Readers of the JOURNAL are especially requested to no in items of news. Don't say "I can't write for the eas." Send the facts, make plain what you want to y, and "cut it short." All such communications with properly arranged for publication by the Editors, otices of Meetings, information concerning the organition of new Societies or the condition of old ones; overnents of lecturers and mediums, interesting increased in the organist of spirit communion, and well authenticated accounts of spirit phenom-na are always in place and will a published as soon as possible.

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#### THE ROSTRUM.

#### Gerald Massey at St. George's Hall,

"On Sunday afternoon last," says Light of London, date April 3rd, "Mr. Gerald Massey delivered the first of a series of ten Sunday iectures on Spiritualism, at St. George's Hall, Langham-place. The audience, numbering upwards of 350, listened to the lecturer with great attention. Although the number of persons present was, considering the unfavorable weather and the almost insuperable difficulty of getting a representative audience of Spiritualists together in consequence of the very long distances which many have to travel, a fairly good one, yet we cannot but regret that-Inf. Massey was not better supported. There is no question as to the good work Mr. Massey has done for the movement in times gone by—a good work which will, we believe, be enhanced and extended by the present course of addresses. We are afraid that some of our friends are relying upon being able to read the lectures in print, but although Mr. Massey has courteously placed at our disposal very lengthy extracts from last Sunday's lecture, in response to a special request from us, this will not again be possible. Besides, Mr. Massey requires to be heard to be fully appreciated. A digest of his argument conveys no adequate idea of its value. We therefore earnessty appeal to our friends in London to make a point of attending the rest of the series. Judging from our experience last Sunday, we can safely promise them an inteljectual treat."

our experience last Sunday, we can safely promise them an intellectual treat."

THE LECTURE.

Mr. Massey said he proposed to give some details of his own experience of Spiritualism, and he could vouch for the truthfulness of everything he should state. His testimony might be questioned, because he was said-to-be a poet, and poets were supposed by some persons to be born incapable of speaking the truth. (Laughter.) It was thirty-five years since he was introduction which led to his marrying her. So true was she in her knowledge when in a mesmeric state that she was at one time employed by the medical men at the London and other hospitals to diagnose diseases. On one occasion he remembered when his wife's mother had been ill a week, his wife woke up at seven o'clock in the morning and said she had had a message from her mother stating that she was dead. She siso said that she had just seen a letter with a black seal,' announcing the death, pushed under the door. In 1863 mental illness over black seal; announcing the death, pushed under the door. An hour later in the morning he himself saw such a letter pushed under the door. In 1863 mental illness overtook her, and after she had been kept in the house a week the doctors ordered her removal to an asylum, declaring that her madness was permanent. She was very violent, but he insisted upon keeping her another day, and that same night after he had retired to rest, he heard a loud rapping as if on the bedstead. It disturbed his wife as well as himself, but there was nothing to account for it. As it was continually being repeated, he called in a servant and then another person, and they both distinctly heard the noise, and were frightened by it. At last he asked, "Is there a spirit present?" and three raps were free answer. Then he asked, "Is there a spirit present?" and three raps were the answer. Then he asked, "Is to a bad spirit?" there was no response, but when he asked, "Is it a good one?" there were three raps in quick succession. He thought of his dead child and his wife's mother, and he asked, "Is my Marion present?" and then, "Is my wife's mother present?" and each time got three raps in answer. At that moment his wife rose up as stiff as a corpes, said, "Mother; Marion," and then went into a mesmeric state. He then learned through her that the spirits had brought a message

to him not to have his wife removed as she would be permanently well in a fortal fat. The next day she was more violent than ever, but he refused to allow her to be removed, and surely enough in a week's time she was well. Mr. Massey went on to tell other remarkable stories of his own-experience in conversing through his wife as a medium. By far the most valuable portion of Mr. Massey's lecture was his arguments in reply to the theories of Dr. Von Hartmann and the Society for Psychical Research. Mr. Massey has very kindly allowed us to give these almost verbatim.

tem. It was not necessary for the medium to read or see the letters. She was used au-tomatically. Not her mind, but her muscles, were the main agents in demonstrating the presence of an intelligence indefinitely be-yond that of the somnambulic consciousness.

White it is both the by the control of plants of the pla

for the time being. In both of these condi-tions the will-power is external to the medi-um! And so we maintain it is when the op-erator is out of ordinary sight. It can be proved that in producing certain phenomena called spiritualistic there is a cause beyond the will-power of the medium, and that this will-power is that of the operator out of sight.

steal away the substance?" Metaphysicians must make war upon or misinterpret our phenomena, because there is not a system of metaphysics extant but what is destined to have its bottom knocked out as it strikes upon the rock of this underlying reality. Some of the metaphysicians and philosophers are such practical jokers, and have played tricks on themselves so often and dwelt amongst li-lusions so long, that they see trickery and look for delusion everywhere. In presence of our most obvious facts their

The Celebration in San Francisco, Cal.

Editor of the Religio-Phile

The Celebration in San Francisco, Cal.

Twithe Editor of the Religio-Philosophical Journal:

The 38th anniversary of Modern Spiritualism was observed in San Francisco on Sunday, March 28th y appropriate services at four queetings, and of which were well aftered the service was held in Metropalitan Temple under the auspices of the Golden Gate Religious and Philosophical Society. The rostrum and the organ were artistically decorated with many beautiful flowers, the most elaborate forms being a memorial offering by Mr. Harvey, to commemorate the birth into the higher life, during the past year, of Mrs. Dr. Carrier and Mr. Howland, two zealous Spiritualists. The rest of the decoration was the work of Mrs. Sarah Nowell, the "flower angel" of the Temple. Charles H. Wadsworth presided with his usual grace, and Prof. Alexis O'. Eckman, organist, rendered the music with marked ability.

