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

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

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WILL POWER.

The Material Proving the Spiritual.

An Address Delivered Before the Conference of the First Society of Spiritualists, at Grand Opera House Hall, New York, on Sunday, March 21, 1886.

BY ABRAHAM PERRY MILLER.

(Reported for the Religio-Philosophical Journal.)

On Sunday last, when invited to address the Conference at the next meeting, I said that whatever I might say would be in the direction of proving the spiritual theory from what the materialists or the material scientists themselves had taught us; in other words, I should endeavor to show from what the other side have taught us, that the universe is spiritually produced; or that matter and spirit are identical; or that matter is solidified spirit. As a Spiritualist I am willing always to take my stand among the materialists and, from their teachings alone, prove Spiritualism or the spiritual theory.

When we began the study of physical science, or natural philosophy, we were met at the outset with two statements concerning the nature of matter, viz.—(1) its porosity, and (2) its infinite divisibility. The materialistic professors taught us that the spaces between the particles of matter were so great as to be inconceivable; that is, logically and relatively infinite, and that if all the matter in the earth were compressed into a solid particle, our globe would rest on the point of a cambric needle. They might have gone further and taught that if the earth were compressed into a solid particle it would be beyond the reach of the most powerful microscope. The second doctrine or postulate taught was the infinite divisibility of matter; that is, matter is of such a nature that the particles are always divisible until we arrive at the ultimate atom, and they assume, or their logic compels them to assume, that to divide the ultimate atom would destroy it. Here, then, we become, logically speaking, a Spiritualist. Hence we obtained our first overwhelming conception of the evanescent and unsolid nature of matter, and saw that the external, which appears so solid and fixed, is only a show, appearance or manifestation of something real and substantial.

Passing from these early teachings, we find a new corps of teachers springing up, making many valuable discoveries in physical science, going deeper in their researches into the nature of matter, and arriving at still more astonishing conclusions. Where are the materialists of our own day? In name and philosophy, they are opposed to the Spiritualists, and yet from their own discoveries and conclusions, we derive our strongest proofs in support of the spiritual theory of the universe.

They teach that what is assumed to be an atom of matter is only a little centre of force; and here, to use a common phrase, they give the whole materialistic theory away. Taking our stand upon these three planks of the material platform, viz.—the porosity, the infinite divisibility, and the force theory of matter, it is impossible to move out logically without moving up to the conclusions that matter is solidified spirit, or matter and spirit are identical in substance; or matter is merely the outward expression of spirit; or as Swedenborg would say, matter is spirit ultimated.

Let us follow this force theory up and see where it leads. An atom of matter is a centre of force. Then millions of little centres of force, exerted at given points, constitute a mass of matter. When we come in contact with, or rather, when we come against, these little centres of force, they resist us, and give us the notion or impression of a solid body. Solidity, then, is that which resists us, which

we do not pass through readily. An inconceivable number of these little centres of force operating at points throughout space, constitute the physical universe.

The question at once arises, What is force? Where does force originate? So far as we can see, force always depends upon will. It is will force or power which moves the head, the arm, the foot. Will applied to matter is called force. Will applied to mind is called mental or intellectual power. Tracing force exerted in the animal kingdom to its source, so far as we can trace it, we arrive inevitably at the will. In the vegetable kingdom, it is not so easy to trace force to will; but if force depends upon will in the animal kingdom, why not also in the vegetable? There is where our logic, starting from the teachings of the materialists, leads us. A tree judges, discriminates, decides. Science tells us that the apple tree decides which blossom is to develop into an apple, and which blossom is to perish. When the decision is made, the tree withholds the sap from the blossom which is to die, and continues sending sap to the one which is to become an apple. Here is intelligence, discrimination, and a final decision. The same process in man would prove mind power or will power. To us, the conclusion is inevitable that the same force or will power which makes the blood flow in the veins of man, also makes the sap flow in the tree. We now arrive at the following conclusions:

If an atom of matter is a centre of force, the material universe consists of innumerable centres of force. Force depends upon, or is the exertion of, will. Volition or will in action is force. The universe, therefore, is simply the supreme will or the Divine will exerted at innumerable points. The universe is not merely spiritually produced, but it is spirit ultimated, acting or exerting itself in what is called an external or outward manner. If this supreme or divine will were withdrawn from a planet, the centres of force would be withdrawn, and there would be no planet, no matter left. The planet would not even be dissipated; it would be annihilated, or it would simply not be.

Here, of course, we reach uncertain and disputed ground. Starting from the material stand-point and tracing everything back to a supreme will, suggests at once all the disputes, all the names, all the theories, that cluster around the God idea. We can, to some extent, endorse every definition and every name which has been applied to God, for the names or titles are each descriptive of some quality belonging to a Supreme Being, and the definitions are attempts to express conceptions or conclusions to which the finite mind is driven. This conception of the Supreme will agrees with the church idea of God as the upholder and sustainer of the universe; with the Bible statement that "in Him we live and move and have our being;" with the pantheistic idea as expressed by Pope of—

"One stupendous whole Whose body Nature is and God the soul."

The future system of religion will probably be an enlarged and developed pantheism, teaching that there is but one Being in the universe, expressing himself in millions of forms, hearing through all ears, seeing through all eyes, feeling through all nerves. This pantheism will teach that God is the bottom fact in everything; that is, when we find the bottom or underlying fact or principle in anything we find God; not in a metaphorical sense, but in very substance or essence. Touch bottom in anything and you touch God. This system will teach that God is the core of things. Find the core of anything and you will find God; in short, this system will teach that God is the ultimate atom, and that the assumed ultimate atom of the chemist is simply a point where the Supreme will acts. This system will embrace Schopenhauer's postulate, that every perception in the human mind is an immediate creation of the Supreme Mind. And this conclusion was arrived at from the fact that the mesmerist behind the mesmerized subject can by will power create images in the mind of the subject, and these images will appear as real to the subject as the external or material universe appears to us. From this the step was easy to the conclusion that we are all mesmeric subjects, and that the perceptions or images in our minds are created by a Supreme Will.

But some one may ask, What good is to be derived from these metaphysical disquisitions, these hair-splitting analyses, these logical and philosophical attempts to find God? What practical benefit is to be derived from these efforts? We answer: Much, if your attention can be directed to the study of the development of the will. The subject of the development and the right use of the human will is probably the most important subject which can engage your attention. This is a subject of the greatest practical importance. Without will, man is like a locomotive engine, with the valve open and without an engineer, rushing headlong into the first obstacle or plunging down the embankment to ruin. Upon the right development and use of the will depends the salvation, the redemption, the elevation, the harmonious development, of the human race. By means of the will, which is the supreme force, we are to develop into these gods and angels of whom we Spiritualists so often speak, and with whom we are seeking intelligent intercourse. The subject of the development and right use of the will should be taught in every school, in every hall and in every parlor where men and women meet to discuss practical subjects. There should be training schools for

the will, as there are now gymnasia for the development of the body.

The future system of cure will no doubt be the Will Cure. The future man will not be sick, because he will feel the first approaches of disease and will let it depart. And here let us call to our aid the greatest practical seer of this, or of any age, viz.—Andrew Jackson Davis. We say the greatest practical seer, Swedenborg may have seen deeper into what he calls the celestial spheres or heavens, but in discovering and outlining the principles of nature in language so clear that a child can understand it, and especially in what he has seen concerning human health and disease, and bringing his discoveries home to us so that we can apply them, Andrew Jackson Davis is, in our judgment, the Master Seer. And we find our golden thread running through his works, and that thread is the will, suggesting Jove's

"Golden everlasting chain, Whose strong embrace holds heaven and earth and main."

Especially in his works upon health and disease, is the will made prominent, the thread upon which they hang. And you will remember that he gives minute directions for the exercise of the will in removing the disease, viz.—by taking deep inspirations of God in the form of air and at the same time directing the will to the diseased part, or to the parts one after the other, and commanding the disease to depart. Even cancer, he says, can be willed away.

Those healers in New York, Boston, and elsewhere who are teaching and practicing the mind cure are building better than they know. They are endeavoring to reduce to practice the will cure which the prince of practical and utilitarian seers taught twenty and thirty years ago.

There are two methods of applying the will cure: one the application of an external will, the other the application of our own will. The first is the method now practiced in Paris under the name of hypnotism. This is beyond question remarkably effective in many cases, but we regard it as always objectionable, if not dangerous. It is a question whether the ascendancy thus gained by an outside operator over the will of a subject, can be broken. But the application of one's own will is always and in every case to be commended, advised and practiced. It is Nature's own method, and the man who has once practiced it until he has cured himself of disease, may find that at the same time he has gained a self-control and a moral ascendancy over his lower nature which has put him far along toward that godhood or angelhood to which he aspires.

We repeat, there is no subject of greater practical importance than the development and right use of the human will. As to the Supreme Will, we may never arrive at the absolute knowledge concerning it, but it seems to us there is much meaning in those words which have been put into the mouth of Jove:

Great is the will of Jove o'er gods and men, Yet when I use my will behind me still, Some greater power-wills that I shall will.

PROVIDENCE AND PRAYER.

To the Editor of the Religio-Philosophical Journal:

There are times in the life of man when the value of his most cherished convictions is tested—tested by an ordeal which lays bare the sources of his delusions, and exposes to the light of day the insidious glosses and subterfuges by which these delusions are upheld. Fortunate is he who has the intelligence and judgment to profit by the lesson imparted. One such time occurred, and one such lesson was imparted when Garfield met his fate at the hand of the assassin Guitau.

I have had my attention drawn anew to this subject in reading a recent editorial in the JOURNAL, in which this matter of Providence is contemplated more especially from a secular point of view. I propose to say a few words in relation to its religious aspect. At the time to which I have just alluded, there was a deal of cant indulged in by the press relative to the dark ways of Providence, so-called, in view of the death of our Chief Magistrate. In specious editorials men affected to wonder why it was that a vile wretch like Guitau should be permitted by a beneficent Providence, to strike down a great and good man, in the zenith of his usefulness, the stay and comfort of an interesting family, and the pillar of the State.

The absurdity of this thing is, that death by assassination was spoken of as Providential, as though God had used the arm of the assassin to accomplish some mysterious purpose. Men, who are evidently sincere, fall into this style of comment and speak of this, our national calamity, as a divine dispensation. They hope it was all for the best, and they try to believe that it was and is, and to be resigned. But they are not resigned, and in that dark day when the Nation staggered under the blow, they were not resigned. From the aching hearts of mourning millions, as we all remember, there went up the cry, "Why is it? Why is it?"

There is something strangely melancholy and humiliating in the spectacle presented by a stricken people in their utter helplessness, imploring the aid of a Being, who, in the serene consciousness of his own omnipotence, apparently takes no notice of the supplication. Whence came we, why are we here? Are we indeed the sport of an implacable destiny, and are we drifting we know not whither? These are questions which come up again and again in our experience as individuals, and in this our experience as

a Nation they come up with tenfold solemnity and demand solution. But the solution does not come. Our ordinary reasoning is inadequate for the task. Our religion does not satisfy the demands of our intelligence. We ask for light, and we are reminded of the dark ways of Providence. We are enjoined to pray, but our petitions are not heeded. We cry for help, and a heaven of brass echoes back our unavailing prayer. Abashed and confounded we smother our doubts in the hope that it is all for the best. We are not in harmony with ourselves. Our reason rebels against the impenetrable mystery of our creed. The head and the heart are at feud. The creed of the one mocks the will of the other. Once and again the Nation has been called to mourn its martyred chief; once and again it has been on its knees beseeching Almighty God for help; falling in which, it has striven to bow in humble submission to the Will it could not influence. Evidently there is a wrong somewhere. It may be worth our while to pause a moment and see if we cannot ascertain where that wrong is.

There are a multitude of crude notions afloat concerning Providence that find expression at such a time as the one we are now considering, which will not bear examination in the light of reason and common sense. Let us glance at one or two of them. In an editorial of the Chicago weekly *Tribune*, September 21st, 1881, I find this:

"Why was this noble life allowed to be extinguished by the infamous assassin? What was the mysterious purpose of Divine Providence in permitting this awful calamity? Such are the questions that crowd upon the thinking person in these gloomy hours. What may be the purpose of God, it is not for finite beings to question. It is enough that he requires this great sacrifice, and that his will is irresistible."

Now, granting that the sacrifice was thus required, and that God's will is irresistible, then it follows that the sacrifice was inevitable, and that some one had to offer it up. Why then should a Christian people thirst for that one's blood? Taking this view of the case, Guitau did no more than he was required to do. God's will being irresistible, the assassin could not avoid doing what he did.

The *New York Tribune* of the above date, expressed itself thus:

"How strange it is that Providence which takes from the people the very man who seems to human eyes to have both the will and the power to do the most good!"

Here we have a repetition of the same idea, namely, that Providence took the President away. Hence, as a logical consequence, Providence becomes privy to assassination. There is no escaping this inference, if words have any meaning.

Equally preposterous in our judgment, are the current views concerning prayer. The editorial last quoted has the following:

"We have prayed that this cup might pass from us. Never has a whole Nation bowed in prayer so devout. On its knees the Nation has been stricken. But God reigns, and he is good. He knows what we need and what the world needs. To us it seemed we needed the life of this pure and noble hero. To Infinite Wisdom, perhaps, it was clear that we needed still more his death, to chasten us, to knit us together as one people."

It is here plainly implied that we do not know what to pray for. If this be true, why not cease praying until we find out? Are we not presuming upon an unwarrantable license thus in our ignorance importuning for a line of conduct interfering with the purposes of the Most High? Would not our humility appear to better advantage if we would meekly and quietly wait for the blessing that beneficent heaven is pleased to bestow upon us? It may be we are a trifle too officious in this matter, and that the significance of our repeated failures hitherto has not been properly understood.

If we really believe that Infinite Goodness does all things well, why are we constantly importuning for some special favor, concerning our need of which we are not the suitable judges? It is a serious business one would think, this everlasting obstruction of our petty wants in the way of petition, implying that Infinite Wisdom needs prompting. It is palpably certain there is a flaw in our creed or in our practice. We go on praying day after day and year after year for half a life time, and perhaps never receive anything, except in a general way, that might be called an answer. We suffer ourselves thinking we are in the line of duty, and we take no note of the absurdity of our conduct, notwithstanding it is thrust upon our notice every day. We follow a routine because it is a routine, and because we have been taught it, without observing its inadequacy to accomplish the object sought. Such is the power of education and fixed habits of thought to stifle reflection, that adverse evidence fails to arrest attention, and proof goes for nothing. We glide along in the old grooves serenely unconscious that the foundations are sinking beneath our feet. We appoint days for national supplication with the overwhelming evidence before us of the futility of our efforts.

There is obviously something wrong in the way men look at this matter they call Providence. Oppressed with a sense of individual helplessness as contrasted with the mighty forces of nature, and dominated by fear or religious emotion, the average intellect has failed hitherto to recognize the fact that we are in a world governed by fixed, immutable and eternal laws. No man, acting singly or

in concert with his fellows, has been able since the dawn of authentic history to cause, directly or indirectly, one of these laws to swerve a single iota from the determinate and invincible purpose of the Law Giver, as established in the nature of things.

