Readers of the Journal are especially requested to sena 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 organtration 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 he 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 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. Here 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 ewn discoveries and conclusions, we derive our strongest proofs in support of the spiritual theory of

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 ultimuted.

Let us follow this force theory up and see where it leads. An atom of matter is a cen-tre 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 recist 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.

tute 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 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 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 san to the one to die, and continues sending sap to the one which is to become an apple. Here is intelliwhich is to become an apple. Here is inteni-gence, 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 pow-er which makes the blood flow in the veins of man, also makes the sap flow in the tree. We now arrive at the following conclu-

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 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

"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 protection will touch that 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 con-clusion was arrived at from the fact that the mesmerist behind the mesmeric 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 disquisi-tions, 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 and 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, as there are now gymnasiums for the development of the body. The future system of cure will no doubt be

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 it to 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 in discovering and outlining the principles of nature in language so clear that a child can understand it, and especially in what he has 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 one golden thread running through his works, and that thread is the will engagesting layers. 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 Goding the form of air and at the same time disease. 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 hypotism. This is beyond question remarkably effective in many ble, 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 ascendency over his lower nature which has put him far along toward that godhood or angel-hood 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

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 up-held. 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 Guiteau.

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 Guiteau 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 interest-

ing 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 the will should be taught in every school, in able destiny, and are we drifting we know every hall and in every parlor where men not whither? These are questions which and women meet to discuss practical subjects. These should be training schools for as individuals, and in this our experience as

ty 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 wail of the other. Once and again the Nation has been called to mourn its martyred chieftain; once and again it has been on its tain; once and again it has been on its knees beseeching Almighty God for help; failing 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 server. Let us cleave at one or two of them.

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 cormitties this applied assays. 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.

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, Guiteau did no more than he was required to do. God's will being irresistible, the assassin could not avoid doing what he

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 chas-

ten 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 judge? It is a serious business one would think, this everlasting obtrusion of our petty wants in the way of petition, implying that Infinite Wisdom needs prompt ing. 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 any thing, except in a general way, that might be called an answer. We stultify 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 in-adequacy 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 supplica-tion 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 Provi dence. Oppressed with a sense of incividual 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 is to refresh them with new.—Cato.

a Nation they come up with tenfold solemni-ty and demand solution. But the solution 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 unsullied 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 carent you will found a rand and one to 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, 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 changes to turn an expense. terms. If there chances to turn up an exterms. 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 con-flicting wishes of man. If these laws are to be interfered with in any way by supernatural intervention, whenever trouvie is prougn 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 nature 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 poten-ey intervenes. To attempt to alter this ar-rangement in any given case through a peti-tion 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 known a mixed. 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 unex-ceptionable fitness that can possibly be conceived. It would seem that when such a case as this fails to convince the most obdurate 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. Folled in argument, and quite unable to reply him-self, your true zealot is not defeated, but is morally certain that some fancied 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. 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

For the Belleto-Philosopi bical Journal THE POWER OF UNBELIEF.

BY WM. C. WATERS.

We have it proved to us in many ways that belief is a very important element in the af-fairs of life. The Scriptures offer important evidence on this subject, especially so, provided, as is claimed, the gentle Nazarene performed his good works by the aid of his Father-God, or as many believe, he was really God, incarnated in his Son. We find it stated in the Holy Record, that when Jesus "was come into his own country he taught them in their synagogue, in so much that they were astonished, and said: Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joses, Simon and Judas? And his sisters, are they not all with us? Whence, they both this man all these things? And then, hath this man all these things? And they were offended in him. But Jesus said unto them. A prophet is not without honor save in his own country and in his own house. And he did not many mighty works there because of their unbelief."

The reply that Jesus made to their skepticism was excellent. I know not how it could have been better, but the fact that he was hindered in his works through the unbelief of these shout him indicates that his of those about him, indicates that his power was finite-not infinite. Had it required a God incarnated, to perform the kind of work Jesus was doing, he would not have declared to his followers, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go to my Fath-

This passage so easily quoted in proof that the popular churches are infidel to Christianity as taught by Jesus and his apostles, it is almost a wonder that the recent translators did not think to wipe it out. Orthodox clergy should keep a pocket-memorandum of all Scripture passages unfavorable to their theological views, and when for the 29th time (be the same more or less) they again change the "Infallible Word," they might remove all texts not to their liking. Though it is said in the Record, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We would, at first thought, say it must be a dangerous business to tamper with the Holy Record, but all along the centuries there have been plenty of men bold enough to run the risk. The command not to make changes seems in some respects unfortunate, for much of this ancient spiritual sunshine doubtless needs a new rendering. In stepping into the churches we find them trying to gather spiritual soul-food from old dried husks, out of which all real nutriment de-parted long, long ago. We find the congregations dull and drowsy, even the deacons sometimes sleep pretty well, and that, per-haps, is about the best thing they can do under the circumstances. The individual of progressive ideas is ever happy to escape from such a place, that he may seek the green fields and fresher pastures of thought, which the light of the present century offers to those who dare turn their eyes away from the grim twilight of ancient days. Why should a churchman claim to be a

follower of Jesus at all? He discards phewhich accompanied Jesus and his apostles and to those through whom such phenomena is now given to the world, he applies the same epithet which the infidel Jews did to Jesus—so far have these popular churchmen wandered down the cold streams of Babylon, away from Christianity as taught and manifested in daily living by its founder, that they don't know a demonstrated fact of true Christian life when it comes before themrutted in creeds, forms, ceremonies and special day observances, the ancient fires of truth no longer burn upon their altars. They have fallen into the very ruts that both Jesus and Paul deprecated. Very well they knew that when religion is the affair of set days and forms, its vitality must die out. Paul declared himself afraid of such men and things, realizing that when a man puts his religion into a special day, he will soon become too indifferent about his conduct on other days. We need a rendering of religion that holds every day of the year sacred to the duties man owes to God, his family, his fellow-men and himself. All life and all days are religious when properly, truly and justly lived. The poor woman at her washtub, earning bread for herself and family is engaged in a prayer more holy than any time-worn forms of speech. The humble woodman with his ax intent on securing the means of living for those he loves, daily offers acceptable prayer, incense and praise to the God of his life. O proud churchman, despise him not, for he may go into the kingdom of glory before you, and hold a higher rank in angel-life.

It is not very strange that Jesus did not meet with much encouragement among his relatives, neighbors and home acquaintances. Within the last forty years many inspired persons have met analogous treatment from near friends and relatives. Dr. Newton, the celebrated healing physician, was sent to the insane asylum by his own family, but Judge Edmonds secured his release, and he directly entered upon his noble mission, and though he has gone to spirit-life, thousands still live to bless him in memory. The low-ly in birth, who have risen high in the annais of fame, few at first received an encouraging or friendly support from relatives in their efforts to rise to a higher plane of life and action. The natural jealousy of near relations is pointedly illustrated in the matter of Joseph and his brothers—his dream that the sun, moon and eleven stars made obelsauce to him, was quite too much for their pride to bear with. Though Jacob tenderly loved his seventeen year old boy, he rebuked him, saying: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren come to bow down ourprives to thee, to the earth?" But they lived to see the time when they regarded Joseph se an excellent dreamer. Jacob himself had one some good dreaming, and Joseph doubt-ess inherited some of his father's qualities that line. Jacob on his way from Beerto Haran, "lighted upon a certain and tarried there all night because the ese, and tarried there all night because the statest; and he took of the stones and put them for his pillows, and stone in that place to sleep. And he state in that place to sleep. And he state in the tep of it reached to heaven, that it is sampled of God ascending and sample on it." As a symbolizing dream sample the paim. All Spiritualists feel this state is a state of the sample of that dream. Our him become may feel a little hard to sample of the sample of

generally assume to believe that the angels don't come and go between heaven and earth, but those of us who know they do must continue to honor Jacob for his good dreaming, as its broad significance encircles the earth and spans the heavens.

For the Religio-Philosophical Journal. REFLECTIONS ON GOD AND CHRIST.

BY E. WHIPPLE.

God may be apprehended as being and be-coming: or existence eternal and absolute. and existence in successive phenomena. I would distinguish God from the universe without severing him from it, and I would consider him as united with the universe without confounding him with it. He is in all nature, and yet above nature. He is Will Wisdom and Love. He is the ordainer, the inspiration and life of the universe. He is self-determined. His modes of operation we call the natural laws. He is the one and the many, the unity and the multiplicity. He transcends all our definitions. As the white light of the sun includes and blends all colors in one harmonious combination, so God in his unity includes and blends in one composite personality all souls, all forms, all possible series of numbers, all principles and attributes, all laws and modes of movement. Hence, we may embrace our statement in the formula:

1. God is unity, the All.
2. God is duality, father and mother.
3. God is trinity, father, mother and son. Stated in another form: The universe consists of three: 1st, God; 2nd, The Word or

Spirit; 3rd, Spirits. Creation may be conceived to have proceeded thus: From the unity of God there proceeded, or was emaned the Word, or Spirit or Divine Mother. In a certain metaphysical sense, God in his unity or neuter gender, separated into masculine and feminine as a state antecedent and essential to the creative process. Then God proceeded in the form of his duality, evolving nature through the Word. The Word or Holy Spirit is the active substance, the divine aura, the Uni-versal Mother, the Infinite Love whereby all things, visible and invisible, subsist. And this Universal Mother is conscious in a far higher sense than we can apply the term to sentient intelligences like ourselves.

From the duality of God, as the universal Father-mother, there proceeded the Divine Child, the first and only begotten of God, in the inmost heaven. This child was a soultogether with all other souls—included in the unity of God from eternity, but now proceeded, or was separated (in an occult sense) from the duality of God by means of the Word, and became clothed with a celestial body in the form of man. In his person was involved and repeated the unity, the duality and trinity of the eternal God-head. That is, the counterpartal or feminine life was structured in his person, as also the matrix through which other souls could proceed from God to their human embodiments. This Divine Child, therefore, became the nexus between God and humanity, through whom the love and wisdom of God are made manifest.

This Divine Child, this first begotten of God, was embodied in the celestial-human before there were any inhabitants upon ter-restrial worlds. He is, therefore, our first and universal parent. He founded the first angelic and the first planetary races; and this Divine Child, this great pivotal chief among the inbabitants of all worlds, and nomens corresponding in character to that | among the angels throughout the interstellar

who is, indeed, our Elder Brother. Now, as God proceeded from his unity through his duality, in the office of Father and Mother, to project this Divine Child who was to functionate as a personal force in the universe, so the Christ as he proceeded to terrestrial planes of labor, must needs separate as to the constituents of his trinity. So from his side was emaned his feminine or counterpartal life, who stood forth as a visible person in the feminine degree. In this state of duality the counterpartal pair, functionated as a father-mother power, but in a sense altogether different from parentage as it is known on earth; and from them proceeded two personalities; one in the visible form of man with his feminine counterpart involved; the other in the visible form of woman with her masculine counterpart involved. There were now three dual pairs in the inmost heaven-a visible trinity. And these three visible persons represented the three fundamental aspects of the divine nature: A wisdom-power; a love-power; and a proceeding or Messianic power, which may be formalized thus:

Wisdom—the Father. Love—the Mother.

