CHICAGO, APRIL 17, 1886.

ers of the JOURNAL are especially requested items of news. Don't say "I can't write for it Send the facts, make plain what you want is "cut it short." All such communications we perly arranged for publication by the Edito

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WILL POWER.

The Material Proving the Spiritual.

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

BY ABRAHAM PERRY MILLER.

(Reported for the Religio-Philosophical Journal.)
On Sunday last, when invited to address the Conference at the next meeting, I said that whatever I might say would be in the direction of proving the spiritual theory from what the materialists or the material scientists, themselves had taught us; in other words, I should endeavor to show from what the other side have taught us, that the universe is spiritually produced; or that matter and spirit are identical; or that matter is solidited 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 net, at the outset with two statements congerning the nature of matter, viz.—(1) its provosity, 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 rted for the Beligio-Philosophical Journ

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 micro-scope. The second doctrine or postulate tanght was the infinite divisibility of, matter; that is, matter is of such a nature that the

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 matter is called force. Will applied to matter is called force. Will applied to matter 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 al-o 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 develop into an apple, and which blossom is to develop into an apple, and which blossom is to develop into an apple, 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,

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 utilimated, 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.

even-be dissipated; it would be annihilated, or it would simply not be.

Here, of course, we reach uncertain and disputed ground. Starting from the material stand-point and tracing everything back to a supreme will, suggests at once all the disputes, all the names, all the theories, that cluster around the God idea. We can, to some extent, endorse every definition and every name which has been applied to God, for the names or titles are each descriptive of some quality belonging tea 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 panthelstic idea as expressed by Pope of—

"One stupendous whole

OI—

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

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 reves. 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 other will teach that God is the other will teach that God is the other 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 mesmeric subject can by will power create images in the mind of the subject, and these images will appear as real to the subject as the external or material universe appears to us. From this the step was easy to the conclusion that we are all mesmeric subjects, and that the perceptions or images in our minds are created by a Supreme Will.

But some one may ask, What good is to be derived from these metaphysical disquisi-

sence. Touch bottom in anything and you will doed. This system will teach that God is the core of anything and you will find God; in short, this gate as a may advisible until we arrive at the utilimate atom, and they assume and the core of the particles are always divisible until we arrive at the utilimate atom, and they assume and the core of the particles are always divisible until we arrive at the utilimate atom, and they assume and the core of the particles are always divisible until we arrive at the utilimate atom, and they assume and the core of the core of

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 it to depart. And here let us call to our aid the greatest practical seer of this, or of any age, viz.—Andrew Jackson Davis. We say the greatest practical seer, Swedenborg may have seen deeper into what he calls the celestial spheres or heavens, but In discovering and outfining 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 cheth.

Whose strong embrace-folds heaven and earth and main."

Especially in his works upon health and dis-

"Golden sverlasting chath.
Whose strong embrage-fiolds beaven and earth and main."

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

-Those healers in New York, Boston, and elsewhere who are teaching and practicing the mind cure are building better than they know. They are endeavoring to reduce to 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 wor will. The first is the method now practiced in Paris under the name of hypotism. 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 has once practiced it until he has cured himself of disease, may find that at the same time has once practiced it until he has cured himself of disease, may find that at the same time has once practiced it until he has cured himself of disease, may find tha

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

PROVIDENCE AND PRAYER.

There are times in the life of man when the value of his most cherished convictions is tested—tested by an ordeal which like by the besources of his delusions, and exposes to the light of day the insideous glosses and subterfuges by which these delusions are upheld. Fortunate is he who has the intelligence and judgment to yroft by the lesson imparted. One such time occurred, and one such lesson was imparted when Garrield 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 Journat, 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 benedicent Providence, to strike down a great and good man, in the zesith of his vises family, and the pillar of the State.

The absurdity of this thing is, that death

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 evigined 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 wall of the other. Once and again the Nation has been called to mourn its martyred chieftain; once and again it has been on its knees beseeching. Almighty God for help; failing in which, it has striven to bow in humble submission to the Will it could not influence. Evidently there is a wrong somewhere. It may be worth our while to pause a moment and see if we cannot ascertain where that wrong is.

There are a multitude of crude notions affoat 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 Tribunc, September 21st, 1881, Ffind 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 was thus required, and that flood's will is irresistible, then it follows that the sacrifice was thus required, and that dod's will is irresistible, then it follows that the sacrifice was inevitable, and that one's blood? Taking this view of the case. Guiteau did no mor

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

The New York Tribunc 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's good. He knows what we need and what the world needs. To us it seemed we needed the life of this pure and hobbe hero. To infinite Wisdom, perhaps, it was clear that we needed still more his death, to chasten us, to knit us together as one people."

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

If we really believe that Infinite Goodness does all things well, why are we constantly

cance of our repeated failures hitherto has not been properly understood.

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

There is obviously something wyong in the way men look at this matter they call Provi

There is obviously something wrong in the way men look at this matter they call Providence. Oppressed with a sense of individual helpieseness 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 lota from the determinate and invincible purpose of the Law Giver, as established in the nature of things.

No matter how unsullied your character, how pure and unselfish your purpose—you may be on an errand of mercy—you may be carrying the glad-tidings of the gospel to heathen lands—if you embark on a rickey 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 indicate 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 luckyone for special favor. If another fails 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 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 our ligonance, or from the machinations of others, the beautiful harmony which now previls, will give place to discond and confusion. Throughout the real of nature causes are counteracted and effects neutralized by sirictly natural means—if they are interfered with 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 bonvince 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 voncher. Foiled in argument, and quite unable to reply himself, your true zealot is not defeated, but is morally certain that some fancied Gollath on his side can reply fox him; and in the satisfaction thus arising, he can afferd to wait for the appropriate refutation till it comes. Greenwood, Ill.

WM. B. Hart.

The superior man thinks of vittne; the

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 affatars of life. The Beripuree offer important-evidence on this subject, especially so, provided, as is claimed, the genile Nazarene, performed his good works by the aid of his Father-God, or as many believe, he was revaily God, incarnated in his Son. We find it stated in the Holy Record that when Jesus come into his own country he taught them in their synagone, in so much that they were astonished, and said: Whence hath this man this wisdom and these mighty works? Is not this mother called Mary, and his brethren James and Joses, Simon and Judas? And his sisters, are they not all with us? Whence, then, hath this man as 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 unbeile?

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 unbeile of those about him, indicates that his power was finite-froit infalic. Had it required a God incarnated, to perform the kind of work Jesus was doing, he would not have declared to his followers, "Verily, verily, I say unto you, be 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 infield to Christianity as itangut by Jesus and his aspoties, it is almost a wonder that the recent translators did not think to wije it out. Or indoor elergy 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." It any man shall add unto him the piagues that are written in this book:

We would, at first thought, say it must be a dangerous being her will be a chargerous being he

of glory before you, and hold a higher rank in angel-life.

It is not very strange that Jesus did not meet with hach ancouragement among his relatives, teighbors 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 lowing in the healing of firm in memory 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 Joséph and his brothers—his cream that the sundmoon and eleven stars made mear relations is pointedly illustrated in the matter of Joseph and his brothers—his cream 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 brettren 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 doubties interiled some of his father's qualities in that line. Jacob on his was from Beer-Bhebu to Heara, "lighted upon a certain place, and tarried there all night because the unit was set; and he took of the stones of the father's qualities in that line. Jacob on his was from Beer-Bhebu to Heara, "lighted upon a certain place, and tarried the earth?" But they lived to see the time when they regarded Joseph doubties in the second of the staged of the carried to heaven, and bedold, the angels of God ascending and decembing on it." As a symbolicing dream this bears off the paim. All Spiritualists feel greatly obliged to Jacob for that dream. Our orthodox neighbors may feel a little hard towards Jacob, and it may be feel 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

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 confounding him with it. He is in all nature, and yet above nature. He is will wisdom and Love. He is the ordsire. He individually and the individual t

of each was in great part portured road 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 predictatence. He ead:

"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."

"Verliy, verlly I say unto you, before Abraham was, I was."—("vea," not am, is the proper rendering.) See John 8: 58; 6:92; 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 cludes 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.

corrupted, this Triad corresponded to the following formulas: Siva, Wisdom, the Father; Brahma, Love, the Mother; Vishnu, Will; the Son, or Messenger.

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

Now the ancients teach me, that Buddha and Christ are in the same lineage; that they were both incarnations of the same central personality from the inmost heavens. Hence, he whom I have above designated as the Divine Child, the first begotten of God, the Christ, the universal parent of the angelic and planetary races, is identical with Vishnu of the Indian Triad. And he whom I have designated as the Father-Power in the first visible Trinity, is identical with the Indian Siva; while the Mother-Power is identical with Brahma. It follows, therefore, that Kal ki, whom the Aryans prophesjed was yet to come, is identical with the one whom Enoch prophesied of, and who is foreshadowed in Daniel and the Apochalypse. This is the Christ who is to come the second time in his complete dual unity, male and female—Two-in-One; and who is to fulfill in his own person the state of counterpartal life as it exists in the inmost of the interstellar heavens. From thence will arise a new race movement of counterpartal life as it exists in the inmost of the interstellar heavens. From thence will arise a new race movement of counterpartal life as it exists in the inmost of the interstellar heavens. Although the Christ has been incarnated many times on earth, he has never come but once with his fail power in dual unity. His second coming in dual unity will be associated with his fail power in dual unity. His second coming in dual unity will be proof against mortal weapon

For the Religio-Philosophical Journal, 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 sources or joint origin of creation as it exists to-day, a continued consideration of the subject involves the question. What were their inherent mutual relations? and to determine this we must seek to correctly apprehend the special character of each. The theory that 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 of sources of his being, and if we accept that Delty is wholly, or in part, the source of his being we must regard these are inherited from, and therefore, characterize the source of his being we must regard these are inherited from, and therefore, characterize the source of his being 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 Delty; honce, 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-exist ent sources of all existent effects, it follows that there are two distinct kinds of elementary substances, admitting as an inference, that only is inherently consciou or susceptibility to be thus acted on, affected and governed, we may assume that Deity, or spiritual substance, being an organized, conscious spirit identity and entity is positive to, and therefore capable of exerting power to act on, affect, and govern the inherent condition of co-existing material substance or elementary space; and also infor that space being thus negative to Deity was inherently unconscious and inert substance susceptible of being seted on and governed, and as this conclusion will recognize and embrace both self-existing substance as the co-existent sources represented in all affects it may enable us to better comprehend the distinction between the substance composing material organizations and the forces that are manifested therein. or susceptibility to be thus acted on, affected and governed, we may assume that beity, 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 Deity was inherently unconscious and inert substance susceptible of being acted on and governed, and ast this conclusion will recognize and embrace both self-existing spiritual and self-existing material substance as the co-axistest sources represented in all affects it may enable us to better comprehend the distinction between the substance consposing material organizations and the forces that are manifested therein.

Reasoning thus I reach the following promise to account for the origin of atomic material organizations as manifested in nature state of the state of the state of the inherent diptinction between man; spiritual and also in explanation of the inherent diptinction between man; spiritual and alphysical being as nature grand uitor the lake of the that burneth with brimstone.—Rec. 25, 20.

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

creation. Deity, 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 Deity 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.

Philadelphia, Pa.

"Aud Still They Come."