No matter how unaltered your character, how pure and unselfish your purpose—you may be on an errand of mercy—you may be carrying the glad-tidings of the gospel to heathen lands—if you embark on a rickety unseaworthy vessel and encounter a tempest in mid ocean, you will founder and go down to a watery grave, under circumstances where pirates, in a sound vessel, will weather the storm and reach a haven in safety. Facts analogous to these are happening every day, on water or on land, on the cars, in the mines, everywhere, where human beings come in collision with the inflexible laws of nature. And yet, with an infatuation akin to insanity, we shut our eyes to the lessons they are fitted, if not intended, to impart. We talk about providential escapes and providential calamities, with no rational ideas attached to these terms. If there chances to turn up an extraordinary escape under circumstances of imminent peril, it is because Providence has singled out the lucky one for special favor. If another falls under the merciless wheels of the "iron-horse" and is severed limb from limb, mourning friends console themselves with the thought that it is Providential, and all for the best!

As just observed, we are in a world governed by fixed and immutable laws. This world, with possibly some exceptions, is admirably adapted to subserve our happiness. We are invited to study these laws, and admonished to conform to them. If we fail to do this, we must take the consequences. Viewed in the light of rational Theism or on admissible theistic assumptions, the author of these laws evidently cannot afford to suspend them in a single instance to gratify the selfish, and oftentimes capricious and conflicting wishes of man. If these laws are to be interfered with in any way by supernatural intervention, whenever trouble is brought upon ourselves through our shortcomings or our ignorance, or from the machinations of others, the beautiful harmony which now prevails, will give place to discord and confusion. Throughout the realm of natural causes are counteracted and effects neutralized by strictly natural means—if they are interfered with at all. If a natural cause fails of its legitimate effect, it is because another natural cause is interposed; one natural force comes in collision with another natural force, and the most efficient dominates. Effect follows its appropriate antecedent cause as a necessary sequence, unless another natural potency intervenes. To attempt to alter this arrangement in any given case through a petition gotten up or enforced by all the praying men and women in Christendom, would be like whistling against the wind.

In the war of the rebellion one half of this enlightened Nation were on their knees imploring God that a given event might transpire; the other half with equal sincerity were praying that it might not. What a commentary! Does any one at this day believe that we of the North would have succeeded but for our superior numbers and resources? Prayer availeth nothing, they say, without the use of means. But the means succeed without prayer, as is proved in instances innumerable—in the triumph of might over right. Said Napoleon, "God is on the side of the strongest battalions." Said Cromwell to his round-head soldiery, "Pray, but keep your powder dry!" Ah! yes; but which is the thing essential? In that national horror which has furnished a sort of text for these remarks, there was, as we all know, a united and simultaneous effort put forth among all good men and women, North and South, irrespective of conflicting creeds and sects; manifested in supplicating for the life of a noble Christian man; and this, in a spontaneous outburst of religious faith and fervor such as has rarely, if ever, been witnessed in any age or country. All the circumstances connected with the case were of the most unexceptionable fitness that can possibly be conceived. It would seem that when such a case as this fails to convince the most obtuse and stolid devotee that supplication to the powers above is futile and irrational, then there is no possible way by which conviction can be effected short of a regeneration which shall reach to the renewal or to the reorganization of the rational faculty of the subject. Nevertheless, if any one supposes that, in the foregoing discussion I have made out a case which will command assent in a mind dominated by the current religious sentiment, in my humble judgment he is greatly mistaken. Though the evidence, as I have aimed to present it, amounts, in the view I take of it, to something like a demonstration; yet I have no idea it will convince a certain class of minds. Faith, with the whole category of the emotions, is proof against logic, and laughs to scorn a demonstration with simple reason only for its voucher. Foiled in argument, and quite unable to reply himself, your true zealot is not defeated, but is morally certain that some fabled Goliath on his side can reply for him; and in the satisfaction thus arising, he can afford to wait for the appropriate refutation till it comes.

Greenwood, Ill. Wm. B. HART.

The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of the law; the small man thinks of the favors which he may receive.—Confucius.

The best way to keep good acts in memory is to refresh them with new.—Cato.

Woman and the Household.

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

IMMORTAL.

Into the heaven of Thy heart, O God, I lift up my life, like a flower; Thy light is deep, and Thy love is broad, And I am not the child of an hour.

A late report by Chas. T. Peck, Commissioner of Labor Statistics, makes public a shocking state of affairs. He estimates that in this city of New York alone, 200,000 women wholly or in part depend upon the labor of their hands for their daily bread.

Even conservative journals show unwonted feeling—on paper—in considering these, their sisters. One of them says: "They are compelled to work long hours, sixteen a day in many instances, and still they are unable to earn more than enough to keep body and soul together."

The women engaged in the tailor's trade appear to suffer most from the hard and pitiless conditions to which the majority of self-supporting women are subjected. Out of the miserably small wages allowed them by "sweaters," they pay their rent, buy their food, fuel, and clothing, and save enough after a time, to pay for the machine that they purchase on the installment plan.

This shows that women must be their own manufacturers and business agents. It teaches that each girl should be thoroughly trained in some occupation, and, also, in business methods and habits. But we will let Commissioner Peck tell in his own words of the room occupied by some of the seamstresses: "The room," he says, "was possibly ten feet square. The ceiling was low and slanting, and its only source of light was through the begrimed panes of glass of small gable window opening out on to the roof."

The air was stifling to one not acclimated to a temperature well up in the nineties and odoriferous with sewer gases. The women were scantily clad, their hair was unkempt and their pale, sallow countenances, as they bent over their work, formed a picture of physical suffering and want that I certainly have never seen before, and trust that I may never again be compelled to look upon them.

And yet in the country all about New York, through the Eastern States and in the wide, rich prairies of the West, there is suffering in thousands of households for the want of women to do housework. These working women are not where they are wanted. The market here is glutted, and there is starvation in their country in other cities. It is just as it is in all other diseases; there is a want of equilibrium, and health consists in restoring the balance. It can not be done by law-making, nor charity, nor appeals to jus-

ties on the part of employers. Competition would ruin in a single month, the man who should pay his work women what they need for subsistence, while his neighbors and rivals make no change in their rates. He would not benefit the suffering, but would compass his own ruin. But, reduce the number of workers, to one-tenth the present number, and the problem will be solved.

How can this be done? Only by making household labor more attractive, and by establishing bureaus in the country and in the city, in constant correspondence so that the surplus here can overflow there, and the equilibrium thus be restored. Such talk as the following is idle as it is well-meaning:

All that can be said is that they suggest that there should be less haste on the part of those who employ labor, to get rich and more desire to treat justice and humanity. If labor is the source of all wealth, these poor, wretched, starving, dying women should be permitted to share in the luxuriant fruits of their labor. They should be given larger wages and their employers should content themselves with smaller profits. Such statements have never moved the world of selfishness, and they never will, till men have become better developed morally. But there are movements which, under the laws of political economy, may equalize labor, help all and harm none. The avaricious employer may be deprived of a share of his gains, but he will be the better for it in the end.

The New York Tribune is forced to consider this matter in a series of editorials, some of which we will review next week. It says: "For men in most branches of labor there is hope. Arbitration, organization, promise better relations between employers and employed. Fair wages and reasonable hours are being conquered or conceded. But there is an element of workingwomen for the relief of whom nothing practical has yet been done, and whose state of servitude and misery is lamentable. . . . Thousands of women labor sixteen hours out of the twenty-four for half a dollar, and many of them have to support children on that wretched pittance. The case of the street-car drivers seems bad enough; but what is it to this? Two women by working sixteen hours, can make one dollar, for which they are paid just one dollar."

Does the Spirit of the Redskin Do It? WHY THE BASS DO NOT BITE.

It is said by the Philadelphia Times that travelers up and down the Northern Central Railroad, while admiring the beautiful scenery along the Susquehanna, are not aware of the strange Indian legend connected with Millersburg, Pa., which sits on the bluff overlooking the mouth of the Wisconsin creek. Millersburg was founded in 1807 by Daniel Miller. The first settlers were Huguenots, many of whom had resided for some time at the quaint village of Halifax, six miles down the road in the direction of Harrisburg. Daniel Miller and his brother John came there from Lancaster county about 1790 and took up four hundred acres of land. It was covered with a heavy growth of pine. The valley of the Wisconsin was a wilderness, composed of low underbrush and vines. The borough which can not fairly be seen from the railroad, occupies a prominent position, from which a splendid view of the rocky river and mountain is had. It was incorporated in 1850. As Mahantango Point is rounded, on coming down from Sunbury, the river appears like a lake nearly a mile wide. On the other side are the green hills of Perry county and the mountains of the "Blue Juniata" in the distance. Turning to the left, the Mahantango proudly rears its crest and then sweeps away to the east. Looking over the great ravine through which the Wisconsin rolls to the river, the eye strikes Berry's Mountain, bearing off to the east in a straight line. Further down and opposite the ancient borough of Halifax, which stands on the site of a pioneer fort of this name, Simon Giltry's Notch, named after the famous outlaw, is pointed out.

But to the Indian legend. Mahantango is said to take its name from an Indian chief who came here long before old John Harris was tied to the elm in Harrisburg to be burned. Traces of the legend are found in many records stored in the garret of the State Capital. The chief, Mahantango, pitched his wigwam on the site now occupied by the depot, and engaged in hunting. The country was filled with game. About this time another chief, with a few followers, came along, and a dispute arising with Mahantango, the latter ordered him to leave his wigwam. A great storm was coming up in the west as the chief started on the path leading to Shamokin. When he arrived at what is now known as Mahantango Point the storm burst upon him with great fury. He seated himself on a rock underneath an oak. The lightning was sharp and the heavy thunder fairly shook the hills. A bolt descended and shivered the tree and the rock upon which he sat. Of course he was killed and his body rolled into the river, and was borne away by the current. The tradition of the Indians is that the shattered rock was regarded with awe when they passed the spot. When the railroad builders came along they found a peculiarly shaped and riven rock, which was supposed to be the one upon which the ill-fated chieftain sat when the bolt of heaven descended and laid him low.

This story was related there by a venerable old settler to a number of listeners at the village inn, and among the most interested was Simon S. Bowman, the principal lawyer of the place. When the old man ceased talking, Bowman remained silent for several minutes, when he said: "I never knew before why the bass won't bite in the river off Mahantango Point. I know it now. I can catch bass at any other place below the point of the mountain. I won't spend time fishing there any more. That old redskin is the cause of the trouble with the fish."

Presentiment of Death.

The subject of presentiment concerning death and fatality in families spoken of in Hancock's case recalls some sad points in the Bayard history. Few families have been more depleted by sudden death than the Bayards, and in many instances there have been forewarnings and presentiments. It is said that Miss Bayard wrote a letter indicating her approaching death. There are now in Washington many old naval officers who remember the interesting circumstances attending the death of Miss Bayard's cousin, Charles C. Bayard, at Mount Vesuvius. He was the favorite son of Richard Bayard, of Philadelphia, whose father and Secretary Bayard's father were brothers. In 1845, while on board the United States ship Congress, in company with several young

friends from on board, he made the ascent of Mount Vesuvius. It was the same Congress that went down in Hampton Roads before the Merrimack, and in the party was the same Joseph Smith, who, as commander of the Congress, had his head taken off by a cannon ball, and of whom his father said, when he heard that the Congress was taken: "Then Joe is dead." In the party also was Lehman B. Ashmead, of Philadelphia, with whom young Bayard afterward went to Jerusalem to visit the Holy Sepulcher. While there they both had tattooed on their arms by an old dragoon the heraldic arms of Jerusalem, with the date of their visit. In the case of young Bayard the tattooed cross developed violent features, festered, and finally he became sick and the arm became greatly swollen. He continually declared that he would die, and even after it appeared to grow entirely well he was in the habit of saying to Mr. Ashmead and other friends: "This arm will be the death of me yet." Ten years afterward young Bayard left for a cruise in the Columbia as flag lieutenant of Commander Morris. Before leaving he took a sad farewell of all his friends here and declared to one and all that "they would never see him again." He was very dejected and despondent. Ten years to a day from his previous visit, in company with young Carroll Tucker, of Maryland, and a few friends, the Columbia being then at Naples, he made the ascent of Vesuvius during an eruption. With him were Rear Admiral Simpson and Rear Admiral Calhoun, who were then lieutenants. He had the arm of a Persian army officer. He was quite gay. Just near Hermitage, where he had halted ten years before, the party stopped, finding it would be dangerous to go nearer the crater. As they were turning a mass of lava and rock struck young Bayard on the arm where he had been tattooed, cutting it fearfully and obliterating the cross, and before the party could reach the foot of the volcano he died. His mother is still living, upward of ninety years of age. His body is buried near the foot of Vesuvius.

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A new work is about to appear in Chicago, which will attract considerable attention among scientists and will prove of great interest to the general reader. It combats the generally accepted beliefs in regard to the solar forces, and presents a new theory to explain solar phenomena. The book will be called "Solar Heat, Gravitation and Sun Spots." It is written by an author who has given long thought and study to the work, and will be published this spring by S. C. Griggs & Co.

The success of Prof. Alexander Winchell's elementary text-book on geology, entitled "Geological Excursions," has induced the author to write a more advanced treatise in the same general style, for the use of high-schools and colleges. This is to be called "Geological Studies," and will be a volume of over 500 pages profusely illustrated. It is now in the hands of the publishers, Messrs. S. C. Griggs & Co., who will issue it as soon as it can be put through the press.

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For years I have been subject to Constipation and Nervous Headaches, caused by indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried. — H. S. Sledge, Weimar, Texas.

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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, Ap 17, 1886.

English Spiritual and Psychic Journal.

The newspaper is called "the mirror of the times," and from these English journals we get an idea of the aspect and aims of Spiritualism and kindred psychic research in that fast anchored isle such as can hardly be gained in any other way. Light and The Medium and Daybreak from London are before us; the first "A Journal of Psychic, Occult and Mystical Research;" the second, "Devoted to the History, Phenomena, Philosophy and Teachings of Spiritualism." These headings give idea of their different character. While Light makes Spiritualism its central idea, it is devoted also to psychic and philosophic research, and the other journal, while more phenomenal and more entirely devoted to Spiritualism is not without interest in, or attention to, kindred psychic and philosophic matters.

Both advertise books of Magnetism, Spiritualism and Psychic research. American authors, Dale Owen, Sargent, Buchanan and others are among the writers commended. In both are lists of mediums—clairvoyants, "curative rubbers," etc. In Light "M. A. (Oxon)" writes of the Experimental Research Section of the London Spiritualist Alliance, with its Monday evening sances open to members; its investigating circles with private mediums, and its circle devoted to spirit photography, showing a thorough method of investigation, fair yet careful, which we may well take note of. He writes as follows of the influence of the emotions upon spirit manifestations:

Smarting under the pain of a terrible sorrow, bereft of all that made the sunshine of life, sore at heart, and yearning for some consolation that may soothe and give hope to the beclouded mind, a man is in no condition for scientific study, though he may be admirably qualified by the very virtue of his super-sensitive condition to discern the presence of the loved one that he mourns. His evidence must perforce come to him on the plane of the emotions rather than of exact reason and scientific proof. And this is the condition, these are the circumstances, under which a large number of persons are brought into their first relations with Spiritualism. It is not wonderful, therefore, that some of the most convincing evidence is not recorded at all, nor is it surprising that some, which was very convincing to the person to whom it was intended to appeal, is either recorded loosely and so loses force, or appears to a mere student with less than it did to its possessor. It is time that some attempt should be made to introduce into records of spiritualistic phenomena precision and accuracy. This is one work which the Experimental Research Section sets itself to accomplish.