After a beautiful voluntary upon the organ, the choir sang in good style "The Old and New," which was followed by an eloquent invocation by Mrs. E. L. Watson. Geo. C. Irvin read an excellent original poem, appropriate to the occasion. Then J. J. Owen, editor of the Golden Gate, delivered the Anniversary Address which was able and interesting. He described the scenes in Corinthian Hall, Rochester, N. Y., which he witnessed, whea the Fox girls first appeared there in 1848; The appointment of the committee by the audience to investigate the rappings which soon became famous as the "Rochester knockings;" the dissatisfaction with the committee's decision because it had not detected the supposed fraud; the appointment of another committee by the turbulent audience, and the row at the third meeting when the mediums were saved with difficulty by their friends;—all this was vividly portrayed by the speaker, who said that such phenomenon as the rappings had frequently occurred before, but this was the first time that they were attributed to their true cause, and that was all that Spiritualists claimed for them. Spiritualism has passed through bitt

us. Soon darkness will disappear, and our souls shall be ushered into the light of a new day.

"The Mitlennial Dawn" was sung by the choir and congregation, after which Mrs. Watson delivered the closing address. She said: "Dear friends, the glad tidings of great joy brought to the world are for all.. Every soul may receive light. Promises are being fulfilled in this day of wonders. Angel visits were formerly few and far between at least those that were recognized, but at last light is making its way through unbelief, and the juvisibles penetrate every point of space and minister consolation. I am glad that there are so many here to-day who have felt the glow of this light. I am glad that this auditorium is filled with our risan friends whose overflowing hearts make the two worlds-one. Truth is growing in spite of prejudice. The visions of John and Faul, and the prophecies of Jesus are being fulfilled. Friends, we have with us to-day Col. John C. Bundy, editor of the Religio Philosophical Journax, who is willing to be witness to the holy truth of spirit communion."

witness to the holy truth of spirit communion."

Mr. Bundy came forward amid hearty applause, and having mounted the rostrum, said: "After the very able address of my friend Owen, and the eloquent remarks by your speaker, hardly anything remains to be said. I am extremely glad to meet you on this memorable day. This invitation to speak is something that I tid not anticipate, and to say a word is against my physician's dictation, but I cannot resist the temptation. What a glorious country is this! I used to wonder why it was that every Spiritualist in the East was trying to come to California, but I understand it all now. You are nearer heaven here. You ought to be better people than those elsewhere. Perhaps you are, or will be some time.

heaven here. You ought to be better people than those elsewhere. Perhaps you are, or will be some time.

"Spiritualism shows us no royal road to heaven. Hard work, self-reliance and stern devotion to duty are necessary. It opens a grand field to people here and now. There is a great deal of truth in Ingersoll's doctrine. One world at a time.' Spiritualists dwell too much on the other side. There is no home but can be made a heaven. One in Santa Clara Valley, near the foot hills, blossoms with flowers in profusion, while the birds sing a sweet welcome. I have just spent a few most happy days there. No better lesson can be learned than by visiting such a family. Delicacy forbids the mentioning of names, but some of you may guess the one referred to. When depressed by physical affiments there is nothing more inspiring than such frome, and those who have not found their way there do not know what they have missed.

"I have attended many anniversaries, but

their way there do not know what they have missed.

"I have attended many anniversaries, but never was the audience more intelligent or refined than this one. This is but one country after all, for the State lines cannot divide the people. I do not feel like a stranger here, and since first landing I have had none but pleasant experiences. I hope to be here again, and that this society may continue so long as there are bleeding hearts. Though we may never meet here again, we will meet beyond, and when climbing the hill of progress together we will have the good fortune to see among the leaders a womanly figure foremest, in whom we will recognize your speaker, leading us upward and forward in that leantiful way."

Mr. Bundy was warmly applauded as he returned to his seat, and Mrs. Watson's benediction closed the service.

THE AFTERNOON EXERCISES

were held in Washington Hall by the Progressive Spiritualists, President H. C. Wilson in the chair: Mrs. Carrie Miner presided at the plane, and sang two or three soles in the most pleasing style. The floral decorations were very beautiful.

After the singing of "Nearer, My God, To. Thee," by the congregation, Mrs. E. Price read a beautiful, original poem, entitled "The Soul."

E. Fair and that back of the congregation of

read a beautiful, original poem, entitled "The Soul."

B. Fair said that back of the raps was discovered intelligence, as in telegraphy, and that superstition had prevented this discovery until 1848, although similar phenomena had occurred through all ages. One thing to be grateful for was the tendency of Modern Spiritualism to free/the soul and round out the character of men-and-women. The fact that the soul survives the wreck of death with identity unchanged, should rejoice all hearts.

stepping-stone to a higher sphere. Spiritualism has broken the shackles of mankind, making each one his own priest. It bids us to look within for our redeemer, and not to expect instant purgation of our sins but progress by slow growth. Self-reliance is to accomplish our salvation here and hereafter, for our destiny is in our own hands and we cannot cast our burdens upont others.

Mrs. Mathews said that she was not prepared to speak, but that it gave her great pleasure to look into the many happy, familiar faces before her.