Use-the Messenger or Divine Child. If we transfer the analysis from the domain of mind to that of nature, then these

principles have their correspondence in: Form, Substance, Movement; Quantity, Quality, Relation; Poeitive, Negative, Equation; Masculine, Feminine, Neuter; Cause, Receptacle, Product; Major, Minor, Series; Intellect. Sensitivity, Will; Rhythm. Modulation, Harmony; Multiplicity, Totality,

The personalities in this trinity were incarnated on many worlds long before our world became a globe. In some of those incarnations—especially those in which a Messianic work was to be done—the person descended in the dual form, and the counterparts were incarnated in one visible body. When a descent was made for other forms of labor, the counterparts separated and one remained in the inner world, while the other

was incarnated in flesh. In Christ's first incarnation on earth, before the flood, the masculine of the Father-Power in the Trinity, and the feminine of the Mother-Power, descended, took earth bodies, and became the parents of the Christ. Christ was then born with his full power, the masculine and feminine being united in his visible body. He came to the world in the midst of its greatest wickedness, and his death was the greatest Messianic tragedy which has ever occurred on this planet. The tradition of this tragedy descended to three divisions of mankind after the flood: To the Japanese, to a people in the interior of Africa, and to the Aryans of India. From this latter sept, it descended to the secret orders of the later nations—Egypt, Persia, Greece, etc. This tradition has entered into and qualified all the accounts we have of later Messianic tragedies. There are so many points in common between the tragedy of Zoroaster, of Jesus of Nazareth, and of Quetzalcoatl, that we cannot resist the conclusion that the story of each was in great part borrowed from a

common source. A sufficient number of the sayings of Jesus have been recorded by his chroniclers to indicate that he understood perfectly well the fact of his own preexistence. He said:
"For them didst love me before the founda-

tion of the world." "O Father, glorify thou me with Thine own self, with the glory I had with Thee before the world was."

"What, and if ye shall see the Son of Man ascend up where he was before."
"I came forth from the Father, and am come into the world; again I leave the world and go to the Father."

No man hath ascended up to heaven, but he that came down from heaven.' "Verily, verily I say unto you, before Abraham was, I was."—("was," not am, is the proper rendering.) See John 8:58; 6:62; 17; Math., 28:18.

In the Indian Mythology and Brahminical traditions, we meet with a view which bears some resemblance to the one above expressed. Brahm is the "eternal, self-existent being, whom the mind can alone perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity"-whose attributes or powers the gods of the Indian Triad-Brahma, Siva and Vishnu—are personifications. These gods, according to Indian tradition, have been several times incarnated on earth. In a remote antiquity, before the Indian myths became corrupted, this Triad corresponded to the following formula: Siva, Wisdom, the Father; Brahma, Love, the Mother; Vishnu, Will, the

Son, or Messenger. Vishnu (says the tradition) has had nine incarnations on earth, Krishna being the eighth and Buddha the ninth. Vishnu is to be incarnated once more on earth, in a Messiah whose name will be Kal-ki. In this incarnation Vishnu is to come in his full power. He will be mounted on a white horse, and with a flaming sword will bring the present (Ka li) age to an end, when he will establish an era of righteousness and justice.

Now the ancients teach me, that Buddha and Christ are in the same lineage; that they were both incarnations of the same central personality from the inmost heavens. Hence, he whom I have above designated as the Divine Child, the first begotten of God, the Christ, the universal parent of the angelic and planetary races, is identical with Vishnu of the Indian Triad. And he whom I have designated as the Father-Power in the first visible Trinity, is identical with the Indian Siva; while the Mother-Power is identical with Brahma. It follows, therefore, that Kal ki, whom the Aryans prophesied was yet to come, is identical with the one whom Engel prophesied of and who is foreshed. Enoch prophesied of, and who is foreshadowed in Daniel and the Apochalypse. This is the Christ who is to come the second time in his complete dual unity, male and female-Two-in-One; and who is to fulfill in his own person the state of counterpartal life as it exists in the inmost of the interstellar heavens. From thence will arise a new race movement of counterpartal lives on earth. Then will the Father's will be done on earth, even as it is in heaven.

Although the Christ has been incarnated many times on earth, he has never come but once with his full power in dual unity. His second coming in dual unity will be associated with a body that will be proof against

mortal weapons. Turlock, Cal.

For the Religio-Philosophical Journal, The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

Having stated my reasons for concluding that before the beginning of creation Deity and space, alike self-existing and co-existent, then comprised all of existent being, and therefore should be recognized as the sources or joint origin of creation as it exists to-day, a continued consideration of the subject involves the question. What were their inherent mutual relations? and to determine this we must seek to correctly apprehend the special character of each. The theory that Deity is a spirit implies that he is an organized entity limited in the volume of his being, and therefore, is not omnipresent, but is literally localized, hence, if we accept that affection, intelligence and volition are inhering attributes of the human spirit or man; and that man is an effect, we must conclude that these inhering attributes are inherited from, and therefore, character ize the source or sources of his being, and if we accept that Delty is wholly, or in part the source of his being we must regard these attributes of man as a finite or imperfect representation of those infinite and perfect attributes termed Love, Wisdom and Will inherent in God as a spirit identity and entity: and thus, in seemingly accounting for the origin of what we term the spiritual nature of man, we may find some data for concluding what is the special character and nature of Deity; hence, as the theory asserted is that Deity and space conjointly constitute the sources of creation, and are alike represented in all existing effects whether it be an atom of matter or the human spirit man, let us now consider if we can recognize space as the source of man's material or physical being. If it be asked what is space essence of being, and in contradistinction to Deity, I can only reply if space exists, then it must be something, and that which is something is substance, hence, if Deity and space are the self-existing and co-exist ent sources of all existent effects, it follows that there are two distinct kinds of elementary substances, admitting as an inference that one is inherently conscious, the other inherently unconscious—one spiritual, and capable of self action—the other material and inert-one positive, the other negative-and assuming that each is represented in the several existences constituting the world of effects. We may use the terms spirit and matter to denote and define them, and as positive and negative relations between any two distinct and definite things or substances implies an inhering power in one to act upon, affect and govern the condition of the other, and in the other an inhering capacity or susceptibility to be thus acted on, affected and governed, we may assume that Deity, or spiritual substance, being an organized, conscious spirit identity and entity is positive to, and therefore capable of exerting power to act on, affect, and govern the inherent condition of co-existing material substance or elementary space; and also infer that space being thus negative to Delty was inherently unconscious and inert substance susceptible of being acted on and governed, and as this conclusion will recognize and embrace both self-existing spiritual and self-existing material substance as the co-existent sources represented in all effects it may enable us to

Reasoning thus I reach the following premise to account for the origin of atomic matter as the germ of the physical universe embracing both its varied forces and material organizations as manifested in natura below man, and also in explanation of the inherent distinction between man's spiritual and physical being as nature's grand nitimate therefrom; before the beginning of

better comprehend the distinction between

the substance composing material organiza-tions and the forces that are manifested

creation. Deity, a spiritual substance, conscious and organism as an entity, and space, an endless continuity of unconscious, inert substance—each neit-existent and alike co-existent—then comprised all existent being, and creation being an effect, had its erigin in, and resulted from the independent volition of Deity exerting his inherent power to change the condition of co-existing space. change the condition of co-existing space, and use it as the means for attaining in a devised way a sought for end; and having stated the grounds on which I have reached and based this premise I will in my next without further argument assume it as proved and proceed to apply it in defining what seems to me to be the true philosophy of creation and the real distinction between man's human and his divine nature as an immortal spirit and child of God.

Philadelphia, Pa.

"And Still They Come."

To the Editor of the Religio-Philosophical Journal;

The editor of the Golden Gate will undoubtedly bring down upon himself the bitter condemnation of those mediums who do not wish their powers carefully tested. He is simply pursuing a straightforward, honest course, worthy of all commendation, and refuses to use his paper as a vehicle to spread untrustworthy information. In a late number, under the above head, he says:

We received, last week, from Los Angeles, another strong endorsement of another of our mediums for form manifestations. It declares, among other surprising things, that 'at the close of one of her circles there was a committee of six chosen to meet a spirit who came to the aperture for that purpose. She began to sing, continues our narrator, and we all (myself being one of the committee) held her by the hand and arm a few moments, and looking into the cabinet, saw the medium coming toward us. At the same time we experienced something like an electric shock, when to our utter astonishment the medium stood in the spirit's place,

and not one of us had let go of the spirit.'
"This statement is signed by the names of eleven persons. We are not told what kind of test conditions (if any) were established in this experiment, nor what was the nature of the light in which it was witnessed; nor are we personally acquainted with any of the parties signing the statement. We only know that while they close their letter with the words, We have a right to ask for its publication, not one of the names appended thereto is found in the list of subscribers for the Golden Gate. But this, of course, does not invalidate the evidence of the alleged fact, however much it may the right to demand its publication in our columns. "We may add, that since receiving the

aforesaid endorsement, etc., we have attended a scance given by the same medium in this city. The circle was composed of some twenty-five persons (nearly, if not all, Spiritualists), and all, apparently, harmonious and agreeable people, and the conditions were pronounced by the medium to be 'favorable for a good scance; but we were permitted to witness nothing of the kind claimed to have been seen in Los Angeles.

The demonstration of that fact of mediumship, if fact it is, was what we especially desired to witness; and though the conditions were by no means satisfactory for physical tests of any kind, we would have been glad even of an approximate confirmation of the fact embraced in the Los Angeles statement.

"We do not like to be captious in such matters, yet is it asking too much that mediums witness their manifestations, before committing our columns to their genuineness: At any rate, that is the course we intend to pursue with all mediums concerning the genuineness of whose manifestations there is any wide difference of opinion among Spiritualists themselves, as is the case with the medium referred to.

"And here we will say, further, that the believers in the honesty of any such mediums ought to be willing to let us have our way in this matter, especially as we make no denial of the honesty of the mediums. We are willing that all should see and judge for themselves. Do they not know that this question of the honesty or dishonesty of materializing mediums, once it is admitted to discussion in the columns of our spiritual papers is a source of more inharmony among Spiritualists than all other causes combined: Then why not leave it an open question for everybody to think thereon as they please?