To the Editor of the Beligio Philosophical Journal:

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

"We received, last week, from Los Angeles, another strong endorsement of another of our mediums for form manifestations. It declares, among other surprising things, that at the close of one of her circles there was a committee of six chosen to meet a spirit who came to the aperture for that purpose. She began to sing, continues our narrator, and we all (myself being one of the committee) held her by the hand and arm a few moments, and looking into the cabinet, saw the medium coming toward us. At the same time we experienced something like an electric shock, when to our utter astonishment the medium stood in the spirit's place, and not one of us had let go of the spirit."

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

"We may add, that since receiving the aforesaid endorsement, etc., we have attended a 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, harmoniou

leal tests of any kind, we would nave occupilate teen 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 inharmony among Spiritualists than all other, causes combined? Then why not leave it an open question for everybody to think thereon as they please?

"And yet we will here repeat the offer we made two weeks ago: We will not hesitate to endorse, editorially and otherwise, any physical phenomena we may witness, at our own home, under such conditions shall in no sense be inminical 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 question-

where some or 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 def-nd 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, the

defense."

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

The Fire that Burns with Brimstone.

The Revised Version of the Bible contains

they shall be tormented day and night forover and ever.—Rec., 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 guashing 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 entumble, 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., xriii., 8, 9.
Ye serpents, ye offspring of vipers, how
shall ye escape the judgment of Hell?—Mat.,
xriii., 33.
Wo unto you, Scribes and Pharlsees, hypo-

Ye serpents, ye offspring of vipers, how shall ye seesape the judgment of Hell?—Mat., xxiii., 33.

Wo unto you, Scribes and Pharisees, hypocritisel 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, zii, 5.

Then shall He say also duto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the Devil and his angels; for I was an hungered, and ye gave me no 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, 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, 48.

But I say unto you that every one who is angry with his brother shall be in danger of the indegment; 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 in-

shall be in dauger of the act.

y. 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.

Chicago, Ill.

A Welcome Home to Gerald Massey.

We have planced 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 ploneer in the Cause. In addition to this, he is one of the eminent men of mind of the age; and on his own merits he is worthy of congratulation and cordial reception on his return from a tour of the world's circumference.

Some Spiritualists delight in quoting the most distant attentions of persons possessing various degrees of eminence and ability; but in Mr. Massey we have one of the foremost, and who is all our own. In another place we point out that in the worldly sense he has sacrificed "his all' for the truth and his duty to humanity. Such are the men that the true Spiritualist most delights to honor; only the opportunity of doing so to such distingularhed examples is so rare, that there is an awkward indecision in knowing how to fitly set about it. But Mr. Massey is worthy of our best efforts. He has been true to us all through his career. Though in the 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 enhusiasm of a highly delighted audience it is not for us to say, only we would be glad to have to report that Mr. Massey. To him it matters not; but our regard for ourselves, as the Spiritualists of the Mctropolis of the world, demands of us certain pleasant duties, to show that we are capable of appreciat

Biil Jones, the glass-ester, 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 digysts 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 unplessant to their paiste. After the war the Jones family moved to Long-

ains dox, found it not unpleasant to their palate. Affording the war the Jones family moved to Longview, Texas. Here the youthful Bill contings: and to occasionally masticate glass, just as a chicken selects pebbles for its craw, and developed a remarkable strength of jaw. He glass are to be a well-known local curicalty, as he could bite the head off a beer-bottle for the that decent and wonder of the sojourner.

Although he has been eating glass for many and gets, and the strength of jaw. He claims now that the "glass habit" has grown upon him and he actually craves that form of dist to a certain extent. He has been examine, he had by Dr. Pancoast, 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 had men he daily chews up and swallows. Bill Jones were prefer a fice tender glass gobiets and lamp-chimneys, and blindfoided can tell the color of the glass given to him by sense of taste, and his strange power of cast fron digestion constitutes him as the most wonderful physical control of the day.—Inter-Occar.

Woman and the Mousehold.

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

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 bour.

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

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

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

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

But I know that I live since I hate the wrong— The glory of truth can see; Can cling to the right with a purpose strong; Can love and can will with Thee.

And I feel Thee through other lives, my God; Thy love is the hearthstone fire That lights up the large, eternal abode Whitherward we all aspire.

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

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

My soul to Thy spul I trust.

—Lucy Larcom.

A late report by Chas. T. Peek, Commissioner of Labor Statistics, makes public a shocking state of affairs. He estimates that in this city of New York alone, 200,000 women wholly or in part depend upon the labor of their hands for their daily bread. It is a heartbreaking story, and after examining into the condition of affairs, we will see what possible hope there is for relief.

Even conservative journals show unwonted feeling—on paper—in considering these, their sisters. One of them says:

"They are compelled to work long hours, sixteen a day in many instances, and still they are unable to earn more than enough to keep bedy and soul together. This appailing state of affairs is due to several causes. In the first place, women who compete with men in a number of employments, are forced to accept far less wages than men. (Note. The main reason is that, having no self-protecting power through the ballot, they are at the mercy of the selfish.—Ed. Woman's Column.) In the second place, they are forced to compete with members of their own sex. who work at home to kill time or to get pin money, and with the inmates of charitable institutions, who work for almost nothing. In the third place, they can not, as men can and often do, carb the insatiable greed of their employers.

The women engaged in the tailor's trade

Boes the Spirit of the Redskin Do It's be hope there is for relief.

Even conservative journals show unwonted to be the proper of the counter of the second place of the second place, they are forced to make the second place, they are forced to the second place to the second place, they are forced to the second place, they are forced to the second place, they are forced to the second place the

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

How can this 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 squilibrium thus be restored. Such talk as the following is idle as it is well-meaning:

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

The New York Tribune is forced to consider this matter in a series of editorials, some of which we will review next week. It says: "For men in most branches of labor there is hope. Arbitration, organization, promise better relations between employers and employed. Fair wages and reasonable hours are being conquered or conceded. But there is no, and whose state of servitude and misery is an element of working women for the relief of whom nothing practical has yet been done, and whose state of servitude and misery is an element of working women fo

Does the Spirit of the Redskin Do It?

WHY THE BASS DO NOT BITE.

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

Pure blood is absolutely necessary in order to eu-joy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

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

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

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"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Streef, New York City.

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I have been using Ayer's Pills, in my family, for over three years, and find in me an effective remedy for Constitution and Indisection. We are never without so Pills in the house. — Moses Grenier, 72 Hall st., Lowell, Mass.

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

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Com-plaint. I have never known them fall to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

And Stomach Troubles.

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After sixicen hours of intense suffering with Billous Colle, I took Ayer's Catharite Pills. In haif an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestnut st., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was inable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.—Ernest Lewis, 43 Main st., Lewiston, N. Y.

Aver's Pills have cured a case of Chronic Dyspepsia, here, which resisted other actions, and had become a very serious affliction. The cure is remarkable, and created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mic

For a number of years I was greatly troubled with Dyspepsis. I became weak nervous had no appetite, and there were but few kinds of food nly stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartie Pills, and at the same time, commenced dieting. This treatment effected a complete cure. — Jeremiah W. Styles, Fort Madison, Iows.

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Ligito-Philosophical Journal, are requested to dis-tinguish between editorial articles and the communica-tions of correspondents.

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CHICAGO, 1LL., Saturday, Ap 11 17, 1886.

English Spiritual and Psychic Journals

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

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

festations:

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 ecientific study, though he may be admirably qualified by the very virtue of his supersonative condition to discern the presence of the loved one that he mourns. His evidence must perforce come to him on the plane of the emotions rather than of exact reason and ecientific proof. And this is the condition, these are the circumstance, under which a large number of persons are brought into their first relations with Spiritualism. It is not wonderful, therefore, that some of the most convincing evidence is not recorded at all, nor is it surprising that some, which was very convincing to the person to whom it was intended to appeal, is either recorded loosely and so loses force, or 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.

work which the Experimental Research Section sets itself to accomplish....

In thus writing I shall not be suspected of underly aligned the emotions and the imagination as factors with the investigation of Spiritualism. In some recent Notes I clied remarkable evidence of the power of the in Interest of the power of the investigator had a marvellous influence on the results obtained. I added? "This is the expression of a law which he who would piechtrate far into these mysteries with any advantage to binned must be results obtained. I added? "This is the expression of a law which he who would piechtrate far into these mysteries with any advantage to binned must be results obtained. I added? "This is the expression than the expression of a law within the second to the still more masterial superficial phenomena from the intellectual plane."

"But the keenest logical faculty, the most overstaring will, is second to the still more masterial sear of love." I wholly believe it. It is most before the second to the still more masterial sear of the soul, that one is intromitted into the unner sphere of Spiritualism. It is then that a man gets evidence that he knows to be true, that tests and traps and trigne are abandoned or never shought of, and that he is face to face with spirit, seeing as he is seen, withbut disguise and without a doubt. I am not at he is face to face with spirit, essing as he is righted disguise and without a doubt. I am not therefore, to undervalue the power of this rkey to the hidden mysteries of spirit, nor to undue importance to a so-called cientific intention of phenomena that can be approached in anner. The two things are distinct, and the in no way incompatible with the other. The ar and it is a real danger that I forces in the last and the attention of those who possess, arge extent, the ear of the public should be concentrated on the more superficial aspects subject the depths of which they have not ed, and possibly are not able to sound, for the that spirit does not enter into their calcula-

clear and just discrimination of this able man are well seen in these words re, as here, is a feeling among son itualists that Psychic Research societies are ot quite fair toward Spiritualism, but are ypercritical and antagonistic. Being a de-oted Spiritualist, and also a member of these ociciles, he can speak with some knowledge

partiality. He says:

from the fact that the Society for Psychical Research has determined, I am idformed, 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—which I had not the advantage of hearing, and which I cannot therefore criticise in any-way—in which he brought to the official notice of the Society some experiences of his own. There has been, no doubt, some impatience on the part of Spiritualists at what they have deemed a neglect of the evidence which lay at the door of the Society for Psychical Research while it was occupying itself with a mission to far distant India in search of marvels. There has also been some desire that the Society should move more rapidit, 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 chared 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 guilf—which has seemed to separate them from the known and admitted facts of our common byliefs has not been so fully appreciated by Spiritualists as, in my opinion, it cought to be. I think, too, that the service that the Society has rendered us by making it possible to get altendion 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 frienda.

But, holding that belief, I have some fear that the general attitude assumed by the Society may make it

alteulon to our facts in organs or public opinion that were before closed to them is one for which we are insufficiently thankful. That is my own private opinion, which I force on none of my friends.

But, holding that belief, I have some fear that the general attitude assumed by the Society may make it difficult for it to arrive at such conclusions respecting Spiritualism as I should consider correct. In the present state of our knowledge we are quite unable to say why it is that some persons, able, conscientious, patient, pains-taking, and unsparing of time, money, and attention in their researches, should be apparently unable to get any convincing personal evidence. But the fact has to be admitted and reckoned with. It is regretable and unfortunate that some of the leaders of the Society for Psychical Research should be in the 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 morements 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 condent anticipation than now posseesce me. I fear that the attempt to study Spiritualism from the side on which the Society in approach it, and with an ignoring of the action of spirit, which has so far characterized its conclusions, and which seems to me a fatal omission of attention to an essential consideration—the key to the whole problem—I fear that this may seriously hamper the investigation on which the Society has embarked. This, however, should not trouble us.