The President thanked Mrs. Mathews for her recent noble defence of the First Spiritual Union, which, he hopes will be resurrected to continue this work.

J. Battersby said that in all ages men had been troubled with the question of immortality. Prophets, seers, poets and scientists had seen as through a glass darkly, until the lowly Fox girls interpreted the tiny raps and enlightened the world by proving the certainty of spirit communion. Many ask, Why was not this revelation made before? There is a time for all things, and it came when most needed, that is, when materialistic notions were permeating all places, even the churches. This continent was once believed to be a chimera of the brain. Then no voyager ventured far from land. At last, at the proper time. Columbus crossed the ocean and discovered it. Can you imagine the trials that he had to endure? So, when the spiritland was discovered, all manner of contumely was heaped on those who gave us the hope and the certainty of a future life. But now this philosophy is being generally received. It opens new opportunities and shows us heights and depths not yet attained.

Mrs. Eggert-Altken said that although persecuted like other mediums, she pressed on firmly, because she was protected by the spirits. Becoming controlled, she prophesied that this year there would be more wonderful revelations: than ever before, Strong bands of spirits, as well as persons in high places on this side, would-stend by the mediums.

places on this side, would-stand by the mediums.
Under the influence of Mrs. Miner's sweet finging, Mrs. J. J. Whitney became entranced and gave names and descriptions of many spirits. Some persons were overcome by their feelings when they recognized their risen friends, and the scene was very affecting.

their feelings when they recognized their risen friends, and the scene was very affecting.

C. C. Cooledge told how, in the early days of Spiritualism, magnetic operators became confused by suddenly losing control of their subject, who would then be controlled by spirits. The Fox girls originated the alphabet of spirit communion, which is the crowning skeaf of the ages. Conditions have improved, and strides rapid and long have been thade since then.

The President appealed to those present to join the society, and several ladies passed around with liste, securing twenty-four new members, which makes the total membership about two hundred and forty.

Mrs. J. J. Whitney became again entranced and gave many names, descriptions and messages, most of those described being recognized.

Mrs. R. H. Wilson, under control, said that Spiritualism has alwars been and there is

Mrs. R. H. Wilson, under control, sald that Mrs. R. H. Wilson, under control, said that Spiritualism has always been, and there is nothing outside of it. Organize to do glorious work in the promulgation of truth. In order to expand we must let others grow, and be charitable to all. Those spirits that come and are not recognized are wounded. At once welcome all. Through the development of those called undeveloped your, own development is going on. Eventually all will be free, but not until you realize this truth.

Mrs. J. M. Mason read an original poem of merit, entitled "Spiritualism, Our Live Oak Tree."

merit, entitled "Spiritualism, Our Live Oak Tree."

Br. L. Schlessinger, publisher of the Carrier Dove, sald that when he was six years of age he was carried down two flights of steps by spirits, and gently placed at his mother's feet, and his father had witnessed strange phenomena in his presence. He paid no attention to Spiritualism until 1869, when he wrote to his deceased father-in-law, in order to cure the supposed father of the letter. After enclosing it within several envelopes, each one of which, except the outside one, was marked, he had it sittlede for safety. Then he and his friend called on Dr. R. W. Flint, the medium.—Soon he received back the sealed letter with an answer which completely dumbfounded him. On his way home he called on Chas-H. Foster, the medium, from whom he received additional evidence, which convinced him of the fact of spirit communion.

olon.
Singing by the congregation then closed he services, which had lasted three hours. TWO EVENING MEETINGS.

TWO EVENING MEETINGS.

In Metropolitan Temple the evening service was opened with a pleasing overture on the organ by Prof. Eckman. The choir quartette sang "We Come." which was followed by an invocation by Mrs. Watson. Then Dr. T. L. Hill recited "Fraternity" (Doten) in a very asceptable manner, and C. H. Wadsworth sang "Far Away" in excellent style.

Mrs. E. L. Watson delivered with her usual eloquence, an able address, entitled "The Spirit Bide of Life."

The consregation island the choir in sing.

Mrs. E. I. Nation delivered with her usual eloquence has able address, entitled "The Spirit Side of Life."

(The congregation joined the choir in singing "How Cheering The Thought," after which Mrs. Watson paid a loving tribute to Mrs. Nowell, who devotes much labor and expense to the floral decoration of the Temple every, Sunday, and suggested that a collection be taken up to share that burden, as an act of simple justice, which request was liberally compiled with. Mrs. Watson then said: "This movining Col. Bundy spoke of a certain visit he hadsrecently enjoyed. I have heard from the lips of the hostess that her only regret was that the visit was not much more prolonged. Social intercourse like that was a revelation, such as anticipates heaven. The Colonel has fought, not only on physical battle-dields, but on spiritual as well, against fraud and chicanery. No man is braver. In the Journal he is ever ready to defend and give all publicity to the merits of every genuine medium, but with those who steal the livery of heaven, in which to cerve the devil, he makes no compromise. The times needed brave words, and he has spoken them. He has made great sacrifices and done noble work during the past twenty years. His devotion to the cause has almost cost him his life, and he has come here to gain strength. I wish that he could spend a year with us, and then return to his post, feeling that he had on a new coat of mail."

After thanking the friends for their presence, speech and song, Mrs. Watson gave them her benediction, and the services of the day were over.

day were over.