"And yet we will here repeat the offer we made two weeks ago: We will not hesitate to endorse, editorially and otherwise, any physical phenomena we may witness, at our own home, under such conditions as we may prescribe, which conditions shall in no sense be inimical to the well known laws of form manifestations. We will guarantee every essential condition required, except that of opportunity for confederacy or jugglery, with which some of our mediums are seriously

charged.
"One would naturally suppose that any honest mediums, whose integrity is questioned, would be glad to demonstrate their genuineness to the satisfaction of any one who is in a position to so defend them, and further the cause of truth, as is the editor of a prominent spiritual journal. That they do not do so may be no evidence of their dis-honesty, but it is surely a good reason why we should not commit our columns to their defense.'

If the Golden Gate continues this course t will do much towards purifying Spiritual-

Oakland, Cal.

The Fire that Burns with Brimstone. To the Editor of the Religio-Philosophical Journal

The Revised Version of the Bible contains enough about hell to satisfy any orthodox, sin-hating Christian. It contains the following

He that overcometh shall inherit all things and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone.—Rev. 201., 8 And he shall be tormented with fire and brimstone in the presence of the holy angels. and in the presence of the Lamb; and the smoke of their torment goeth up for ever and ever, and they have no rest day and night, they that worship the beast and his image, and whose receiveth the mark of his name.-

and whose receiveth the mark of his name.—

Rev., ziv., 10.

And the beest was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the benst, and them that worshiped his image: they twain were east alive into the lake of fire that burneth with brimstons.—Rev., zin., 30.

And the besst and the false prophet; and are also the beast and the false prophet; and

they shall be tormented day and night for ever and ever .- Rev., xx., 10. And, if any was not found written in the Book of Life, he was cast into the lake of

fire.—Rev., xx., 15.
So shall it be in the end of the world: The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth.-Mat.,

And, if thy hand or thy foot causeth thee to stumble, out it off and cast it from thee; it is good for thee to enter into life maimed or halt rather than, having two hands or two feet, to be cast into the eternal fire. And, if thine eye causeth thee to stumble, pluck it out, and cast it from thee; it is good for thee to enter into life with one eye rather than, having two eyes to be cast into the hell of fire.—Mat., xviii., 8, 9.

Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Hell?—Mat.,

Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and, when he is become so, ye make him two-fold more a son of Hell than vourselves .-- Mat., xxiii., 15.

But I will warn you whom ye shall fear: Fear Him which, after He hath killed, hath power to cast into Hell; yea, I say unto you, Fear Him.—Luke, xii., 5.

Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the Devil and his angels; for I was an hungered. and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. And these shall go away into eternal punishment, but the right and the second into eternal punishment, but the right and the second into eternal life. Mat. life.—Mat., xxv., 41, 43, 46.

But I say unto you that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire—Mat.,

Spiritualists, of course, are sublimely in-different to all such quotations from the Bible, for they know that punishment to 'sinners" is not meted out in that way. They simply smile at all such extracts when thrust in their face. Chicago, Ill.

A Welcome Home to Gerald Massey.

We have planued this issue in honor of which we could not set aside. He is not only Mr. Massey, as a duty, the performance of a Spiritualist, but he has been a pioneer in the Cause. In addition to this, he is one of the eminent men of mind of the age; and on his own merits he is worthy of congratulation and cordial reception on his return from a tour of the world's circumference.

Some Spiritualists delight in quoting the most distant attentions of persons possessing various degrees of eminence and ability; but in Mr. Massey we have one of the foremost, and who is all our own. In another place we point out that in the worldly sense he has sacrificed "his all" for the truth and his duty to humanity. Such are the men that the true Spiritualist most delights to honor; only the opportunity of doing so to such distinguished examples is so rare, that there is an awkward indecision in knowing how to fitly set about it. But Mr. Massey is worthy of our best efforts. He has been true to us all through his career. Though in the Austra-lian colonies he was possibly the most eminent lecturer that has yet visited that "continent," still he was faithful to the truth, and spoke as a Spiritualist, without modification or reservation. Such an example, under the circumstances, is a valuable credit to our Movement, which can so honestly lay claim to such an honest adherent.

We pay our little tribute as best we can this week, but it is small compared with what will be accorded at St. George's Hall on Sunday, Mar. 28. Then we hope the progressive minds of London will congregate in such numbers that the ample hall will be crowded to repletion. What is then done in addition to the enthusiasm of a highly delighted audience it is not for us to say, only we would be glad to have to report that Mr. Massey received a hearty and joyous welcome in suitable terms.

In thus writing in the privacy of our own mind we do not speak on behalf of Mr. Massey. To him it matters not: but our regard for ourselves, as the Spiritualists of the Metropolis of the world, demands of us certain pleasant duties, to show that we are capable of appreciating the privileges which are ours to enjoy and recognize.

The lectures are of such a broad character that a vast fund of thought will accrue to every listener; and the Cause of Progress may be well served by everyone acting to the utmost of his ability to secure an overflowing audience on each occasion.-Medium and Daybreak.

The Glass-Eater.

Bill Jones, the glass-eater whose great gastronomic feats have made him such a source of curiosity in the East, is at present in this city with Kohl & Middleton. Bill Jones is a colored man about 38 years of age, and the fact that he eats and digests glass gives him, without doubt, the most remarkable internal organization of any healthy man that has thus far appeared to baffle science and violate the principles that ordinarily sustain life, without apparent injury to himself. Bill Jones relates of himself that he was born a slave in Missouri. In his childhood days ice was esteemed as a luxury that was particularly popular with himself and his brother, and during one of their nocturnal visits to the darkened ice-house, they by mistake picked up some bits of glass instead of ice, and found it not unpleasant to their palate. After the war the Jones family moved to Long-view, Texas. Here the youthful Bill continued to occasionally masticate glass, just as a chicken selects pebbles for its craw, and developed a remarkable strength of jaw. He grew to be a well-known local curiosity, as he could bite the head off a beer-bottle for the delectation and wonder of the sojourner. Although he has been eating glass for many

years, he has been before the public and the medical fraternity but a short time. He claims now that the "glass habit" has grown upon him and he actually craves that form of diet to a certain extent. He has been examined by Dr. Pancoast, one of the highest medical authorities in Philadelphia, Dr. Ingalis, Dr. Haynes, and others in this city, and all pronounce him a wonder, with all organs seemingly in a normally healthy condition, seemingly in a normally healthy condition, in spite of the large quantities of glass that he daily chows up and swallows. Bill Jones prefers nice tender glass goblets and lamp-chimneys, and blindheided can still his color of the glass given to him by sense of taste, and his strange power of cast froit discotion constitutes him as the most wonderful physiological enights of the him.— Judge Count.

Woman and the Mousehold.

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

INMORTAL.

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.

As a flower has its separate need of the whole Of the boundless, fathomiess air, Through every fibre of thought my soul Reaches forth in Thyself to share.

I dare to say unto Thee, my God, Who hast made me to climb so high, That I shall not crumble away with the clod; I am Thine, and I can not die!

The throb of Thine infinite life I feel In every beat of my heart; Upon me hast Thou set eternity's seal; Forever alive, as Thou art.

I know not Thy mystery, O my God, Nor yet what my own life means That feels after Thee through the mold and the

and the darkness that intervenes.

But I know that I live since I hate the wrong-The glory of truth can see; Can cling to the right with a purpose strong; Can love and can will with Thee. And I feel Thee through other lives, my God; Thy love is the hearthstone fire That lights up the large, eternal abode Whitherward we all aspire.

Because I have known the human heart And its heavenly tenderness, I am sure that Thou with Thy children art, To comfort, and save, and bless.

Shall I doubt Thy breath which I breathe, my

God?
Shall I reason myself into dust?
Thy Word flows fresh through the earth abroad;
My soul to Thy soul I trust:
—Lucu Larcom. --Lucy Larcom.

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. It is a heartbreaking story, and after examining into the condition of affairs, we will see what possible hope there is for relief.

Even conservative journals show unwent-

ed 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. This appalling state of affairs is due to several causes. In the first place, women who compete with men in a number of employments, are forced to accept far less wages than men. (Note. The main reason is that, having no self-protecting power through the ballot, they are at the mercy of the selfsh.—Ed. Woman's Column.) In the second place, they are forced to see that the results of the second place. compete with members of their own sex, who work at home to kill time or to get pin money, and with the inmates of charitable institutions, who work for almost nothing. In the third place, they can not, as men can and often do, curb the insatiable greed of their

employers.
"The women engaged in the tailor's trade appear to suffer most from the hard and pitiless conditions to which the majority of selfsupporting women are subjected. Out of the miserably small wages allowed them by "sweaters," they pay their rent, buy their food, fuel, light and clothing, and save enough after a time, to pay for the machine that they purchase on the installment plan. The "sweaters" are the persons to whom the contractor for a large clothing house lets out the work that he undertakes to perform. The clothing house has to make its profit; the contractor deducts his profit, and the "sweaters" do likewise. Consequently, there is little left for the wretched sewing woman. Commis-sioner Peck says that she gets only a dollar and a half per dozen for making trousers and only fifteen cents for making a vest. He also mentions the fact that two women who, by working most assiduously for many long hours, can make one lady's cloak, get only

one dollar for the job, or fifty cents each." 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. In those cramped quarters were six women and four sewing machines. Piled up on the floor were stacks of clothes ready to be put together. 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, abject 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. They were working as if driven by some unseen power, but when I learned that they were enabled to earn but fifty cents for sixteen, and, perhaps more hours' labor per day, it needed no further investigation to convince me that the unseen power was the necessity of bread for their own and children's mouths. Inquiry elicited the fact that the strong smell of sewer gas, which seemed to permeate every crevice in the broken plaster that still clung in patches on the walls, and filled the room with a sickening stench, came from the sink in an adjoining apartment. Curiosity led me to venture within this 'inside' room. It was without ventilation or light, save that which came through the door connecting it with the front room, and it was only after standing several minutes that I could distinguish the black lines of the walls and sink frem which rose in clouds the deadly gas. Upon the floor was spread a mattress, which, in appearance, partook of the general fifth to be found throughout the whole building from cellar up; and it was upon such a bed and in such quarters that three cloakmakers, tired and weary with the long day's work, and with a scanty, if any, supper, throw themselves down to sleep, and awaited the coming day's awful toil for bread!"

And yet in the country all about New York.

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 starva-tion for them equally in other cities. It is just as it is in all other diseases; there is a tice on the part of employers. Competition would ruin in a single mouth, 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 bedone? 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 over-flow there, and the equilibrium thus be res-tored. 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 those who work for a bare subsistence, with justice and humanity. If labor is the source of all wealth, these poor, wretched, starving, dying women should be permit-ted to share in the luxurious 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 bet-

ter 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 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 re-lief 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 cloak, for which they are paid just one dol-

Does the Spirit of the Redskin Do It?