Doubts and Difficulties, Moral Character of Snirits. A Hannted House, What is said of

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 soctier in different parts of England are espe-

cally 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 uncon scious, 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:

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 parchial 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 censidered a fellow-worker, but which he looks on as a clerical back. The alarm that has been caused by threatened reform, is fell by floose persons within whose gift are the choicest livings, and who think that their advowsors are not such a tangible property to-day as in times past. These are some of the outward signs of prevailing uneasines.

There are deeper inner signs, the existing causes of which they are jealous that the outside laymen should not know anything; causes which they themselves prever 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 depit, the length, and the breadth of theological myster? 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 Christian stem. For myself I would not remove one stone from the Christian stem. For myself I would not remove one stone from the Christian stem, and the scale of public judgment, and found wanting. Its past achievements stand out ingioriously plain and clear: the doctrinarian fan

A number of anniversary meetings for March 31st are advertised, showing a living interest in this advent of Modern Spiritual-ism. The devoted and unwearied editor, James Burns, fills a prominent place as speaker in one of the most important of these meetings. An Eglinton number of this jour-nal has been issued, devoted mainly to the facts of the career of this gifted and highdium, at d A Northu number is promised, to show the growth of Spiritualism among those toilers under ground. A letter from Mrs. Emma Hardings Britten declines all invitations to speak, as 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 laving care. We earnestly hope to hear of his re-covery and of her going on with her chosen

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

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

Mr. Hill opened the discussion by asserting that 25,000 wageworkers were idle in Chicago at various times last year, 8,000 in Detroit, 35,000 in New York, and 15,000 in Pittsburg. The remedy for this state of affairs was shorter hours. It would give more men work and offset the enforced idleness of men who had been thrown out of work by the intro duction 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 pro duct, 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 inter-est to the laboring classes, devoting their time to disseminating sound doctrines of morality, but he preached a sound system of economics. The clergy had an idea that good and bad times were like good and bad weather—they could not be helped. The preachers shoved the responsibility off onto the Almighty's shoulders.

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

William Gleason followed with a brief ad dress sustaining the views expressed by his colleagues. He charged that too many man-ufacturers 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 organization, which was unanimously adopted by the assembly:

we, the convention of Baptist ministers, in con-ference assembled, heartily express our approbation in general of the aims of the workingmen's organ-ization and do cordially commend their scheme of reform to the good people of the community—capi-talists and laborers together—desiring also that, in a humble way, we may be able to further its progress.

We are very glad to see that prominent ministers, instead of calling the attention of God to the disturbed relations now existing between encroaching and domineering capitalists, and laborers, are beginning to discern the absolute necessity for human agents to tend to the matter directly. It is beginning to be exceedingly nauseating to the average rational mind to hear God called upon to do this, that, and the other thing, as if he were simply a Supreme Caterer, ever ready to comply with the whims and requests of his vaciliating mortal children. One peron wants his spine straightened; another is suffering from consumption, and desires to be relieved therefrom; another has a trouble some cancer that is eating away his vitals, and which he would like to have dissipated another has an agonizing dyspepsia, and wishes the general tone of his refractory stomach improved; another has the hay fever like Beecher, or the gout like Spurgeon, and wants assistance to remove the same. All of those compassionately supplicate Delty, im-plore his interession and ask him to cure them. They would like to make an Omnipres ent 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 to his particular wants. There are ealps 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 be-come 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 win-dows of heaven. During revival seasons, he is asked to send forth his influence profuse ly, and to soften the hardened heart of the sinner. The young man who goes to see his sweetheart on Sunday night, prays for a

The prayers that are constantly ascending to heaven from multitudes of people may be regarded as devotional hash, tending to make 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 grayer. No well authenticated inci-dent 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 summer; or to make the weather consist of perpetual spring or summer, and he would not respond thereto. God's course is equally as unswerring in all respects as that of the moun and planets. He does not transcend his own natural laws, but leaves his chil-

dren to elevate themselves through the instrumentality of grafual growth and devel-opment as modified by experience and educa-tion. The Divine Providence as manifested in intelligent human nature is fully competent to master the intricacles of the labor problem, and those ministers acted wisely when they submitted to a conference with representatives of the laboring classes.

A soil that has been impoverished can only be enriched again through the systematic efforts of the farmer; an arm weakened by laziness or inactivity can only be strengthened by regular exercise. If you wish to store up power in yonder stream of water, you must build a dam; if you desire a bounti-ful 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 ou; 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 tw 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 con-ception of the Sovereign of the Universe, who reverenced in a most acceptable manner by those who not only aspire to be good, but who constantly do good.

The Vaccination Inquirer.

This vigorous monthly sheet of sixteen fair pages comes to us from its London office, full of facts and positive arguments against com-pulsory vaccination. Its low price, one penny (two cents), or a shilling and sixpend 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 profession-al 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:

ns 10110WS;
Forty-five years of reg'stration statistics proving vaccination to be both useless and dangerous. (d. fly Al fred Russel Wallace, LL.D.
I am strongly opposed to compulsory vaccination.—
HERIBERT SPESCHE.
The law which inflicts penalty after penalty on a parent who is unwilling to have his child vaccinated is monstrous, and ought to be repeated.—The litght Hon. JOHN BRIGHT, M.P.
I have received most touching letters from all ought.

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

Unity Accepts.

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

We gladly, heartily accept the quotation which the RELIGIO-PHILESOPHICAL JOURNAL offers us to supplement a quotation we princed some time ago from Hux-ley, concerning the ideal man. The first quotation, from Emerson, is no stranger in our columns. During our eight years' existence we have been ringing the changes upon it certainly as often as our co-laborer: "Heart's love will meet thee again."

"After making all incessary allowance for exaggeration, and subtracting whatever is unreal from hile extravagant claims of these enthusiasts, the great teach can allow and the subtracting whatever is unreal from hile extravagant claims of these enthusiasts, the great teach read that their claims were not whelly unfounded, but be meath them was there a truth which sedes all assaults. The application here and the subtraction of t

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

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

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

Prof. Arthur Merton has kindly presented ns 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 For several months he has been laboring in the South, lecturing and giving psychometric readings. He returns to his home, 124 Charter Street, Madison, Wis., where he can be addressed for engagements to lecture.

An interesting surgical operation was performed by three New Bedford (Mass.) physiclans, the result of which will be looked for with curiosity. There were taken from a log, 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 meetngs were held at Port Huron. The morning audience was not large; in the evening the hall was well filled. G. B. Stebbins gave his personal recollections of the "Hydesville Rappings, and the Fox Family," in the morning, and spoke on the "Aspects and Prospects of the Spiritual Movement" at night, the interest and attention being excellent through-

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

The Hon. S. S. Cox. in an address on the ocasion 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 He had another dream-this Jaclandscape on a shawl or ribbon: but his other and costly dream was a machine to make nets." Mr. Cox called it a costly dream, because the inventor of a way to tie knots in stretched strings was arrested and carried before Napoleon, a proceeding that caused him much annoyance, but was advantage-

The Rev. M. D. Shith of Minneapolls, 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 "mechanical and verbal inspiration;" that, while recognizing the vast superiority of Jesus, and the grandeur of his character, he was compelled to withhold from him the title of "Infinite and Eternal God;" and that he believed "for even the poorest developed and poorest specimen of our race there is a better outcome than an eternity of fire and brim-

"Lampasas Jake," the cowboy evangelist, who is holding revivals in New Mexico, can beat Sam Jones as a vernacular preacher. Here is an extract from one of his sermons: How many of you's ready to die now with your boots on? Where'd you be to breakfast? Don't any of you drunken, swearing, fighting, blaspheming, gambling, thieving, tinhorn, coffin-paint, exterminating galoots look at me ugly, because I know ye. I've been through the drive. You're all in your sins. You know a fat, well-fed, well-cared for, thoroughly-branded steer when you see one, and you can tell whose it is and where it belengs. 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 whelps, you've got the Devil's brand on you. You've got his lariat about you. He lets you have rope now, but he'll haul you in when he wants firewood." A dispatch to the Chicago Tribune states

Indianapolis, Ind., Aprii 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 everal 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 arrest-ed. 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 educa-tor, a founder of the Normal-School system, and at one time a Nova Scotian mission and still another tells where he attempted to break into the Episcopalian ministery in 1884, but was headed off by Bishop Robertson of St. Louis. There were also notices of lec-tures 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 Prancisco.

BY WM. EMMETTE COLEMAN.

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

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

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

Although I have been for an extended period an humble co-worker with him in the sustentation and defense of a rational, common-sense, discriminative Spiritualism as against an unscientific,knavery-engendering something faisely calling itself Spiritualism, and though many have associated our names in the work of spiritual segregation and reform, yet until within the last few days never had I the pleasure of gazing into the honest eye or of grasping the manly hand of that "noblest Roman of them all" in Spiritualism's seried ranks, Col. John C. Bundy.

This indefatigable opponent of the criminal and the foolish elements in Spiritualism seried sanks, Col. John C. Bundy.

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

During his stay in 'Frisco, Col. Bundy seems to have been able to accomplish more,

he could live at Sunny Brae for six months he thought he would be fully restored to health.

During his stay in 'Frisco, Col. Bundy seems to have been able to accomplish more, both physically and mentally, than has been the case for some time. Let us hope that this is but the precursor of his complete healthful rehabilitation. In addition to being the recipient in San Francisco of various social courtesies, such as dinners, lunches, etc., a reception was extended him and his family on the evening of March 30th, at the residence of Mr. and Mrs. A. D. Wiggin, upon which occasion a most enjoyable evening was spent by the many friends of an ennobling, purifying Spiritualism present thereat. Mr. J. J. Owen, editor of The Golden Gate, made an efficient presiding officer, and short speeches, poems, etc., in honor of Mr. and Mrs. B. were made by Mr. and Mrs. R. A. Robinson, Mrs. Wiggin, Mrs. Laverna Mathews, Geo. C. Irvine, Mrs. M. J. Hendee, W. E. Coleman and others.

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

This article has been prepared without Col. B's Anowledge or consent, and with some

of matters and things in California, spiritus, and otherwise.

This article has been prepared without Col. B's.knowledge or consent, and with some misgivings as to whether he would permit its publication; but I thought that the readers of the JOURNAL would be pleased to learn a little something of the experiences of its editor and his family in this far distant clime. Presidio of San Francisco, Cal., Apr. 4, '85.

Swing's Ideal Church.

How do you like "Prof. Swing's Ideal hurch," as set forth in the Forum? The

How do you like "Prof. Swing's Ideal Church," as set forth in the Forum? The Inter Ocean says:

"Professor Swing has contributed to the Forum of April a deeply interesting paper upon the ideal church. It is suggestive of Canon Farrar's farewell address to the American church, for each preacher took occasion to present his conception of the place which religious organization should occupy in civilized society. The general spirit of both is one and the same. If the Canon's babits of thought and style of expression and suggestive of canonical robes and the professor's of high art in literature, coupled with philosophy, they both bear the imprint of modern notions. Of the two, however, Professor Swing is far more practical, more philosophical, and more poetical.

"The central thought of the essay is the unwisdom of giving too literal an interpretation to any oriental literature, sacred or secular. He compares the stories of Sodom and Lot's wife, of Joshua and the sun which refused to move, of Samson and his foxes, etc., etc., with the fables of Æ-op, which, to be useful, must be spiritualized and accepted as lessons inculcating some great truths. In all those lands, he says, which created the books of the Old and the New Testament to be a writer was to be an artist, a painter. To find the meaning of those Scriptures the student must make external phenomena to be those creations which art employs for conveying some spiritual idea to the heart."

