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ROMANCE AND GENERAL REFORM.

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

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WILL POWER.

The Material Proving the Spiritual.
An Address Delivered Before the Conference of the First Society of Spiritualists, at Grand Opera House Hall, New York, on Sunday, March 21, 1886.
BY ABRAHAM PERRY MILLER.

(Reported for the Heligio-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 un-solid nature of matter, and saw that the external, which appears so solid and fixed, is only a show, appearance or manifestation of something real and substantial.

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

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

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

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

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

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

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

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

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

But some one may ask, What good is to be derived from these metaphysical disquisitions, these hair-splitting analyses, these logical and philosophical attempts to find God? What practical benefit is to be derived from these efforts? We answer: Much, if your attention can be directed to the study and the development of the will. The subject of the will 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 those gods and angels of whom we Spiritualists so often speak, and with whom we are seeking intelligent intercourse. The subject of the development and right use of the will should be taught in every school, in every hall and in every parlor where men and women meet to discuss practical subjects. There should be training schools for

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

The future system of cure will no doubt be the Will Cure. The future man will not be sick, because he will feel the first approaches of disease and will die 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 nature in language so clear that a child can understand it, and especially in what he has seen concerning human health and disease, and bringing his discoveries home to us so that we can apply them, Andrew Jackson Davis is, in our judgment, the Master Seer. And we find one golden thread running through his works, and that thread is the will, suggesting Jove's—

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

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

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

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

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

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

PROVIDENCE AND PRAYER.

To the Editor of the Heligio-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 glasses and subterfuges by which these delusions are upheld. Fortunate is he who has the intelligence and judgment to profit by the lesson imparted. One such time occurred, and one such lesson was imparted when Garfield met his fate at the hand of the assassin 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 interesting family, and the pillar of the State.

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

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

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

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

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

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

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

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

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

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

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

It is here plainly implied that we do not know what to pray for. If this be true, why not cease praying until we find out? Are we not thus assuming an unwarrantable license thus in our ignorance impertinently 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 impugning 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 prompting. It is palpably certain there is a flaw in our creed or in our practice. We go on praying day after day and year after year for anything, 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 inadequacy to accomplish the object sought. Such is the power of education and fixed habits of thought to stifle reflection, that adverse evidence fails to arrest attention, and proof goes for nothing. We glide along in the old grooves serenely unconscious that the foundations are sinking beneath our feet. We appoint days for national supplication with the overwhelming evidence before us of the futility of our efforts.

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

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

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

As just observed, we are in a world governed by fixed and immutable laws. This world, with possibly some exceptions, is admirably adapted to subserve our happiness. We are invited to study these laws, and admonished to conform to them. If we fail to do this, we must take the consequences. Viewed in the light of rational Theism or on admissible theistic assumptions, the author of these laws evidently cannot afford to suspend them in a single instance to gratify the selfish, and oftentimes capricious and conflicting wishes of man. If these laws are to be interfered with in any way by supernatural intervention, whenever trouble is brought upon ourselves through our shortcomings or our ignorance, or from the machinations of others, the beautiful harmony which now prevails, will give place to discord and confusion. Throughout the realm of 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 potency intervenes. To attempt to alter this arrangement in any given case through a petition gotten up or enforced by all the praying men and women in Christendom, would be like whistling against the wind.

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

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

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

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 affairs 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 Joseph, Simon and Judas? And his sisters, are they not all with us? Where, 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 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, "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 Father."

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 departed long ago. We find the congregations dull and drowsy, even the deacons sometimes sleep-pretty well, and that, perhaps, 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 phenomena corresponding in character to that which 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 them—rusted 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 traps 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 wash-tub, 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, despite 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 lowly in birth, who have risen high in the annals 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 obeisance 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 ourselves to thee, to the earth?" But they lived to see the time when they regarded Joseph as an excellent dreamer. Jacob himself had done some good dreaming, and Joseph doubtless inherited some of his father's qualities in that line. Jacob on his way from Beer-Sheba to Haran, "lighted upon a certain place, and carried there all night because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and behold, the angels of God ascending and descending on it. And a trembling dream came down upon him, and he dreamed. Our orthodox neighbors may feel a little hard towards Jacob, and it may be felt ashamed of him for dreaming in that way, since they so

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.