WHY THE BASS DO NOT BITE.

To the Editor of the Religio-Philosophical Journal: 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 over-looking the mouth of the Wiconisco 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 Wiconisco was a wilderness, composed of low underbrash 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 rivers and mountain is had. It was incorporate er and mountain is had. It was incorporated in 1850. As Mahantango Point is rounded, on coming down from Sunbury, the river appears like a take 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 Wiconisco 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 Girty's Notch, named after the famous out-law, 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 musty 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 light-ping 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 de-

scended 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." Philadelphia, Pa.

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 at-tending the death of Miss Bayard's consin. Charles C. Bayard, at Mount Vesuvius. He was the favorite son of Richard Bayard, of Philadelphia, whose father and Secretary want of equilibrium, and health consists in restoring the balances. It can not be done by law-making, nor charity, nor appeals to justice. 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 dragoman the heraldic arms of Jerusalem, with the date of their visit. In the case of young Bayard the tattooed cross developed virulent 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 lieu-tenants. 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 ele-mentary text-book on geology, entitled "Geological Excursions," has induced the author to write a mere 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 pressure of the publishers.

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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 41 17, 1886.

English Spiritual and Psychic Journals.

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 Psychical, 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 scances 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, be-reft 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 i in no condition for scientific study, though he may be admirably qualified by the very virtue of his supersensitive 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 con-vincing 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 appeals to a mere student with less power than it did to its first or. 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

In thus writing I shall not be suspected of under-valuing 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 mus 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, not till the angel descends into the troubled waters of the soul, that one is intromitted into the inner sphere of Spiritualism. It is then that a man gets evidence that he knows to be true, that tests and traps and tyings 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 it is a real danger that I foresce 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 calcula-

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 hypercritical 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

has determined. I am tilisormed, t ject of Spiritualism with an int some of the phenomena which t at members are willing to bring before it. A prominent members are willing to bring before it. At the inst meeting Prof. Barrest read a paper—which I had not the advantage of hearing, and which I cannot therefore criticise in any way—in which he brought to the official notice of the Society some experiences 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 concent itself so exclusively with Thought-transference, Telepathy, and kindred 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 ac cepted knowledge, to correlate them with that which Science accepts, to bridge over the gulf which ha seemed to separate them from the known and ad mitted facts of our common beliefs has not been fully appreciated by Spiritualists as, in my opinion, i 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

But, holding that belief, I have some fear that the eneral attitude assumed by the Society may make it difficult for it to arrive at such conclusions respec ing 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 unsparing of time money, and attention in their researches, should be apparently unable to get any convincing persons evidence. But the fact has to be admitted and reck-oned with. It is regretable 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, impertment in me to do more than allude to the matter for the purpose, important to my argument, of adding that, if those who chiefly direct the movements of the Society had been so fortunate as to have the same experience ersonal 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 po fear that the attempt to study Spiritualism from the side on which the Society will approach it, and with an ignoring of the action of spirit, which has so far characterized its conclusions, and which seems to me a fatal omission of attention to an essential consideration—the key to the whole problem—I fear that this may seriously hamper the investigation on which the Society has embarked. This, however should not trouble us.

Doubts and Difficulties, Moral Character of Spirits. A Haunted House, What is said of Psychic Phenomena, are all noteworthy, and and in both journals the list of spiritual socties 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 plankets that protect them from the winter's cold. 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 saving himself from the burthen of this slavery through the engagement of one, who should be considered a fellow-worker, but whom he looks on as a clerical back. The alarm that has been caused by threatened reform, is felt by those persons within whose gift are the choicest livings, and wh 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 signe, the existing causes of which they are jealous that the outside laymen should not know anything; causes which they them selves never think of and never argue on. I am referring to the modern open advocacy of the new authority of religious thought; namely, that o reason, which, they recognize privately, is fast gaining ground, and that the depth, the length, and the breadth of theological mystery is being gradually Practical Christianity—as manifested i good works and fair dealing, and a general recogni-tion 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 Spiritualist on the Christian system For myself I would not remove one stone from th Christian edifice that would hasten its decay, if were not convinced that it has been weighed in th scale of public judgment, and found wanting. past achievements stand out ingloriously plain and clear: the doctrinarian fanatics of the past have left brand marks for modern minds to avoid: for libera 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 trials of earth, is a power of ald 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 i 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 bonds of caste, bringing gradually 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 highsouled 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 in the Journar, the Divine Providence in care. We earnestly hope to hear of his recovery and of her going on with her chosen

Karnest 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 highstanding 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 Mesers. 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 rev olution.

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 conerence 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—deelring 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 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 Omnipresent 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 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 midsummer; or to make the weather consist of perpetual spring or summer, and he would not respond thereto. God's course is equally as unswerving in all respects as that of the moun and planets. He does not transcend 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 intricacles 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 reverenced 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 reg'stration statistics proving vac-cination to be both useless and dangerous. Gd. By Al-fred Russel Wallace, LL.D. I am strongly opposed to compulsory vaccination.—

HERBERT SPENCE

The law which inflicts penalty after penalty on a parent who is unwilling to have his child vaccinated is monstrous, and ought to be repealed.—The Right Hon. John Bright, M.P.

I have received most touching letters from all quar-

ters, complaining of the grievous sorrow and suffering inflicted on families through the Vaccination Acts.—Sir THOMAS CHAMBERS, M.P.

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 to multiplied judicial
penalties 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. Vaccinated or unvaccinated—Which has the advantage Vaccinated or unvaccinated—Which has the advantage?—The only adequate and trustworthy comparison
of the vaccinated and the unvaccinated that we know of
was effected by Dr. Keller, Head Physician of the Austrian State Railways, during the years 1872 and 1873.
The railways then employed 37,000 officials, servants
and workmen, who, with their wives and families constituted a population of 55,000 to 60,000, among whom
occurred 2,452 cases of small-pox. These cases of
small-pox Dr. Keller carefully classified as vaccinated
and unvaccinated, according to age, and the general reand unvaccinated, according to age, and the general result showed that small-pox was unaffected by vaccination, unless to disadvantage. Dr. Eilnes has reproduced Dr. Keller's statistics in lucid form, with impartial commentary. People who draw conclusions in favor of vaccination from the factitious returns of our small-pox hasnital drawn up by official determined to make out 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 (whilst 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 mat-

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 Emerson, is no stranger in our columns. During our eight years' existence we have been ringing the changes upon it certainly as often as our co-laborer:

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

"After making all necessary allowance for exaggera tion, and subtracting whatever is unreal from the e travagant claims of these enthusiasts [the great teach ers of religion], the results which they have left certithat their claims were not wholly unfounded, but be neath them was there a truth which defies all assaults. These spiritual herees did not deal with vain, and shall low, and shadowy things. As we grant a deep and per vading sincerity to the men who have dealt with the laws of the material world—to Copernicus, and Gallleo 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 his own natural laws, but leaves his chil- assaulte" 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 through-

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 brim-

"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's 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, tinhorn, coffin-paint, exterminating galoots 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 beliering 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 ministery 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 an humble co-worker with him in the sustentation and defense of a rational, common-sense, discriminative Spiritualism as against an unscientific.knavery-engendering something falsely calling itself Spiritualism, and though many have associated our names in the work of spiritual segregation and reform, yet until within the last few days never had I the allegance of the spiritual segregation. had I the pleasure of gazing into the honest eye or of grasping the manly hand of that "noblest Roman of them all" in Spiritual-

ism's seried ranks, Col. John C. Bundy. This indefatigable opponent of the criminal and the foolish elements in Spiritualism reached San Francisco in time to participate reached San Francisco in time to participate in the anniversary exercises this year. Previous to his arrival here, he and his faithful wife and charming daughter spent a most delightful week at Sunny Brae; the hospitable home of that estimable, lovely, and grand-hearted woman, Mrs. E. L. Watson. The Colonel there enjoyed a most blissful soultest conjoined to an exquisite soultermula. rest conjoined to an exquisite soul-communion—the natural result of a week's close association with so sweet and spirituelle a character as that of Mrs. Watson. In fact, judging from their reports of this mutually pleasurable occasion, the entire party, Mrs. Watson and family and Col. B. and family, must have had an almost elysian experience during that memorable week; and our invalid brother has been heard to remark that if he could live at Sunny Brae for six months he thought he would be fully restored to

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. Let us hope that this is but the precursor of his complete healthful rehabilitation. In addition to be-ing the recipient in San Francisco of various social courtesies, such as dinners, lunches. etc., a reception was extended him and his family on the evening of March 30th, at the residence of Mr. and Mrs. A. D. Wiggin, upon which occasion a most enjoyable evening was spent by the many friends of an ennobling, purifying Spiritualism present thereat. Mr. J. J. Owen, editor of The Golden Gate, made an efficient presiding officer, and short speeches, poems, etc., in honor of Mr. and Mrs. B. were made by Mr. and Mrs. R. A. Robinson, Mrs. Wiggin, Mrs. Laverna Mathews, Geo. C. Irvine, Mrs. M. J. Hendee, W. E. Coleman and others.

A few evenings since the Colonel was sufficiently invigorated to make a tour, with his family and a few 'Frisco friends, through the classic purlieus and sweet-smelling intricacies of Chinatown, and on the following evening we reveled in the intellectual subtleties, the spectacular barrenness, and the melodious intonations of the Oriental drama as interpreted at the Chinese Theatre in this city. The results of Mr. Bundy's study of the much involved Chinese problem will doubtless, at the proper time, find fitting expression in the columns of the Journal. We also expect to hear in due time something from the Colonel regarding his impressions of matters and things in California, spiritual and otherwise.

This article has been prepared without Col. B's knowledge or consent, and with some misgivings as to whether he would permit its publication; but I thought that the readers of the JOURNAL would be pleased to learn a little something of the experiences of its editor and his family in this far distant clime. 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? The

Inter Ocean 88.98: "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, for each preacher took occasion to present his conception of the place which religious organization should occupy in civilized society. The general spirit of both is one and the same. If the Canon's habits of thought and style of expression are suggestive of canonical robes and the professor's of high art in literature, coupled with philosophy, they both bear the imprint of modern notions. Of the two, however, Professor Swing is far more practical, more philosophical, and more poetical.

"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., etc., with the fables of Æ-op, which, to be useful, must be spiritualized and accepted as lessons inculcating some great truths. In all those lands,' he says, 'which created the books of the Old and the New Testament to be a writer was to be an artist, a painter To find the meaning of those Scriptures the student must make external phenomena to be those creations which art employs for conveying some spiritual idea to the heart.