"The spirit of progress is as much a part of religion, as he views it, as the spirit of devotion. God can better get on without our prayers than poor humanity gan without our based in science an

vaded the Bible, having on their flag the advice of Aristophanes. "Call fige figs and spades spades," a law valuable in science and book-keeping, but of little value in literature. In proof of the impracticability of the Aristophanean method of interpretation he cites passages of the sacred writings in which the Delty is called a man of war, Babylon a city, Peter a rock, death a sleep, and punishment a worm that never dies—an eternal fire. An excess of literalness he affirms to be murdering the Bible by prose.

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

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

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

INQUIRER,

General News.

General News.

Abbe Liszt has visited Queen Victoria at Windsor.—Josef Victor von Scheffel, the German poet, is dead.—The famous Cock Tavern in Fleet Street, London, is to be demolished.—The "Jose Smith Mormons" celebrated their anniversary at Lamoni, i.a., last Sunday.—What is believed to be the original manuscript of the "Wacht am Rhein" has been discovered in Germany.—The rupture between Secretary Lamar and Commissioner Sparks is said to be so complete that one of the other must go.—A vote of confidence in the French Government has been adopted in connection with the arrests-of MM. Roche and Ducquercy.—A New York dispatch shows liow closely the Vanderhilts, Astors, and Gould are guarded by private detectives against cranks.—Henry Ward Begcher preached at Centenary Methodist Episcogal Church last Sunday morning on "Christlike Christians."—Russia is moving, troops southward, and the Austrian newspapers are talking of a war with the White Czar as among the probabilities of the near future.—Prince Albert Victor, eldest son- of the Prince of Wales, will marry July 30th, Princess Clementia, youngest daughter of the King of Belgium.—A Troy (N. Y.) dispatch contains the somewhat improbable intelligence that Miss Frances C. Folsom of Buffalo has written to a friend that she and President Cleveland are engaged.—Many telegrams from Knights of Labor have been received in Washington asking for speedy action on the Curtin resolution for a Congressional investigation into the Southwestern strikes.—Enthosiastic Irish-Americans will send Mr. Gladstone two large albums containing the editorial opinions from the newspapers in this country on the Premier's scheme for a Rublin Parliament.—Special cablegrams show that Gladstone's Irish plan is treated with scant courtesy in Austro Hungary, is condemned as dangerous in Germany, is enthusiastically received in France, and is watched with keenest anxiety in Russia.—The Black Hills (Dak.) Times of March 24th records the conviction of a Sloux Indian in an American court for an attempt

Prang's Easter Cards for 1886.

Präng's Easter Cards for 1886.

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

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

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

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

Mr. Walter Howell, of England, called as

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

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL WILL beerlbers, on trial, thirteen weeks for fifty cents.

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

ness and remit for a year in advance.

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

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Church of New Spiritual Dispensation, 416 Adelphi St., near Pulton, Brooklyn, N. Y., Sunday services, 11 a. M. and 7:45. P. M. Medium's Meeting 6:40. P. M. Laidles Aid Society meets every Thureday, 3 to 16 p. M. John Jeffrey, President; S. I. Nichols, Vice-President; W. John Jeffrey, President; S. I. Nichols, Vice-President; W. The Brooklyn Spiritual Union holderwater conferences on Sunday evenings at Fraierriety Homes, corner Heddrod Are, and South Second St. Alpha Lyceum meets in same place Sunday sufferences.

The Ladies Ald Society meets every Wednesday afterno The People's Spiritual Meeting of New York City, convene overy Sunday at 10:30 a. M., and at 2:30 and 7:30 r. M., at Miller's Arcanum Hall, 54 Union Square, FRANK W. JONES; Conductor.

Metropolitan Church for Humanity, 251 West 22nd St. Mrs. T. B. Stryker, services Sinday at 11 s. M. Officers: D. Carroll, President; (Jiver Russell, Vice President; George H. Perine, Secretary; F. S. Maynard, Tryasurer,

Saratoga Springs, N. Y. The First Society of Spiritualists of Santoga Strongs, N. Y. seets every Sunday morfilms and evening in Grand Army Isl.
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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

Daybreak. BY SARAH E. HOWE.

O dripping rains that full! O heavy hearts that bill God is behind it all and knows the sorest need. O murky threat'ning cloud that dims the sun-bide! O thunder voices loud, like a burst of analysis.

brief! here no tender souled and sympathizing on raise the vell of icy-doubt, let in the war

sun, and to lift the burthen which makes the l so sore,
And you have strove, and valuely strove, with
toms at your door.
They cloud the dewy morning, obscure the no

They desolate your fireside until the day is done.
No secret thing in all your life but shares the cru
fate
For all Love's priceless jewels, they despoil and de
ecrale.

at means this ceaseless battle alor What means this tireless tugging, this never end

strice; imes, when Sorrow's shadow falls for a s ment back, I gleam from the "Great Beyond" reveal

road and thorny paths lead to the tru gain; That Nature dealing with our lives adopts the sures

we're,
To open'up "the possible" which in the being lays:
That richest, sweetest blessings are in this discipline
of strife;
Thus the divine within us is molded into life.

Then let us take with patient soul the bitter in th cup, at the bread of sorrow—'twill strengthen and build up, searn there are no losses in this cruel world of sin, served in mighty work, unfolding life

For all's conserved in mighty work, unrossing me within.

The Apalling Wickedness of Mankind.

The its Editor of the Religio-Philosophical Journal:

The its truthfulness of the article in the JOURNAL of April 3, under the above heading receives further condimation in a preacher's peccadilloes. It appears from the Chicago Times of April 4th, that Rev. William Hammond, pastor of the Free-Will Baptist church at Franklin Falls, N. X., has got into a queer scrape. His story is an interesting one. He was formerly a Roman Catholic, and entered the priest'hood. A few years ago he renounced that religion and became an evangelical clergyman. Lat's September he was installed in Franklin Falls, and his ministry had been quite successful. Among the members of his church was a widow of Dr. Harrison W. Rockway, and it was not long before it was noticed that the parson took more than un ordinary interest in her. No one was surprised when later on it was announced that they were engaged, and some three weeks ago they were married. Upon the marriage license the minister's age was given as fifty and heav at forty-free. Within a few days after the marriage license the minister's age was given as fifty and heav at forty-free. Within a few days after the marriage license the minister's age was given as fifty and been expected to the proceeding the proper form, and was given the \$2.000 in checks on a Boston bank. Havings secured this, hie next step was to take possession of a \$1,000 bond belonging to his wife, without her howeledge, lorgether with a sum of money she had in her puras. He then went to a merchant in the "tillage and bold him that he and his wife were going to start for Europe at once, and that they were any agreed upon and the money was paid to the parson. That wenning he went home and prefended to be highly effended with his bride, telling her chank to fave, appreciation in the bound of the puras for some money, and finding it empty was to the bank to drawa portior of her deposit. There are his had to make a concessing

der and said he would like to speak to him. He was then invited to walk to. West Chester park, where the inspector informed him that he was under arrest for robbing his wife.

"Why," said the Parson, "she made over all her property to me after our marriage". He said that he had for some time been trying to have his wifemove from Franklin to either Philadelphia or Beston, where he intended to go into the drug business. He said that his wife was addicated to drink, and had seven barrels of rum in the cellar some time before he discovered it. He ieft Boston in company with Inspector Richardson on the even o'clock train. When they arrived at Franklin Palls the parson tried to persuade the officers to allow him to see his wife, which they refused to de, as she gave orders not to let him come to the house, as she was sfraid he would narm her. The revenued gentleman then requested to be allowed to get ball, which the officialir refused. They told him that unless he gave up the solone pagisaris-he would be locked up. Rev. Mr. Hammond apparently did not like the lides of passing the night in a cell, for he told the officers that the money was in a safe belonging to lift. Page, a descone of his church. It was nearly midnight when the officers reached Mr. Page's residence, and on be-night of the contained the \$1,000 bond and \$2,000 in bills belonging to the parson's wife. The reverdeng entirem was then allowed to remain at the the officers reached Mr. Phys's residence, and on be-ing fold the object of their visit he opened the ears. In one of the physon-holes was found a scaled en-velope, which contained the \$1,000 bond and \$2,000 in bills belonging to the parson's wife. The rever-end gentieman was then allowed to remain at the deason's house in charge of an officer. Mrs. Ham-mond, in speaking of her husband's doings, said that a few days after they were married she suspected something was wrong, as the parson was 'endeavor-ing to have her sell all her property. "He is my

ones to redeem the world.

A. Benten writes: I appreciate the RELIGIO-PRILICOSCHIGAL JOURNAL, for its high toned morality, its firmness in defence of true, housest mediate, its decided course in defence of true, housest mediate, and its just rebute of frand whenever found. May it continue to spread pure morality and a deep spiriuality throughout the land.

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

Francels Howard, in renewing-his subscription, writes: I can't get along without the Journal.

New-Found Men in Greenland Invok

almost to the point where the German discoveries begin, and to spend one winter among people whose almost complete isolation from the world and their unique and primitive customs make them unusually interesting subjects of study.

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

Capt. Holm discovered that the inhabited portion of East Greenland is divided by a long, desolate stretch of coast into two sectiops. This desert region marks the northern limit of Grash's journey, and it is almost impassable either by land or water. This accounts for the fact that the people who live north of it are almost completely cut off from the world. A few adventuresome travelers among them have made the dangerous boat journey to southern waters within the past five years. It takes them two to three years to reach the Danish settlements near Cape Farewell and to return home. Holm went north with a few of these travelers, odly one of whom, however, would consent to accompany him. In August, past the uninhabitable-space whose southern effect they had reached. The others preferred to wait until the following season before they essayed the said and the students and control they are almost completely cut of the season whose southern entires have four settlements, and number, all told, about 250 souls, while the northern natives have two settlements, with about 450 inhabitants. Here Holm spent the winter of 1834-55, among natives who had never before seen a white man. Their stone hus were flow. These life liter ivers are rich in salmon, and the native shore of the great flord Angunagsalit, into which, in summer,

friends of the expedition, were pioting to muragitibe party.

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

setal.

Before the fall of 1884 had fairly begun, Holm, went thirty-one miles further north to Sermiliga's, in 65° 8' north latteste, which, as far as is known is the most northern inhabited spot in East Greening. The natives declare that the potential of the service of the second of the service of the se

witnessing some of the clearest tests of spirit presence ever given in Hickwille. In the early evening we listened to a lecture by Mr. Brown; subject; "The Immortality of the Soul as Viewed from a Spiritualistic Standpoint." It was considered beautiful and logical by all present. While Mr. Brown was preparing for giving descriptions, which took some time, we listened with much pleasure to the remarks of F. W. Vunakin, who is a wrilliant and very enthalsatic speaker. Mr. Brown then gave between twenty and thirty securate descriptions, and the name also, in fall which were all recursive. Wednesday eventually ing in the Grand Opera Hoby Mr. Chas. H. Brown.

It bought I was getting a prize, as he was an or dained minister. He is a good preacher, a good prencher, and a good family man all through. At this plut one of the officers remarked that Haptel ministers were about as had as pollemen."

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

Hir. Hammond appeared to be very bitter against her husband, and the friends of both are now endeavoring to effect a reconciliation. The wirds aworth about \$20,000.

Had he been a Spiritualist he would not have committed such an awful crime. Spiritualists are the ones to redeem the world.