REFLECTIONS ON GOD AND CHRIST.

BY E. WHIFFLE.

God may be apprehended as being and becoming; 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 inspirator 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 emanated, 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 Universal 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 soul-together 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 counterpartial 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 terrestrial 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 inhabitants of all worlds, and among the angels throughout the interstellar heavens, is he whom we call Jesus Christ, 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 emanated his feminine or counterpartial life, who stood forth as a visible person in the feminine degree. In this state of duality the counterpartial 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; Positive, Negative, Equation; Masculine, Feminine, Neuter; Cause, Receptacle, Product; Major, Minor, Series; Intellect, Sensibility, Will; Rhythm, Modulation, Harmony; Multiplicity, Totality, Unity.

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 earthly 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 trinity 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 pre-existence. He said: "For thou didst love me before the foundation 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." ("I 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 Kai-ki. In this incarnation Vishnu is to come in a white horse, and 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 Kai-ki, whom the Aryans prophesied was yet to come, is identical with the one whom Enoch prophesied of, and who is foreshadowed in Daniel and the Apocalypse. 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 counterpartial life as it exists in the inmost of the interstellar heavens. From thence will arise a new race movement of counterpartial 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.

THE PERSONALITY VERSUS THE OMNIPRESENCE OF DELTY.

BY J. M. KENNEDY.

Having stated my reasons for concluding that before the beginning of creation Delty and space, alike self-existing and co-existent, then comprised all of existent being, and therefore should be recognized as the source 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 Delty 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, characterize 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 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 Delty; hence, as the theory asserted is that Delty 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 in essence of being, and in contradistinction to Delty, I can only reply if space exists, then it must be something, and that which is something is substance, hence, if Delty and space are the self-existing and co-existent 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 Delty, 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 substances as the co-existent sources represented in all effects it may enable us to better comprehend the distinction between the substance composing material organizations and the forces that are manifested therein.

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 nature below man, and also in explanation of the inherent distinction between man's spiritual and physical being as nature's grand ultimate therefrom; before the beginning of

creation, Delty, a spiritual substance, conscious and organized as an entity, and space, an endless continuity of unconscious, inert substance—each self-existent and alike co-existent—then comprised all existent being, and creation being an effect, had its origin in, and resulted from the independent volition of Delty exerting his inherent power to 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."

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 be right to demand its publication in our columns.

"We may add, that since receiving the aforesaid endorsement, etc., we have attended a seance 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 seance;' 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 claiming such powers should permit us to 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 inharmonious 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 dishonesty, but it is surely a good reason why we should not commit our columns to their defense.

If the Golden Gate continues this course, it will do much towards purifying Spiritualism. Oakland, Cal.

The Fire that Burns with Brimstone.

BY 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. xxi., 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.—Rev., xii., 10. "And the beast 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 beast, and them that worshipped his image; they twin were cast alive into the lake of fire that burneth with brimstone.—Rev., xiii., 20. "And the Devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and

they shall be tormented day and night forever 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., xiii., 50.

"And, if thy hand or thy foot causeth thee to stumble, cut 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., xxiii., 33.

"We 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 yourselves.—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 hungred, 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 righteous into eternal 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., v., 22.

"Spiritualists, of course, are sublimely indifferent 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 planned 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 pointed out that in the worldly sense he was qualified "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 tramping for us all through his career. Though in the Australian 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 overruling 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 Longview, Texas. Here the youthful Bill continued to occasionally masticate glass, just as a chicken selects pebbles for its crop, 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. Fancoast, one of the highest medical authorities in Philadelphia, Dr. Ingalls, Dr. Haynes, and others in this city, and all pronounce him a wonder, with all organs seemingly in a normally healthy condition, in spite of the large quantities of glass that he daily chews up and swallows. Bill Jones prefers nice tender glass globets and lamp-chimneys, and blindfolded can tell the color of the glass given to him by sense of taste, and his strange power of cast iron digestion constitutes him as the most wonderful physiological enigma of the day.—Inter-Ocean.

