appears as an organizing potency, creating forms, establishing organs, and endowing them with functions, looking to a future use the laws of life and health come into manifestation; and the life and health of the individual existence become conditioned upon obedience of these laws. The life of the physical body is conditioned upon the functional action of the vital organs; and the health of the body is conditioned upon the harmony of such action. The Presence, manifest in and through the action of the vital force, building up organs and endowing them with specific functions, to the end that by their normal action, life and health may be maintained, becomes manifest in giving and maintaining life and health only in accordance with nat-

ural law. To maintain a living and healthy individ uality, there are certain conditions which must be observed, before these laws can operate. There are certain vital organs, which must be sustained in their functional action, or the individual must die. Nothing can be substituted for them, and be caused to perform their functions. The life-force has never yet manifested its power to act upon the individual in the absence of these organs. When the brains are out, the physical man must die. In the absence of the brain, the means by which action in the vital organs is main. tained are wanting, and, therefore, the vital organs must suspend their action, which constitutes physical death. Therefore, without the brain, man, as a living physical being, becomes an impossibility. And it is the same in respect to any of the vital organs. Lifeforce can operate upon the physical individual only through these organs therefore, whatever interferes to interrupt the functional action of any of these organs, must be fatal, unless speedily removed. And until something does occur to interrupt such action, the physical individual will live. Such are the conditions, and such the laws of physical life and death, which no known power in the universe can change or dispense with.

Advancing to other and more interior states and conditions, under which this universal Presence becomes manifest, in awakening sensations with their incipient perceptions and volitions, giving birth to mentality, we find the laws incident to state and relation still present, in determining the degree and character of mentality given. And, thus, the operations of law can be traced from the dawn of individuation, to its completeness, where the individual becomes immortal through its union with the self-existent personality of the universe. At every stage of advance we find the presence of law, imperative, constant and

It thus becomes manifest that existence, in its creation, sustentation and operation. is the subject of law, universal, immutable and eternal; and that there is no power any where to suspend or change its operations; that in respect to existence these laws have their conditions of action; and that they never operate to any specific end or use except in the presence of such conditions. Therefore the universal Presence which gives law to the mutable and perishable forms of existence, is | ment, divers forms of potential manifestaas immutable in the law of its action in respect to such forms, as in giving immortality ness of the cause producing the same; and we

and eternal life to the perfected human spirit; and this Universal Presence can no more change in the laws of creation and providence, than it can become a mutable and self-contradictory being.

Man could not be assured of a divine and perfect destiny, while living in the presence,

and under the operation, of mutable and un certain laws. His security, as an immortal being, is to be found in the fact, that he is living under the administration of a government not subject to the changeable will and caprice of any being; that the laws by which a perfect destiny is to be accomplished, are immutably established; and that he is capable of becoming acquainted with, and of obeying them. It must be self-evident, that the self-existent Presence, which has created and sustained the universe, and which ever has been, and forever will be, the same in being, in existence and in operation, cannot be other than it is, and cannot do otherwise than it does, and maintain its infinite perfections. It must be self-evident, that the self-existent and the self-sufficient Presence, the Omniscient, the Omnipotent and Omnipresent, has been the author or source of no law less perfect than itself; and that, therefore, there can be no wisdom, will or power, which can sus-pend or change any law in its just and legal operations.

But while man cannot change the opera-tion of any law, while he remains under those conditions and in those relations which make the law operative, he can seek conditions and assume relations, which will place him outside of such legal action, and thus avoid their operation in any desirable particular. Thus his physical constitution requires that he should breathe the atmosphere to maintain physical life; he can place him-self where he cannot obtain the atmosphere to breathe. In such case he must die. Therefore, if he would live, he is required to maintain true relations to the atmosphere; and thus it is in respect to the operations of all laws essential to the physical, social, intellectual, moral and spiritual well being of the individual. It is man's business to adapt his condition and relation to the legal operations of the divine government, which is over him; for he can be assured that it will not adapt itself to his erratic operations. Ordinarily it is within the power of the individual to adapt his state and relation to the just operations of natural law. But whether he does or does not, the law will take its course, and he will

take the consequences.

To the extent that man has the means of ascertaining the necessary conditions to be sought, and the proper relations to be assumed and maintained, he has the power to determine, by endeavor at least, his adjustment to the normal operations of these laws; and thus he becomes responsible for his best endeavor to so adjust his purposes and actions, as to secure the highest and best possible results under the divine administration.

Existence, as the subject of creation and development, is under the dominion of law. These laws must have their source in the Infinite, the Eternal and the Immutable; that is, in Being itself. This Infinite, Eternal and Absolute becomes the Omnipotent, the Omniscient and the Omnipresent of the universe, which, from its own self-existent and self-sufficient life and power, establishes and executes all laws, and through their opera-tion, he creates, upholds, preserves and per-

In our examinations of these legal opera tions, which become manifest in the work of creation and providence, we have observed the orderly manner in which they are carried forward; and also the conditions essential to such operations. In view of these facts, it which the operations of divine law can be suspended or changed; that the condition and relation being assumed, the legal action becomes inevitable; that there are ways and means by which the upright and intelligent can so adapt themselves to the operation of these laws as to secure for themselves, a perfect destiny; and, that man's responsibilities must be commensurate with his ability to know and to do, that which his highest good requires. This implies his freedom and his ability, at all times, to seek to become true or false; pure or impure; just or unjust; good or bad; and that his future well being depends upon the choice he makes. It is, therefore apparent, that under the divine government man's power to accomplish his true destiny is limited to seeking such states, and assuming such relations as will secure the normal and just operations of those laws, which can and will work in him the completeness of the several natures constituting him a human being It is apparent that, aside from the attainment of proper states and the assumption of proper relations, there are no other means at command by which man's perfect destiny can be secured; therefore, it will be of no avail to seek in any other manner to avoid the evil or to secure the good.