In thus writing I shall not be suspected of undervaluing the emotions and the imagination as factors in the investigation of Spiritualism. In some recent Notes I cited remarkable evidence of the power of love in these inquiries. I wrote (and I adhere to every word) that sympathy and love on the part of an investigator had a marvellous influence on the results obtained. I added: "This is the expression of a law which he who would penetrate far into these mysteries with any advantage to himself must learn to respect. He may indeed investigate certain superficial phenomena from the intellectual plane."

"But the keenest logical faculty, the most over-mastering will, is second to the still more masterful power of love." I wholly believe it. It is most usually not till the emotional depths of the being are stirred as sorrow or suffering alone can stir them, nor till the angel descends into the troubled waters of the soul, that one is intruded into the inner sphere of Spiritualism. It is then that a man gets evidence that he knows to be true, that tests and trape and things are abandoned or never thought of, and that he is face to face with spirit, seeing as he is seen, without disguise and without a doubt. I am not likely, therefore, to undervalue the power of this master-key to the hidden mysteries of spirit, nor to attach undue importance to a so-called scientific investigation of phenomena that can be approached in that manner. The two things are distinct, and the one is in no way incompatible with the other. The only fear and a real danger that I foresee in the future—is that the attention of those who possess to a large extent, the ear of the public should be wholly concentrated on the more superficial aspects of a subject the depths of which they have not sounded, and possibly are not able to sound, for the reason that spirit does not enter into their calculations.

The clear and just discrimination of this able man are well seen in these words. There, as here, is a feeling among some Spiritualists that Psychic Research societies are not quite fair toward Spiritualism, but are hypocritical and antagonistic. Being a devoted Spiritualist, and also a member of these societies, he can speak with some knowledge and impartiality. He says:

These considerations acquire a present significance

from the fact that the Society for Psychical Research has determined, I am informed, to approach the subject of Spiritualism with an intention of studying some of the phenomena which certain of the more prominent members are willing to bring before it. At the last meeting Prof. Barrett read a paper— which I had not the advantage of hearing, and which I cannot therefore criticize in any way in which he brought to the attention of the Society some of the results of his own. There has been, no doubt, some impatience on the part of Spiritualists at what they have deemed a neglect of the evidence which lay at the door of the Society for Psychical Research while it was occupying itself with a mission to far distant India in search of marvels. There has also been some desire that the Society should move more rapidly, and should not concern itself so exclusively with thought-transference, telepathy, and kindred subjects. For myself—and I speak for myself alone in what I say—I have not shared this feeling as completely as I do share the belief and general attitude of Spiritualists on other matters. I think that the attempt made, and very successfully made, by the Society for Psychical Research to approach these occult phenomena from the side of antecedent and accepted knowledge, to correlate them with that which Science accepts, to bridge over the gulf which has seemed to separate them from the known and admitted facts of our common beliefs has not been so fully appreciated by Spiritualists as, in my opinion, it ought to be. I think, too, that the service that the Society has rendered us by making it possible to get attention to our facts in organs of public opinion that were before closed to them is one for which we are insufficiently thankful. That is my own private opinion, which I force on none of my friends.

But, holding that belief, I have some fear that the general attitude assumed by the Society may make it difficult for it to arrive at such conclusions respecting Spiritualism as I should consider correct. In the present state of our knowledge we are quite unable to say why it is that some persons, able, conscientious, patient, pains-taking, and unsparring of time, money, and attention in their researches, should be apparently unable to get any convincing personal evidence. But the fact has to be admitted and reckoned with. It is regrettable and unfortunate that some of the leaders of the Society for Psychical Research should be in this position. I do not presume to speculate as to the cause of a fact which I deplore; and it would be, indeed, impertinent in me to do more than allude to the matter for the purpose, in my opinion, of pointing out to those who are in the Society who chiefly direct the movements of the Society had been so fortunate as to have the same experience personal to themselves as I have obtained. I should look forward to any report on Spiritualism which the Society for Psychical Research may issue with more confident anticipation than now possesses me. I fear that the attempt to study Spiritualism from the side on which the Society will approach it, and with an ignoring of the fact that it is those who chiefly direct the movements of the Society had been so fortunate as to have the same experience personal to themselves as I have obtained. I should look forward to any report on Spiritualism which the Society for Psychical Research may issue with more confident anticipation than now possesses me. I fear that the attempt to study Spiritualism from the side on which the Society will approach it, and with an ignoring of the fact that it is those who chiefly direct the movements of the Society had been so fortunate as to have the same experience personal to themselves as I have obtained. I should look forward to any report on Spiritualism which the Society for Psychical Research may issue with more confident anticipation than now possesses me.

Doubts and Difficulties, Moral Character of Spirits, A Haunted House, What is said of Psychic Phenomena, are all noteworthy, and in both journals the list of spiritual societies in different parts of England are especially interesting.

In the "Spirit Messenger Department" of The Medium and Daybreak, is "A control by Dean Stanley; The Church and Modern Thought," given by a plain man in an unconscious trance, and written down by a retired professional gentleman. We extract from the words purporting to come from this eminent and large-souled official in the Episcopal Church as follows:

It is a miserable sort of condition when God's ministers owe to charitable institutions the very blankets that protect them from the winter's cold. I mean those who are doing arduous parochial work, whilst he, who claims the living, is passing his life away from what he conceives to be turmoil and trouble, and saying himself from the burden of this slavery through the engagement of one, who should be considered a fellow-worker, but whom he looks on as a clerical lackey. The alarm that has been caused by threatened reform, is felt by those persons within whose gift are the choicest livings, and who think that their advowsons are not such a tangible property to-day as in times past. These are some of the outward signs of prevailing uneasiness.

There are deeper inner signs, the existing causes of which they are justly to be blamed, but which they should not know anything; causes which they themselves never think of and never argue on. I am referring to the modern open advocacy of the new authority of religious thought; namely, that of reason, which, they recognize privately, is fast gaining ground, and that the depth, the length, and the breadth of theological mystery is being gradually shelved. Practical utility as manifested in good works and fair dealing, and a general recognition of the duties of life during time, is coming to the front; and it is this progressive light of reason which they feel has judged them, and found them wanting. . . . May the same charitable decision govern the Church's judgment, as that which has been exercised by the Spiritualists on the Christian system. For myself I would not remove one stone from the Christian edifice that would hasten its decay, if I trouble myself to conceive that it has been weighed in the scale of public judgment, and found wanting. Its past achievements stand out ingloriously plain and clear; the doctrinal fanatics of the past have left brand marks for modern minds to avoid; for liberal and progressive religious belief to take warning from and by. It is, and always has been, a final argument, that as it is a power in life, so it is a power in death. Any guide, that points a man's soul God-ward during the final trial of earth, is a power of aid and help. But power is of degrees; a believing Spiritualist knows that there is no death; he knows, and that is another form of power far beyond that of belief. Laws condemn some, and give privilege to others; the Spiritualists neither desire to frame laws, nor impossible conditions. Spiritualism is merely fighting for itself in its own way; making lasting, and deep heart-felt impressions; spreading the spirit of love, the spirit of resignation; breaking gradually down the caste, breeding great nations closer together, creating international conferences, and making laws recognizing the right lawfully and morally of absolute and perfect freedom of thought; proclaiming, on the house-top, man's liberty and right of conscience.

A number of anniversary meetings for March 31st are advertised, showing a living interest in this advent of Modern Spiritualism. The devoted and unwearied editor, James Burns, fills a prominent place as speaker in one of the most important of these meetings. An Eglinton number of this journal has been issued, devoted mainly to the facts of the career of this gifted and high-souled medium, and A Northumbrian Miners' number is promised, to show the growth of Spiritualism among those toilers under ground. A letter from Mrs. Emma Hardinge Britten declines all invitations to speak, as she is kept at home by the severe illness of her husband. She hopes for his recovery, but must be constant in her dutiful and loving care. We earnestly hope to hear of his recovery and of her going on with her chosen work.

Earnest and unflagging enthusiasm, with system in action and care in investigation, mark our Spiritual co-workers in England, among whom are men and women of high-standing and personal character. From our editorial rooms sixty feet above the pavements of this busy city, with blue and clear lake Michigan on one side and the wide prairies on the other, we send across lakes and land and ocean our fraternal greeting.

Coming Down to Things Material.

We learn from the Chicago Tribune that the Baptist ministers devoted their attention at a late meeting held in Chicago, to the merits of the eight-hour question as presented by a committee from the National Eight-Hour Association. The committee was present at the invitation of the ministers, and comprised Messrs. Thomas E. Hill, George A. Schilling and William Gleason.

Mr. Hill opened the discussion by asserting that 25,000 wageworkers were idle in Chicago at various times last year, 8,000 in Detroit, 35,000 in New York, and 15,000 in Pittsburg. The remedy for this state of affairs was shorter hours. It would give more men work and offset the enforced idleness of men who had been thrown out of work by the introduction of labor-saving machinery. "The manufacturers cry out," said Mr. Hill, "that the way to offset the rapid work of a machine is to open up new fields to dispose of the product, but they forget or overlook the fact that shorter hours of labor would accomplish the same thing."

George Schilling said that ministers paid little attention as a rule to matters of interest to the laboring classes, devoting their time to disseminating sound doctrines of morality, but he preached a sound system of economics. The clergy had an idea that good and bad times were like good and bad weather—they could not be helped. The preachers shoved the responsibility off onto the Almighty's shoulders.

Dr. Goodspeed contradicted this assertion, and Schilling said he desired to be corrected if he was wrong in his statement, but he read the sermons of a good many ministers and thought his assertion not far-fetched. Continuing, he said it was a poor time to preach morality when a man was starving, and men, and women, and young girls were forced into crime by lack of work. Replying to Dr. Goodspeed, Schilling said, the question of wages would regulate itself. He hoped the Government would not interfere in the movement, because the eight-hour day would eventually be the great barrier against revolution.

William Gleason followed with a brief address sustaining the views expressed by his colleagues. He charged that too many manufacturers looked upon their men as so many machines, and treated them as such.

Dr. Lorimer was thoroughly in accord with the general scheme of the labor organizations. He introduced the following resolution, which was unanimously adopted by the assembly:

We, the convention of Baptist ministers, in conference assembled, heartily express our approbation in general of the aims of the workingmen's organization and do cordially commend their scheme of reform to the good people of the community—capitalists and laborers together—dealing also that, in a humble way, we may be able to further its progress.

We are very glad to see that prominent ministers, instead of calling the attention of God to the disturbed relations now existing between encroaching and domineering capitalists, and laborers, are beginning to discern the absolute necessity for human agents to tend to the matter directly. It is beginning to be exceedingly nauseating to the average rational mind to hear God called upon to do this, that, and the other thing, as if he were simply a Supreme Caterer, ever ready to comply with the whims and requests of his vacillating mortal children. One person wants his spine straightened; another is suffering from consumption, and desires to be relieved therefrom; another has a troublesome cancer that is eating away his vitals, and which he would like to have dissipated; another has an agonizing dyspepsia, and wishes the general tone of his refractory stomach improved; another has the hay fever, like Beecher, or the gout like Spurgeon, and wants assistance to remove the same. All of those compassionately supplicate Deity, implore his intercession and ask him to cure them. They would like to make an Omnipotent Physician of him.

Again, there is a farmer who has all his land devoted to wheat; another to corn; another to flax; another to hemp, and another to oats, and as the different harvest-times come on, each one desires God to become a Weather Gauger, and just adapt the climate to his particular wants. There are ships on the ocean. Each captain prays for favorable winds, thus making God a magnificent Weather-Vane for them. Two armies meet in deadly conflict, and the chaplains of each pray for victory; they would have God become a Man-Butcher. In plague time he is asked to remove the epidemic disease; if too dry weather, to send a copious shower; if too much rain, he is petitioned to close the windows of heaven. During revival seasons, he is asked to send forth his influence profusely, and to soften the hardened heart of the sinner. The young man who goes to see his sweetheart on Sunday night, prays for a cloudless sky, and calm, genial weather.

The prayers that are constantly ascending to heaven from multitudes of people may be regarded as devotional hash, tending to make a Domestic Servant of God—a Jack at All Trades, and to the average mind they are simply nauseating. As we have said before in the JOURNAL, the Divine Providence in men, women, spirits and angels only can answer prayer. No well authenticated incident exists in all of this vast universe where God himself responded to the prayer of puny mortal. Ask him to make the moon rise at a certain hour each night; or the sun to send forth more heat in winter and less in mid-summer; or to make the weather consist of perpetual spring or summer, and he would not respond thereto. God's course is equally as unwavering in all respects as that of the moon and planets. He does not transcend his own natural laws, but leaves his chil-

dren to elevate themselves through the instrumentality of gradual growth and development as modified by experience and education. The Divine Providence as manifested in intelligent human nature is fully competent to master the intricacies of the labor problem, and those ministers acted wisely when they submitted to a conference with representatives of the laboring classes.

A soil that has been impoverished can only be enriched again through the systematic efforts of the farmer; an arm weakened by laziness or inactivity can only be strengthened by regular exercise. If you wish to store up power in yonder stream of water, you must build a dam; if you desire a bountiful harvest, labor on your part is required. If you want your children educated, a teacher is an absolute necessity. Whatever you are anxious to attain, can only be acquired by systematic toil. Others on earth may assist you; struggle to aid you in accomplishing the object desired. Even your spirit friends, if entreated, will respond to your call for special assistance, and do all they can for you, but no prayer on your part can make God a Jack of All Trades, to do your errands or comply with your wishes. Spiritualism accomplished a great deal for humanity, when it opened the doors between the two worlds and disclosed the source from which all special providences to humanity flow, and taught people generally that there is no God sitting on a high throne, around whom are angels playing on harps and singing psalms, and it gave them a higher and grander conception of the Sovereign of the Universe, who is revered in a most acceptable manner by those who not only aspire to be good, but who constantly do good.

The Vaccination Inquirer.

This vigorous monthly sheet of sixteen fair pages comes to us from its London office, full of facts and positive arguments against compulsory vaccination. Its low price, one penny (two cents), or a shilling and sixpence (36 cents) yearly, post paid, shows that our English cousins can "push things" before the people, and its strong way of putting things shows a decided opposition to the professional tyranny which holds that the people have no rights which doctors are bound to respect. To show that this opposition is among the eminent and accomplished as well as in the more common walks of life, we give some of the statements on the cover of this journal as follows:

Forty-five years of registration statistics proving vaccination to be both useless and dangerous. Gd. By A. F. R. WALKER, M.D.

I am strongly opposed to compulsory vaccination.—HERBERT SPENCER.

The law which inflicts penalty after penalty on a parent who refuses to submit his child to vaccination is monstrous, and ought to be repealed.—THE RIGHT HON. JOHN BRIGGS, M.P.

I have received most touching letters from all quarters, complaining of the edifying sorrow and suffering inflicted on families through the Vaccination Acts.—SIR THOMAS CHAMBERS, M.P.