H. D. Besstein writes: I appreciate the BELIOID.

A. Besstein writes: I appreciate the BELIOID. Consequence the Divine Law Within.

Ty the Editor of the Religio-Philosophical Journal:

The Divine Law which tells of what is good, true and right, is written in the human heart. The consecience is a teacher. Let no one endeavor to excuse himself to the world, and still less to himself, or to the Omnisciont, with the pretence that he knows not how to distinguish between right and wrong. If thou followest this holy voice within, that leads to good, thus will never willingly go astray, or knowingly do svil, and thou wit ever enjoy internal self-contentment. Conseciences is our samest and just beacher, and only in following its limits and warnings causa thou find true happiness. Do not prerunded thyself it is otherwise; seek not by subtle reasoning to find the means of satisfying thy forbidden wishes and victous tendencies, without violating thy sense of right and decease. The reasonings are false. It is an evil deed that thou art tempted to commit, and bothed it luris secret removes. The conscience admits of no compromise. The others thou caust bargain with fit; but, weak man, thou art only bargaining with thine own shame.

ZECHOKKE.

Although the public spiritual restrum is all important from which to disseminate and familiarize the public mind with its claims and philosophy, still its irrow private scances ig our own homes and the homes of our friends at times that the most wonder for lests are sometimes received; but being of a private or domestic nature, they seldom get into print. Hence, fearing in the following statement no violation of domestic oundence, I resulture the following:

vate or domestic nature, they seldom get into print. Hence, fearing in the following statement no violation of domestic confidence, I seature the following:

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

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

Here the reverend gentleman closed his eyes, shook his head and said solemniy. "Alasi you are in a very dangerous way—neglecting the holy gathering of the fedeceier!" I think not," continued Mrs. P. smillingly, "and "I think not," continued Mrs. P. smillingly, "and "" think not," continued Mrs. P. smillingly, "and

Here the reverend gentleman closed his eyes, shook his head and said solemniy: "Alasi you are in a very dangerous way—neglecting the holy gatherings of the Bedeemer!

"I think not," continued Mrs. P. smillingly, "and what is mora, I can lilly afford these plano fashlonable dress parades."

"Dress parades."

"Dress parades."—quickly seiging the remark the Bev. Mr. E. said, "and yet you are ever ready with your ringlets and curis at moment's notice to mingle samong these diabolical necromanoers or socreers.—these Spiritualists—these children of Satan!"
I can sasure you, Mr. Editor, I began to feel uneasy, inasmech as I knew Mrs. P. to be a remarkably exemplary lady in all her domestic relations, and I could endure this clerical impertinence no longer, and impulsively remarked: "By what authority do you, Mr. R., presume to arraign, catechies and pass strictures upon the deportment of a lady of whom you know so little?"

Here Mr. E. eyed me with what he intended as a withering look, and drew slowly from his vest pocket a small Bible, solemnly remarking, tapping its cover, "This sacred volume; a book which I am afraid you on seldom read; the Holy, Bible;"

"Too seldom read;" I repeated. "Mr. R., I thin I can safely say I have read the Bible thrice through critically before you were born?"

He looked at me silently a moment, and then

a small Bible, solemby is making, say, and it is a book which I am aftaid you too seldom read; the Holy Bible?"
"Too seldom read; Tepeated. "Mr. R., I think I can safely say I have read the Bible thrics through critically before you were born?"
He looked at me silently a moment, and then slowly replaced it in his rest. For fear he should think I was romancing, in further explanation I added: "I was used as a copy reader for the first Bible issued by the American Bible Society in 1816, the plates being then stereotyped by my father and uncle. We might differ," I remarked, "in our estimate of its teachings, but I hold it in great veneration." A lengthened and uneasy silent pause of pome minutes ensued, and fearful I might be out of place in my then state of exaspersition and might say something offensive, I took my hat and without.

some minutes ensued, and fearful I might be out of place in my then state of exasperation and might say something offensive, I took my hat and withdraw.

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

I asked her what took place after my departure, "Well, he made no remarks on what had passed, but referring to myself, he said: "Sarah, you was once one of my hopful communicants, and one of my Sunday school teachers, but I have missed you for a long time". "Just so, I replied; 'that was when I was a young girl, and so I remained until I became ashumed and outgrew your church bigotires and barbarous teachings. When I reflect on my bigoted behavior, I must have rendered myself perfectly digusting to all my immediate friends! Such was my state of gloom that I dare not pluck a flower or waiter a plant on Sunday on no worldly consideration for fear of hell! All was black, black, sullen, cheerless orthodox."

"And what has induced you to change your plous belief, your only hope of salvation, to jeopardize your soul?"

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

The 38th Auniversary at Auburn, N. Y.

The 38th Auniversary at Auburs, N. X.

The home of Mrs. Daniel Goodwin, I Barber St. was the segme of a merry meeting last evening, about fifty people having assembled to commemorate the 38th birthday of Modern Spiritualism by a celebration. Among those present were I. S. Jones of Binghamton; Mrs. Buckhout of Kelloggwille; Mrs. Jayne of Homer and Mr. Teed of Moravia, all leading lights in Spiritualism, The balance of the company were residents of the city. J. H. Harter and wife, W. A. Kirby, Mr. Burf androthers were prominent. There was a splendid supple at the usual ten time, which was enjoyed by all, stige which sociability and exchanges of experience followed until nine o'clock, when the gathering was called to order to listen to an address by Bev. J. H. Harter.

Mr. Harter referred to the fact that for eight years he had gathered with the others of the faith at Mrs. Goodwin's to celebrate the anniversary of Spiritualism, which had its humble birth in the Fox family at Hydesville. N. Y. thirty-eight years ago. Truth, housety, temperance, spiritual communion and all that pertains to the development and happiness of humanity were stated to be the objects of the people gathered there and to which the altar terceted in Joha house was dedicated. He said Spiritualism, Daniel Goodwin, who was thirty years a believer in buman immortality and eternal progression. By positive demonstrations he knew that communications between people in earth life and those in spirit life could be had, under proper conditions. Mr. Harter closed with the excitant phrase, "We are proud to be known as Spiritualism, Daniel Goodwin, who was they years a believer in summary and the company, "Shall we gather at the river?" Miss Libble Pridle then ellivered an address while under conteared way."

Miss Hattle Allen delivered a remarkable address referring to the humble birth of Spiritualism, and

cleared away."

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

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

Spirit Pictures.

To the Editor of the Relito-Philosophiesi Journas

A few weeks since I wrote you concerning some phenomenal pictures in possession of Judge C. ot 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, and I found present two gentlemen who were exumining the pictures, one of whom was Mr. S. R.-of Canou City. This gentleman remarked to the Judge that he had a relative living in Pennsylvania who was quite eminent as an artist, and would like very much to submit a couple of the pictures to his inspection and would deem it a great favor if Judge C. would allow him to send two or three of the pictures to him in a registered package by post, promising to return them in due time. Permission was given; the pictures were seet on, and Mr. R. merely told his friend that there was a peculiar history in connection with them, and asked his criticism. In course of a few weeks the pictures were returned accompanied by the following letter:

DEAR SAM.—The registered package of pictures arrived yesterday in an uncluder Doudline, and i hasten to return them after a critical book, hoping they may reach the hands of their obliging owner again without accident, Give him thanks for the pleasure I have had in seeing them. The facts remarkable in their history, I shall expect to find to be that they were produced by spiritual agency. I have been ascuted directly by spirit handage, or by a medium under spirit control, and having made several unsuccessful attempts to obtain spirit photographs, I am very much pleased at the opportunity you have afforded me to see something stimilar to that I have vainly sought myself, to the farthest and most skillfully controlled; in a word that had to be prompted by artistic knowledge and executed by a hand most skillfully controlled; in a word, it is the work of an artist, and, it no copy, no one but an artist could have executed it. The pictures on the pa

Affectionately, D.

Ere this the writer of the above has seen the account as given in the JOURNAL.

Denver, Col., March 23, 1886.

R. A. R.

The Phantom Ship.

To the Editor of the Religio-Philosophical Journal

To the Editor of the Religio-Philosophical Journal:

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

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

shadow of a clew appearing which might lead us to an answer,—that it is rupidly giving place to the an answer,—that it is rupidly giving place to the more pseculative enquiry was there any schooper at all speculative enquiry was there any schooper at all speculative enquiry was there any schooper at all speculative enquiry was the schooper and the property of the

In the JOURNAL of March 20th, I noticed under the above heading a sermon by the Rev. Chas. Ellis, which very much interested me, as I have been thickly high for several years that the time would come when the preachers would see the folly of trying to when the preachers would see the folly of trying to the state of the second second seems to be the second s

We think the time has come when our ministers can safely desist from teaching the infallibility of the bible, for they can certainly make no one believe it unless it is some one who has never read it, for surely no one with a reasonable degree of intelligence can carefully read the bible and bonestiy say he believes it to be infallible, but it will probably be some time before very many of them will dare assail the stronghold of established belief, and the prejudice of popular theology. The majority of the flock must reach this elevated position before the

Miss Hatile allen delivered a remarkable address, and the name by members of the members of the delivered of the state of

allowed to express it. Just as long as man was denied this, and the priests did the thinking, the world
lived in ignorance and misefy, but mark you, when
man was allowed free thought, what a change; aren
our spirit friends once more commenced to commulong years when it was certain death to any one who
dared to let it be known he had received a commurication from the Spirit-world. Pretty good echeme,
gotton up by the priests to force the common people
to purchase their spiritual knowledge from them.
It puts me in mind of our banking monopolists who
say to Uncie Sam "It is not safe to issue money to
the people direct, but the better way is to let us issue
what will answer their purpose, and what you need
for public use, we will lead you at a low rate of interest, and charge the people interest enough to
make it balance." This may suit some, but as for
me I prefer to have mine direct from headquarters,
money as well as spiritual knowledge. I think we
have been paying too high a rate of interest for the
amount of knowledge we have received from the
priests. It consists of a good deal of doctrice and
bu'ittile spiritaid knowledge. B. f. Hovr.
Greenwich, Kan.

Notes and Extracts on Miscellancous

Notes and Extracts on Miscella

rnational Bakers' Congress and Baking Ex-to be held in Amsterdam.

Indiana has at least one centenarian, James Hubbard of Washington township, who was 101 year old last Saturday.

old last Saturday.

Mrs. Laugtry has introduced a new dodge into the commemoration of a diffieth performance by distrib-

ord last Saturday.

Mrs. Laugity 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 antibracile.

A farmer of Scotia, Neb., found particles of gold from the size of a pin head to a pea seventy feet below the surface while digging a well.

In January, 1885, his big scholars gave a Wilson county school teacher a ducking. He has just received \$2,000 damages. This was in Kansas,

Sylvester Haws, who makes as good boots as any other shoemaker in Cazenovia, if not better, is eighty years old. He was the tax collector last year.

Wolves attacked and treed Edward Burk within from miles of Manistique, Migh. They watched him for hours, and then gave him a chance to escape.

Miss Genera Armstrong, one of the teachers of music, in Elmira College, has invented and patented a device for feeding and watering cattle while they are journeying in cattle cars.

David Tyson, a Clay county Georgian, wishing to more and having no means but a two-ox wagon and one steer, yoked himself alongside of Affe steer, and did his part in pulling a load of 1,000 pounds over seventeen miles of country road.

The Rev. Joseph A. Stephan, directory of the Catholic Board of Indian Missions, has sent to Mr. G. W. Childs. A. M., an Indian war club used by Chief Kill Eagle at the Coster massacre. It is of hard wood, overed with buckskin, weighted at the to pwith heavy egg-shaped stone.