In Washington Hall another meeting was held at the same time as the above, S. B. Clarke presiding.

catalism to free/the soul and round naracter of mea-sad-women. The the soul survives the wreck of death ality unchanged, should rejoice all derson said that we now know that thittunes and that death is but a carrier. Poce, who read a beautiful poem. After an excellent poem and an essay by Mrs. M. A. Ellis, W. M. Reid made a brief

speech, which was followed by a solo, admirably sung by Mrs. Carrie Miner. Judge A-Swift then spoke of the beautiful truths of Spiritanlism, and of the remarkable ignorance of those who denounce this philosophy as having emanated from the devil. Then Miss Sophie Eggert recited in good style, "O Why Should the Spirit of Mortal be Proud?" Miss Wright and Mrs. Ada Foye delivered appropriate addresses, and after another beautiful solo by Mrs. Miner, the services were closed with a test scance by Mrs. Foye, who gave many names and messages by means of rapping, writing, clairvoyance and clairandience.

CONTINUED AND CONCLUDED.

On Tuesday evening, March 30, the Progressive Spiritualists continued the celebration by giving a musical and literary entertainment in Scottish Hall. Recitations, songs

On Tuesday evening, March 30, the Progressive Spiritualists continued the celebration by giving a musical and literary entertainment in Scottish Hall. Recitations, songs and instrumental pieces were all rendered in a very creditable manner, after which the hall was cleared, and the pleasures of the dance were indulged in until midnight. Wednesday evening, March 31st, the closing exercises of the anniversary took place in St. Andrew's Hall. The night was wet, still the attendance was fair.

C. Cooledge acted as chairman, and Mrs. E. C. Wms.-Patterson led the congregation in singing, which she accompanied on the plano. C. Cooledge gave an interesting historical sketch of Modern Spiritualism. He said that A. Newton, of South Church, Boston, was the first person boycotted on account of Spiritualism. Dr. Gardiner was also requested to withdraw from church, losing his practice at the same time, on account of his clairvoyance and spirit rappings, after which he became a leader in Spiritualism. Mrs. E. C. Wms.-Patterson said that the Rochester knockings would be remembered for ages. They are better appreciated by us who remember the effects of theological slavery. In 1602, the mediums of New England—the socalled witches—were whipped at the tail of carts. Thomas Palne was a great medium and prophet. Liberty was advanced more through his works and life than by the efforts of any other man. The spiritual phenomena have been the greatest liberator in Church and State. Sclence does much for progress, but during the past thirty eight years, Spiritualism bas done more than Science has ever accomplished; and even the scientists have been much aided by advanced spirits. If Spiritualism bas done more than Science has ever accomplished; and even the scientists have been much aided by advanced spirits. If Spiritualism becomes popular we fear the result, for unless wrong be demolished, truth and justice would be forgotten.

Christianity came to break the chains of slavery, but it did not free women, who were so deeply enslaved as t

elements, or were compound effects composed of spirit and matter; hence, assuming they were originally free and being so did unite in new and compound conditions, let us seek to comprehend why they thus united, as we may thus best solve the problem of their origin and nature. Those who believe the original atoms were self-existent elements, claim that their first unions were induced by an inhering tendency to act and re-act on each other, and assuming this to be true, thus explain their continued change in conditions resulting in the development of gaseous, fluid and solid states of matter, of which physical nature is said to be composed.

This theory substantially recognizes matter as the sole source of nature or the world of effects, and thus ignores the alleged co-existence of spirit therewith; but let us stop and carefully examine this alfeged explanation of the conceded first unions changing the original condition of the atoms, for the theory involves one difficulty which its advocates should meet and remove, to wit; if the atoms originally uncombined and free were self-existent, it will follow that their first unions would constitute a change of their inherent condition which we may term "the beginning of creation" or birth of time, and as self-existence implies without a beginning, this birth of time would be a dividing line between two eternities of their existence—one preceding, and one future thereto, and the theory therefore impliedly recognizes that the original atoms existed unchanged in their free condition during the eternity which preceded their first unions; and this existence unchanged in condition of being would surely imply an inherent inertia rather than an inherent tendency to act and react as the explanation of their conceded first unions originating new and changed conditions of being, for I admit that each atom was characterized by a power of action we term force, which was either-a properly inhering in matter, it must ever have been operative, and we must, therefore, ignore their alleg

#### A Strange Story.

bedier than the sword; and if we discuss the burning questions of the day in the light of reason, all trouble cair be settled without the shedding of plock, and that three years ago she was induced to attend a spiritual meeting in Oakland. Through fear she sat near the door, so that she could run out. A trance medium (Mrs. M. 5. Hendee was preaching; and she was too.tertified to move. Mrs. Hendee told her the names of soveral of her deceased relatives, and described how she had been kidnapped when four years old. All the care was a constant of the health of the her kinds of the health of the healt

do; the unexpected delivery of a draft which made the journey possible; the wakefulness of Mr. B. on that fateful night, and his immediate apprehension of the cause of the prostration of his friends. Why should he, a man who all his life long had had nothing to do with charcoal gas? We have the account directly from one of the company."

Spiritualism gives a key to this mystery. This seems a case in which good friends over the other side laid their plans successfully to save the life of one whom they prized and whose work on earth was not done. Just as naturally as suc't hings are done here did these invisible intelligences, these people in the higher life, devise and carry out their plans.

G. B. S. Detroit, Mich.

plans. Detroit, Mich.