Woman and the Household.

BY HESTER M. POOLE. (106 West 29th Street, New York.)

IMMORTAL.

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

On the part of employers. Competition would ruin in a single month, the man who should pay his work women what they need for subsistence, while his neighbors and rivals make no change in their rates.

How can this be done? Only by making household labor more attractive, and by establishing bureaus in the country and in the city, in constant correspondence so that the surplus here can overflow there, and the equilibrium thus be restored.

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.

Does the Spirit of the Redskin 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.

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.

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.

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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, April 17, 1886.

English Spiritual and Psychic Journal.

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

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

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

In this writing I shall not be suspected of undervaluing the emotions and the imagination as factors in the investigation of Spiritualism. In some recent Notes I cited remarkable evidence of the power of love in these inquiries. I wrote (and I adhere to every word) that sympathy and love on the part of an investigator had a marvelous influence on the results obtained. It was a very convincing expression of a law which he who would penetrate far into these mysteries with any advantage to himself must learn to respect. He may indeed investigate certain superficial phenomena from the intellectual plane. "But the keenest logical faculty, the most over-riding will, is second to the still more masterful power of love. I who believe it. It is most certain 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 intruded 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 traps 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 foresee in the future—is that the attention of those who possess to a large extent, the ear of the public should be wholly concentrated on the more superficial aspects of a subject the depths of which they have not sounded, and possibly are not able to sound, for the reason that spirit does not enter into their calculations.

The clear and just discrimination of this able man are well seen in these words. There, as here, is a feeling among some Spiritualists that Psychic Research societies are not quite fair toward Spiritualism, but are 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

from the fact that the Society for Psychical Research has determined, I am informed, to approach the subject of Spiritualism with an intention of studying some of the phenomena which certain of its more prominent members are willing to bring before it. At the last meeting Prof. Barrett read a paper in which I had not the advantage of which I can not therefore criticize 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 marais. There has also been some desire that the Society should move more rapidly, and should not concern itself so exclusively with Thought-transference, Telepathy, and kindred subjects. For myself—and I speak for myself alone in what I say—I have not shared this feeling as completely as I do share the belief and general attitude of Spiritualists on other matters. I think that the attempt made, and very successfully made, by the Society for Psychical Research to approach these occult phenomena from the side of antecedent and accepted knowledge, to correlate them with that which Science accepts, to bridge over the gulf which has seemed to separate them from the known and admitted facts of our common beliefs has not been so fully appreciated by Spiritualists as, in my opinion, it ought to be. I think, too, that the service that the Society has rendered us by making it possible to get attention to our facts in organs of public opinion that were before closed to them is one for which we are insufficiently thankful. That is my own private opinion, which I force on none of my friends.

But holding that belief, I have some fear that the general attitude assumed by the Society may make it difficult for it to arrive at such conclusions respecting Spiritualism as I should consider correct. In the present state of our knowledge we are quite unable to say why it is that some persons, able, conscientious, patient, pain-taking, and unswerving of time, money, and attention in their researches, should be apparently unable to get any personal or personal evidence. But the fact has to be admitted and reckoned with. It is regrettable and unfortunate that some of the leaders of the Society for Psychical Research should be in this position. I do not presume to speculate as to the cause of a fact which I deplore; and it would be, indeed, impertinent in me to do more than allude to the matter for the purpose, 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 personal to themselves as I have obtained, I should look forward to any report on Spiritualism which the Society for Psychical Research may issue with more confident anticipation than now possesses me. I fear that the attempt to study Spiritualism from the side on which the Society is now proceeding, 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 societies in different parts of England are especially interesting.