"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 figs and spades spades," a law valuable in science and book-keeping, but of little value in litera-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 af-

firms 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 criticised for ignoring the third person of godhead, and in this pa-per he makes no allusion to the doctrines 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 known.

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

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 Ger-man poet, is dead.—The famous Cock Tayern 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 Rheiu" 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 Ducquercy.—A New York dispatch shows how closely the Vanderbilts, Astors, and Gould 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 probabili-ties of the near future.—Prince Albert Vic-tor, 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 fine 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 select-

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 ex cellent 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

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

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

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INFORMATION ON VARIOUS SUBJECTS.

For the Heligie-Philosophical Journal. Daybroak.

BY SARAH E. HOWE.

O dripping rains that fall! O heavy hearts that bleed! God is behind it all and knows the screet need. O murky threat'ning cloud that dims the sun-ray

O thunder voices loud, like a burst of sudden grief. Is there no tender souled and sympathizing one, To raise the vell of icy-doubt, let in the warming No hand to lift the burthen which makes the heart

so sore. And you have strove, and vainly strove, with phantoms at your door. They cloud the dewy morning, obscure the noontide

They desolate your fireside until the day is done. No sacred thing in all your life but shares the cruel For all Love's priceless jewels, they despoil and desecrate.

sun:

less pain

within.

What means this ceaseless battle along the plains of Life? What means this tireless tugging, this never ending Sometimes, when Sorrow's shadow falls for a mo-ment back, A fitful gleam from the "Great Beyond" reveals a shining track.

We see through heavy eyelids, that we bear no need-

That rocky road and thorny paths lead to the truest

That Nature dealing with our lives adopts the surest ways, To open up "the possible" which in the being lays; That richest, sweetest blessings are in this discipline

Thus the divine within us is molded into life.

Then let us take with patient soul the bitter in the And eat the bread of sorrow-'twill strengthen and build up. Let us learn there are no losses in this cruel world of sin. For all's conserved in mighty work, unfolding life

The Apalling Wickedness of Mankind.

To the Editor of 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 got into 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 property had been cultivaried to Among the 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 no-ticed that the parson took more than an ordinary in-terest 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 mar-riage 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 Frankiin 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 a \$1,000 bond belonging to his wife, without he 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 an-mious 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 pass the night in her company, but he should go to the hotel to sleep, and then took his deto 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 accertained 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 scientists, the

principal branch of the mind-cure organization in this town. Thursday afternoon Asst. Dist. Atty. Ad-ams and Inspector Richardson drove to the West

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. Ham-

mond and a young lady came out of the house and were walking briskly down the avenue, when In-

spector Richardson tapped him lightly on the shoul-der and said he would like to speak to him. He was then invited to walk to West Chester park, where the inspector informed him that he was under acrest 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 Bosion, where he intended to go into the drug business. He said that his wife was addicted to drink, and had seven barrels of rum in the 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 be-ing told the object of their visit he opened the safe. In one of the pigeon-holes was found a scaled velope, 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 endeavor-ing 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 or-dained 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 Hap-

tist ministers " were about as bad as policemen." "Yes, I guess they are," replied Mrs. 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 speke 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. Spiritualists are the ones to redeem the world.

A. Benton writes: I appreciate the RELIGIO-PHILOSOPHICAL JOURNAL, for its high toned morality, its firmness in defence of the cause it advocates its decided course in defence of true, honest mediums, and its just rebuke of fraud whenever found May it continue to spread pure morality and a deep spirituality throughout the land.

J. S. Cimrk, in renewing his subscription, writes: I believe it to be the duty, as it should be the pleasure of every Spiritualist to take one or more of our spiritual papers.

Framels Howard, in renewing his subscrip-tion, writes: I can't get along without the JOURNAL.

Now-Found Mon in Groonland Invoking the Spirits.

To the Editor of the Heligio-Philonon Spiritualism, or the communion of mortals with Spiritualism, or the communion of morials with spirits, seems to be prevalent wherever a human being exists,—even if it is sometimes of a very crude nature. I glean these interesting particulars of newfound men in Greenland from the New York Sun. It appears that, a few weeks ago, an exhibition was opened in Copenhagen, showing the dress, hunting and fishing implements and other rude arts of a hitherto unknown people. It is composed of the collections of Capt. Holm, who, with his three white comrades, returned to Denmark late last fall after a sojonrn of two years in East Greenland.

This coest is very difficult of access on account of the great ice fields that are usually packed against

This coast is very dimoult of access on account of the great ice fields that are usually packed against it. Graah succeeded fifty-six years ago in following it north, in spite of great hardships, from Cape Farewell to 65° 15' north latitude. The German North Pole expedition, sixteen years ago, reached the coast still further north, and mapped the rugged shore the following three years ago touched the east coast at two skjold three years ago touched the east coast at two points south of the seventieth parallel, but his visit was too brief to add many facts to our knowledge of the country. It remained for Holm to extend the explored coast regions from Grash's furthest north almost to the point where the German discoveries begin, and to spend one winter among people whose almost complete isolation from the world and their unique and primitive customs make them unusually interesting applicate of study interesting subjects of study.

A glance at the map of Greenland shows along Grash's route on the southeast coast a comparatively straight outline. The fact is that this coast is as deeply indented with bays and fords as the western shores of the great island, but Graah did not have time to explore them. A survey of these deep in-dentations formed a part of Capt. Holm's labors, and the outlines of the east coast of Greenland can hereafter be laid down on the maps for a distance of more than 1,000 miles.

Capt. Holm discovered that the inhabited portion of East Greenland is divided by a long, desolate stretch of coast into two sections. This desert region marks the northern limit of Graah's journey, and it is almost impassable either by land or water. This accounts for the fact that the people who live north of it are almost completely cut off from the world. A few adventuresome travelers among them have made the dangerous boat journey to southern waters within the past five years. It takes them two to three years to reach the Danish settlements near Cape Farewell and to return home. Holm went north with a few of these travelers, only one of whom, however, would consent to accompany him, in August, past the uninhabitable space whose southern edge they had reached. The others preferred to wait until the following season before they essayed the last hazardous stage of their journey. The natives living south of this desert space annually send trading parties to the Danish settlements.

North of the barrier Holm found a far more pleasant courter than the inhabited districts another it.

ant country than the inhabited districts south of it. The southern natives have four settlements, and number, all told, about 250 souls, while the northern natives have two settlements, with about 450 inhabitants. Here Holm spent the winter of 1884-85, among natives who had never before seen a white man. Their stone huts were grouped along the shores of the great fiord Angmagsalik, into which, in summer, seven streams of water flow. These little right and the pattern are table in selfmon and the pattern in the life of the pattern are table in selfmon and the pattern in the life of the pattern are table in selfmon and the pattern in the life of the pattern in the pat tle rivers are rich in salmon, and the natives live on

fish, white bears and walrus. Walled in here by formidable glaciers and ice fields, utterly ignorant for centuries of the outer world, these poor creatures have nevertheless benefited by some of the resources of civilization. Holm was astonished to find that, although they had never seen a tree, their lance shafts were made of wood and their arrow heads of hoop iron. He learned that now and then some fragments of a shipwreck or an ironbound box or cask were cast upon their shores, and these boons, coming to them from they know not where, have greatly aided them in the struggle for existence.

Holm's West Greenland interpreter was of little service. Like Graah, these later explorers had great difficulty at first in communicating with the east coast natives. They differ from the west coast Esquimaux not only in speech but in physique. They are tall and rather slender, with long, oval, and often at-tractive features, presenting quite a contrast to the squat stature and round, expressionless faces of the typical Esquimaux. Holm says also that they are neater in their habits than the west coast natives, and that their skin garments are often ornamented household elements are strikingly similar to those of the west coast natives at the time when the Norwegian missionary Egede preached the Gospel in Greenland 150 years ago. The few West Green-landers who accompanied Holm were at first in great fear of their pagan brettren, and believed that three men, who later proved to be among the best friends of the expedition, were plotting to murder the party.

One large hut on the Angmagealik fiord contained fifty natives. Near this large household Holm's party spent the winter. They were hospitably received, and were the objects of great attention and curiosity. From all the hamlets up and down the flord, and from Sermiligak still further north, the natives flocked to see the wonderful strangers. As soon as Holm could converse with them he found that their simplicity and sociability greatly assisted him in his ethnological labors. The mass of information he obtained about their language, their legends, their usages, and religious ideas will soon be published in

Before the fall of 1884 had fairly begun, Holm, went thirty-one miles further north to Sermiligak, in 66° 8' north latitude, which, as far as is known, is the most northern inhabited spot in East Greenland. The natives declare that they have never heard of people living north of Sermlilgak. Here, on an eminence of 1,600 feet above the sea, Holm built a cairn in which he placed records of his explorations, and the statement that he had taken possession of the coast in the name of the King of Denmark and had named it "The Country of King Christian IX."

The explorer says that the natives divert them-

The explorer says that the natives divert them-selves in summer by reunions in the open air, when they dance for hours to the accompaniment of drums and songs. In winter they have assemblies in their largest huts, and engage in the ceremonies of invoking and propitiating the spirits. Their European guests, upon invitation, took part in these singular solemnities.

Boston, Mass.

Lecture and Tests by Chas. II. Brown.

To the Editor of the Religio-Philosophical Journal Wednesday evening, the 24th, we attended a meeting in the Grand Opera House which was conducted by Mr. Chas. H. Brown. We had the pleasure of witnessing some of the clearest tests of spirit presence ever given in Hicksville. In the early evening we listened to a lecture by Mr. Brown; subject: "The Immortality of the Soul as Viewed from a Spiritualistic Standpoint." It was considered beautiful and logical by all present. While Mr. Brown was preparing for giving descriptions, which took some time, we listened with much pleasure to the remarks of F. W. Vunakin, who is a brilliant and very enthusi-astic speaker. Mr. Brown then gave between twenty and thirty accurate descriptions, and the names also, in full which were all recognized by members of the audience. Mr. Brown's phase of mediumship is wonderful as all will testify who have witnessed the manifestations proclaimed by his gifts.

Hicksville, Ohio.

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Conscience the Divine Law Within.

To the Editor of the Religio-Philosophical Journal:

The Divine Law which tells of what is good, true and right, is written in the human heart. The conscience is a teacher. Let no one endeavor to excuse himself to the world, and still less to himself, or to the Omniscient, with the pretence that he knows not how to distinguish between right and wrong. If thou followest this holy voice within, that leads to good, thou wilt never willingly go astray, or knowingly do evil, and thou wilt ever enjoy internal selfcontentment. Conscience is our earnest and just teacher, and only in following its limits and warn-ings canst thou find true happiness. Do not persuade thyself it is otherwise; seek not by subtle reasoning to find the means of satisfying thy forbidden wishes and victors tendencies, without violating thy sense of right and decency. Thy reasonings are false. It is an evil deed that thou art tempted to commit, and behind it lurks secret remorse. The conscience admits of no compromise. Thou thinkest thou canst bargain with it; but, weak man, thou art only bargaining with thine own shame. ZACHOKKE

For the Bollgie Philoso A Heroine.