#### A Canada Paper on Spiritualism.

To the Editor of the Beligio-Philosophical Journ

The following fron The Mail of Toronto, Canada, will be read with interest, although it does not do foil justice to Spiritualism:

The Spiritualists in the United States have just closed the celebratiom of the thirty-eighth anniversary of the discovery of spiritrapping by the Fox girls in Wayne county, N.Y. Two of these girls, twelve and nine years oil, often heard mysterious rappings on the floor of their bed-room, and at length, effer having spoken of the matter to their parents, they summoned up courage to open communications with the agency which produced the noisee. The official account submitted at a Spiritualist convention at Louisville, Ky., the other day, says that on the night of March 31st, 1848, when the rapper summoned as neural, Kate initiated the summoned as neural, Kate initiated sounds. Kate their saidt, "Now, do as I do; could 1, 2, 4, 5, 6, 7 at the same inmeter of raps responded with the hange in matter of raps responded with the hange in matter of raps responded of the said of the said of the said." "The mother of the girls then said: "Count 10," and ten different raps were heard; "Count 1, 2, 4, 5, 6, 7 and the said: "Tell us the age "of gathy (the younger child) by "rapping ong for each year," and the number of years was rapped correctly. In like manner the ages of each of four other and then absent children were by request indicated by this invisible agent. Mrs. Fox asked if a human being made the noise. There was no sound. She then said, "If you are a spirit, make two distinct sounds." Two raps were accordingly heard. Three weeks afterwards it was made known by the raps that the body of a murdered man lay buried near the cellar, and it was found at the spot described. He had mysteriously disappeared whist living in-fibe house five years before. The Fox family removed to ichesters he cult of Spiritualism became general in Rochester and the neighborhood, and the official statisticians now say that there are thirty millions of Spiritualism has been informed to poles and the spirit spirit s pressing matter, and the spirite reply, muttering to the medium, who shouts the answer
to his customers outside. Archbishop Tache,
in one of his books on the North-West, says
he finds it very difficult to form an opinion
on the subject. He thinks that as a general
thing the screeners are simply clever imposiors, but in certain cases which have come
under his notice he has been tempted to ascribe the success of the medium to some occult force. This in the main is the conclusion which many scientists have reached respecting the genuine phenomena of modern
Spiritualism.

The Indian medicine man not only called

Spiritualism.

The Indian medicine-man not only called up the spirits, but practiced poisoning, the updicine-men in some tribes being simply professional kiliers. No doubt, like the practicers of herbal magic amongst the Hebrews and other ancient peoples, their business in the first instance was merely to dispel sickness, tell fortunes, and so forth; but it soon developed into a murderous occupation, as in France, where the practice of administering magical potions led up to an epidemic of Briavilliers is associated; or as in the United States, where many of the so-called female

mediums are said to dispense a certain class of drugs for a purpose which it is not necessary to name. Modern Spiritualism, in fact, appears to be simply a revival of the art of necromancy, of appealing to the spirits of the dead, which is practiced, to-day, as we have seen, by the Indians, which was known to King Saul and the Witch of Endor, and which must have existed amongst men from the earliest dawn of life, if Herbert Spencer's hypothesis that ancestor-worship was the first religion to be true. Nevertheless it appears to be reasonably possible, or at allevents not demonstrably impossible, that apart from all fraud, imposture and wickedness employed in producing the phenomenather may be a force or agency at work searcely dreamt of as yet in our philosophy.

### Woman and the Household.

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

#### LIFE'S TRUE SIGNIFICANCE.

Deeper than all sense of seeing
Lies the secret source of being.
And the soul with truth agreeing
Learns to live in thoughts and deeds;
For the life is more than raiment;
And the earth is pledged for payment,
Unto man for all his needs.

Nature is our common mother, Every living man our brother, Therefore let us serve each other; Not to meet the law's behests, But because through cheerful giving We shall learn the heart of living; And to live and serve is best.

Life is more than what man fancies; Not a game of idle chances; But it steadily advances Up the rugged heights of time. Till each complete web of trouble, Every sai hope's broken bubble, Hath a meaning most sublime.

More of religion, less profession; More of firmness, less concession; More of freedom, less oppression; In the church and in the State; More of life and less of fashion; More of love and less of passion; That will make us good and great.

When true hearts divinely gifted, From the chaff of error sifted, On their crosses are uplifted. Shall the world most clearly see That earth's greatest time of trial Calls for holy self-denial, Calls on men to do and be.

But forever and forever Let it be the soul's endeavor Love from hatred to dissever, And in whate'er we do. Won by love's eternal beauty, To our highest sense of duty our highest sense or true.

Evermore be firm and true.

—Lizzie Doten.

To our highest sense of duty

Evermore be firm and true.

The case of the sewing women, which was reviewed in last week's JOURNAL, seems to the great public to be less important Nan it really is. Two hundred thousand women in one city who have no other weapon than the needle by which to defend themselves from starvation, are re-inforced by a far greater number in the other cities of our country. They only exist under conditions of servitude and incessant toil. They have no time to comblain, no organ to voice their distress, no vote to secure favorable legislation, and no organization to give strength to their purposes. They are hopeless, helpless drudges, in a land dowled with plenty, undrained in resources, and teeming with unwrought possibilities. Even the New York Tribune says: "It can not be denied that there is something wrong in a nominally enlightened and brogressive country, to be reduced to a way of living which is in negssential distinguishable from the creellest form of slavery."

Commissioner Peck, who has collected the tatistics from which have been quoted, believes that the only hope for sewing women lies in their leaving that line of work for some other. But how are they to do it? How can the woman drudging for a pittance collect enough to live on until she gets into some other kind of work. Where shall she got offind it? Where is she needed?