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

It is a miserable sort of condition when God's ministers owe to charitable institutions the very blankets that protect them from the winter's cold. I mean those who are doing arduous parochial work, whilst he, who claims the living, is passing his life away from what he conceives to be turmoil and trouble, and saving himself from the burthen of this slavery through the engagement of one, who should be considered a fellow-worker, but whom he looks upon as a clerical lack. The distress and sorrow caused by threatened reform, is felt by those persons within whose gift are the choicest livings, and who think that their adornings are not such a tangible property to-day as in times past. These are some of the outward signs of prevailing uneasiness. There are deeper inner signs, the existing causes of which they are jealous of the outside jargon should not know anything; casting the blame never think of and never argue on. I am referring to the modern open advocacy of the new authority of religious thought; namely that of reason, which, they recognize privately, is fast gaining ground, and that the depth, the length, and the breadth of theological mystery is being gradually shelved. Practical Christianity, as manifested in good works and fair dealing, and a general recognition of the duties of life during time—is coming to the front; and it is this progressive light of reason which they feel has judged them, and found them wanting... May the same charitable decision govern the Church's judgment, as that which has been exercised by the Spiritualist on the Christian system. For myself I would not remove one stone from the Church edifice until we had seen its decay. If we were not convinced that it has been weighed in the scale of public judgment, and found wanting. Its past achievements stand out gloriously plain and clear: the doctrinal fanaticism of the past have left brand marks for modern minds to avoid; for liberal and progressive religious belief to take warning from and by. It is, and always has been, a final assurance, that as it is a power in life, so it is a power in death. Any guide, that points a man's soul toward during the final trials of earth, is a power of aid and help. But power is of degree; 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 imposeable conditions. Spiritualism is merely fighting for itself in its own way; making lasting, and deep heart-felt impressions; spreading the spirit of love, the spirit of resignation; breaking gradually down the bonds of caste, bringing gradually nations closer together, creating international confederations, and making laws recognizing the rights of liberty 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 Eglington number of this journal has been issued, devoted mainly to the facts of the career of this gifted and high-souled medium, and A Northumbrian Miners' number is promised, to show the growth of Spiritualism among those toilers under ground. A letter from Mrs. Emma Hardinge Britten declines all invitations to speak, as she is kept at home by the severe illness of her husband. She hopes for his recovery, but must be constant in her dutiful and loving care. We earnestly hope to hear of his recovery and of her going on with her chosen work.

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

Coming Down to Things Material.

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

Mr. Hill opened the discussion by asserting that 25,000 workmen were idle in Chicago at various times last year, 8,000 in Detroit, 35,000 in New York, and 15,000 in Pittsburgh. 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 should take the responsibility off onto the Almighty's shoulders.

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

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

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

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

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

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

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

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

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

The Vaccination Inquirer.

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

Forty-five years of registration statistics proving vaccination to be both useless and dangerous. (Ed. By Alfred Russell Wallace, LL. D.)

I am strongly opposed to compulsory vaccination.—HENRY F. BIRCH, M.P.

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 BURN, M.P.

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

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, M.P.

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 railway stations in Austria contain 37,000 officials, servants and workmen, who, with their wives and families constituted a population of 55,000 to 60,000, among whom occurred 2,432 cases of small-pox. These cases of small-pox, Dr. Keller carefully classified as vaccinated and unvaccinated, and the general result showed that small-pox was unaffected by vaccination, unless to disadvantage. Dr. Keller has reproduced his statistics in lucid form, with impartial commentaries, and has drawn conclusions in favor of vaccination from the factitious returns of our small-pox hospitals, drawn up by officials determined to make out a case for vaccination at whatever cost, should be served with fuller and truer results, 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 matter.

Unity Accepts.