Although the public spiritual restrum is all important from which to disseminate and familiarise the public mind with its claims and philosophy, still it is from private scances in our own homes and the homes of our friends at times that the most wonder-ful tests are sometimes received; but being of a private or domestic nature, they seldom get into print. Hence, fearing in the following statement no viola-tion of domestic confidence, I venture the following: With Miss Sarah Wilson of this place I had been acquainted many years preceding her death, of which consumption was the immediate cause. 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, impres-sible 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 delicates betitting her enfeebled condition. Shortly after my arrival the little company was enlarged by the entrance of Mr. B., 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 preceding months. This passed, he directed his attention to Mrs. P., with whom he was unacquainted. He began by inquiring to what church she belonged. The lady replied that she was a Spir-itualist, 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 gatherings of the Redeemer! "I think not," continued Mrs. P. smilingly, "and what is more, I can illy afford these plane fashionable dress parades."

"Dress parades"—quickly seizing the remark the Rev. Mr. R. said, "and yet you are ever ready with your ringlets and curls at a moment's notice to mingle among these diabolical necromancers or sorcerers

—these Spiritualists—these children of Satan!"
I can assure you, Mr. Editor, I began to feel uncesy, 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 deportment of a lady of whom you know so little?"
Here Mr. R. eyed me with what he intended as a

withering look, and drew slowly from his vest pocket a small Bible, solemnly remarking, tapping its cover, "This sacred volume; a book which I am afraid you too seldom read; the Holy Bible!" "Too seldom read!" I repeated. "Mr. R., I think I can safely say I have read the Bible thrice through

critically before you were born!" He looked at me silently a moment, and then slowly replaced it in his vest. For fear he should think I was romancing, in further explanation I added: "I was used as a copy reader for the first Bible issued by the American Bible Society in 1816, the plates being then stereotyped by my father and uncle. We might differ," I remarked, "in our estimate of its teachings, but I hold it in great veneration." A lengthened and uneasy silent pause of some minutes ensued, and fearful I might be out of place in my then state of exasperation and might say something offensive, I took my hat and with-

The next day I called again upon the dying girl, as it were, to apologize for my hasty remarks. She stopped me short by saying she was so glad I had come then, as it gave her so much relief, as she was entirely too much exhausted to debate, for Mr. R., with all his plety, was a perfect felcle as a man! I asked her what took place after my departure.

"Well, he made no remarks on what had passed, but referring to myself, he said: 'Sarah, you was once one of my hopeful communicants, and one of my Sunday school teachers, but I have missed you

for a long time?
"'Just so,' I replied; 'that was when I was a young girl, and so I remained until I became ashamed and outgrew your church bigotries and barbar-ous teachings. When I reflect on my bigoted behavior, I must have rendered myself perfectly dis-gusting to all my immediate friends! Such was my state of gloom that I dare not pluck a flower or water a plant on Sunday on no worldly consideration for fear of hell! All was black, black, sullen, cheerless orthodox. "And what has induced you to change your

plous belief, your only hope of salvation, to jeopardize your soul?" " Simple Spiritualism, undenlable facts!"

"'Alas, alas, a false beacon, carnal presumptuous reasoning. Sarah, Sarah, child, may I pray for you?"
"'You may if you please,' I replied, 'but I tell you at once your prayers will do me no good, for I have nothing to ask for and nothing to fear, as I know my prospective condition. No picturings of an imaginary hell can frighten me now. To-morrow or next day I shall not be here. Sarah Wilson will join the circle of her relations—her father, uncles and other relatives who have already preceded her. "The dominie then elevated his extended arms in holy horror! shook his head, took his hat and silently left the room. 4

The 38th Anniversary at Auburn, N. Y.

The home of Mrs. Daniel Goodwin, 1 Barber St., was the scene of a merry meeting last evening about fifty people having assembled to commemorate the 38th birthday of Modern Spiritualism by a celebration. tion. Among those present were I. S. Jones of Binghamton; Mrs. Buckhout of Kelloggsville; Mrs. Jayne of Homer and Mr. Teed of Moravia, all leading lights in Spiritualism. The balance of the company were residents of the city. J. H. Harter and wife W. A. Kirby, Mr. Burt and others were prominent There was a splendid supper at the usual tea time. which was enjoyed by all, after which sociability and exchanges of experience followed until nine

o'clock, when the gathering was called to order to listen to an address by Rev. J. H. Harter. Mr. Harter referred to the fact that for eight years he had gathered with the others of the faith at Mrs. Goodwin's to celebrate the anniversary of Spiritualism, which had its humble birth in the Fox family at Hydesville, N. Y., thirty-eight years ago. Truth, honesty, temperance, spiritual communion and all that pertains to the development and happiness of humanity were stated to be the objects of the people gathered there and to which the altar erected in that house was dedicated. He said Spiritualism was the greatest revelation ever made to man and re-ferred feelingly to the late apostle of Spiritualism, Daniel Goodwin, who was thirty years a believer in human immortality and eternal progression. By positive demonstrations he knew that communicate tions between people in earth life and those in spirit life could be had under proper conditions. Mr. Harter closed with the exultant phrase, "We are proud to be known as Spiritualists.

This was followed by a song by the whole company, "Shall we gather at the river?" Principle of the delivered an address while under control, and the company sang: "When the mists have cleared away."

Mice Hattie Allen delivered a remarkable address, referring to the humble birth of Spiritualism, and tracing the rapid growth of the faith. She said that if mediums were given the protection and support which ministers of other churches received, Spiritualism would force its truths into belief by sheer nat-

Mrs. Walters spoke under control, and Mrs. Harter closed the literary and musical part of the entertainment by singing, "O'tis sweet to be remembered," and the company broke up at 11 o'clock.—Aubærn Dispatch.

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 destiny; to get sight or understanding of the Scriptures; to be born when Buddha was in the world; to represe lust and familian 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 heart on it; to investigate a matter to the very bot neart on it; to investigate a matter to the very pot-tom; not to contemn the ignorant; thoroughly to extirpate self-esteem; to be good, and at the same time learned and clever (or segacious); to see the hidden principles in the profession of religion; to attain one's end without exultation; 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. Spirit Pictures.

To the Editor of the Religio-Philese

A few weeks since I wrote you concerning so phenomenal pictures in presention of Judge C. of this city. Two or three days before finishing my letter I called on the Judge one evening for the purpose of ascertaining if I had exactly understood some portions of the occurrences he had related to some portions of the occurrences he had related to me, and I found present two gentiemen who were examining the pictures, one of whom was Mr. S. R. of Canon City. This gentleman remarked to the Judge that he had a relative living in Pennsylvania who was quite eminent as an artist, and would like very much to submit a couple of the pictures to his inspection and would deem it a great tavor if Judge C. would allow him to send two or three of the pictures. C. would allow him to send two or three of the pictures to him in a registered package by post, promis-ing to return them in due time. Permission was given; the pictures were sent on, and Mr. R. merely told his friend that there was a peculiar history in connection with them, and asked his criticism. In course of a few weeks the pictures were returned accompanied by the following letter:

DEAR SAM.—The registered package of pictures arrived yesterday in an uninjured condition, and I hasten to return them after a critical look, hoping they may reach the hands of their obliging owner again without accident. Give him thanks for the again without accident. Give him thanks for the pleasure I have had in seeing them. The facts remarkable in their history, I shall expect to find to be, that they were produced by spiritual agency. I have become a Spiritualist myself, to the farthest and most absolute sense of belief and conviction, and having made several unsuccessful attempts to obtain spirit photographs, I am very much pleased at the opportunity you have afforded me to see some-thing similar to that I have vainly sought myself. I judge these pictures to have been executed directly by spirit hands, or by a medium under spirit control who in his common normal condition perhaps was no artist, and was incapable of producing anything no artist, and was incapable of producing anything pictorially. The painting in oil on the board, marked "head of Van Dyke," was done at a single sitting, and whether by mortal or spirit; is a work that had to be prompted by artistic knowledge and executed by a hand most skillfully controlled; in a word, it is the work of an artist, and, if no copy, no one but an artist could have executed it. The pictures on the artist could have executed it. The pictures on the paper are by a process unknown to me; but the two heads rubbed in as they seem to be in some move-able color, and destitute, too, of all drawing in the eyes, have nevertheless a character that indicates the origin almost certainly to have been from living sitters, or, in copies of portraits from life, whether of mortal or spirit men; the latter most probably. That is how they impress me. I shall wait now with patience for your written sequel.

Affectionately, Ere this the writer of the above has seen the account as given in the JOURNAL. Denver, Col., March 26, 1886. R. A. R.

The Phantom Ship.

To the Editor of the Religio-Philosophical Journal:

The Phantom Ship, has it an existence, or is it simply a figment of the imagination? The Minneapolis Tribune says:

"Where is that schooner? is the question that every one has been worrying themselves over in the East since the day of the Oregon disaster; and it has re-mained so long unanswered,—without indeed any shadow of a clew appearing which might lead us to an answer,—that it is rapidly giving place to the more speculative enquiry was there any schooner

"The whole affair has been horribly mysterious from the very moment of the accident. Five men were on watch on the Oregon's decks (two regular watches, an extra watch amidships, and two officers on the bridge) when the accident occurred. The night was clear, though not moonlight. Yet until a moment before the shock came there was not a suspicion of danger. No red or green light was seen at all save that for one moment the first officer teetifies to having seen a single white light flash out for a moment as if some one on the deck of the approaching schooner had snatched up a binnacle-light and shown it for one flash. Nor was anything seen, or heard, of any boat until the actual moment of the collision. Then for one short second, the first officer testifies to having seen the spars of a three-masted-schooner against the clear sky. The shock was so slight that a passenger who felt it supposed that the Oregon was running alongside her pier. At the mo-ment of such an accident occurring one would have supposed that the natural impulse of every man within reach would have been to rush to the point of collision and see what had happened, and what the colliding body was. But no one of the five men on deck seems to have done this. When any one did look over the side, the sea was clear. The schooner had vanished as suddenly as she appeared; and there was nothing but the one brief glimpes of mast-heads against the sky and the gaping hole in the Oregon's side to tell that anything unusual had occurred. "Sailors are probably the most superstitious set of

men on the earth or the ocean; and in the horrid mystery which surrounds the wreck of the Oregon, there is plenty for superstition to feed on. There is not a hand in all the forecastles on the seas but has heard of the Phantom Ship. Can it be that it was this awful ocean-wraith that—assuming solid form and weight for once—has wrecked the great Cunarder? Unless some one of the several three-masted schooners which were going out at that time shall shortly "come home missing," this explanation is likely to be widely received by the oracles before the mast, and doubtless there will not be wenting, were mast, and doubtless there will not be wanting vera-cious members of the crew of the wrecked steamer who will have strange stories of omens—of cate that would not come on board at Liverpool and Mother Cary's chickens that dropped dead on the decks of the doomed vessel at sea—to retail to forecastle audiences which will prove beyond a doubt that the boat never came to her end by human accident."