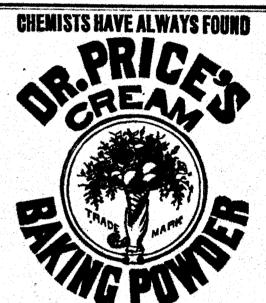
Man as a physical being can maintain life only under conditions which admit of the functional action of the vital organs. One would be thought mad or insane, who should subject himself to conditions in which vital action could not take place, expecting to be saved by the intervention of miraculous power. What would be the thought of one, who, to prove his faith, should neglect to make an effort to save himself from threatened destruction, trusting to the effect of prayer alone? Who would not denounce the conduct of one, who, seeing a fellow being in a perishing condition, should omit the means of deliverance at hand, and fall to praying in-

Religious faith does not involve a faith in miraculous intervention to supplement natural law. One who believes that Omnis cience, Omnipotence, and Omnipresence can interpose special aid in times of necessity, without reference to what is required to be done, would, according to such faith, be just ified in trusting to such interposition in all cases where perfect love, wisdom and power would interpose in behalf of the needy and perishing. He might readily suppose that the Heavenly Parent would do as much as the earthly parent, under the like circumstances; but we know, that, for some cause, it has not been done in the past, and we have no reason to expect it in the future. What has been hitherto, universal human experi-ence? Has it not been, under the operations of the divine government, that the natural laws applicable, have prevailed, whether for life or death? whether for good or for evil? Has not this been so universally true, that all are required to assume, that natural law will prevail, as against the probability of miraculous intervention?

Is it possible, that a miracle, according to the ordinary acceptation of the term, can take place, in the presence of natural law. It is true, that in the history of creation and providence, certain phenomena occur which seem to result from special intervention: but investigation dispels the illusion. There are manifest in the work of creation and develop-

know that the more interior potency modifies and to some extent, controls the more exterior; so that phenomena do occur, which, to a mind ignorant of their cause, would seem to be the result of a suspension of natural law; but investigation discloses the fact that it is not so. What seems to be a suspension is only a manifestation of another and more interior law resulting from other and more in-terior states, conditions and relations, which gave character to the supposed miraculous manifestation.

The vital organs of the body are controlled by the nerve forces to a great extent; because these forces, in order of development, and in fact, are more interior than the vital; therefore, whatever affects the nervous system, acts, through it, upon the vital; and as, for the same reason, the nervous system is to a great extent, under the control of the mental or spiritual, the power of the will, or of faith, as a spiritual exercise, is almost absolute over the vital functions, and may be exerted either to kill or to cure. Volumes might be filled citing cases of this character. Every day's experience furnishes evidence that these things are so. But these the nothing are so. these things are so. But there is nothing of lawless miracle in these things; but there are limitations beyond which spiritual power can not go in maintaining physical life and health. They can not be maintained in the physical system in the absence of the action of the vital organs. Nothing can become a substitute for them, and be made to perform their functions. If the brains are out the man must die. If the lungs are consumed, or the heart is destroyed, there is no known power in the universe to maintain life in the physical system. When one is suffering from a diseased condition of these organs, that a diseased condition of these organs, that alone can give health which can give soundness to the organs. If they are generally sound and only require stimulating to greater action, the nerve forces properly directed will do that. If they are too highly excited, their action may be modified in the same manner. There are multitudes of causes operating to produce debility which are within the reach of the mental or spiritual forces: the reach of the mental or spiritual forces; but whatever the force, and by whatever agency it may be put in operation, it must act in accordance with law, which law is, that the functions of the proper organ shall be realized by the proper action of the organs themselves. If such action can not be restored to the organs there is no known that the organs there is no known to the organs the organ restored to the organs there is no known power anywhere which can save from physical death. In such case, the prayers of all the saints on earth and in heaven, would be of no avail. They would be asking for a divine impossibility, one which could not be granted without a reorganization of the universe. and an overthrow of the self-existent and self-sufficient Presence therein.



The Most Perfect Made.

A PURE FRUIT ACID BAKING POWDER. There is none stronger. None so pure and wholesome. Contains no Alum or Ammonia.

Has been used for years in a million homes. Its great strength makes it the cheapest.

its perfect purity the healthiest. In the family loaf most delicious. Prove it by the only true test.

THE TEST OF THE OVEN. MANUFACTURED BY

STEELE & PRICE. Chicago, Ill., and St. Louis, Mo.

mulicitarors of Lupulis Teast Gome, Dr. Price's Special Flavoring Extracts, and Dr. Price's Unique Fortunes. WE MAKE NO SECOND GRADE COODS



Use Dr. Price's Lupulin Yeast Gems, the best dry hop yeast in the world. Bread raised by this yeast

is light, whife and wholesome like our

grandmother's delicious bread.

Ask your grocer for Dr. Price's Lupulin Yeast Gems. Lupulin is the active principle of hops.

PREPARED BY THE PRICE BAKING PUWDER CO.

Chicago, III, St. Louis, Mo.

THOSE OF

Who have not received our Pocket Map of the United States printed in Colors, showing the new

# STANDARD RAILROAD TIME

And the difference between Standard and Sun Time in all the Cities on the Coutment, will have one malled to them upon receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps.

LORD & THOMAS. Newspaper Advertising.

Chicago, Ill.