John White, the well-known boat builder of Cowes, England, has designed a fishing vessel on life

John White, the well-known boat builder of Cowes, England, has designed a fishing vessel on life boat principles, which, he claims, will not sink if overwhelmed by the sea and filled with water. Al-ready two such vessels of thirty tons have been sent to the coast of Ireland.

to the coast of Ireland.

The Salvation Army has reason to be encouraged at its success in Kalamazoo. Sixty-eight sinners have professed to be converted since it sounded life first war cry there, and of these all but three are keeping the faith, while twenty have enlisted as earnest and voctierous soldiers.

Fire years ago the two daughters of Paul Goe of Sheborgan county, Wis., married and more Milwaukee. On Wednesday Mr. Goeser asked Milwaukee police to help, him find his girls-sald that he had quite forgotten the names of thustands, and he had been looking in vain for it for two weeks.

for two weeks.

[Certain wine dealers of San Francisco, in order to bring about wine instead of whiskey drinking, have opened an establishment where good natire wine is sold for five cents a glass. The trade is growing and it is said that men who have hitherto drunk strong drinks are patronizing the wine shop, to the advantage of the same o

opened an estanishment were good native wine is sold for fire cents a glass. The trade is growing, and it it said that men who have hitherto drunk strong drinks are patronizing the wine shop, to the advantage of both buyer and seller.

Ten-pear-old Harry Well of Allentown, Pa., wrote to Preeddent Cleveland, calling his attention to the fact that his and the President's birthdars fell on the same day. Harry, by return mail, received the following, written by Mr. Cleveland himself: "Executive Mansion, Washington, D. C., March 18, 1886, Grover Cleveland to Harry Well."

A cattle dealer in Pomerania was trying to teach a calf to drink by letting it suck his fingers. In the operation the calf sucked off a ring from the hand of the dealer, who didn't then notice the loss. He sold the animal, and a week after read in the Butchers' Gazetta that in the stomach of a calf slaughtered in Berlin his ring, minutely described, had Been found. Petsons who have a superstitious dread of Friday will not be pleased to learn that this is a thoroughly Friday year. It came in on a Friday, will go out on a Friday, and will have fity-three Fridays. There are four months in the year that have five Friday seach; changes in the moon occur five times on a Friday, and the longest and shortest day of the year each falls on a Friday of Smirn, Ky. On Sunday, while he was presching a boy walked into the church and handed him a letter. Mr. Baist stopped, broke the seal, read a few words, and then, with a groan, threw up his hands and fell to the floor. The letter had brought him the first news of his son's crime and death.

There is trouble in Macon, Mo. The Rev. Mr.

There is troupe in James, a Baptist revivalist, in a recent sermon attacked Catholice, sews, and Episcopalians with more zeal than discretion. In reply, Father Cabili, the Catholic paster of Macon, accused the Baptist brother of wholesale jring, and called him a lunatic, and mountebank. As each minister has his natic, and included in James and the control of the c

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

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—the night-lamp casts a balo of pale light. Here in this room she died, and soul more white Never through martyrdom of fire was led To its repose; nor can in books be read The legend of a life more benedight. There is a mountain in the distant West That, sun-defring, in its deep ravines Displays a crose of snow upon its side. Such is the cross I wear upon my breast These elgathen years, through all the changing scenes.

enes sons, changeless since the day she died.

Look Out !

To the Editor of the Height Philosophical Journal:

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

"It is recently."

If the following, which appeared in a me numeric in a paper published in this city, be true, Spiritualists should be as mindful of their physical as their spiritual welfare:

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

Those who

Faith and Dollars.

or of the Religio-Philos

Taith and Dollars.

To the Editor of the Heitgo-Philosophical Journal:

It is stated that the Tabernacie in Madison avenue, New York City, where Newman succeeded Hepworth and congregational rows marked the failure of the Newman eagerpies, is being turned into the largest faith-cure temple in the world. The edifice was built about fitteen years ago and is an architecturally curious structure of from with the interior arranged in amphithesire style—rising pews half circling the platform. The Rev. Albert R. Simpson is a radical advocate and operator of miraculous cures by faith. He came to New York three years ago hired shall in the Grand Opera House Building, and instituted religious services. The features of his worship was the anointing of diseased persons at the airar—literally, the touching of their foreheads with his forefinger dipped in pure olive oil—accompanied by a fervent prayer for the cure of the allment. Hundreds of patients have believed themselves helped or healed by this treatment. Simpson's congregation grew too big for the hall, and he took possession of the church which the late Salmi Morse had altered into a theater for his attempt to produce the "Passion Play." There he exhorted and anointed before crowds, and his fame had become great among believers in his power to work miracles. He has paid \$2,000 cash down on the Madison avenue property, declaring that the money came to him from some stranger in answer to prayer; and he expects to make the rest of the payments, angergating \$8.50,000, through the same providential agency. Of this sum \$24,000 must be forthcoming by the end of May. Mr. Simpson has the appearance of a zealous radical, with perfect faith in his doctrines. He says that all his prayerful force will be directed to the miraculous raising of the money for the May payment; and after that time the Tabernacle will be made such a medicinetess hospital as the world has never dreamed of.

New York City.

Is It Not Singular

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

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

In 1850

royn's Brouchial Troches" were introduced, and m that time their success as a cure for Colds, agha, Hoarseness, Asthma, and Bronchitis has m unparalleled. Sold only in boxes. 25 cts.

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

Beautitul Women

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

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

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

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

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

The Cumberland Presbyterian Church at Lebanon, hio, has a bell which was made in Malaga, Spain, 1682 and brought to this country in 1888. The sale of N. K. Brown's Ess. Jamaica Ginger far xceeds that of all others put together.

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

Last fall Frank Rollings, a well-lo-do farmer of Otce county, Nebraska, sent his photograph, with de-tails as to age, color of hair, and amount of wealth to several young women in the old county. The result was that Miss Anna Mexner reached Hebraska City a few days ago, and within two hours was mar-ried to Mr. Bottgyr.

ISINGSUN STOVE POLISH

DR. JOS. RODES BUCHANAN

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I Snew giving attention to the treatment of chronic diseases, alfed by psychometric diagnosts and the use of new remedies discovered by himself. His residence is in the mere steetaid, healthy and picture-que tocation in Boston, and he can receive a few invalids in his family for medical care. Mills BRUCHANAN continues the practice of Faychometry—hill written opinion three dollars.

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These baths are a great justry and more podest curative agent. Nearly all forms of Disease Rapidly Disapped Disease Their Influence when properly administered. All wife tractions are delighted with the effect. Thousands of our best cliesce the settly to their great curative properlies. Try ELECTRICUTY A SPECIALITY. The Electro Thermal Balls, as given by us, is par excellence in Nervos Diseases and General Debility.

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During fittees pears pass Miss. Dansets has been the pupil
and medium for the spirit of Dr. Beel, Rush. Many case
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condition of the patient, whether present or at a distance
sub Dr. Rus breads the case with a scientific skill which we
world of spirits.
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and two stamps, will receive prompt attention.

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Is annotalling remedy for all diseases of the Threat and Lungs. Transcuring November 200 and the Property of the Prope

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vice (from lock of patients hair) \$1.00.

LONDON AGENCY

Religio-Philosophical Journal.

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with any disease of the Nose, Throat or Lungs. Address
Oit R. B. WOLZE, Objectant Oils.

By Table Day Dapp' in which you use this advertisement
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ADIES WANTED, to work for us at the homes. If to \$10 per week can be easily an earwasting ; facing thing and steedy employmenticulars and sample of the work sen for standers flows flow obs-20. Boston 50 pt. 1918. Boston

FLORIDA 50

IA MAN



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points West. Northwest and Southwest:

'No Great Rock Island Routo
Guarantees its pairons that mass of personal ensity afferdes by a solid, thoroughly believe and
the amouth tracks of centinuous steel rail, subsistally bulk quiverts and bridges, ruiling steels as me
perfection as human still one make it, the lafetand that energing dipriprint which governs the pratical operation of all just stains. Other specialities,
this runte are Trainfers at all confecting points
investigated to the property of the property of

Jaxvires of its Passenger Equipment.

The Fast Epress Trains between Chicago and Peoria, Council Bluffs, Kanasa City, Leavenworth and Alchikon are composed of well ventilated, finely ny caches, Baganifonut Pallman Falance Cara, in which elaboration procedures are lettered earn, between Chicago and Rennac City and Architan are also yell on the Coloratoric Reclaining Chair Cara. This Farmous Albort Lon Route Is the discontinuous Albort Lon Route Is the direct and favorite lab between Chicago and Fannac City and Architan are also yell on the Colorator Reclaining Chair Cara.

FIRE FRIMOUS Albert Lea Route in the direct and favorise Rab between Chicago and favorise Rab between Chicago and father direct and favorise Rab between Chicago and father in the Territories and Fritish Provinces. Over this route Fast Expression, pictoryces identifies and father growths of lows and Minnison. It is also the most lands of interfero Dakes. Wheat Roll and pastors. Bull another DRROT LIFE, "In terrors and East-sight and Lagy-sets and council high Rain and Rangell and Lagy-sets and council high Rain and Rangell and Lagy-sets and council high Rain and Rangell and Lagy-sets and council high Rain and R. R. CABLE, E. ST. JOHN, Provided Nov. Gent Tot & Pass 15th CHICAGO.

Useless Doctors!

And tried, in turn, prescription, lotion, pill; saddened looks they viewed her furry

In solemn silence stethoscoped each lung; From moulting head to gout distorted toe, They searched, then said, "Poor woman, "t



A WOMAN'S

I had used Dr. Perces' 'Favorite Prescription' one week. I could walk all over the door-yard, and I could get in a had not been able to walk to see my neighbors. I had not been able to walk the 'Favorite Prescription' two weeks, I could get in a hot been able to walk the 'Favorite Prescription' two weeks, I could not been able to walk miles; my neighbors were all surprised to do in a wagon ten about and helping to do my housework, after do not with thirteen of the best, physicians we could get on the prescription to two works, and the work of the best of the physicians we could get to do my housework any more. I am thankful to my God that wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair."

TERRIBLE
PAIN.

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

MARVELOUS BENEFITS.

TREATING THE WRONG DISEASE.

DOCTORS

A LOVELY, Greenfeld, Addir Co., Iosed, writes:
A V. PIERCE, M. D. Dear Sir—"Having been lill
a number of years and having tried in vain almost
every devertised remedy, as well as having paid
without benefit, we annalized foldurs to our local physicians,
vised me to send for your medicines. I accordingly sent for your
Medical Adviser, six bottles of your "Golden Medical Discovery,
six of your "Favorite Prescription," and six vials of your "Pieasent
Purgative Pellets. When I first began using these I could not
stand on my feellets, when I first began using these I could not
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stand on my feellets. When I first began using these I could not
stand on my feellets. When I first began using these I could not
stand on my feel and the second land of the completely
viser to my friends. Two of our most pendions your class
who have read your great work "The People's Common Sense
Medical Adviser, pronounce it the best family doctor book they
have ever seen."

Mrs. E. P. Mondan, of Nescostic, Lincoln Co.

Mrs. E. P. Mondan, of Nescostic, Lincoln Co.

Main, anys. "Five years ago! was a dreedfulsufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with
difficulty cross the room alone. I began taking
ment recommanded by the recommanded by the local treatment recommanded by the recommended by the recommended

OVER WORKED WOMEN.



t." run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women ree's Favorite Prescription's the best of all restorative tonics.