Evidently she must have help to find her place. That help must come from the intelligent, the powerful, the wise. The lowest wages of the working man, it is stated, 'have seldom sunk below a rate at least double that to which the sewing-women have been forced.' One who has studied the subject thoroughly says, "The increase of wealth in the centres of population does not better their condition. The constant influx of applicants for work keeps down the price of this labor. The sasenees of political influence and organization allenate legislative sympathy." His remedy is

ORGANIZATION.

remedy is

ORGANIZATION.

This seems to be the great lever to act upon Society. We see its tremenduous power among the Knights of Labor. The writer quoted above, continues:

"The most serious hindrance to organization consists in the fact that these women are perpetually running a race with starvation. They can not leave their work for any thing, because sixteen hours a day of it only suffices to procure the most meagre subsistence. If, therefore, they are to be organized all the work must be done for them by such as have leisure, or can make it without endangering their own lives or the lives of their children. Here is a definite work which offers itself to those who seak to help their fellows. The end sought is a practical one, and with organization its attainment is virtually certain. If working-women were ever reinforced by an association like the Knights of Labox we should soon cease to hear pitiful steries about wages of fifty cents a day for sixteen hours labor, and the occupation of the "sweaters" would be gone. Failing organization, however, we are compelled to express the opinion that the situation of these poor sewing-women is unlikely to be improved."

But there seems to be no Powderly to lead these white slaves into freedom, nor does it seem to be so much what is needed, as a Bureau of Direction.

Will not some rich, generous man or woman give this matter due consideration?

Will not some rich, generous tman or wo-nan give this matter due consideration?

man give this matter due consideration?

One half these women are needed in families. The kitchens, nurseries and chambers of the well-to-do class are suffering for their help. They ought to find good homes, food, protection, healthy work and moderate compensation, all over towns, villages and especially farming communities, from the Atlantic to the Pacific. And that organization must succeed that will wisely establish the means of egdalizing the surplus women by sending them where they are needed. The disturbed equilibrium in the body politic may be restored just as it is in the human body, which is its type. Draw off the surplus life-force into the depleted portions, and the health of the whole system will be the result.

NATURE'S REMEDY.

NATURE'S REMENY.

It is a natural, wholesome process. It must be done through the heart of society,—and the beating of that heart shall replenish waste places and relieve the congestion of those ganglia known as cities.

It is useless to tell how much this balance is needed: Every housekeeper we meet, has to describe the story of her trouble for the want of help. The servantigit problem is one of the most difficult to remedy, and here, it seems to me, is the possibility of its solution.

one of the most difficult to remedy, and here, it seems to me, is the possibility of its solution.

It need not be objected that housework is hard; all real work is hard. It has its disagreeable side; nothing can be done without drudgery,—nor will it be denied that a great many women need to learn how to treat domestics. There are those who are hard, overbearing, selfish and exacting. Toil begins early and continues late. There are neither privileges nor attractions enough in the "hired girl's" life, and that is why so many shrink from entering service. Beside that, they do not know how to cook, nor, in fact, to do any thing as it should be done about the house. They need to be valued and enlightened, and then the way made, for them to find the places they should fill; rather than starve or fill the ranks of prostitution in exercowded centres of population.

The great ethical and spiritual movements of the age, ough to become more and more practical. We have had theorizing enough, let us put our shoulders side by side to the wheel of progress, and do, some good, fhorough work. We can dream and talk, lecture and write, while our sisters are starving. Such a Bureau of Direction requires both money and organizing and executive ability. Women alone can not and ought not to undertake any such work.

If the principles of the true Spiritual Philosophy have taken a deep hold upon the public, they will bear fruit. Let us hope they may work for the weak, the ignorant, the oppressed and helpiess of our working-women.

#### April Magazines not Before Mentioned.

April Magazines not Before Mentioned.

THE CENTURY. (The Century Magazine Co., New York.) Strikes, Lookouts and arbitrations is the title of a timely article in the April Century, by George May Powel. Three, anecdotal articles in this number form a most entertaining account of the famous Confederate cruizer Alabams and her duel with the Kearsarge. In Memoranda on the Civil War, Captain Charles King replies to General Pope. A portrait of Longfellow is the frontispiece of the number. It accompanies a paper by Mrs. Annie Fields, giving glimpses of Longfellow in social life. Creole Slave Songs is fully illustrated and entertaining. Mr. and Mrs. Pennell conclude their descriptive and pictorial narrative, Italy from a Tricycle. A profusely illustrated paper on Toy Dogs completes the series on typical dogs. The fiction of the number comprises the third part of The Minister's Charge, the conclusion of John Bodwin's Testimony, and two short stories, Sister Tabea and April's Lady. Dr. Washington Gladden contributes an essay on Christianity and Popular Education. Topics of the Time contains a discussion of the personal and art questions, which are suggested by the proposal to erect a national memorial to General Grant. The poems of the number are contributed by Mrs. Celia Thaxter and others.

THE ENGLISH ILLUSTRATED MAGAZINE. (MacMins & Co. Naw York ) The frontispiace for

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmilian & Co., New York.) The frontispiece for
this month's issue is the portrait of a North
Country Fisherman. My friend Jim., by
E. Norris, is continued. The Statue in the
Sea Wood; A North-Country Fishing Town;
Dorothy Osborne: The London Charterhouse;
The Flood of Is in Brittany and the Unequal
Yoke; Complete the contents.