I can readily sympathize with, and even applaud, a father who, with the presumed dread and misgiving in his mind, is willing to submit his child to vaccination, rather than expose his child to the risk of an infection so ghastly.—SIR THOMAS WATSON, M.D.

I regard compulsory and penal provisions, such as those of the Vaccination Act, with mistrust and misgiving, and were I engaged on an inquiry, I should require very clear proof of their necessity before giving them my approval.—THE RIGHT HON. W. B. GLADSTONE, W. P.

Dr. Keller's statistics in his form, with impartial commentary. People who draw conclusions in favor of vaccination from the factitious returns of our small-pox hospitals, drawn up by officials determined to make out a case for vaccination at whatever cost, should be served with Dr. Keller's statistics, who (without no opponent of vaccination) stood true to fact with the equitable indifference of science itself.

William Tebb, Esq., is the President of the London Society, of which the Inquirer is the organ, and is an able man, devoted and unwearied in his constant efforts in this matter.

Unity Accepts.

In response to our late comment on a word in its columns, Unity says:

We gladly, heartily accept the quotation which the RELIGIO-PHILOSOPHICAL JOURNAL offers us to supplement a quotation we printed some time ago from Huxley, concerning the ideal man. The first quotation, from his mind, is well known to multitudes. During our eight years' existence we have been ringing the changes upon it certainly as often as our co-laborer:

"Hearts are dust, hearts' loves remain, Heart's love will meet thee again."

"After making all necessary allowance for exaggeration, and subtracting whatever is unreal from the extravagant claims of these enthusiasts [the great teachers of religion], the results which they have left certify that their claims were not wholly unfounded, but that there was a truth which defies all assaults. These spiritual heroes did not deal with vain, and shallow, and shadowy things. As we grant a deep and pervading sincerity to the men who have dealt with the laws of the material world, the Copernicus, and Galileo, and Columbus, and Newton, a strict justice requires that a like sincerity be granted to those who have sought to explore the secrets of the spiritual world. And as we believe that the first class found the object of their search—discovered new worlds, and new continents, and new laws, so we may believe the latter class when they report the existence of new spiritual worlds and new spiritual laws."

We, too, are glad to have called out another affirmation of spiritual truth from Unity, not forgetful of previous like words. Deep and wide is the difference, the utter unlikeness, indeed, between an affirmative and inspiring spiritual philosophy, an utterance of the primal truths of the soul, and the cold and shallow sophistries of agnosticism and materialism. To see and feel this difference, to know where we stand, to speak with clear decision and vital power, is to meet rightly the great religious question of our time.

We are prompted by the closing words of Unity to say that where millions of living men and women, with a goodly company of this world's best and noblest among them, "report the existence of new spiritual worlds and new spiritual laws"—or rather of worlds and laws newly explored and studied—we may believe that they do "not deal with vain and shallow and shadowy things," but that there is "a deep and pervading sincerity" in their words, and "a truth which defies all assaults" in their reports.

GENERAL ITEMS.

Mr. and Mrs. J. T. Lillie have taken up their residence in Boston, Mass., and located at 48 East Chester Park.

Prof. Arthur Merton has kindly presented us with an excellent photograph of himself. We place it with our collection.

Mrs. Sarah Graves has left Grand Rapids, Mich., for the summer, and will pass the time on the Pacific coast. She hopes to be again with her Michigan friends in the fall. Her address is Moore's Station, Butte co., Cal.

Geo. H. Brooks arrived in Chicago last week. For several months he has been laboring in the South, lecturing and giving psychometric readings. He returns to his home, 124 Charter Street, Madison, Wis., where he can be addressed for engagements to lecture.

An interesting surgical operation was performed by three New Bedford (Mass.) physicians, the result of which will be looked for with curiosity. There were taken from a dog, etherized for the purpose, two tendons five inches in length and transplanted in one of the legs of Edward K. Russell. It is the first operation of the kind in that city.

On Sunday, March 28th, anniversary meetings were held at Port Huron. The morning audience was not large; in the evening the hall was well filled. G. B. Stebbins gave his personal recollections of the "Hydesville Rappings, and the Fox Family," in the morning, and spoke on the "Aspects and Prospects of the Spiritual Movement" at night, the interest and attention being excellent throughout.

The following passage occurs in the poet Longfellow's journal, under date of October 9th, 1865: "Walked to the Port to pay my taxes. Returning overtook Sam. Ward, and took him home to dinner. T. also came. We talked of spiritual manifestations, and of the Fox girls. There was a knock at the door, and cards were brought in, 'Mr. and Mrs. T.' and 'Miss Katie Fox.' Went into the library to see them, and had some rappings—knocks on the door, on the table, on the floor."

The Hon. S. S. Cox, in an address on the occasion of the Morse Memorial Exercises, said: "Jacquard, the inventor of the loom—the poet of the matter—awoke one morning with a machine out of his dream. Levers, pulleys, springs and wheels made music to him in his sleep. He had another dream—this Jacquard. He made by his genius a portrait or landscape on a shawl or ribbon; but his other and costly dream was a machine to make nets." Mr. Cox called it a costly dream, because the inventor of a way to tie knots in stretched strings was arrested and carried before Napoleon, a proceeding that caused him much annoyance, but was advantageous.

The Rev. M. D. Smith of Minneapolis, who recently quit the Baptist denomination, preached before the congregation of the First Unitarian Church of that city, and prefaced his sermon with a brief statement of his present belief. He said that he placed the Bible at the head of the world's religious literature, but rejected the traditional theories of "mechanical and verbal inspiration," that, while recognizing the vast superiority of Jesus, and the grandeur of his character, he was compelled to withhold from him the title of "Infinite and Eternal God," and that he believed "for even the poorest developed and poorest specimen of our race there is a better outcome than an eternity of fire and brimstone."

"Lampasas Jake," the cowboy evangelist, who is holding revivals in New Mexico, can beat Sam Jones as a vernacular preacher. Here is an extract from one of his sermons: "How many of you're ready to die now with your boots on? Where'd you be to breakfast? Don't any of you drunken, swearing, fighting, blaspheming, gambling, thieving, tinnhorn, coffin-paint, exterminating galoos look at me ugly, because I know ye. I've been through the drive. You're all in your sins. You know a fat, well-fed, well-cared for, thoroughly-branded steer when you see one, and you can tell whose it is and where it belongs. There's a man that owns it. There's a place for it to go. There's a law to protect it. But the maverick—who's is that? You're all mavericks and worse. The maverick has no brand on him. He goes bellerling about until somebody takes him in" and claps the branding-iron on him. But you whelps, you've got the Devil's brand on you. You've got his lariat about you. He lets you have rope now, but he'll haul you in when he wants firewood."

A dispatch to the Chicago Tribune states that a stranger registered at the Grand Hotel, Indianapolis, Ind., April 7th, as Isaac J. Brenton, Pittsburg, Pa., and was recognized as Isaac J. Stein, a preacher whose family lives in Leavenworth, Kas., and whose escapades for several years have occupied more or less attention. Mr. Pfingst, the proprietor, also recognized him as a person who, under an assumed name, had failed to pay his bill on a former visit, and the preacher was arrested. The Mayor sent him to the workhouse for ten days, where he is now engaged in breaking stone. Among the press notices was one speaking of him as a Lutheran minister by ordination in 1857, a leading educator, a founder of the Normal-School system, and at one time a Nova Scotian missionary, and still another tells where he attempted to break into the Episcopalian ministry in 1884, but was headed off by Bishop Robertson of St. Louis. There were also notices of lectures delivered by him, in which his favorite theme seemed to be a "Plea for Christian Unity." Stein is about sixty years old, has strong, rugged features, and the look and bearing of a thoroughly-educated man.

Col. John C. Bundy in San Francisco.

BY WM. EMMETTE COLEMAN.

After many years' impatient waiting I have been enabled, during the past week, to exclaim:

"This is the time I long have sought And mourned because I found it not."

Although I have been for an extended period a humble co-worker with him in the sustentation and defense of a rational, common-sense, discriminative Spiritualism...

This indefatigable opponent of the criminal and the foolish elements in Spiritualism reached San Francisco in time to participate in the anniversary exercises this year.

During his stay in Frisco, Col. Bundy seems to have been able to accomplish more, both physically and mentally, than has been the case for some time.

A few evenings since the Colonel was sufficiently invigorated to make a tour, with his family and a few Frisco friends, through the classic purities and sweet-smelling intricacies of Chinatown...

This article has been prepared without Col. B's knowledge or consent, and with some misgivings as to whether he would permit its publication...

Presidio of San Francisco, Cal., Apr. 4, '86.

Swing's Ideal Church.

To the Editor of the Religio-Philosophical Journal: How do you like "Prof. Swing's Ideal Church," as set forth in the Forum?

"Professor Swing has contributed to the Forum of April a deeply interesting paper upon the ideal church. It is suggestive of Canon Farrar's farewell address to the American church...

"The central thought of the essay is the unwisdom of giving too literal an interpretation to any oriental literature, sacred or secular. He compares the stories of Sodom and Lot's wife, of Joshua and the sun which refused to move, of Samson and his foxes, etc., with the fables of Aesop, which, to be useful, must be spiritualized and accepted as lessons inculcating some great truths."

"The spirit of progress is as much a part of religion, as he views it, as the spirit of devotion. God can better get on without our prayers than poor humanity can without our activity, and much which has passed for history must be classed as the details of picturesque literature. The great mistake, as he conceives, of the older reformed churches was that, as he happily expresses it, they 'invaded the Bible, having on their flag the advice of Aristophanes, 'Call figs and spades spades' a law valuable in science and book-keeping, but of little value in literature."

"In proof of the impracticability of the Aristophanean method of interpretation he cites passages of the sacred writings in which the deity is called a man of war, Babylon a city, Peter a rock, death a sleep, and punishment a worm that never dies—an eternal fire. An excess of literalness he affirms to be murdering the Bible by prose."

"Having defined the negative side of his ideal church in such a way as to give the largest latitude of interpretation and belief, the writer insists with great emphasis upon making the person of Christ the center and circumference of Christian truth and emotion. He has been criticized for ignoring the third person of godhead, and in this paper he makes no allusion to the doctrine of the Trinity. He sees in the founder of Christianity a satisfying and inspiring ideal of divinity and humanity, without seeking any farther right upon the mystery of Deity, and in all Hebrew history and literature prior to the Nazarene perfection the pilot merely of the great ship which in the coming of the

Christ found anchorage where, as a matter in course, the pilot was to be paid off and discharged."

Prof. Swing's remarks show a progressive spirit. He is doing a good work in his field of action, and is, no doubt, assisted by spirits. INQUIRER.

General News.

Abbe Liszt has visited Queen Victoria at Windsor.—Josef Victor von Scheffel, the German poet, is dead.—The famous Cock Tavern in Fleet Street, London, is to be demolished.—The "Joe Smith Mormons" celebrated their anniversary at Lamoni, Ia., last Sunday.—What is believed to be the original manuscript of the "Wacht am Rhein" has been discovered in Germany.—The rupture between Secretary Lamar and Commissioner Sparks is said to be so complete that one or the other must go.—A vote of confidence in the French Government has been adopted in connection with the arrests of MM. Roche and Duquerroy.—A New York dispatch shows how closely the Vanderbilts, Astors, and Goulds are guarded by private detectives against cranks.—Henry Ward Beecher preached at Centenary Methodist Episcopal Church last Sunday morning on "Christlike Christians."

—Russia is moving troops southward, and the Austrian newspapers are talking of a war with the White Czar as among the probabilities of the near future.—Prince Albert Victor, eldest son of the Prince of Wales, will marry July 30th, Princess Clementia, youngest daughter of the King of Belgium.—A Troy (N. Y.) dispatch contains the somewhat improbable intelligence that Miss Frances C. Folsom of Buffalo has written to a friend that she and President Cleveland are engaged.—Many telegrams from Knights of Labor have been received in Washington asking for speedy action on the Curtin resolution for a Congressional investigation into the Southwestern strikes.—Enthusiastic Irish-Americans will send Mr. Gladstone two large albums containing the editorial opinions from the newspapers in this country on the Premier's scheme for a Dublin Parliament.—Special cablegrams show that Gladstone's Irish plan is treated with scant courtesy in Austro-Hungary, is condemned as dangerous in Germany, is enthusiastically received in France, and is watched with keenest anxiety in Russia.—The Black Hills (Dak.) Times of March 24th records the conviction of a Sioux Indian in an American court for an attempt to murder another Indian on Indian territory, the trial having been held under the provisions of a law passed at the last session of Congress which was intended to supersede the old tribal authority, under which crime was very lightly punished.

Prang's Easter Cards for 1886.

We have received a package of Easter Cards from the line art publishers, L. Prang & Co., Boston and New York. We find this year's Easter Cards show a greater variety, and embody in a more striking way the different sentiments appropriate to this season than those of previous years. Among the flower designs, appropriate to Easter, we notice the work of Mrs. O. E. Whitney, represented in a number of series, among which are flowers on birch bark, flowers on realistic bits of paper, flowers combined with little landscapes, and several series combined with crosses, some of them being arranged with ribbon ends for book-marks, a happy substitute for fringes. Other flower cards are by Miss Helen W. Emery, W. Hamilton Gibson, Miss Fidelia Bridges, and Mrs. E. T. Fisher. Mr. F. S. Mathews gives us a very pretty series of children and cherubs set in flowers, and Miss L. B. Comins, a series of children singing among butterflies and spring blossoms. Birds are represented by an interesting series of bluebirds, showing a decidedly different conception and treatment of the same bird. All these come plain and fringed, and original and delicately tinted backs are on all and the different fancy mounts are almost entirely new in design and the sentiments and verses have been carefully selected.

We are now fully prepared to fill orders for the Theosophist for February and March, having lately received copies from the publishers. Price, 50 cents a copy.

Walter Howell lectured to the Society of United Spiritualists at the Madison Street Theatre last Sunday. At the conclusion of his address Geo. H. Brooks gave several excellent psychometric readings.

J. Simmons writes as follows from 21 Rue Beaujon, Paris, March 29th: "Since the date of my last letter from Hamburg, we came to Paris, and have taken furnished apartments at the above address, in a nice part of the city, only two short blocks from the Arc de Triomphe. Personal invitations have been sent to many leading journalists to test his powers; some have already responded. We purpose remaining in Paris. Dr. Slade is much better than when we left New York and with the change of climate I hope it may prove permanent."

Mr. Walter Howell, of England, called at our office on his way from Ottumwa, Iowa, (where he has been filling a lecture engagement), to Philadelphia. He will stop at Alliance, Ohio, to lecture, and at all other intermediate points where desired. Address him in care of this office.

Publisher's Notice.

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

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

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

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

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

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

IN SCROFULOUS AND CONSUMPTIVE CASES. Dr. C. C. LOCKWOOD, New York, says: "I have frequently prescribed Scott's Emulsion and regard it as a valuable preparation in scrofulous and consumptive cases, palatable and efficacious."

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c, 50c, and \$1.

Glebe's Sulphur Soap heats and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances free. Telegraphic address, Caylon, O., P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Chiropractic Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. P. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Spiritual Meetings in Brooklyn and New York. Church of New Spiritual Dispensation, 414 Adelpth St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 8:30 P. M. Ladies Aid Society meet every Tuesday, 8 to 10 P. M., Bedford Ave. and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The Society's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 75 Union Square.

Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B. Striker, services Sunday at 11 A. M. Officers: Geo. B. Carroll, President; Oliver Goodell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. B. MILLS, President. E. J. HULLING, Secretary.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The exercises will consist of a lecture, recitations, and singing. DR. J. H. RANDALL, President.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Daybreak.

BY SARAH L. HOWE.

O dripping rains that fall! O heavy hearts that bleed! O behind it all and knows the secret need. O murky threatening cloud that dims the sun-ray brief! O thunder voices loud, like a burst of sudden grief! In there no tender soiled and sympathizing one, To raise the veil of icy-doubt, let in the warming sun.

The Apalling Wickedness of Mankind.

For the Religio-Philosophical Journal.

The truthfulness of the article in the JOURNAL of April 3, under the above heading receives further confirmation in a preacher's peccadilloes. It appears from the Chicago Times of April 4th, that Rev. William Hammond, pastor of the Free-Will Baptist church at Franklin Falls, N. Y., has just to a queer scrape. His story is an interesting one. He was formerly a Roman Catholic, and entered the priesthood. A few years ago he renounced that religion and became an evangelical clergyman. Last September he was installed in Franklin Falls, and his ministry had been quite successful. Among the members of his church was a widow of Dr. Harrison W. Rockway, and it was not long before it was noticed that the person took more than an ordinary interest in her. No one was surprised when later on it was announced that they were engaged, and some three weeks ago they were married. Upon the marriage license the minister's age was given as fifty and hers at forty-five. Within a few days after the marriage Rev. Mr. Hammond went to his bride, and by some pretext, as she says, got her to sign her name to a blank page in a bank-book of the Franklin bank, where she had on deposit \$2,000. On Wednesday, March 31, he presented the book at the bank, with the woman's order signed in proper form, and was given the \$2,000 in checks on a Boston bank. Having secured this, his next step was to take possession of a \$1,000 bond belonging to his wife, without her knowledge, together with a sum of money she had in her purse. He then went to a merchant in the village and told him that he and his wife were going to start for Europe at once, and that they were anxious to sell their household furniture. A price was agreed upon and the money was paid to the parson. That evening he went home and pretended to be highly offended with his bride, telling her that he should not see the night in her company, but he should go to the hotel to sleep, and then took his departure. Thursday morning Mrs. Hammond went to her purse for some money, and finding it empty went to the bank to draw a portion of her deposit. There she had been told that it had all been drawn by her husband. Finding that something was evidently wrong, she at once consulted counsel. It was ascertained that he had taken the early morning train for Boston, and officers were notified to watch the bank upon which the checks had been drawn by the Franklin bank. The step was taken just in time, for, as the officer detailed for the work stepped up to the bank counter, a woman presented the checks to be cashed. The money was not paid; the woman was followed to the house of Mrs. Dr. Eddy, the well-known high priestess of the Christian sciences, the principal branch of the mind-cure organization in this town. Thursday afternoon Asst. Dist. Atty. Adams and Inspector Richardson drove to the residence of Chester park, where they left the carriage and walked to the vicinity of Mrs. Eddy's residence. After they had been there about ten minutes Rev. Mr. Hammond and a young lady came out of the house and were walking briskly down the avenue, when Inspector Richardson tapped him lightly on the shoulder and said he would like to speak to him. He was then invited to walk to West Chester park, where the inspector invited him that he was under arrest for robbing his wife.

"Why," said the parson, "she made over all her property to me after our marriage." He said that he had for some time been trying to have his wife move from Franklin to either Philadelphia or Boston, where he intended to go into the drug business. He said that his wife was addicted to drink, and had several barrels of rum in her cellar some time before he discovered it. He left Boston in company with Inspector Richardson on the seven o'clock train. When they arrived at Franklin Falls the parson tried to persuade the officers to allow him to see his wife, which they refused to do, as she gave orders not to let him come to the house, as she was afraid he would harm her. The reverend gentleman then requested to be allowed to get bail, which the officials refused. They told him that unless he gave up the stolen property he would be locked up. Rev. Mr. Hammond apparently did not like the idea of passing the night in a cell, for he told the officers that the money was in a safe belonging to Mr. Page, a deacon of his church. It was nearly midnight when the officers reached Mr. Page's residence, and on being told the object of their visit he opened the safe. In one of the pigeon-holes was found a sealed envelope, which contained the \$1,000 bond and \$2,000 in bills belonging to the parson's wife. The reverend gentleman was then allowed to remain at the deacon's house in charge of an officer. Mrs. Hammond, in speaking of her husband's doings, said that a few days after they were married she suspected something was wrong, as the parson was endeavoring to have her sell all her property. "He is my third husband," she said, "and when I married him I thought I was getting a prize, as he was an ordained minister. He is a good preacher, a good prayer-maker, and a good family man all through." At this point one of the officers remarked that Baptist ministers "were about as bad as policemen."

"Yes, I guess they are," replied Mr. Hammond. "He wanted me to move to Philadelphia, but as that city was so far away I did not agree to that proposition. He then spoke about going to Boston, to which place I was willing to go."

Mrs. Hammond appeared to be very bitter against her husband, and the friends of both are now endeavoring to effect a reconciliation. The wife is worth about \$20,000. Had he been a Spiritualist he would not have committed such an awful crime. He would not have committed such an awful crime. He would not have committed such an awful crime.

New-Found Men in Greenland Involving the Spirits.

For the Religio-Philosophical Journal. A Heroine.

Although the public spiritual rostrum is all important from which to disseminate and familiarize the public mind with the doctrine of philosophy, still the public mind in our own homes and the homes of our friends at times get the most wonderful tests are sometimes received; but being of a private or domestic nature, they seldom get into print. Hence, fearing in the following statement no violation of domestic confidence, I venture the following:

With Miss Sarah Wilson of this place I had been acquainted many years proceeding her death, of which I was a consumer, and she immediately called I visited her frequently before this took place, and was gratified to hear her express herself so joyously at the prospect before her, for she had found out a few years preceding that she was a writing, impressive and seeing medium.

On an afternoon two days preceding her demise, I called to see her, and found her prostrated, lying on a lounge. There was an estimable lady sitting by her side with whom I was also acquainted. She had brought Sarah some delicacies befitting her feeble condition. Shortly after my arrival the little company was enlarged by the entrance of Mr. R., Sarah's former pastor. Shaking her hand, in sympathetic language he expressed his regret at finding her so low, for it seems he had not seen her for many months. This passed, he directed the attention of the lady with whom he was unacquainted. He began by inquiring to what church she belonged. The lady replied that she was a Spiritualist, and as such felt free to go to any gathering where she could enlarge her stock of knowledge.

Here the reverend gentleman closed his eyes, shook his head and said solemnly: "Alas! you are in a very dangerous way—neglecting the holy garlands of the Redeemer with the piano fashionable dress parades." "I think not," continued Mrs. P. smilingly, "and what is more, I can fully afford these piano fashionable dress parades."

"Dress parades"—quickly seizing the remark the Rev. Mr. R. said, "and yet you are ever ready with your ringleaders and curls at a moment's notice to mingle among these diabolical necromancers or sorcerers—these Spiritualists—these children of Satan!" "I assure you, Mr. Editor, I began to feel uneasy, inasmuch as I knew Mrs. P. to be a remarkably exemplary lady in all her domestic relations, and I could endure this clerical impertinence no longer, and impulsively remarked: "By what authority do you, Mr. R., presume to arraign, catechise and pass strictures upon the department of a lady of whom you know so little?"

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Notes and Extracts on Miscellaneous Subjects.

An International Bakers' Congress and Baking Exhibition is to be held in Amsterdam. Indiana has at least one centenarian, James Hubbard of Washington township, who was 101 years old last Saturday.

Mrs. Langtry has introduced a new dodge into the commemoration of a fiftieth performance by distributing her photograph. The explored coal beds of Ireland, according to the latest bluebook, contain about 200,000,000 tons of workable coal, chiefly anthracite.

A farmer of Scotia, Neb., found particles of gold from the size of a pin, to a pea seventy feet below the surface while digging a well. In January, 1885, his big scholars gave a Wilson county school teacher a ducking. He has just received \$3,000 damages. This was in Kansas.

Sylvester Haws, who makes good boots as any other shoemaker in Cazenovia, if not better, is eighty years old. He was the tax collector last year. Wolves attacked and treed Edward Burk within two miles of Manistique, Mich. They watched him for hours, and then gave him a chance to escape.

Miss Geneva Armstrong, one of the teachers of music in Elmira College, has invented and patented a device for feeding and watering cattle while they are journeying in cattle cars. David Tyson, a Clay county Georgian, wishing to move and having no means but a two-ox wagon and one steer, yoked himself alongside of the steer and did his part in pulling a load of 1,000 pounds over seventeen miles of country road.

The Rev. Joseph A. Stephan, director of the Catholic Extension Society, has sent to Mr. G. V. Childs, A. M., an Indian, a cloth used by Chief Kill Eagle at the Custer massacre. It is of hard wood, covered with buckskin, weighted at the top with a heavy egg-shaped stone. John White, the well-known boat builder of Cowes, England, has designed a fishing vessel on life boat principles, which, he claims, will not sink if overwhelmed by the sea and filled with water. Already two such vessels of thirty tons have been sent to the coast of Ireland.

The Salvation Army has reason to be encouraged at its success in Kalamazoo. Sixty-eight sinners have professed to be converted since it sounded its first war cry there, and of these all but three are keeping the faith, while twenty have enlisted as earnest and vociferous soldiers. Five years ago the two daughters of Paul Goecker of Shiloh county, Wis., married and moved to Milwaukee. On Wednesday, Mr. Goecker asked the Milwaukee police to help him find his girls. He said that he had quite forgotten the names of their husbands, and he had been looking in vain for them for two weeks.

Certain wine dealers of San Francisco, in order to bring about wine instead of whiskey drinking, have opened an establishment where good native wine is sold for five cents a glass. The trade is growing, and it is said that men who have hitherto drunk strong wine, are now patronizing wine shops, to the advantage of both body and soul. Ten-year-old Harry Well of Allentown, Pa., wrote to President Cleveland, calling attention to the fact that his and the President's birthdays fell on the same day. Harry, by return mail, received the following, written by Mr. Cleveland himself: "Executive Mansion, Washington, D. C., March 18, 1886, Grover Cleveland to Harry Well."

A cattle dealer in Pomerania was trying to teach a calf to drink by letting it suck his fingers. In the operation the calf sucked off a ring from the hand of the dealer, who didn't then notice the loss. He sold the animal, and a week afterward, in the butcher's yard, he was teaching a boy how to slaughter a pig, and handed him a teacher of a Blair stopped, broke the seal, read a few words, and then, with a groan, threw up his hands and fell to the floor. The letter had brought him the first news of his son's crime and death.

There is trouble in Macon, Mo. The Rev. Mr. James, a Baptist revivalist, in a recent sermon attacked Catholics, Jews, and Episcopalians with more zeal than discretion. In reply, Father Cahill, the Catholic pastor of Macon, accused the Baptist brother of being a lying, and called him a lunatic, fanatic and mountebank. As each minister has his circle of faithful followers, the outcome is awaited with interest.

Christian Glauser of Reading, Pa., is one of the few dealers, if not the only dealer, in dogs' meat in this country. He keeps it on hand to sell to persons who think it may be good for their health, and also tries out the fat and sells it as a cure for colds, rheumatism, and troubles of the chest. He says the meat of a fat dog has a rich, delicate flavor that everybody relishes who tastes it, and there is no finer-looking meat than a dressed dog.

The small waiting room at Prof. Pasteur's laboratory in the Rue d'Ulm presents a curious spectacle during the hours of incubation. There are present Parisians, Provincials, Russians, Austrians, Romanians, Italians, and Spaniards. Some are elegantly dressed, others are in rags. In several cases the patients have brought their own doctors with them. The variety of languages spoken make the little room a veritable Babel.

Dr. A. Tucker Wise, an English authority on pulmonary diseases, says that the effects on the Anglo-Saxon race of living in a cold climate may be seen in Canada and some of the Northern States of the American Union, where the race is physically superior and more vigorous than that of the parent stock. This is contrary to the belief of most English tourists, who insist that the race deteriorates physically in the cold or parts of America.

The Medical Times says that a good way to remove irritating particles from the eye is to take a horse hair and double it, leaving a loop. If the object can be seen, lay the loop over it, close the eye, and the mote will come out as the hair is withdrawn. As far as the eye is concerned, the hair will draw as far as you can, close the eye and roll the ball around a few times, draw out the hair, and the circumstance which caused the pain will be sure to come with it.

It has been decided in the District of Columbia that barber shops shall not keep open on Sunday, and on Tuesday night, at a meeting of the barbers of the District, it was decided to enlighten the public after this fashion: "Whereas the public is desirous to know why the barber shops are closed on Sunday, therefore resolved, first, that the shops are closed because the Divine Law says, 'Six days shall thou labor, and on the seventh rest.' Second, that the Church, the common law, and the best elements of the District desire it. Third, that the barbers of the District can get shaved on Saturday between the hours of 7 in the morning and 12 at night, if they wish to do so."

Twenty Difficult Things Buddha Said.

There are twenty difficult things in the world: Being poor; to be charitable; being rich and great; to be religious; to escape desire; to get a clear understanding of the Scriptures; to be born when Buddha was in the world; to repress lust and fleshly desire; to see an agreeable object and not seek to obtain it; to be strong without being rash; or, having power, not to be proud; to bear insult without anger; to move in the world without setting the feet on it; to investigate a matter to the very bottom; to distinguish between right and wrong; to extricate self-esteem to be good, and at the same time learned and clever (or sagacious); to see the hidden principles in the profession of religion; to attain one's end without excitation; to show, in the right way, the doctrine of expediency to save men by converting them; to be the same in heart and life; to avoid controversy.

In the portfolio of Mr. Longfellow soon after his death were found the following lines, which were written by him in July, 1879, and which were not made public until recently:

In the long, sleepless watches of the night,
A gentle face—the face of one long dead—
Looks at me from the wall, where round its head
The night-lamp casts a halo of pale light.
Here in this room she died, and soul more white
Never through martyrdom of fire was lost
The repose of a life more benedict,
The legend of a life more benedict.
There is a mountain in the distant West
That, sun-defying, in its deep ravines
Displays a cross of snow upon its side.
Such is the cross I wear upon my breast
These eighteen years, through all the changing
And seasons, changeless since the day she died.

Look Out!

To the Editor of the Religio-Philosophical Journal:

If the following, which appeared in a late number in a paper published in this city, be true, Spiritualists should be as mindful of their physical as their spiritual welfare.