Dr. Pierce's Favorite Prescription is not a "Curs-sali," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and haparts vigor and strength to the whole system. It promptly cures names and weakness of stomach, indigestion, bloating, cruciations of gast, nervous prostation, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under our positive guarantee. For conditions, see wrapper around bottle. Price Reduced to \$1.00 per Bottle, for \$1.00 per Bottle,

EVERY INVALID LADY should send for "The People's Common Sense Medical Advis wood-cuts and colored plates. It will be sent, plet-paid, to any address for \$1.50. A large par men, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents lap

LIVER, BLOOD AND LUNG DISEASES.

LIVER
DISEASE

OR W. Lorz, Truthomme, La., writes: "For four years I suffered from liver complaint and attacks of billious fever; loss of appetite, nauses, constipation, believe districted, pain in the back of the head, right control of the sum of the s

SAMANTHA GAINES, Lockport, N. Y., writes: "For six or eight years previous to ISO, 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 ing speils. I was induced by my step-daughter, of Olean, N. Y., to try the Golden Medical Disc effects were marvelous. After taking three bottles its cured." A BAD CASE.

S. L. Fisher, Sidney Plains, N. Y., writes: "Dr. R. V. Piencz, Buffalo, N. Y. Dear Sir—My wife suffered for several years from general debility. She had become a continued invalid. The physicians with attended her falled to help her, and it seemed as if she must die. On resuling one of your Memorandum Books, it occurred to me that your Golden Medical Discovery might help her. I procured to me that your Golden Medical Discovery might belp her. I procured to me that your Golden Medical Discovery of the procured to me that your Golden Medical Discovery of the procured to me that your Golden Medical Discovery of the procured to me that your Golden Medical Discovery of the procured to the procured

GIVEN UP TO DIE.

MALARIAL FEVER. feetly well as

DYSPEPSIA

Mrs. Curris Bogur, West Enosburg, srites: "Two bottles of your 'Golden Me biscovery' cured my cough and chronic hea. It has worked like a charm in my t is truly wonderful. I wasked over a medicine."

"THE BLOOD IS THE LIFE."

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

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

ABSGESS OF

INFA. A. C. CORY, Hadley. Crowford Co., Kanson, aged fifteen years, was so, writes: "My son, aged fifteen years, was so, writes: "My son, aged fifteen years, was so, aged fifteen years, was some your of continued to discharge the continued to discharge and the continued to discharge the property of the state had an ulcer on her lived as large and the count of the continued to discharge at the time here your advice. Now, after having used four bottles of the policy of the state of the continued of the continued of the continued to discharge the property of the state of the continued to discharge the property of the state of the continued to discharge the property of the state of the continued to discharge the property of the state of the continued to discharge the property of the state of the continued to discharge the property of the state of the continued to discharge the property of the state of the continued to discharge the property of the state of the continued to discharge the property of the state of the

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

Constipation and Ulcers.—Mrs. A. D. Johnson, George-com, Ky., writes; "The 'Golden Medical Discovery' relieved me to once. I had a very bed sore on the back of my left hand for twe months, and it cured that, as well as constipation and indiges-lon, from which I was suffering very mych."

"A Prover-Sores." Mrs. A. Chawford, Linn Groce, Buend Victo Co., Jose, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my legs. I took six bottles of your Golden Medical Discovery and was cured.

Serofulous Tumor and Sore Eyes. Mr. S. E. Grav-Dox, of Greenwood, S. C. writes: "My daughter has been entirely curred of serofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all your medicine."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

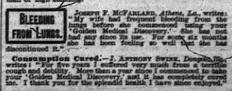
It rapidly builds up the syst

A Wonderful Cure.—Davie Flexchin. Bec. Gluscates, Mass., writes: "Nearly five years are. I was taken sick with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homospathic physician who attended me for that, nearly killing me with physic; another, a homospathic physician to the stomach, and treated me for that, nearly killing me with physic; another, a homospathic physician to the physic; and was reduced as rapidly that my physicians gave me up. They were unable to help me in the least. At that time I weighed but minety pounds, and had not been able to lie down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to the. I was so bad at times that I could not allow any one to dome into my room, as I could not take; nor was I able to walk. If picked up one of where I was boarding, and after reading it. Deagna taking your 'Golden Medical Discovery,' and the first bottle brought me around so that I could walk around the room-all day. I soon began to build up, and agained so rapidly that it attomished me. I have taken no other medicine since thee, and have used perhaps the physical physical

REDUCED TO

A SKELETON.

Consumption Cured.—W. J. HARTLEY, Yero Cruz, Ala., writes: "I met with an old friend of mipe not long since, and be told me and the very low state of health he had been in and he applied to our best doctor, but graduced to a skeleton, and a fearful cough and was thought to have consumption. While in this low state he made a white was relations, and while in a distant town, he purchased a bottle of medicine called, "De. Pierce's Golden Medical Discovery," and took it, and by the time it was used be was as well as he over had been. When I saw him, he looked to be in the bloom of health. His statement emped a great deal of inquiry, as he is a man of high standings.



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

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 665 Main Street, BUFFALO, N. Y.

THE LOUISVILLE CONVENTION.

One word more as you requested as to the Southern Spiritual Convention. It got through list oratory and labors late last evening, and as ojourned, and to-day, of course, it is members scatter in all directions, except the floods privent. For myself to morrow "it members scatter in all directions, except the floods privent. For myself to morrow "at the Golden Gate," but as I am a bird of heavy burden, and wings qui e undeveloped. I shall take short flights and rest much on the way. I should have said "the Lord willing," at least if I had not been to a Spiritualist convention and heard Meesra. Chaesa and Dawbarn, who seem to have got so far a head that they don't count he Lord in at all in any of our human transactions. For my and "cast me out," when "my calamity should come "in or entirely for him, lest I might excite his "jealousy" in paying too much respect to the devil who is continually getting such advantages over him.

The meeting kepl on according to programme, except in this, that Mr. Watson went home on Friday, and his place of Sunday was supplied by Mr. Chass. The storm while out Thursday when the sun came out in the moraing and April fooled us all with the hopes of happier days. The Sunday versing meeting was fully attended, there being near one thousand present. The last hour was spent in farewell remarks by volunteers and the appropriate resolutions. Mr. Kates closed as the chairman, and was decidedly happy in the statement of our principles and their in facetice, and our duty to the world, and in Mallow about things worthy of comment. The most notable is this: the treatment by the public press. I wrote before that some of the lesser lights had failed in this respectify. And the Chair and gave the history. It would, indeed, seem that the this was that they have done the fine thing universally—the St. Louis papers, the Globe-Democratical contracts and the violent take it by force." There's a good time coming, bear was a controls in the except of the standard prices and and the violent take it by forc

tunity presented was very limited, and I could not improve that to the advantage of others, and I did not care myself. The closing remark should be that all were able to say that they rejoiced that they were there. "It was the house of God and the gate of beaven." EDMUND S. HOLBROOK.

Louisville, Ky., April 5th, 1886.

Fraternal Messages to and from Michigan and Southern Spiritualists.

and Southern Spiritualists.

To the Editor of the Beligio-Philosophical Journal

The day belore 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.

Detroit, Mich.

LOUISVILLE, RY., March 31st.
STERBINS. Detroit, Michigan;—
responds to the North in Joy for al dawn. We greet Michigan SpirG. W. Karrs,
Secretary of Convention.

THE SARATOGA SPIRITUALISTS.

Celebrate the Thirty-Eighth Anniversar; 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 fitty or more extra seats provided being all filled, and many sliting on the platform steps and standing up about the room. The services on both occasions were in commemoration of the thirty-eighth and platform steps and standing up about the Fox girls at Hydesville in 1848.

After the opening services in the morning H. A. Donnelly of Boston, Mass., was introduced and said that we meet on this occasion to commemorate the most stupendous event of the century. In every continent of the globs and on every island known the phenomena first recognized by the little girls in that humble cottage have been duplicated and supplemented, and all doubts regarding a future existence for the soul after it leaves this form have been dissipated. The question, "If a man die shall he live again?" has been answered most emphatically in the affirmative, and the evidence has become so cumulative that few dare doubt. The evidence, as it has been offered, seems the natural outgrowth of the century. It comes from all ranks and conditions, from inside the valis of the palace as well as the humble cottage. Without the efforts of any special propaganda the truths of Spiritualism have come to be recognized by wage, scientist and the learned as well as by those in more fumble conditions. It is not the fault of Spiritualism that some of its believers have committed faults and been guilty of indistrations. It is not the fault of Spiritualism that some of its believers have been duplicated in the Bible, all of which-fave been duplicated in the Bible, all of which-fave been duplicated in the Bible, all of which-fave been duplicated in the standing for the spiritualism had to use such organisms as the state of society provided for it, and the invisibles had to use such organisms as the state of society provided for it, and the invisibles had to use duplicated in the recognized by the summer of the proper el

Transition of Edgar V. Illidge.

To the Editor of the Relatio-Philosophical Journa;
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 heroleasty suffered exerciciating agony for some days. He was confined to ned but one week, and up to within two days of his demise his ultimate recovery was hoped for.

sed but one week, and up to the recovery was of his demise his ultimate recovery was hoped for.

He retained consciousness to the end, although rapidly failing strength necessitated his uttering but a few words at a time on the last day of his earthly sojourn, and then only between intervals of severe paroxysms of pais. He was a peculiar boy in many respects. With children of his own age, play is, as a rule, the primary object of their existence before and after school hours. With him it was secondary, and was resorted to at times merely as a rest by way of variety instead of entire cessation from activity. He was remarkably fond of drawing and horticulture, and several pois of plants tenderly, reared and cared, for by him are sow ranged before me on the window sills of my study. The phanomena of Spiritualism particularly interested him, and nothing pleased him better than an opportunity to at in a sircle or listen to spontaneous manifestations which have for spontaneous manifestations which have for

ed him, and nothing pleased him better than an opportunity to alt in a circle or listen to spontaneous manifestations which, have for the past five years occasionally taken place at my residence.

He was himself a sensitive, and would often segret himself in a room and then sit for rape. So strongly interested was he on the subject that I found it necessary owing to his youth, to distract his attention from it and forbid his sitting except occasionally.

An hour previous to his death he turned his head toward his mother and in the presence of myself and others described a beautiful vision which to him was a reality. Pointing to the ceiling he said he caw a window open and his brother Fred (then in the room) standing by it and throwing what seemed to be brown paper at him; then a beautiful picture appeared—a flight of stairs was lowered and he was beckoned to ascend. He was asked if the picture he saw was not the one hanging on the wall. "No," he replied, calling it by name, "it is not that, but a beautiful one that has just been hung up for me to see." Continuing the description of what he saw, his speech became more labored and inarticulate; the last words I could catch were. "My lips and tongue burn me so much I cannot describe all I see." He then subsided into question, in the remaining that he words more preparatory to his transition,

which occurred about ten minutes after a terrible paroxysm of pain.\frac{1}{1} It seems to me that his vision was but a symbol of immortality; lingering between the two worlds with his. mind doubtless on his immediate surroundings he, by some psychological process, mistook the face at the window for his brother.

As life ebbed, however, his thoughts became less centered on things terrestrial, and his clairvoyant vision more susceptible to the glimpaes of the celestial sphere so beautifully symbolized by his spirit attendants who were waiting his transition.