The PATH. (Wm. O. Judge New York.) Num-

THE PATH. (Wm. Q. Judge, New York.) Number One, Volume One of this monthly is received. It is devoted to the brotherhood of humanity, Theesophy in America, and the Study of Occult Science, Philosophy, and Aryan Literature, and published under the auspices of the Aryan Theosophical Society of New York.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: John B. Gough; Familiar Talks with our Young Readers; A New Doctrine of Evolution; The Servo-Bulgarian Struggle; Phreno-Mesmes/Sm. The Christian Refigion; Puck and Brownie; Edward Everett, and much good readable matter completes this issue.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) Contents: Ambiguous Terms; Essentials and Non-Essentials in Men-tal Healing; Rational Mind-Cure; Our Spirit-ual Being; The Mysteries of Healing; Immor-tal and Invisible Drops, Etc.

THE UNITARIAN REVIEW. (Boston.) Contents: The Inevitable God; Man Finite; Dr. Bartol en Channing and Garrison; The Sufficiency of Christianity; The Pathos of Socialism; Editor's Note-Book; Review of Current Literature.

JOURNALOF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents: Seen and Unseen; Christ and Creeds; Conversation; The Classic Hermes; Selected Aphorisms; The American Akademe; Literary.

DIZ BUNTE WELT. (International News Co., New York.) This new German illustrated weekly will be a first class publication at the low price of six cents a copy. A special fea-ture will be its illustrations.

THE PHRENOLOGICAL MAGAZINE.(L. N. Fow-ler, London, Eng.) Contents: Mr. Francis Gaiton; The Study of the Human Face; About Criminals: Phrenology for Children; Health Hints: Book Notices; Ktc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles will be found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

THE SIDERRAL MESSENGER. (Northfield, Minn.) Contents: The Relation between Me-teoric Orbits and Radiants; Solar and Mag-netic Observations; The Red Spots on Jupi-ter; Editorial Notes, Etc.

THE VACCINATION INQUIRER. (London, Eng.)
The contents of this month's issue is varied
and interesting to those agitating, the subject of the Abolition of Compulsory Vaccination.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The short stories and pictures will attract the little

ones.

St. Louis Illustrated Magazine. (St. Louis, Mo.) The usual amount of good reading is found in this number.

Babyland. (D. Lothrop & Co., Boston.) The little ones will find short stories, verses and plctures to amuse them this month.

The Shorthand Writer. (D. Kimball, Chicago.) A monthly magazine devoted to the interests of Takigraphy and its writers.

CHOICE RECITATIONS AND READINGS by Pop-ular Authors. Compiled by Mrs. Alonzo Foster. New York: J. S. Ogilvie & Co. Price, paper cover, 10 cents.

to cents.

ROWLEY PATTERSON'S GRAND THEORY OF
the Progression of Mankind, Animals and Planets,
Dansville, N. Y.: Bunnell and Oberdorf. Price, 15

ANTI-PROHIBITION, By W. S. Bell, Chicago Max Stern & Co. Price, second edition, enlarged

EIGHT ON THE HIDDEN WAY. With an Intro-duction by James Freeman Clarke. Hoston: Tick-

nor & Co.

ANT'S ETHICS. Griggs Philosophical Classics.
By Noah Porter, D. D. Lil. D. Chicago: S. C.
Griggs & Co. Price, S. 1.25.

STUDY OF PRIMITIVE CHRISTIANITY. By
Lewis G. Janes. Boston: Index Association. Price,
\$1.50.

\$1.50.

WHAT IS THEOSOPHY? By a Fellow of the Theosophical Society. Boston: Cupples, Upham & Co. 12mo. cloth, Price, 50 cents.

THE EURERA COLLECTION OF RECITATIONS and Readings. Compiled by Mrs. Anna Randall Diehl. New York: W. S. Ogilcie & Co. Price, 10 cents.

#### Handling Fire with Impunity.

On Tuesday, Feb. 23, a scance was held at the residence of Mr. H. Rawson, Accrington House, at which a very good and harmonious circle assembled.

Mr. Hopcroft was the medium, who was entranced by his favorite female control. 'Vina Green.' The medium was under influence for two hours and a half. The proofs given were enlirely satisfactory to all present. One of the most startling exhibitions was when the medium placed his hands right inside a large burning fire, and took them out without the slightest appearance of any had effects. One gentleman was present who was determined not to suffer any deception, and minutely-aximilate has hands, and declared that not given the tips of the fingers were at their natural heal.

In order to give even more and entire satisfaction, a piece of newspaper was torn from the corner of a daily, and lighted. Mr. Hopcroft held the blazing fragment with one hand, and held the other hand both back and front in the blaze from the paper, without the slightest ill effects. This was unanimously pronounced by the circle as quite satisfactory, as no person in a normal condition could have dealt so indifferently with real live coals.

Many descriptions of departed friends and gelatives were recognized, others were described which were not so. The meeting broke up about 1030, and all seemed highly pleased with the slitting.—Richard Brunklet. In Medium and Daybreak.

#### A Dog as a Gas Detector.

A little dog on the Nor weglan schooner Rebecca, Iring off Hudson street, Jersey City, roused Capt. Falkenberg yesterday morning by tugging at his bed covering and barking frandiculty. Finally, suspecting something wrong, the Captain dressed and followed the dog. The animal leaps I against the compartment in which two of the schooner's sallors slept. When it was opened a volume of coal gaspoured out and the two sallors were, found unconscious in their bunks. They were taken to the City Hospital and their recovery is still a question of doubt. Their names are Christian Hunker and Hobert Anderson.—New York Times.