But really is it not exceedingly strange that some reliable information can not be obtained with reference to the cause of the Oregon disaster? A. R.

"Jesus not God."

In the Journal of March 20th, I noticed under the above heading a sermon by the Rev. Chas. Ellis. which very much interested me, as I have been thinking for several years that the time would come when the preachers would see the folly of trying to make others believe what they themselves do not believe. We can not blame the early Christians so much for making Jesus God, for he certainly comes nearer my ideal of a God than the Jewish God; but it looks rather abourd in this age of knowledge, for highly educated men to still inelst that Jesus was the veritable God, and then claim his death and resurrection as positive proof that all men will live again. I fail to see where the proof comes in if he was God.

We think the time has come when our ministers can safely desist from teaching the infallibility of the bible, for they can certainly make no one believe it unless it is some one who has never read it, for surely no one with a reasonable degree of intelli-gence can carefully read the bible and honestly say he believes it to be infallible, but it will probably be some time before very many of them will date assail the strongheld of established belief, and the prejudice of popular theology. The majority of the flock must reach this elevated position before the shephard will recture for the flock must reach the second of the shephard will recture for the flock must be second or the shephard will recture for the flock must be second or the shephard will recture for the flock must be second or the shephard will recture for the shephard will recture for the second or the second herd will venture, for the flock now leads the shep-herd, instead of the shepherd the flock; for where the flock stays, the shepherd knows there is a pasture green. The orthodox preachers are noted for being in the rear. It was generally understood that there was where you would find the army chaplain; also in all moral reforms.

We can not forget how they hung back in the abolition cause, but now they tell us Christianity freed four millions of slaves. Well, perhaps it was Christianity, but the preachers certainly never did anything to help the cause. Even if some of them felt slavery to be wrong, they had not the moral courage to stand up in the pulpit and say so, until those persecuted and hated heretics made it popular. Previous to that, slavery was a divine institution. How I like those noble, generous minded, radical men. Where would the world have been to-day but for the radical men who have lived? All reforms made have ever been brought about by radical men. Although the conservatives have tried hard to hold them back, saying "the road our fathers traveled is good enough for us," and when a radical pointed out some deep rut, they said: "O yes, but there's no way to better it"—not stopping to think it was getting deeper and deeper, and if something was not soon done the road would become impassable. But the radical said: "There can and must be something done, even secrificing one's own personal comfort perhaps, for the good of future poeterity." I am a free thinker, and I am glad to live in an age when man has not only the right of free thought, but is

allowed to express it. Just as long as man was de-nied this, and the priests did the thinking, the world lived in ignorance and misery, but mark you, when man was allowed free thought, what a change; even our spirit friends once more commenced to commusicate with us. No wonder they kept silent so many ong years when it was certain death to any one who dared to let it be known he had received a commu-nication from the Spirit-world. Pretty good scheme, gotten up by the priests to force the common people to purchase their spiritual knowledge from them. It puts me in mind of our banking monopolists who ay to Uncle Sam "It is not safe to issue money to the people direct, but the better way is to let us issue what will answer their purpose, and what you need for public use, we will lend you at a low rate of interest, and charge the people interest enough to make it balance." This may suit some, but as for me I prefer to have mine direct from headquarters. money as well as spiritual knowledge. I think we have been paying too high a rate of interest for the amount of knowledge we have received from the priests. It consists of a good deal of doctrine and but little spiritual knowledge. Greenwich, Kan. . B. F. HOYT.

Notes and Extracts on Miscellancons 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 distribiting 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 head 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 as 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 wo 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 Cath-

olic Board of Indian Missions, has sent to Mr. G. W. Childs. A. M., an Indian war club used by Chief Kill Eagle at the Custer massacre. It is of hard wood, covered with buckekin, 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 Goeser of Sheboygan county, Wis., married and moved to Milwaukee. On Wednesday Mr. Goeser 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 it said that men who have hitherto drunk strong drinks are patronizing the wine shop, to the advantage of both buyer and seller.

Ten-year-old Harry Weil of Allentown, Pa, wrote to President Cleveland, calling his attention to 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 Weil." fact that his and the President's birthdays fell on the

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 after read in the Butchers' Fazetta that in the stomach of a calf slaughtered in Berlin his ring, minutely described, had been found.

Persons who have a superstitious dread of Friday will not be pleased to learn that this is a thoroughly Friday year. It came in on a Friday, will go out on a Friday, and will have fifty-three Fridays. There are four months in the year that have five Fridays each; changes in the moon occur five times on a Friday, and the longest and shortest day of the year each falls on a Friday.

John Blair, who murdered his wife and family in Kansas, and was lynched for it, was the son of the Rev. W. Downey Blair of Smyrna, Ky. On Sunday, while he was preaching a boy walked into the church and handed him a letter. Mr. Blair stopped, broke the seal, read a few words, and then, with a grean, threw up his hands and fell to the floor. The letter had brought him the first news of his son's crime and

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 Catill, the Catholic paster of Macon, accused the Baptist brother of wholesale lying, and called him a lunatic, fanatic, and mountebank. As each minister has his discless of faither collegers. circle of faithful followers, the outcome is awaited

Christian Glauser of Reading, Pa., is one of the ow 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 dressed dog.

The small waiting room at Prof. Pasteur's labora-tory in the Rue d'Ulm presents a curious spectacle during the hours of inoculation. There are present Parisians, Provinciais, Russians, Austrians, Roumanians, Italians, and Spaniards. Some are elegantly dressed, others are in rags. In several cases the pa-tients 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 colder 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 obect can be seen, lay the loop over it, close the eye, and the mote will come out as the hair is with-drawn. If the irritating object cannot be seen, raise the lid of the eye as high as possible and place the loop as far as you can, close the sye and roll the ball around a few times, draw out the hair, and the substance which caused the pain will be sure to come

It has been decided in the District of Columbia that barber shops shall not keep open on Sundays, 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 shalt 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 all our contomers can get shaved on Saturday between the hours of 7 in the morning and 12 at night, if they wish to do

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 martydom of fire was led Never through marty dom of fire was led To its repose; nor can in books be read The legend of a life more benedight. 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 spirit-

ual 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 ism 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 here be noted, and the perhaps numerous instances where entozoa are in the system at hirth, the nests are taken into the body the system at birth, the peets are taken into the body in food or drink. Their alimentive introduction in either the active or the embryonic stage may be either the active or the embryonic stige 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 feed 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 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 entozon in the human system, but also as a shield against the cholera and other diseases which affect the alimentary 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.

C. D.

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 Hep-worth 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 architect-urally curious structure of iron with the interior ar-ranged in amphitheatre style—rising pews half cir-cling the platform. The Rev. Albert R. Simpson is a radical advocate and operator of miraculous cures cling 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 helped or healed by this treatment. Simpson's congreed 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 i aitered into a t itre for his attemni 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 to make the rest of the payments, aggregating \$126,-030, 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 doctrines. 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 medicineless hospital as the world has never dreamed of.

New York City. Is It Not Singular

that consumptives 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. Beader, if you are in this condition, do not neglect the only means of re-covery. Avoid exposure and fatigue, be regular in your habits, and use faithfully of 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.

Beautitul Women

are made pallid and unattractive by functional irregularities which Dr. Pierce's "Favori e Prescription" will infallibly cure. Thousands of testimoniale. By druggiste.

When, three years ago, two lakes in Lynne, 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 Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

Judge Belford, "the Red-headed Rocater 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 every-body with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

The Cumberland Presbyterian Church at Lebanon. Ohio, has a bell which was made in Malaga, Spain, in 1632 and brought to this country in 1838.

The sale of N. K. Brown's Res. Jamaica Ginger far exceeds that of all others put together.

Young Mackenzie of Waverly, Indiana, was firing at a mark with a rifle on Tuesday. He did not know that his mother had entered a cow shed against which he was firing, and when he went up to see how well he had shot he found her lying dead with a bullet hole through her head.

Last fall Frank Rotiger, a well-to-do farmer of Otoe county, Nebraska, sent his photograph, with de-tails as to age, solor of helt, and amount of wealth to several young women in the old county. The result was that him Anna Mexner reached Nebraska City a few days ago, and within two hours was mar-ried to Mr. Buttger.

For Beauty of Polish, Saving Labor, Clean-liness, Durability and Cheapness, Unequalled, MORSE BROS., Proprietors, Canton, Mass.

DR. JOS. RODES BUCHANAN

6 James Street, Boston,

I Snow giving attention to the treatment of chronic diseases, added by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the more 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 Psychometry—full written opinion three dollars.

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Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Volicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en trance on Jackson-st., near La Salle, Chicago.

Chicago.

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

ELECTRICATY A SPECHALTY. The Electro Thormal Bath, as given by us, is par excellence in Negrots Diseases and General Debility.

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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. Rusb. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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

Application by letter, enclosing Consultation Fee, \$2.06 and two stamps, will receive prompt attention.

Prepared and Magnetized by Mrs. Danskin,
is anunfailing remedy for all diseases of the Throat and
Lungs. Tubercular Consumption has been cured by it.
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Orders and remittances by express payable to the order of
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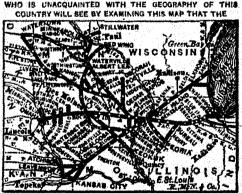
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Warranty Deed for a 25x102 feet Building Lot at St. Andrewa Bay, Fia., will be sent by prepaid mail to any one who, within 30 days, remits 50c., 40c. to pay legal fee for executing Deed by Notary Public, and 10c. postage. Write name in full, so that Deed will be correct. No more than 5 Deede for \$2.20 to any one family. This great offer is for the purpose of starting a Local Colony in your community. We pay all taxes for two years. Lots are selling at the Bay for from \$25 to \$300. Illustrated Pamphlets sent with Deed. Address St. Andrews Bay, Fia. Railroad & Land Co., 227 Main St., Cincinnati, O., Pensacola, Fla., or St. Andrews Bay, Fia. Ex. Deed can be executed more promptly if you address Cincinnati office. Postage stamps not accepted. Notary Fre must be paid in cash. Remit postal note or registered letter.