It is reported that one of the medical gentlemen of a German hospital says at least one-third of all the deaths occurring from so-called muscular rheumatism are really due to trichina. That statement is given as the result of his own experience. May it not be true elsewhere? It is impossible to account on physiological principles for rheumatic pains other than by supposing them to result from previous drugging of the system or the presence of entozoa. The afflicting animal is not necessarily of the kind known as trichina spiralis, or one of the three popularly described as worms. In this climate, with rare exceptions which need not be noted, and the perhaps numerous instances where entozoa are in the system at birth, the pests are taken into the body in food or drink. The alimentive introduction in either the active or the embryonic stage may be avoided by a thorough cooking of the food and drink, and in no other way. The eating of raw meat, or that which is partially raw, is much more general on the Continent of Europe than in this country and would be less common here if the people properly understood the danger of it. No animal food should be eaten that has not completely been permeated by a heat equal to that at which water boils under ordinary pressures of the atmosphere, and the same precaution should be taken in the case of drinks. And this would act as a preventive not only against the ravages of entozoa in the human system, but also as a shield against the cholera and other diseases which affect the alimentive canal. Especially should this be borne in mind the coming summer if, as medical men think, we are to have a cholera visitation in the United States. One scarcely need add, except as a means of fastening the above remarks in the memory, the old saying that "An ounce of prevention is worth a pound of cure."

Those who use a vegetable diet exclusively, need not fear such dire results. The world needs to be more fully enlightened on matters of a physical nature. It is equally as important to have a knowledge of one's self as to study the nature of things celestial. Chicago, Ill.

Faith and Dollars.

To the Editor of the Religio-Philosophical Journal:

It is stated that the Tabernacle in Madison Avenue, New York City, where Newman succeeded Hayworth and congregational rows marked the failure of the Newman enterprise, is being turned into the largest faith-cure temple in the world. The edifice was built about fifteen years ago and is an architecturally curious structure of iron with the interior arranged in amphitheatre style—rising pews half circling the platform. The Rev. Albert R. Simpson is a radical advocate and operator of miraculous cures by faith. He came to New York three years ago, hired a hall in the Grand Opera House Building, and instituted religious services. The features of his worship was the anointing of diseased persons at the altar—literally, the touching of their foreheads with his forefinger dipped in pure olive oil—accompanied by a fervent prayer for the cure of the ailment. Hundreds of patients have believed themselves healed or healed by this treatment. Simpson's congregation grew too big for the hall, and he took possession of the church which the late Salmi Morse had altered to a theatre for his attempt to produce the "Passion Play." There he exhorted and anointed before crowds, and his fame had become great among believers in his power to work miracles. He has paid \$2,000 cash down on the Madison Avenue property, declaring that the money came to him from some stranger in answer to prayer; and he expects to make the rest of the payments aggregating \$120,000, through the same providential agency. Of this sum \$24,000 must be forthcoming by the end of May. Mr. Simpson has the appearance of a zealous radical, with perfect faith in his doctrine. He says that all his prayerful force will be directed to the miraculous raising of the money for the May payment; and after that time the Tabernacle will be made such a medicine-hospital as the world has never dreamed of.

New York City.

Is It Not Singular

that consumptive should be the least apprehensive of their own condition, while all their friends are urging and beseeching them to be more careful about exposure and overdoing. It may well be considered one of the most alarming symptoms of the disease, where the patient is reckless and will not believe that he is in danger. Reader, if you are in this condition, do not neglect the only means of recovery. Avoid exposure and fatigue, be regular in your habits, and use faithfully Dr. Pierce's Golden Medical Discovery. It has saved thousands who were steadily failing.

A labor-saving Yankee of Chapinville, Conn., has rigged a crank attachment to a wheel of his wagon connecting it with a churn that he places in the wagon; and when the cream is all ready he dumps it into the churn, hitches up his horse and takes a ride, returning home in due time with a nice mess of butter that has indeed "come" very easily.

In 1850

"Brown's Bronchial Troches" were introduced, and from that time their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled. Sold only in boxes. 25 cts.

Captain Stewart of the Yale base-ball nine, thinks that class games are preferable to a consolidated nine, as there is no incentive to keep up a successful consolidated team.

Beautiful Women

are made pallid and unattractive by functional irregularities which Dr. Pierce's "Favorite Prescription" will infallibly cure. Thousands of testimonials. By druggists.

When, three years ago, two lakes in Lyme, Conn., were stocked with black bass, they swarmed with perch and pickerel. The bass have been protected by law and have increased largely, but the perch and pickerel have entirely disappeared.

The soft glow of the tea rose is acquired by the ladies who use Poxon's Powder. For sale by all druggists and fancy goods dealers.

Judge Belford, "the Red-headed Rooster of the Rockies," proposes to lecture on "Labor Problems," under the auspices of the Knights of Labor.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

THE RISING SUN STOVE POLISH
For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unequaled.
MORSE BROS., Proprietors, Canton, Mass.

DR. JOS. RODES BUCHANAN
6 James Street, Boston.

[Snow giving attention to the treatment of chronic diseases, aided by psychometric methods, and the use of new remedies discovered by himself. His residence is in the elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. MRS. BUCHANAN continues the practice of Paracelsus—full written opinion three dollars.]

DR. SOMERS'
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 potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

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 and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been cured by her instrumental aid.

THE AMERICAN LUNG HEALER
Prepared and Magnetized by Mrs. Danikin. It is an unerring 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. Money Orders and remittances by express payable to the order of Sarah A. Danikin.

BUSINESS AND MEDICAL PSYCHOMETRY
MRS. FANNIE M. BROWN,
509 W. 6th St., New York City.

LONDON AGENCY OF THE Religio-Philosophical Journal,
John S. Farmer, editor of Light, 16 Craven St., Charing Cross, London, S. W. All American Spiritual books supplied at three pence. All American Spiritual books supplied.

DICKSON SCHOOL OF ELOCUTION,
(170 State St., Chicago.)
H. M. DICKSON, PRINCIPAL,
(Author of the "Science and Art of Elocution.")
9th YEAR—OVER 200 GRADUATES.
Pupils prepared for Dramatic Readers, Teachers, etc. Stammering and all defects of speech successfully treated. Send for Circular.

FREE GIFT! A copy of my Medicine Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo. 1876. It has been the means of saving many lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. H. E. WOLFE, Cincinnati, Ohio.

ADDS WANTED, to work for us at their own homes. \$7 to \$10 per week can be easily made; no canvassing; factoring and steady employment; circulars and sample of the work sent for stamp. Address HOME MFG CO., P.O. Box 1916, Boston, Mass.

FLORIDA HOME FOR 50c.
A Warranty Deed for a 50x102 foot Building Lot at St. Andrews Bay, Fla., will be sent by prepaid mail to any one who will send 50 cents, remittance, etc., to local agent for executing Deed by Notary Public, and the postage. Write name in full, so that deed will be correct. No more than 100 to be sent to any one family. This great offer is for the purpose of settling a Local Colony in your community. We pay you \$100 in two years. Lots are selling at the Bay for from \$25 to \$500. Illustrated Pamphlets sent with Deed. Address: "Florida Home," 227 Main St., Cincinnati, O., Pennsylvania, Fla., or St. Andrews Bay, Fla.

A MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY
By reason of its central position and close relation to the principal lines East and West, and its terminal points constitute the most important mid-point of the continent. It is the center of transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route from the East, Northeast and Southwest, and corresponding points West, Northwest and South.

The Great Rock Island Route
Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road, smooth, free from continuous ruts, substantially built culverts and bridges, rolling, level and perfectly safe as human skill can make it, the safety appliances of patent buffers, platform brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are transfers at all other specialties of Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Famous Albert Lea Route
Is the direct and favorite link between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, pleasure resorts, and business centers of Iowa and Minnesota. It is also the most direct route to the rich wheat and pastoral lands of interior Dakota. LINE, via Seneca and Kenokas, has been opened between Chicago, Indianapolis and Lafayette, and Council Bluffs, Kansas City, Minneapolis and St. Paul.

W. R. GABLE, R. ST. JOHN,
Pres't and Gen'l Mgr. Gen'l Trk & Pass Ag't.
CHICAGO.

13 Useless Doctors!

In vain, physicians came, with subtle skill,
And tried, in turn, prescription, lotion, pill;
With saddened looks they viewed her furry
[Tongue,
In solemn silence stethoscoped each lung;
From mouthing head to gout distorted foot,
'They searched, then said, "Poor woman, 'tis
'No go!"

A WOMAN'S GRATITUDE.
Mrs. F. OAKS, of Siltwater, Ill., writes: "When I had used Dr. Pierce's Favorite Prescription one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles out in the door-yard for six months. After taking out in the door-yard for six months, after doctoring with thirteen of the best physicians we could get—and the last one told my husband that I would never be able to do my house-work any more. I am thankful to my God that I wrote to you for I had suffered from 'Female Weakness' until I had almost given up in despair."

TERRIBLE PAIN.
Mrs. F. E. WILCOX, Friendship, N. Y., writes: "For five or six years I had been badly troubled with female weakness and terrible pains across the small of my back and pit of the stomach. Three bottles of Dr. Pierce's Favorite Prescription acted like a charm, and cured me completely, to my great joy."

DOCTORS FAIL.
"Female Weakness" Cured.—Mrs. SARAH A. LOVELL, Greenfield, Adir Co., Iowa, writes: "I had been suffering from 'Female Weakness' a number of years, and having tried in vain almost every advertised remedy, as well as having paid nearly a hundred dollars to our local physicians, I was induced to consult a 'Medical Adviser.' I was advised to send for your medicine. A corresponding letter for your 'Medical Adviser,' six bottles of your 'Golden Medical Discovery,' six of your 'Favorite Prescription,' and six of your 'Pleasant Purgative Pellets,' were sent to me. I had never heard of them. In ninety days I could walk a mile, and do light housework; whilst in six months I was completely cured, and my health has remained perfect ever since. I recommend you and your medicine wherever I go, and I have advised to my friends. Two of our most prominent physicians who have read your great work 'The People's Common Sense Medical Adviser,' pronounce it the best family doctor book they have ever seen."

NOT A "CURE-ALL."
EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," in which over fifty pages of wood-cuts and colored plates, are devoted to the consideration of diseases peculiar to women. Illustrated with numerous plates, and a large pamphlet for treating all the diseases of women, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents in postage stamps. Address:

OVER-WORKED WOMEN.
For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

LIVER DISEASE.
G. W. LOYZ, Truettville, La., writes: "For four years I suffered from liver complaint and catarrh of the gall bladder; loss of appetite, nausea, constipation, sometimes diarrhoea, pain in the back of the head, right side and under the shoulder-blades, fullness of the chest, general debility, restlessness, tongue coated, etc. After taking four bottles of Dr. Pierce's Golden Medical Discovery and 'Pellets,' I find I am as well as I ever was."

A BAD CASE.
SAMANTHA GAINES, Lockport, N. Y., writes: "For six or eight years previous to 1881, I had been troubled with severe pain in the small of my back, and across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and hard breathing, especially when sitting up. After taking three bottles of Dr. Pierce's Golden Medical Discovery, the effects were marvelous. After taking three bottles I was entirely cured."

GENERAL DEBILITY.
S. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y., Dear Sir—My wife suffered for several years from general debility. She had become a confirmed invalid; the physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memorandum Books, it occurred to me that your Golden Medical Discovery might help her. I procured a bottle, and after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I never feel too grateful to you for the saving of my wife's life."

ABSCESS OF LIVER.
ISAAC GRISON, Kenosha, Pa., writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our best doctor in Indiana County said she would die. They said your medicine would do her no good; that she had an ulcer on her liver as large as half a loaf of bread. Well, sir, to our surprise, when she began using your 'Golden Medical Discovery' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood (it looked like what comes out of a blood-bowl for some ten days. She now has been well for weeks."

Boils and Carbuncles.—J. ADAMS, Esq., Toledo, Ohio, writes: "I have used nine bottles of your 'Golden Medical Discovery,' and the result is an ten-day cure from boils and carbuncles for the first time in many years."

Constipation and Ulcers.—Mrs. A. D. JOHNSON, Georgetown, Ky., writes: "Dr. Pierce's Golden Medical Discovery relieved me at once. I had a very bad sore on the back of my left hand for five months, and it cured that, as well as constipation and indigestion, from which I was suffering very much."

LUNG DISEASE.
A Wonderful Cure.—DANIEL FRENCH, Esq., Gloucester, Mass., writes: "Nearly five years ago, I was taken sick with a disease regarding which three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homeopathic physician, thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to help me in the least. At that time I weighed but ninety pounds, and had not been able to lie down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, as I could not talk; nor was I able to walk. I picked up one of your memoranda books on the floor of the hotel where I was lying, and after reading it, I began taking your 'Golden Medical Discovery,' and the first bottle brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that I was able to get up. I have taken no other medicine since then, and have used perhaps twenty bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now weigh about 160 pounds, and think, and my friends with me, that this medicine saved my life. It certainly is worth its weight in gold, and I consider it a wonderful remedy from its effect in curing all my ailments."

REDUCED TO A SKELETON.
Consumption Cured.—W. J. HARTLEY, Vera Cruz, Ala., writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in, and how he had been applied to our best doctor, but gradually grew worse under his treatment, until he was reduced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing."

BLEEDING FROM LUNGS.
Consumption Cured.—J. ANTHONY SWINE, Donopolis, Ill., writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

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Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.
WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,
No. 665 Main Street, BUFFALO, N. Y.



MARVELOUS BENEFITS.
"Rev. SIDNEY C. DAVIS, Galien, Michigan, writes: 'I wish, in this letter, to express my gratitude for Mrs. Davis and myself for the great good which has been accomplished in her case by the use of your proprietary medicines. When she began to take them, in January last, she could not endure the least air, could walk but a very few steps at a time, and could stay up only about thirty minutes at a time. Now she not only sits up almost the entire day, but can walk around, call on her neighbors, two or three blocks away, and not feel any injurious effects at all. When we consider that she had kept her bed the greater part of the time for four or five months, and would lose repeatedly the advances she had made, her progress is now truly marvelous. We had almost lost confidence in medical practitioners, and advertised remedies, but have found in you, 'Dr. Pierce's Favorite Prescription' and 'Pellets,' the properties needed, and which we believe will bring about a complete and final recovery.'"

DO LIKEWISE.
Mrs. E. F. MORGAN, of Newcastle, Lincoln Co., Maine, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's 'Favorite Prescription' and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once, and three months was perfectly cured, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send full particulars to anyone writing me for them, and inclosing a stamped envelope for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to send for full particulars to anyone writing me for them, and inclosing a stamped envelope for reply. I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.00 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

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LIVER DISEASE.
LIVER DISEASE.—MERRILL SHELLEY, Esq., Drugist, of J. W. Sprague, writes: "Miss ELIZA GLENN, of this place, had been sick for nearly a year with a severe affection of the liver, but when she was at the lowest, she bought three bottles of your 'Golden Medical Discovery' from me, and although before using the medicine she was given up by all the attending physicians, her father assures me that she has now fully recovered."

MALARIAL FEVER.
Mrs. CAROLINE SIMMONS, Medina, N. Y., writes: "I have been troubled with symptoms of malarial fever, for three years, but after using three bottles of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets,' I am happy to say that I am entirely cured, and to-day I am perfectly well and able to do my own work."

DYSPEPSIA CURED.
Dyspepsia.—LUCY A. WOOD, Taylor's Store, Va., writes: "After many years of great suffering from the evils of dyspepsia, I was induced to try your 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from eating, and I enjoy life as well as anybody can wish."

DIARRHEA AND COUGH.
Mrs. CURTIS BOGUE, West Ebersburg, Va., writes: "Two bottles of your 'Golden Medical Discovery' cured my cough and chronic diarrhoea. It worked like a charm in my case. It is truly wonderful, and I would walk over a mile last week to recommend your medicines."