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

We gladly, heartily accept the quotation which the RELIGIO-PHILOSOPHICAL JOURNAL offers us to supplement a quotation we printed some time ago from Hazley, concerning the ideal man. The first quotation from Emerson, is no stranger in our columns. During our eight years' existence we have been riving the changes upon it certainly as often as our co-laborer: "Honesty are dust, honesty's love remain." "Heart's love will meet thee again." "After making all necessary allowance for exaggeration, and abstracting whatever is unreal from the extravagant claims of these enthusiasts the great teachers of religion in all countries who they have left certify that their claims were not wholly unfounded, but were in truth a truth which defies all assaults. These spiritual heroes did not deal with vain and shallow, and shadowy things. As we grant a deep and penetrating sincerity to the men who have dealt with the laws of the material world—to Copernicus, and Galileo, and Columbus, and Newton, a strict justice requires that a like sincerity be granted to those who have sought to explore the secrets of the spiritual world. And as we believe that the first class found the object of their search—discovered new worlds, and new continents, and new laws, so we must believe the latter class when they report the existence of new spiritual worlds, and new spiritual laws."

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 lecturing in the South, lecturing and giving psychometric readings. He returns to his home, 124 Charter Street, Madison, Wis., where he can be addressed for engagements to lecture.

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

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

The following passage occurs in the poet Longfellow's journal, under date of October 9th, 1855: "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 costlier dream was a machine to make notes." Mr. Cox called it a costly dream, because the inventor of a way to tie knots in stretched strings was arrested and carried before Napoleon, a proceeding that caused him much annoyance, but was advantageous.

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

"Lampasas Jake," the cowboy evangelist, who is holding revivals in New Mexico, can beat Sam Jones as a vernacular preacher. Here is an extract from one of his sermons: "How many of you 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, tin-horn, coffin-paint, exterminating gals 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 believing about until somebody takes him in and claps the branding-iron on him. But you whoops, you've got the Devil's brand on you. You've got his lariat about you. He lets you have rope now, but he'll haul you in when he wants firewood."

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

Col. John C. Bundy in San Francisco. BY WM. EMMETTE COLEMAN.

After many years' impatient waiting I have been enabled, during the past week, to explain: "This is the time I long have sought And mourned because I found it not."

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

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.

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

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

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

General News.

Abbe Liszt has visited Queen Victoria at Windsor. Josef Victor von Scheffel, the German poet, is dead.

RUSSIA IS MOVING TROOPS SOUTHWARD, and the Austrian newspapers are talking of a war with the White Czar as among the probabilities of the near future.

Frang's Easter Cards for 1886.

We have received a package of Easter Cards from the fine art publishers, L. Frang & Co., Boston and New York.

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

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.

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

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. Dr. C. C. LOCKWOOD, New York, says: "I have frequently prescribed Scott's Emulsion and regard it as a valuable preparation in scrofulous and consumptive cases..."

Business Notices. HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism.

SARATOGA SPRINGS, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning...

THE SOCIETY OF UNITED SPIRITUALISTS. The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison street Theatre.

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FREE. To introduce, last year's Diary and Account Book. Address H. CHILL, Syracuse, N. Y.

HELP WANTED. 800 A WEEK and expense paid. Valuable work and particulars free. J. F. HILL & CO., Augusta, Maine.

SHORTHAND. Written through thought. Students prepared by mail or personally. For circular, send for circular. W. G. CHAFFEE, 170 N. Broadway, N. Y.

WANTED-LADIES. To work for us at their homes. Send for circular. H. W. BROWN, 170 N. Broadway, N. Y.

CONSUMPTION. Have a positive remedy for the chronic disease by the use of our new medicine...

CURE FOR THE DEAF. Treats of the various causes of deafness and the best method of curing it.

HOLD. Made by L. W. NIXON. This is a new and improved method of holding things together.

PARALYSIS. The scientific use of Electricity in all forms of Paralysis, Locomotor Ataxia, Loss of Voice, St. Vitus' Dance, Neuritis, Chronic Irritation, Sciatica, Trismus, Quinsy, etc.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS. Has a Pad different from all others...

DRUNKENNESS Instantly Cured. Dr. Haines' GOLDEN SPECIFIC instantly destroys all appetite for alcoholic liquors.

FREE. Our clubbing terms enable us to send the HUNTER and any other paper, or magazine published, both one year or for two years...