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By reason of its central position and close relation to all principal lines East and West, at initial and terminal points constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and trampostement cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southwest, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted roadbed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialities of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

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Is the direct and favorite his between Chicago and
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THE

Useless Doctors

In vain, physicians came, with subtle skill, And tried, in turn, prescription, lotion, pill; With saddened looks they viewed her furry L'tongue,

In solemn silence stethoscoped each lung; From moulting head to gout distorted toe, They scarched, then said, "Poor woman, 'tis [no go"!



A WOMAN'S

GRATITUDE.

Mrs. F. Oats, of Shumwan, Ill., writes: "When one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles to see my neighbors. I had not been able to walk out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and going about and helping to do my housework, 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 housework 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."

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 comgreat joy."

MARVELOUS
BENEFITS.

"I wieh, 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 ender the least jar, 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 and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her led the greater part of the time for fourteen months, and would lose repeatedly the advance she had made, her progess now seems marvelous. We had almost lost confidence in medical practitioners, and advertised remedies, but have found in your Dr. Pierce's 'Payorite Prescription' and 'Pellets' the complete and final recovery."

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with backache, or nervousness, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder. While the physician is ignorant of the cause of suffering, he encourages his practice until large bills are made, when the suffering patient is no better, but probably worse for the delay, treatment, and other complications made. A proper medicine directed to the cause would perhaps have entirely removed the disease, thereby instituting comfort instead of prolonged misery.

FAIL

"Female Weakness" Cured.—Mrs. Sarah
A. Lovely, Greenfield, Adair Co., Iowa, writes:
R. V. Pierce, M. D. Deur Sir—"Having been ill
a number of years, and having tried in vain almost
every advertised remedy, as well as having paid
nearly a madred dollars to our local physicians,
without benefit, I was finally induced to consult you. You advised me to send for your medicines. I accordingly sent for your
'Medical Adviser,' six bottles of your 'Golden Medical Discovery,
six of your 'Favorite Prescription,' and six vials of your 'Pleasant
Purgative Pellets.' When I first began using these I could not
stand on my feet. 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 medicines wherever I go, and loan your 'Adviser' 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."

Mrs. E. F. Morgan, of Newcastle, Lincoln Ca., 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. In three months I was perfectly cured, and have had no trouble since. I wrote a letter to my tamily paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and indesting a stamped envelope for reply. I bave received over four hundred letters. In reply, I have described my case and the treatment used, and have carnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

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.

Dr. Pierce's Favorite Prescription is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imports vigor and strength to the whole system.

It promptly cures nausea and weakness of stomach, indigestion, bloating, cructations of gas, nervous prostration, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under our positive guarantee. For conditions, see wrapper around bottle. Price Reduced to \$1.00 per Bottle,

EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," in which over fifty pages are devoted to the consideration of diseases peculiar fo women. Illustrated with numerous wood-cuts and colored plates. It will be sent, past-paid, to any address for \$1.50. A large pamphlet, treatise on Diseases of Women, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents in postage stamps. Address,

World's dispensary medical association, no. 663 main street, buffalo, n. y.

LIVER, BLOOD AND LUNG DISEASES.

SAMANTHA GAINES, Lockpoot, N. Y., writes: "For six or eight years previous to 1890, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating A Ban

of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and hard breathing spells. I was induced by my step-daughter, Mrs. Warner, of Okan, N. Y., to try the 'Golden Medical Discovery.' The effects were marvelous. After taking three bottles I was entirely cured.

GENERAL

JEBILITY.

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 can never feel too grateful to you for the saving of my wife's life."

LIVER
LIVER
USEASE.

G. W. Lotz, Tredhomme, La., writes: "For four years I suffered from liver complaint and attacks of billious fever; loss of appetite, nausea, constipation, sometimes diarrhed, pain in the back of the head, right side and under the shoulder-blades, fullness atter eating, general debility, restless nights, 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.

Liver Disease.—Menrit Street, Esq., Drug gist, of Blug Springs, Ala., writes: "Miss Elizza Glenn, of this place, had been sick for more than a year with a severe affection of the liver, but when sie was at the lowest, she hought three bottles of 'Golden Medical Discovery' from me, and although before using the medicine she was given up to die by all the attending physicians, her father assures me that she has now fully recovered."

MALARIAL "I have been troubled with symptoms of malaria with fever, for three years, but after using three bottles of your 'Golden Medical Discovery' an 'Pleasant Purgative Pellets,' I am happy to sa that I am entirely cured, and to-day I am perfectly well and able to do my own work."

CURED.

Dyspepsia.—Lucy A, Wood, Taylor's Store, Va., writes: "After many yet is 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. Curis Bogue, West Enosburg, Vt., writes: "Two bottles of your 'Golden Medical Discovery 'cured my cough and chronic diarrhea. It has worked like a charm in my case. It is truly wonderful. I walked over a mile last week to recommend your medicines,"

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or cruption, to the worst Scrofula, or bloodpoison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ABSCESS OF LIVER.

ISAAC GIBSON, Kenwood, Pa., writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our best doctors 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 boil) for some ten days. She now has been well for weeks."

Boils and Carbuncles.—J. Adams, Esq., Toledo, Olifo, writes: "I have used nine bottles of your Golden Medical Discovery,' and the result is I am to-day free from boils and carbuncles for the first time in many years."

Constipation and Ulcers.—Mrs. A. D. Johnson, Georgetown, Ky., writes; "The '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."

SCROFULOUS
Sorting 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, 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. Crawford, Linn Grove, Buena Vista Co., Inva, 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."

Scrofulous Tumor and Sore Eyes.—Mrs. S. E. Gray-Don, of *Greenwood*, 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."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

The nutritive properties of cod-liver oil are trifling when compared with those possessed by Golden Medical Discovery. It rapidly builds up the system, and increases the firsh and weight of those reduced below the usual standard of health by "wasting diseases."

"wasting diseases."

A Wonderful Cure.—Daniel Fletcher, Esq., Glouester, Mass., writes: "Nearly five years ago, I was taken sick with a disease regarding which the taree 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 homosopathic 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 memorandum books on the floor of the hotel where I was boarding, 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 it astonished me. 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 I 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 aliments."

REDUCED TO 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 he applied to our best doctor, but gradually grew worse under his treatment; 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

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

Consumption Cared.—J. Anthony Swink, Dongola, Illa., 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."

Price \$1.00 per Bottle, or Six Bottles for \$5.00. Golden Medical Discovery is Sold by Druggists.

> WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 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 Spiritual Convention. It got through its oratory and labors late last even-ing, and adjourned, and to-day, of course, its members scatter in all directions, except the floods prevent. For myself to morrow " 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 qui e 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. Kates 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 failed 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 reporterial 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 men-tioned 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 gangrenous melancholy; and some things, too, rather sharp and excitable. In this connection I might specify (just for the fun of it, too) Mr. Dawbarn. The papers would have it that he startled 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 on 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 descanting upon the labors of the highly advanced spirits, to wit, that they were raking up fine dust, squeezing it into nebulæ, and rolling the nebulæ into comets, and then shearing down the comets, cutting off the hair, and concentrating them into planets, and teaching the planets how to become soulbearing, 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 impertinent, 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 com-etary 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 contrarieties in the same discourse. It is merely sky-larking pyrotechnics that may arouse the wonder worker and daze the truth seeker. Bring on the proofs, those that insisted 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 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 Annivergary day, the following telegram came to me, giving response to my assurance of "that unity of spirit which is the bond of peace" petween us and them. Detroit, Mich.

G. B. STEBBINS.

LOUISVILLE, Ky., March 31st.

Orthon B. STERBINS, Detroit, Michigan:

De South responds to the North in joy for

marchael dawn. We greet Michigan Spir-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 an-niversary of the rappings recognized by the Fox girls at Hydesville 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 dissipated. 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 believer have committed faults and been guilty of indis-cretions. 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 d 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 improvis-ing 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 an-

other 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 failing 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 occa-

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 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 me 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 glimpees 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 received 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 plain 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 pro-cess 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 the-ology 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

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 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 inno-cent. "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 be come 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

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 conse-qu-nces, 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

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 communi-

cated 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 depart ure in Gospel dissemination and advertising has been inaugurated in an express-wagon has been inaugurated in an express-wagon in Chicago by a Second-Advent enthusiast named P. W. Wintersteen, who lives, when not traveling, at No. 166 North Wells street. The Gospel layout consisted of a quadrilateral transparency inscribed with red-hot prophetic warnings of the rapid approach of the millennium, which was defly turned around by Wintersteen for the benefit of the surprised crowds that throughed around the dispidated express wagon. Wintersteen, ac-

cording to his own statement, had a striking religious experience about four years ago. and eighteen months ago abandoned a profit-able secular calling to work for the Lord. He was, he said, employed by the Harden Hand-Grenade Company at a salary of \$200 per month, but now sked out a living by cleaning windows and kindred mechanical pursuits. Wintersteen, who is a slight, sallow-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 natura 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 'preparing' for the last struggle, Turkey only a skeleton to be pushed over"; while a third, on which the modern John the Baptist based his authority for the novel method of Gospel advertising began, "Blow the trumpet of Zion and sound an alarm." The orthography of the quotations was not of the most orthodox pattern, but Wintersteen was happily oblivious to any such minor shortcoming. The pungent ref-erence to the rich defrauding the poor should gain Mr. Wintersteen honorable recognition from the Chicago Socialists. His work is of a somewhat erratic nature, his only exhibitions being given when he has sufficient sur-plus 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 SPIRITUALIST. Chicago, Ill.

The Anniversary at Brooklyn, N. Y.

To the Editor of the Religio Philosophical Journal The Brooklyn Spiritual Phenemena 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 decora-tion of the hall. The programme consisted of recitations, music, tests of spirit presence, and wonderful rappings. Miss Edua 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 con-vincing 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 Gottsch-alk, 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.

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, "Larboard 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 One test I quote in particular, to a young

After Mr. Slater, the Fox Sisters again, and

the influence of his own uncle, gave names, tests, facts and proof positive of spirit return, that were wonderful and astounding. 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 age. A controlling influence by the name of "Barney," kept the audience in continuous laughter by his wit-ty 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, "Fall-ing Water." in immortelles; it was very much admired. Mrs. Geo. Dunn sent a large harp of flowers, with the name of her daugh-ter in spirit on it; Mrs. 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 congrat-

ulate our society on its great success. Brooklyn, N. Y., April 2, 1886.

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.

Horsford's Acid Phosphate.

San Francisco, Cal., April 4. '86,

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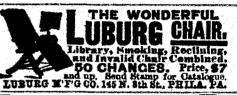
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if and repail, by the Rulleto-Pallosopus Court Chicago.