SCROFULOUS SORES.
Mrs. A. L. CORY, Hadley, Crawford Co., Kansas, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He lay helpless for five months, and when great abscesses formed, four of which continued to discharge at the time he commenced using your 'Golden Medical Discovery' under your advice. Now, after having used four bottles of the 'Discovery,' he is almost well, and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influence of the remedy named."

"FEVER-SORES."—Mrs. A. H. CHAFFORD, Linn Grove, Buena Vista Co., Iowa, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my leg. I took six bottles of your 'Golden Medical Discovery' and was cured of the sores."

SCROFULOUS TUMOR AND SORE EYES.—Mrs. S. G. GRAYDON, of Greenburg, S. C., writes: "My daughter has been entirely cured of scrofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all your medicines."

REDUCED TO A SKELETON.
Consumption Cured.—W. J. HARTLEY, Vera Cruz, Ala., writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in, and how he had been applied to our best doctor, but gradually grew worse under his treatment, until he was reduced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing."

BLEEDING FROM LUNGS.
Consumption Cured.—J. ANTHONY SWINE, Donopolis, Ill., writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.
WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,
No. 665 Main Street, BUFFALO, N. Y.

THE LOUISVILLE CONVENTION.

To the Editor of the Religio-Philosophical Journal: One word more as you requested as to the Southern Spiritualist Convention. It got through its oratory and labors late last evening, and adjourned, and to-day, of course, its members scatter in all directions, except the floods prevent. For myself to-morrow "I take the wings of the morning and fly to the uttermost parts of the earth"; at least as far as "the Golden Gate," but as I am a bird of heavy burden, and wings quite undeveloped, I shall take short flights and rest much on the way. I should have said "the Lord willing," at least if I had not been to a Spiritualist convention and heard Messrs. Chase and Dawbarn, who seem to have got so far ahead that they don't count the Lord in at all in any of our human transactions. For my part I do not quite like squarely to decide against the Lord lest he might be "angry" and "cast me out," when "my calamity should come"; nor entirely for him, lest I might excite his "jealousy" in paying too much respect to the devil who is continually getting such advantages over him.

The meeting kept on according to programme, except in this, that Mr. Watson went home on Friday, and his place for Sunday was supplied by Mr. Chase. The storms also continued all the time except a little while on Thursday when the sun came out in the morning and April fooled us all with the hopes of happier days. The Sunday evening meeting was fully attended, there being near one thousand present. The last hour was spent in farewell remarks by volunteers and the appropriate resolutions. Mr. Bates closed as the chairman, and was decidedly happy in the statement of our principles and their influence, and our duty to the world, and in bidding us farewell.

And now about things worthy of comment. The most notable is this: the treatment by the public press. I wrote before that some of the lesser lights had fallen in this respect; but they now assert—it was only in fun, it being April Fools' day. So now we may say that they have done the fine thing universally—the St. Louis papers, the Globe-Democrat especially, and the Cincinnati papers, as well as the local press—all crowding in and seeking reportorial matter. They even took likenesses of those they called the leaders, and made up faces for the public and gave the history. It would, indeed, seem that the tide was turning, or if not that it soon will, and Spiritualism will take its legitimate place, and will be considered as a leading one among "the powers that be." Even one of the St. Louis divines preached last Sunday to his congregation on Spiritualism and its supporters. He admitted their good characters and noble works and their rapid growth—some 20,000,000 in the world in so short a time, but still he was so sorry that they did not accept of Christ as their God and Savior. And so, Mr. Editor, the time is soon coming when the world will seek after Spiritualism, and maybe it will be once again said: "The kingdom of Heaven suffereth violence and the violent take it by force." "There's a good time coming, boys, wait a little longer."

There were as usual at such spiritualistic gatherings very many wonderful things—as in the line of tests—and they came thick and fast with Mrs. Glading, and Mrs. M. C. Jacobs, of Indianapolis, slate-writer, and Miss Bailey, of Louisville, clairvoyant, should be mentioned with honor as private mediums, as also many others; and many foolish things such as the assumptions of great authorities of antiquity as controls in the exhibition of most puerile matters; and some things very funny, so there was no chance for gregarious melancholy; and some things, too, rather sharp and exciting. In this connection I might specify (just for the fun of it, too) Mr. Dawbarn. The papers would have it that he started the honest but too credulous Spiritualists with his demands for scientific proofs. He deprecated everything but scientific Spiritualism, and he put his conundrums to be answered after long study,—such as, how do we know that we are ascending shall know our friends? or, how do we know that we are talking with the spirits that we suppose we are?—in such a way as to indicate that we did not know any thing about it, because it is not sufficiently proved. Whereas at another point of time, as the professed champion of scientific Spiritualism, he was deprecating upon the labors of the highly advanced spirits, to wit, that they were raking up fine dust, squeezing it into nebulae, and rolling the nebulae into comets, and then shearing down the comets, cutting off the hair, and concentrating them into planets, and teaching the planets how to become soul-bearing, etc., etc. I don't know what all.

Now, Mr. Editor, I could not help asking, or thinking at least, how do you know all that? What is your scientific proof of all that? Now, really, I don't know, and therefore I don't deny. I have not been there to see. I would not like to be impermanent, and so I will say, as modestly as I can, that from what I know of spirits and their particularity about conditions here among us, I would not think that fire mist, or sulphurous cometary flames would make the conditions of spirit demonstrations; and as I do not, I must call for the proof; and until the proof comes, I must say I don't know, nor conceive, nor comprehend—only it seems so acrobatic, these contraries in the same discourse. It is merely sky-larking pyrotechnics that may arouse the wonder worker and dazzle the truth seeker. Bring on the proofs, those that insist on proofs. Still I don't think I would like the proofs that put advanced spirits at such work. It smells too much of sulphur. Well I cannot prolong the hours. I cannot, need not, mention all. If you or any should question what little part this your humble servant bore, let it be said that the opportunity presented was very limited, and I could not improve that to the advantage of others, and I did not care myself. The closing remark should be that all were able to say that they rejoiced that they were there. "It was the house of God and the gate of heaven." EDMUND S. HOLBROOK. Louisville, Ky., April 5th, 1886.

Fraternal Messages to and from Michigan and Southern Spiritualists. To the Editor of the Religio-Philosophical Journal: The day before the ten days' Anniversary Meeting of Southern Spiritualists opened at Louisville, Ky., I sent a letter of fraternal greeting to them, of which I kept no copy, and which I signed as President of our State Spiritualists Association. On the afternoon of Wednesday, March 31st, the 38th Anniversary day, the following telegram came to me, giving response to my assurance of "that unity of spirit which is the bond of peace" between us and them. G. B. STEBBINS. Detroit, Mich. LOUISVILLE, Ky., March 31st. G. B. STEBBINS, Detroit, Michigan:—The South responds to the North in joy for the spiritual dawn. We greet Michigan Spiritualists. G. W. KATZ, Secretary of Convention.

THE SARATOGA SPIRITUALISTS.

Celebrate the Thirty-Eighth Anniversary of Modern Spiritualism.

Grand Army Hall, Saratoga Springs, N. Y., was comfortably filled at the Sunday morning service, and in the evening it was fairly crowded, the fifty or more extra seats provided being all filled, and many sitting on the platform steps and standing up about the room. The services on both occasions were in commemoration of the thirty-eighth anniversary of the rappings recognized by the Fox girls at Hydeville in 1848. After the opening services in the morning H. A. Donnelly of Boston, Mass., was introduced and said that we meet on this occasion to commemorate the most stupendous event of the century. In every continent of the globe and on every island known the phenomena first recognized by the little girls in that humble cottage have been duplicated and supplemented, and all doubts regarding a future existence for the soul after it leaves this form have been dispelled. The question, "If a man die shall he live again?" has been answered most emphatically in the affirmative, and the evidence has become so cumulative that few dare doubt. The evidence, as it has been offered, seems the natural outgrowth of the century. It comes from all ranks and conditions, from inside the walls of the palace as well as the humble cottage. Without the efforts of any special propaganda the truths of Spiritualism have come to be recognized by sage, scientist and the learned as well as by those in more humble conditions. It is not the fault of Spiritualism that some of its believers have committed faults and been guilty of indiscretions. It never excited people so as to cause the dethronement of one's reason. It is only those who have stood aloof who have dared slander it. Spiritualism is a religion supported by phenomena such as have been recorded in the Bible, all of which have been duplicated in many recorded cases. It requires man to be pure and teaches us that no belief will save us from the consequences of our sins, but that every departure from the law of justice and right must be answered for by the person himself. Spiritualism had to use such organisms as the state of society provided for it, and the invisibles had to take those having the proper electrical conditions for their mediums. Spiritualism is the great capital to the column of the ages. In the evening the services began at seven o'clock and did not close until about 9:30. After music and an invocation by H. A. Donnelly, President Mills gave a few words of welcome and introduced A. S. Pease, who spoke of the custom of commemorating anniversaries, and said this is no common occasion, to celebrate the birth of no one man, but the introduction of eternal life to the comprehension of every human being. After giving a historical sketch of the rappings, he gave a description of the various phenomena which have followed them, and proved the fatherhood of God and the brotherhood of man beyond dispute. Peter Thompson followed with some personal reminiscences and then quoted Christ, who said he could not tell it all, but they would be to do more by those who come after. He believed in the unfolding of the spirit and has abundant evidence thereof. General E. F. Bullard, being called upon, excused himself in a few remarks, and then H. A. Donnelly gave further remarks on the progress of Spiritualism and added incidents of what had been done by it. It has broken down barriers which have been standing for centuries. There is now more of a common brotherhood recognized between men, and sectarianism is not so rampant as it has been. All must progress, whether or no. Live while you are here so as to leave nothing to be atoned for in the great hereafter to last an eternity. He closed with improvising a poem on "Now is the time," "Evolution" and "The handwriting on the wall." Then A. S. Pease read a poem written for the occasion and Dr. W. B. Mills closed with naming and describing some seventy spirits who presented themselves to his clairvoyant vision and were recognized by one and another person in the audience. H. J. Horn, who had been expected to read an original communication given through Mrs. Horn, was unable to attend on account of sickness.

Transition of Edgar V. Illidge. To the Editor of the Religio-Philosophical Journal: As the hour of six was striking Tuesday evening, Mar. 23rd, 'mid the darkening shades of the approaching night, my eldest boy, Edgar, in the eleventh year of his age, passed quietly to spirit-life after having patiently and heroically suffered excruciating agony for some days. He was confined to bed but one week, and up to within two days of his demise his ultimate recovery was hoped for. He retained consciousness to the end, although rapidly falling strength necessitated his uttering but a few words at a time on the last day of his earthly sojourn, and then only between intervals of severe paroxysms of pain. He was a peculiar boy in many respects. With children of his own age, play is, as a rule, the primary object of their existence before and after school hours. With him it was secondary, and was resorted to at times merely as a rest by way of variety instead of entire cessation from activity. He was remarkably fond of drawing and horticulture, and several pots of plants tenderly reared and cared for by him are now ranged before me on the window sills of my study. The phenomena of Spiritualism particularly interested him, and nothing pleased him better than an opportunity to sit in a circle or listen to spontaneous manifestations which have for the past five years occasionally taken place at my residence. He was himself a sensitive, and would often secret himself in a room and then sit for raps. So strongly interested was he on the subject that I found it necessary owing to his youth, to distract his attention from it and forbid his sitting except occasionally. An hour previous to his death he turned his head toward his mother and in the presence of myself and others described a beautiful vision which to him was a reality. Pointing to the ceiling he said he saw a window open and his brother Fred (then in the room) standing by it and throwing what seemed to be brown paper at him; then a beautiful picture appeared—a flight of stairs was lowered and he was beckoned to ascend. He was asked if the picture he saw was not the one hanging on the wall. "No," he replied, calling it by name, "it is not that, but a beautiful one that has just been hung up for me to see." Continuing the description of what he saw, his speech became more labored and inarticulate; the last words I could catch were: "My lips and tongue burn so much I cannot describe all I see." He then subsided into quietude, to speak but a few words more preparatory to his transition,

which occurred about ten minutes after a terrible paroxysm of pain. It seems to me that his vision was but a symbol of immortality; lingering between the two worlds with his mind doubtless on his immediate surroundings, he, by some psychological process, mistook the face at the window for his brother. As life ebbed, however, his thoughts became less centered on things terrestrial, and his clairvoyant vision more susceptible to the glimpses of the celestial sphere so beautifully symbolized by his spirit attendants who were waiting his transition. The vision was probably intended to soothe his last movements, by distracting his attention from his sufferings, and partially prepare him for the hearty welcome reserved in spirit life. The picture symbolized the beauties of the spirit sphere he was about to enter, the window and stairs the manner of ingress, and his ascension to a higher and more exalted plane of existence. He had many friends and acquaintances and was a universal favorite. The funeral services were conducted by Rev. Selden Gilbert, pastor of the church of the Messiah (Universalist), the most liberal minister in the city, and a believer in Spiritualism to some extent. His discourse was an excellent one, and met my unqualified approval. He drew from nature rather than the bible many facts pointing to a continuity of life and conscious individuality, and cited several instances of spiritual insight at death-bed scenes. On the afternoon of Friday, Mar. 26th, all that was mortal of my boy was consigned to Evergreen Cemetery,—there by a slow process to be resolved back to its original elements. All that his parents can now do for him is to keep his grave covered with flowers, emblems of purity and love, which in earth life he so passionately loved. I have communed with him twice since his spiritual birth; once when the casket with mortal remains lay in the parlor, and once since its burial. Did I base my belief in immortality on faith and speculative theology I would waver and doubt now I have lost him, but as my knowledge is based on the evidence of Spiritualism, evidence with a scientific basis, I cannot doubt, and feel as positive that he continues to exist as I am of my own existence. GEO. F. A. ILLIDGE. New Haven Ct.

Advancing Towards Spiritualism. To the Editor of the Religio-Philosophical Journal: Are not the Universalists advancing towards Spiritualism? The following from the pen of Rev. B. F. Rogers, of Stuart, Iowa, "Thirty-Two Affirmations of Universalism," contains much that Spiritualists can endorse: 1. The Bible contains a revelation from God. 2. God is also revealed in nature. 3. God is one being and that alone. 4. This God is love. 5. Christ came to show us the Father, and teach us how to live. 6. Christ's life was the divinest ever lived on earth, and his teachings the purest and sweetest. 7. Man is God's child, made in God's own image. 8. Being created in God's image, man is immortal. 9. Every child comes into the world innocent. "Of such is the Kingdom of Heaven." 10. It is accountable for its own personal sins and those alone. 11. Sin is man's worst enemy, and the sinner cannot possibly escape just retribution. 12. Virtue and happiness are inseparably connected. A virtuous life is the best life a man can live. 13. God punishes only to correct and reform the sinner. It is the punishment of a Father. 14. Sincere repentance of sins committed is essential to reformation. 15. The new birth, or regeneration, is the process a wicked man passes through to reach salvation. 16. Salvation is a deliverance from sin, from sinfulness, not the consequences of sin. 17. Faith, faith in God, his love, in Christ, his pure life, teachings, death, resurrection, is essential to produce the Christian life. 18. To become a Christian a man must become Christ-like. 19. The kingdom of heaven is that condition of purity and happiness which the Christian bears about with him every day. 20. Hell is that state of sinfulness and anguish which the wicked experience as long as wicked. 21. Men are raised when they enter upon a new and better life here or hereafter. 22. This life is intimately associated with the life to come. We are in the world of time and eternity now. 23. The character formed here, man retains as he enters the life to come. 24. At death the physical body with all its appetites is laid aside forever. 25. And the spirit is raised into a spiritual and immortal body. 26. Man is God's child in time and eternity, and so God loves him forever. 27. The door of mercy is always open, and man can go to his Father whenever he gets sick of sinning and suffering sin's consequences, and God will welcome him home. 28. The same work Christ commenced here he is carrying on hereafter. 29. All that is Godlike is immortal. All that is contrary to God must die. 30. So the time will come when all sinning and suffering will cease, and all men shall become holy and happy. 31. This will take place when "every knee shall have bowed and every tongue confess to God." 32. The next life is a life of progress. Man will "go on unto perfection." 33. In that better life we shall at last meet all our loved ones, and know them, and have them for our companions forever. Universalism would make far more rapid advance if it would add one more affirmation, as follows. 34. Spirits, good and bad, have communicated with mortals in the past, and do now. St. Louis, Mo.