BEAUTIFUL GIFTS. A ROLLED GOLD SOLID RING. A beautiful and valuable gift for a lady, gentleman or child...

CUT OUT THIS ADVERTISEMENT. Send me a copy of the HUNTER and any other paper, or magazine published, both one year or for two years...

UNDER NO CIRCUMSTANCES will we send more than two rings to any one person or family...

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Daybreak.

BY SARAH E. HOWE.

O dripping rains that fall! O heavy hearts that bleed! O morny threatening cloud that dims the sun-ray!

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.

New-Found Men in Greenland Invoking the Spirits.

To the Editor of the Religio-Philosophical Journal.

Spiritualism, or the communion of mortals with spirits, seems to be a new discovery.

Lecture and Fests by Chas. H. 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.

For the Religio-Philosophical Journal. A Heroine.

Although the public spiritualist rostrum is so important from which to disseminate and familiarize the public mind with its claims and philosophy, still it is from private séances in our own homes and the homes of our friends at times that the most wonderful tests are sometimes received.

The 33rd 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 33rd anniversary of the Spiritualism.

Spirit Pictures.

To the Editor of the Religio-Philosophical Journal.

A few weeks since I wrote you concerning some phenomenal pictures in possession 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 me.

The Phantom Ship.

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 accident on the Oregon steamer; and it has remained so long unanswered, without incident or shadow of a clew appearing which might lead us to an answer, that it is rapidly giving place to the more speculative enquiry 'where there any schooner at all?'"

Notes and Extracts on Miscellaneous Subjects.

An International Bakers' Congress and Baking Exhibition is to be held in Amsterdam. Indiana has at least one centenarian, James Hubbard of Washington township, who was 101 years old last Saturday. Mrs. Langtry has introduced a new dodge into the commemoration of a fiftieth performance by distributing her photograph. The explored coal beds of Ireland, according to the latest bluebook, contain about 200,000,000 tons of workable coal, chiefly anthracite. A farmer of Scotch, 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 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 catches the light...

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

The following is a translation of the text of the communication which appeared in the paper mentioned above...

Faith and Dollars. It is stated that the Tabernacle in Madison Avenue, New York City, where Newman succeeded Hepworth and congregational rows marked the failure of the Newman enterprise...

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It is 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...

A labor-saving Yankee of Chapinville, Conn., has rigged a crane attachment to a wheel of his wagon connecting it with a churn that he places in the wagon...

Bronn's Bronchial Troches were introduced, and from that time their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled...

Beautiful Women are made pallid and unattractive by functional irregularities which Dr. Pierce's "Favorite Prescription" will infallibly cure...

When, three years ago, two lakes in Lynde, Conn., were stocked with black bass, they swarmed with perch and pickerel...

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

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

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

The Cumberland Presbyterian Church at Lebanon, Ohio, has a bell which was made in Malaga, Spain, in 1832 and brought to this country in 1838...

The sale of N. K. Brown's Ess. 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 mark was a cow...

THE RISING SUN STOVE POLISH For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unequaled.

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

DR. SOMERS' Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country.

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BUSINESS AND MEDICAL PSYCHOMETRY MISS F. ANNE M. BROWN.

LONDON AGENCY OF THE Religio-Philosophical Journal.

DICKSON SCHOOL OF ELOCUTION.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption...

LADIES WANTED, to work for us at their own homes...

FLORIDA 50c. HOME FOR 50c.

IA MAN WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY...

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

The Great Rock Island Route

The Famous Albert Lea Route

Chicago, Rock Island & Pacific Railway

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THE 13 Useless Doctors. In vain, physicians came, with subtle skill; And tried, in turn, prescription, lotion, pill; With saddened looks they viewed her furry tongue...

A WOMAN'S GRATITUDE. Mrs. F. OATS, of SHIRAZ, Ill., writes: "When I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles to my neighbor's house..."

TERRIBLE PAIN. Mrs. F. E. WILCOX, Friendship, N. Y., writes: "For five or six years I had been badly troubled with female weakness and terrible pains across the middle of my back and pit of the stomach."