The vision was probably intended to soothe his last movements, by distracting his attention from his sufferings, and partially prepare him for the hearty welcome received in spirit life. The picture symbolized the beauties of the spirit sphere he was about to enter, the window and stairs the manner of ingress, and his ascension to a higher and more exalted plain of existence.

He had many friends and acquaintances and was a universal favorite.

The funeral services were conducted by Rev. Solden Glibert, pastor of the church of the Messiah (Universalist), the most liberal minister in the city, and a believer in Spiritualism to some extent. His discourse was an excellent one, and met my unqualided approval. He drew from nature rather than the bible many facts pointing to a continuity of life and conscious individuality, and cited several instances of spiritual insight at death-bed scenes.

On the afternoon of Friday, Mar. 26th, all that was mortal of my boy was consigned to Kvergreen Cemetery,—there by a slow process to be resolved back to its original elements. All that his parents can now do for him is to keep his grave covered with flowers, emblems of purity and love, which in earth life has op assionately loved.

I have communed with him twice since his spiritual birth; once when the casket with mortal remains lay in the parlor, and once since its burial. Did I base my belief in immortality on faith and speculative theology I would waver and doubt now I h

Advancing Towards Spiritualism.

Are not the Universalists advancing towards Spiritualism? The following from the pen of Rev. B. F. Rogers, of Stuart, Iowa, "Thirty-Two Affirmations of Universalism," contains much that Spiritualists can endorse:

1. The Bible contains a revelation from feed.

God.
2. God is also revealed in nature.
3. God is one being and that alone.
4. This God is love.
5. Christ came to show us the Father, and teach us how to live.
6. Christ's life was the divinest ever lived on earth, and his teachings the purest and awaystest.

7. Man is God's child, made in God's own

mage. 8. Being created in God's image, man is

8. Being created in God's image, man is immortal.

9. Every child comes into the world innocent. "Of such is the Kingdom of Heaven."

10. It is accountable for its own personal sins and those alone.

11. Sin is man's worst enemy, and the sinner cannot possibly secape just retribution.

12. Virtue and happiness are inseparably connected. A virtuous life is the best life a man can live.

13. God punishes—only to correct and reform the sinner. It is the punishment of a Father.

form the sinner. It is the punishment of a Father.

14. Sincere repentance of sins committed is essential to reformation.

15. The new birth, or regeneration, is the process a wicked man passes through to reach salvation.

16. Salvation is a deliverance from sin, from sinfulness, not the consequences of sin.

17. Fath, faith in God, his love, in Christ, his pure life, teachings, death, resurrection, is essential to produce the Christian life.

18. To become a Christian a man must become Christ-like.

19. The kingdom of heaven is that condition of purity and happiness which the Christian bears about with him every day.

20. Hell is that state of sinfulness and angulsh which the wicked experience as long as wicked.

20. Hell is that state of sinfulness and angulsh which the wicked experience as long as wicked.

21. Men are raised wiften they enter upon a new and better life here-or hereafter.

22. This life is intimately associated with the life to come. We are in the world of time and eternity now.

23. The character formed here, man retains as he enters the life to come.

24. At death the physical body with all its appetites is laid aside forever.

25. And the spirit is raised into a spiritual and immortal body.

26. Man is God's child in time and eternity, and se God loves him forever.

27. The door of mercy is always open, and man can go to his Father whenever he gets sick of sinning and suffering sin's consequences, and God will welcome him home.

28. The same work Christ commenced here he is carrying on hereafter.

29. All that is God'like is immortal. All that is contrary to God must die.

30. So the time will come when all sinning and suffering will cease, and all men shall become holy and happy.

31. This will take place when "every knee shall have bowed and 6very tongue confess to God."

32. The next life is a life of progress. Man will "go on unto perfection."

33. In that better life we shall at last meet

32. The next life is a life of progress. Man will "go on unto perfection."

33. In that better life we shall at last meet all our loved ones, and know them, and have them for our companions forever.

Universalism would make far more rapid advance it it would add one more affirmation, as follows.

34. Spirits, good and bad, have communicated with mortals in the past, and do now.

St. Louis, Mo.

U.

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. 186 North Wells street. The Gospel layout consisted of a quadrilateral transparency insertibed with red hot propheticswarnings of the rapid approach of the millennium, which was defily turned around by Wintersteen for the benefil of the surprised crowds that througed around the displicated express-wagon. Wintersteen, ac-

cording 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. Wintersteen, who is a slight, sallow-complexioned man, with a strong fed beard and rather vacant eyes, is firmly posessed with the belief that he is divinely commissioned to warn his fellow men to "flee from the wrath to come." His posters attracted considerable attention, and the varied nature of their declarations caused many to think that he was a combine the Knights of Labor. One side of the transparency informed the public that "the bride, the little flock, the 144,000, who are to reign with Christ for 1,000 years, will soon be caught away to a place of safety"; another gave the news that "all nations are 'preparing' for the last struggle, Turkey only a skeleton to be pushed over"; while a third, on which the modern John the Baptist based his authority for he novel method of Geopel advertising began, "Blow the trumpet of Zion and sound an alarm." The orthography of the quotations was not of the most orthodox pattern, but Wintersteen was happily oblivious to any such minor shortcoming. The pungent reference to the rich defrauding the poor should gain Mr. Wintersteen was happily oblivious to any such minor shortcoming. The pungent reference to the rich defrauding the poor should gain Mr. Wintersteen was happily oblivious to any such minor shortcoming. The pungent reference to the rich defrauding the poor should gain Mr. Wintersteen honorable recognition from the Chicago Socialists. His work is of a comewhat erratic nature, his only exhibitions being given when he has sufficient surplus cash to hire an express-wagon.

Spiritualists as a body are the most orderly, the most moral, the most systematic and the most intelligent of all of God's children. They set an excellent e

Chicago, Ill.

The Anniversary at Brooklyn, N. Y.

The Brooklyn Spiritual Phenomena Society celebrated the 38th anniversary of Modern Spiritualism on Wednesday evening, March 3lst, at its hall, Gates Avenue and Irving Place. The hall was beautifully decorated with flags and flowers by the ladies connected with the society, who deserve all the praise that can be given to them for the manner and taste that were displayed in the decoration of the hall. The programme consisted of recitations, music, tests of spirit presence, and wonderful rappings. Miss Edna Lynster, a child of ten years, recited the opening poem. entitled "The Oracle," and was recalled and gave another poem. For a child of her age she showed natural inspiration and mediumship that will do great good in the future. The "Fox Sisters," Margaret and Katle, were next on the programme, and the manifestations by the spirits through their mediumship were very loud and convincing to all present. Mr. Robert C. Krwin sang in a grand manner the song. "Thy Sentinel am I." He is the possessor of a wonderful bass volce. Miss Henrietia Maurer gave a plano solo, "The Banjo," by Gottsch-alk, and her rendition of it created great enthusiasm. She was encored three times. Mr. John Sister, the test medium, who possesses a remarkably fine voice, sang "Annie Laurie," and was recalled, and sang three other songs before the audience was satisfied. After Mr. Sister, the Fox Sisters again, and the spirits gave all manner of signals, tests, both on the stage and different parts of the hall. The people were thunderstruck at the loudness of the rape, and applauded the sisters heartily. Miss May Dunn, another young miss, sang the Spanish song, "Juanita," and was recalled and presented with a beautiful bouquet of flowers. Mr. Erwin and Mr. Slater, to great acceptance. Miss Maurer again aroused enthusiasm for the manner she played Thalberg's variations of the "Last Rose of Summer," and in response to applause, gave another solo. Mr. John Slater, under the influence of his owner with the hand of her Maugh et al. The hall was packed

The 38th Anniversary in San Francisco, Cal.

The thirty-eighth anniversary of Modern Spiritualism was celebrated on hinday after anoon. March 28th, by the Children's Progressive Lyceum of San Francisco, Cal. Their hall was beautifully decorated and the perfume of thousands of roses and lilles filled the air with a delicious fragrance.

After the usual singing and opening exercises the thirteen groups gave their beautiful words of wisdom, interspersed with recitations by Florence Porter, and Master Rae Irvin (two of the Lyceum's wee ones); a plano solo by Miss Vernie Morse, recitations by Miss Winnie Michener and Miss Avis Morris, and a reading by Miss May Commack. Mr. George Irvin recited a short original poem, and Mrs. Laverna Mathews, the beloved conductor, closed the Lyceum with appropriate remarks.

May Commack, Cor. Secy.

San Francisco, Cal. April 4, 766.

Horsford's Acid Phosphate

ADVANTAGES IN DYSPEPSIA.

Dr. G. V. Dorssy, Piqua, Ohio, says: "I have
be used it in dyspepsia with very marked benedit. If there is dedicionated in the stomaction on the nervous system is decidedly
beneficial."

You Can't Read This

Without wishing to investigate, if you are wiss-Send your address to Hallett & Co., 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. Some have earned over \$50 in a day. Capital not required; you are started free. All is new. Both exce—all ages. Snug little fortunes await all workers.



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CUTICURA RESOLVENT, the new blood purifier, cle blood and perspiration of impurities and poisonous and thus removes the course.

CUTICULA, the great Skin Cure, instantizalizes Riching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beauti Bequisite, prepared from CUTICURA, is indispe-ing Skin Diseases, Baby Humobs, Skin Biemi

Sold everywhere. Price: Cuticum, 50c.; Resolvent, 81 Soap, 250 Prepared by the Potter Daug and Chemical Co Boston, Mass.

LW Send for" How to Cure Skin Diseases."

FREE to introduce, bert Diary and Accet Hook. Address, for circulars H UHILD, Syracuse, N. Y







PRACTICAL Poultry Raising.

lings, raise green food, etc. Tells about incuba-brooders, spring chickens, capons, and how to to get the most eags. Price 2 cts. Bumps ta-Address DANIRL AMBROSE, Pub. & Dear-Street, Chicago, Ill.

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CATARRH , CURE THE FAMOUS QUAKER REMEDY. simple vegetable preparation. A positive cure f CATARRH, BRONCHITIS, HAY, FEVER,

and kindred diseases a hamfully moved uger by a hamfully moved uger by advertisements of worthless starty medicines, that we are both to use this seaso of making above the virtues of Aout Mary's atarth Cure, but so positive are the results following its administration, that we see

unified of the remain to effect a cure, sent on recently of \$2.60, or aunt Mary will read patients at our office. Remedy for rate by Druggists.

Agents Wanted in Every Tevin.

QUAKER MEDICINE CO.,

161 La Salle Street, CHICAGO, ILLINOIS.

THE MELODIES OF LIFE.

CHOIR, CONGREGATION AND SOCIAL CIRCLES

By S. W. TUCKER.

Author says in preface: We have tried to sake of others by writing easy and please in celesting such words as will to acceptable and a response with the angels who may) The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodile and in selecting each words as will be acceptable to neortals and find a response with the angels who may join us in the singley of the Price E0 cents; postage 5 cents extra. However, Price E0 cents; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PURLEMENTS HOUSE, Changes

THE GOSPEL OF NATURE

By SHERMAN & LYON,

Authors of the "Hollow Glot The nuthers think this book consists many startillar ideas like are calculated to dispet the mystification and unrared, the numerous difficulties by which thinking minds have been extraord outdoorwing the great problems of human existence. The consists are divided into the citificrate neighpoot as follows: The Stool of Thinking: Instification: Instification to the consists of the consists of the consists of the consists of the consistency in the