ECCENTRICITIES IN RELIGION. Spiritualists have often been charged with being exceedingly eccentric and erratic; but the following account, as furnished by the Tribune of this city, excelled anything in the proselyting line that was ever devised among Spiritualists. It appears that a new departure in Gospel dissemination and advertising has been inaugurated in an express-wagon in Chicago by a Second-Advent enthusiast named P. W. Winterson, who lives, when not traveling, at No. 106 North West street. The Gospel layout consisted of a quadrilateral transparency inscribed with red-hot prophetic warnings of the rapid approach of the millennium, which was deftly turned around by Winterson for the benefit of the surprised crowds that thronged around the dilapidated express-wagon. Winterson, according to his own statement, had a striking religious experience about four years ago, and eighteen months ago abandoned a profitable secular calling to work for the Lord. He was, he said, employed by the Harden Hand-Grenade Company at a salary of \$300 per month, but now asked out a living by cleaning windows and kindred mechanical pursuits. Winterson, who is a slight, red-low-complexioned man, with a strong red beard and rather vacant eyes, is firmly possessed with the belief that he is divinely commissioned to warn his fellow men to "flee from the wrath to come." His posters attracted considerable attention, and the varied nature of their declarations caused many to think that he was a combined advertising agent for Sam Jones and the Knights of Labor. One side of the transparency informed the public that "the bride, the little flock, the 144,000, who are to reign with Christ for 1,000 years, will soon be caught away to a place of safety"; another gave the news that "all nations are being prepared for the last struggle, Turkey will be a skeleton to be pushed over"; while a third, on which the modern John the Baptist based his authority for the "new method of Gospel advertising" began, "Blow the trumpet of Zion and sound an alarm. The orthodox of the quotations were not of the most orthodox pattern, but Winterson was happily oblivious to any such minor shortcomings. The pungent reference to the red defaming the poor should gain Mr. Winterson honorable recognition from the Chicago Socialists. His work is of a somewhat erratic nature, his only exhibitions being given when he has sufficient surplus cash to hire an express-wagon. Spiritualists as a body are the most orderly, the most moral, the most systematic and the most intelligent of all of God's children. They set an excellent example for the churches. CHICAGO, ILL.

ording to his own statement, had a striking religious experience about four years ago, and eighteen months ago abandoned a profitable secular calling to work for the Lord. He was, he said, employed by the Harden Hand-Grenade Company at a salary of \$300 per month, but now asked out a living by cleaning windows and kindred mechanical pursuits. Winterson, who is a slight, red-low-complexioned man, with a strong red beard and rather vacant eyes, is firmly possessed with the belief that he is divinely commissioned to warn his fellow men to "flee from the wrath to come." His posters attracted considerable attention, and the varied nature of their declarations caused many to think that he was a combined advertising agent for Sam Jones and the Knights of Labor. One side of the transparency informed the public that "the bride, the little flock, the 144,000, who are to reign with Christ for 1,000 years, will soon be caught away to a place of safety"; another gave the news that "all nations are being prepared for the last struggle, Turkey will be a skeleton to be pushed over"; while a third, on which the modern John the Baptist based his authority for the "new method of Gospel advertising" began, "Blow the trumpet of Zion and sound an alarm. The orthodox of the quotations were not of the most orthodox pattern, but Winterson was happily oblivious to any such minor shortcomings. The pungent reference to the red defaming the poor should gain Mr. Winterson honorable recognition from the Chicago Socialists. His work is of a somewhat erratic nature, his only exhibitions being given when he has sufficient surplus cash to hire an express-wagon. Spiritualists as a body are the most orderly, the most moral, the most systematic and the most intelligent of all of God's children. They set an excellent example for the churches. CHICAGO, ILL.

The Anniversary at Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: The Brooklyn Spiritual Phenomena Society celebrated the 38th anniversary of Modern Spiritualism on Wednesday evening, March 31st, at its hall, Gates Avenue and Irving Place. The hall was beautifully decorated with flags and flowers by the ladies connected with the society, who deserve all the praise that can be given to them for the manner and taste that were displayed in the decoration of the hall. The programme consisted of recitations, music, tests of spirit presence, and wonderful rappings. Miss Edna Lynster, a child of ten years, recited the opening poem, entitled "The Oracle," and was recalled and gave another poem. For a child of her age she showed natural inspiration and mediumship that will do great good in the future. The "Fox Sisters," Margaret and Katie, were next on the programme, and the manifestations by the spirits through their mediumship were very loud and convincing to all present. Mr. Robert C. Erwin sang in a grand manner the song, "Thy Sentinel am I." He is the possessor of a wonderful bass voice. Miss Henrietta Maurer gave a piano solo, "The Banjo," by Gottschalk, and her rendition of it created great enthusiasm. She was encored three times. Mr. John Slater, the test medium, who possesses a remarkably fine voice, sang "Annie Laurie," and was recalled, and sang three other songs before the audience was satisfied. After Mr. Slater, the Fox Sisters again, and the spirits gave all manner of signals, tests, both on the stage and different parts of the hall. The people were thunderstruck at the loudness of the raps, and applauded the sisters heartily. Miss May Dunn, another young miss, sang the Spanish song, "Juanita," and was recalled and presented with a beautiful bouquet of flowers. Mr. Erwin and Mr. Slater sang a duet, "Labrador Watch," and also a composition of "Nearer my God to Thee," given by the musical control of Mr. Slater, to great acceptance. Miss Maurer again aroused enthusiasm for the manner she played Thalberg's variations of the "Last Rose of Summer," and in response to applause, gave another solo. Mr. John Slater, under the influence of his own uncle, gave names, tests, facts and proof positive of spirit return, that were wonderful and astounding. One test I quote in particular, to a young man who was laughing at the tests and speaking derogatory about the manifestations. During the evening the control, turning quickly to this gentleman, gave him the name of his mother in full, who had passed to spirit-life three years ago. A controlling influence by the name of "Barney" kept the audience in continuous laughter by his witty remarks. This spirit speaks in the broadest Irish dialect and is very fluent, and his sayings were a treat to all who heard him. The hall was packed, and hundreds were turned away unable to get in. The interest in our work is steadily increasing. The flowers sent in by our friends were very handsome and costly. Mr. and Mrs. H. Smith sent a handsome basket of red roses; Mrs. John Horn, a large stand of flowers, with the name of Mr. Slater's Indian control, "Falling Water," in immortal; it was very much admired. Mrs. Geo. Dunn sent a large harp of flowers, with the name of her daughter in spirit in it; Mr. Emma Tozier a large basket of roses; Mr. L. Reckless, a design in roses with the words, "Greeting to our Band. It was magnificent. The Newark (N. J.) ladies sent five bouquets of flowers, and others too numerous to mention. On all sides it was conceded the greatest event that has occurred in spiritualistic circles in Brooklyn. Many stayed until a late hour viewing the flowers and decorations, and to congratulate our society on its great success. Brooklyn, N. Y., April 2, 1886. L. R.

The 38th Anniversary in San Francisco, Cal.

The thirty-eighth anniversary of Modern Spiritualism was celebrated on Sunday afternoon, March 28th, by the Children's Progressive Lyceum of San Francisco, Cal. Their hall was beautifully decorated and the perfume of thousands of roses and lilies filled the air with a delicious fragrance. After the usual singing and opening exercises the thirteen groups gave their beautiful words of wisdom, interspersed with recitations by Florence Porter, and Master Rae Irvin (two of the Lyceum's wee ones); a piano solo by Miss Vernie Morse, recitations by Miss Winnie Michener and Miss Avis Morris, and a reading by Miss May Cormack. Mr. George Irvin recited a short original poem, and Mrs. Laverna Mathews, the beloved conductor, closed the Lyceum with appropriate remarks. MAY CORMACK, Cor. Secy. San Francisco, Cal., April 4, '86. HORSFORD'S Acid Phosphate. ADVANTAGES IN DYSPEPSIA. Dr. G. V. DORSEY, Plaquemine, Ohio, says: "I have used it in dyspepsia with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."

which occurred about ten minutes after a terrible paroxysm of pain. It seems to me that his vision was but a symbol of immortality; lingering between the two worlds with his mind doubtless on his immediate surroundings, he, by some psychological process, mistook the face at the window for his brother. As life ebbed, however, his thoughts became less centered on things terrestrial, and his clairvoyant vision more susceptible to the glimpses of the celestial sphere so beautifully symbolized by his spirit attendants who were waiting his transition. The vision was probably intended to soothe his last movements, by distracting his attention from his sufferings, and partially prepare him for the hearty welcome reserved in spirit life. The picture symbolized the beauties of the spirit sphere he was about to enter, the window and stairs the manner of ingress, and his ascension to a higher and more exalted plane of existence. He had many friends and acquaintances and was a universal favorite. The funeral services were conducted by Rev. Selden Gilbert, pastor of the church of the Messiah (Universalist), the most liberal minister in the city, and a believer in Spiritualism to some extent. His discourse was an excellent one, and met my unqualified approval. He drew from nature rather than the bible many facts pointing to a continuity of life and conscious individuality, and cited several instances of spiritual insight at death-bed scenes. On the afternoon of Friday, Mar. 26th, all that was mortal of my boy was consigned to Evergreen Cemetery,—there by a slow process to be resolved back to its original elements. All that his parents can now do for him is to keep his grave covered with flowers, emblems of purity and love, which in earth life he so passionately loved. I have communed with him twice since his spiritual birth; once when the casket with mortal remains lay in the parlor, and once since its burial. Did I base my belief in immortality on faith and speculative theology I would waver and doubt now I have lost him, but as my knowledge is based on the evidence of Spiritualism, evidence with a scientific basis, I cannot doubt, and feel as positive that he continues to exist as I am of my own existence. GEO. F. A. ILLIDGE. New Haven Ct.

The Anniversary at Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: The Brooklyn Spiritual Phenomena Society celebrated the 38th anniversary of Modern Spiritualism on Wednesday evening, March 31st, at its hall, Gates Avenue and Irving Place. The hall was beautifully decorated with flags and flowers by the ladies connected with the society, who deserve all the praise that can be given to them for the manner and taste that were displayed in the decoration of the hall. The programme consisted of recitations, music, tests of spirit presence, and wonderful rappings. Miss Edna Lynster, a child of ten years, recited the opening poem, entitled "The Oracle," and was recalled and gave another poem. For a child of her age she showed natural inspiration and mediumship that will do great good in the future. The "Fox Sisters," Margaret and Katie, were next on the programme, and the manifestations by the spirits through their mediumship were very loud and convincing to all present. Mr. Robert C. Erwin sang in a grand manner the song, "Thy Sentinel am I." He is the possessor of a wonderful bass voice. Miss Henrietta Maurer gave a piano solo, "The Banjo," by Gottschalk, and her rendition of it created great enthusiasm. She was encored three times. Mr. John Slater, the test medium, who possesses a remarkably fine voice, sang "Annie Laurie," and was recalled, and sang three other songs before the audience was satisfied. After Mr. Slater, the Fox Sisters again, and the spirits gave all manner of signals, tests, both on the stage and different parts of the hall. The people were thunderstruck at the loudness of the raps, and applauded the sisters heartily. Miss May Dunn, another young miss, sang the Spanish song, "Juanita," and was recalled and presented with a beautiful bouquet of flowers. Mr. Erwin and Mr. Slater sang a duet, "Labrador Watch," and also a composition of "Nearer my God to Thee," given by the musical control of Mr. Slater, to great acceptance. Miss Maurer again aroused enthusiasm for the manner she played Thalberg's variations of the "Last Rose of Summer," and in response to applause, gave another solo. Mr. John Slater, under the influence of his own uncle, gave names, tests, facts and proof positive of spirit return, that were wonderful and astounding. One test I quote in particular, to a young man who was laughing at the tests and speaking derogatory about the manifestations. During the evening the control, turning quickly to this gentleman, gave him the name of his mother in full, who had passed to spirit-life three years ago. A controlling influence by the name of "Barney" kept the audience in continuous laughter by his witty remarks. This spirit speaks in the broadest Irish dialect and is very fluent, and his sayings were a treat to all who heard him. The hall was packed, and hundreds were turned away unable to get in. The interest in our work is steadily increasing. The flowers sent in by our friends were very handsome and costly. Mr. and Mrs. H. Smith sent a handsome basket of red roses; Mrs. John Horn, a large stand of flowers, with the name of Mr. Slater's Indian control, "Falling Water," in immortal; it was very much admired. Mrs. Geo. Dunn sent a large harp of flowers, with the name of her daughter in spirit in it; Mr. Emma Tozier a large basket of roses; Mr. L. Reckless, a design in roses with the words, "Greeting to our Band. It was magnificent. The Newark (N. J.) ladies sent five bouquets of flowers, and others too numerous to mention. On all sides it was conceded the greatest event that has occurred in spiritualistic circles in Brooklyn. Many stayed until a late hour viewing the flowers and decorations, and to congratulate our society on its great success. Brooklyn, N. Y., April 2, 1886. L. R.

The 38th Anniversary in San Francisco, Cal.

The thirty-eighth anniversary of Modern Spiritualism was celebrated on Sunday afternoon, March 28th, by the Children's Progressive Lyceum of San Francisco, Cal. Their hall was beautifully decorated and the perfume of thousands of roses and lilies filled the air with a delicious fragrance. After the usual singing and opening exercises the thirteen groups gave their beautiful words of wisdom, interspersed with recitations by Florence Porter, and Master Rae Irvin (two of the Lyceum's wee ones); a piano solo by Miss Vernie Morse, recitations by Miss Winnie Michener and Miss Avis Morris, and a reading by Miss May Cormack. Mr. George Irvin recited a short original poem, and Mrs. Laverna Mathews, the beloved conductor, closed the Lyceum with appropriate remarks. MAY CORMACK, Cor. Secy. San Francisco, Cal., April 4, '86. HORSFORD'S Acid Phosphate. ADVANTAGES IN DYSPEPSIA. Dr. G. V. DORSEY, Plaquemine, Ohio, says: "I have used it in dyspepsia with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."

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