"DO LIKEWISE." Mrs. E. F. MORGAN, of Newcastle, Lincoln Co., Maine, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged..."

"NOT A CURE-ALL." 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.

EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," in which over fifty pages of wood-cuts and colored plates.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

LIVER DISEASE. G. W. LITZ, Truthsboro, La., writes: "For four years I suffered from liver complaint and attacks of bilious fever; loss of appetite, nausea, constipation, sometimes diarrhea, pain in the back of the head, right side and under the shoulder-blades, fullness of the stomach, general debility, restlessness, irritability, coated, etc."

A BAD CASE. SAMANTHA GAINES, Lockport, N. Y., writes: "For six or eight years previous to 1881, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and every case, it was produced by my step-daughter, Mrs. Warner, of Ocean, N. Y., to try the 'Golden Medical Discovery'..."

GENERAL DEBILITY. S. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir—My wife suffered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memoranda I determined to try your 'Golden Medical Discovery'..."

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 physician at Indiana County said that she had had a tumor of the stomach, and that she would do her no good; but she had an ulcer on her liver as large as half a loaf of bread. Well, sir, to my surprise, when she began using your 'Golden Medical Discovery,' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood it looked like what comes out of a blood bowl for some ten days. She now has been well for weeks."

BOILS AND CARBUNCLES. J. ADAMS, Esq., Toledo, Ohio, writes: "I have used nine bottles of your 'Golden Medical Discovery' for the first time in many years. It cures all kinds of blood-poisoning, such as Boils, Carbuncles, Erysipelas, etc."

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."

REDUCED TO A SKELETON. Consumption Cured.—W. J. HARTLEY, Ferris Co., 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. He said that he had been 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."

THE LOUISVILLE CONVENTION.

To the Editor of the Religio-Philosophical Journal: One word more as you requested as to the Southern Spiritualist Convention. It got through its oratory and labors late last evening, and adjourned, and to-day, of course, its members scatter in all directions...

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...

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...

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...

As life ebbed, however, his thoughts became less centered on things terrestrial, and his clairvoyant vision more susceptible to the glimpses of the celestial sphere so beautifully symbolized by his spirit attendants who were waiting his transition. The vision was probably intended to soothe his last moments, by distracting his attention from his sufferings, and partially prepare him for the hearty welcome received in spirit life...

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:

According to his own statement, had a striking religious experience about four years ago, and eighteen months ago abandoned a profitable secular calling to work for the Lord. He was, he said, employed by the Harden Hand-Grenade Company at a salary of \$200 per month, but now eked out a living by cleaning windows and kindred mechanical pursuits...

The Anniversary at Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: The Brooklyn Spiritual Phenomena Society celebrated the 38th anniversary of Modern Spiritualism on Wednesday evening, March 31st, at its hall, Gates Avenue and Irving Place. The hall was beautifully decorated with flags and flowers by the ladies connected with the society, who deserve all the praise that can be given to them for the manner and taste that were displayed in the decoration of the hall...

You Can't Read This Without wishing to investigate, if you are who send your address to Hall's, Portland, Maine, you will receive, free, full information about work that you can do, and live at home, at which you can earn from \$5 to \$25 and upwards daily...



CUTICURA, THE GREAT SKIN CURE, instantly allays itching and inflammation, clears the skin and scalp, heals Ulcers and Sores, and restores the Hair. CUTICURA SOAP, an exquisite skin beautifier and toilet requisite, prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Irritations, Chapped and Oily Skin.

FREE! To introduce our Diet and Acet'hook, Address, for circulars in CHICAGO, ST. LOUIS, N. Y. THE WONDERFUL LUBURG CHAIR. Library, Smoking, Reading, and Invalid Chair Combined. 90 CHANGED, Price, \$7 and up. LUBURG & CO., 145 N. 5th St., PHILA. PA.

Pico's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH. Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

JUST PUBLISHED 12 Articles on PRACTICAL Poultry Raising. BY FANNY FIELDS. The greatest of all American Markets on Poultry for Profit. It also shows how cleared \$40 on 100 Lairs. Brahmas in one year; and how to raise a brood who clear \$200 annually on a village lot, refers to see our catalogue on which she clears \$1,500 annually. How to put up catarrh, raise green food, etc. Tells about building, raising green food, etc. Tells about raising brooders, spring chickens, capons, and how to get the best eggs. Price, 25 cts. Stamp taken. Address DANIEL AMBROSE, Pub., 6 Dearborn Street, Chicago, Ill.

LUNDBORG'S PERFUMES. Lundborg's Perfume, Edema. Lundborg's Perfume, Marçal Niel Ross. Lundborg's Perfume, Alpin Violet. Lundborg's Perfume, Lily of the Valley.

LUNDBORG'S RHENISH COLOGNE. A box containing samples of all the above five articles prepaid to your nearest Railroad Express Office (which should be named) for Fifty Cents—Money Order, Stamp or Currency. Address: 103 So. LaSalle St., Chicago, Ill.

AUNT MARY'S CATARRH CURE THE FAMOUS QUAKER REMEDY. A simple vegetable preparation. A positive cure for CATARRH, BRONCHITIS, HAY FEVER, and kindred diseases. The long suffering public have been so shamefully imposed upon by advertisements of worthless quackery, that we are led to use this means of making known the virtues of Aunt Mary's Catarrh Cure, but no positive results following its administration, that we stand ready to GUARANTEE A CURE, if used according to directions, or refund money in case of failure.

QUAKER MEDICINE CO., 161 La Salle Street, CHICAGO, ILLINOIS. THE MELODIES OF LIFE. A New Collection of Words and Music for the CHOR, CONGREGATION AND SOCIAL CIRCLES. By E. W. TUGGER. The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the singing of them.

THE GOSPEL OF NATURE. By SHEPHERD & LYON. Authors of the "Hollow Globe." The author of this book contains many startling ideas that are calculated to dispel the popular and universal delusions by which thinking minds have been so long fettered; the great problems of human existence, the contents are divided into an interesting and instructive book of Theology; Intelligences; Instincts; Diseases; Progression; Justice; the Science of Death; the Conquering of Anguish; Birth; Aged; Spirit; Rebirth. Cloth, \$2.00. For sale wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, CHICAGO.

FRATERNAL MESSAGES TO AND FROM MICHIGAN AND SOUTHERN SPIRITUALISTS. To the Editor of the Religio-Philosophical Journal: The day before the ten days' Anniversary Meeting of Southern Spiritualists opened at Louisville, Ky., I sent a letter of fraternal greeting to them, of which I kept no copy, and which I signed as President of our State Spiritualists Association. On the afternoon of Wednesday, March 31st, the 38th Anniversary day, the following telegram came to me, giving response to my assurance of "that unity of spirit which is the bond of peace" between us and them.

LOUISVILLE, Ky., March 31st. GILES B. STEBBINS, Detroit, Michigan: The South responds to the North in joy for the spiritual dawn. We greet Michigan Spiritualists. G. W. KATZ, Secretary of Convention.

ECCENTRICITIES IN RELIGION. Spiritualists have often been charged with being exceedingly eccentric and erratic; but the following account, as furnished by the Tribune of this city, excelled anything in the proselyting line that was ever devised among Spiritualists. It appears that a new departure in Gospel dissemination and advertising has been inaugurated in an express-wagon in Chicago by a Second-Advent enthusiast named P. W. Wintersteen, who lives, when not traveling, at No. 198 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 deftly turned around by Wintersteen for the benefit of the surprised crowds that thronged around the dilapidated express-wagon. Wintersteen, according to his own statement, had a striking religious experience about four years ago, and eighteen months ago abandoned a profitable secular calling to work for the Lord.

Horsford's Acid Phosphate. ADVANTAGES IN DYSPEPSIA. Dr. G. V. DORSEY, Piqua, Ohio, says: "I have used it in dyspepsia with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial." San Francisco, Cal., April 4, '86.