Your system is now more susceptible to the bene-fits of a reliable medicine than at any other season. Take Hood's Sursaparilla.

President Noah Porter, of Yale College, has completed his work on Kant's Ethics, and it is now in type. The book will appear early in April as the fifth volume in the series of "Grigge's Graman Philosophical Classics," published by S. C. Grigges & Lo., of Chicago. The theme of the book is Kant's Eshical Theory as contrasted with his practical teachings. It is expository and critical, stating the points largely in Kant's own language, and offering such comments as may be helpful to a more complete understanding and appreciation of the great Germanthinker. President Porter's name is a sufficient guarantee of the scholarly accuracy and value of the work. The preceding volumes of the series are "Kant's Critique of Pure Reason," by Dr. G. S. Morris; "Schelling's Transcendental Idealism," by Dr. C. Everett; and "Hegei's Æsthetics," by Dr. C. C. Everett; and "Hegei's Æsthetics," by Dr. C. Stendey, Other volumes are in preparation.

The publishers of The Century are entirely out of the April number, containing the Alabama and Kearsarge articles, and as the printers of the magazine are moving to their new quarters on Lafayette Place, it will be impossible to issue a new edition without seriously interfering with the printing of the May number. In response to a cable message the English publishers are returning all the copies of the April issue they can spare,—only five hundred.

The General Passenger and Ticket Bejartment of the Michigan Central Baliroud has issued a neat pamphiet, Illustated, killion as something about Niagara. Also Facts and Figures about Michigan, and year book for 1882. The latter is a handy and valuable volume.

The Emperor and Empress of Japan have, through His Excellency, B. Kükl; their Minister at Washing-ton, expressed their thanks to Mr. Edward Greey for his last Japaness book. "A Captive of Love."

Piso's Cure for Consumption is the best Cough nedicine. 25 cts. per bottle.

The first freight train to be moved to Texas for two weeks contained 500 kegs of beer.

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SPECIAL NOTICES.

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Exchanges and individuals in quoting from the Belioto-Philosophical Jounnal, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuficiples cannot be preserved, neither, will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL-containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, Ap 41 24, 1886.

#### Uses of Doubt-English Secular Review.

This is said to be an age of doubt and skep ticism, but it is also an age of affirmation and strong faith and positive knowledge. The doubters who in days gone by were silent, speak out. The larger charity and the lesser power of bigotry allow this freedom of expression. It may sometimes be abused yet it is far better than the old silence and fear. This is a day of critical analysis and close sifting of evidence, and nothing is held too sacred for investigation. The result is that agnosticism and materialism are open and mounced, while the affirming of great spiritual truths is strong and clear. This outspeaking and sifting shocks cherished feelings of reverence and is sometimes rude or flippant yet it is not without marked bene-fits. It clears up and settles and solidifies our conceptions of things; it goes to the foun-dation so that truth stands the firmer and error is undermined and toppled over. Doubt helps to make truth clearer. He who blindly accepts the highest ideas because they are in me book or creed which is authority over his soul, has often but vague and shadowy views; but let his thought be questioned and his wiewa doubted, or let him dare to question and doubt himself, and discussion or thought bring new light to his soul, the vagueness is gone, the truth stands in its perfeet proportions. Sometimes there may be a shipwreck of faith, but more sail the broad seas steering by the stars, and the ship-wrecked shall at last be cast ashore and saved. The carping doubts which assail Spiritualism are trying enough, but they serve to call out new and stronger proofs, and the gold is thus purified and will be counted as real in fit time.

We may well bear in mind that among the doubters of our day are good and true men and women, able and of excellent character, persons sick of the jangle of creeds, weary of the cruelty of outworn dogmas, who express their doubts in good faith, and in decent earnestness. George Eliot was of this class never scoffing at the sincere believer, rever-ent of any truth she could see, and aspiring for the best and highest in thought and life. One feels this, while feeling that there was an aching void in her heart, a shadow over her soul because certain great spiritual real-"ities were not clear to ker. She is now where her sad sincerity has won its fit reward. She has joined "the choir invisible," and lives as an immortal and noble personality; not as a memory on earth and nothing more.

There is, too, the scoffing skeptic, flippant

and ready in shallow ridicule of what others hold sacred, denying much and affirming lit-Poor food for the soul, poor help to a er life, is this negation. It has been said that "doubt is the beginning of wisdom," but this shallow skepticism reveals a feeble and unhealthy mood of mind, perilous if per-

Before us lies The Secular Review .- " a journal of agnosticism and neo secularism," a fair sixteen-page weekly sheet from Lonout these thoughts. It is edited by "Saladin (W. Stewart Ross), and is in sympathy with Bradlaugh, Holyoake, and others of their class, who hold that we only know of man's life in this world, of which life the bedy both probably to die and end together, the outward senses being the only source of knowledge, or at least of any that is at all reliable. Of course all speculation touching the life beyond is of small use, and religion is superstition, a hindrance not a help to man. Agold and narrow range of thought to the Spiritualist, but "let every man be fully persuaded in his own mind."

Inevitably this agnostic secularism swings toward materialism, the poor notion that the

clod is king and the soul subject, matter the and mind a fleeting result of its higher

organization in man.
The Review is said, in a circular, to be "the only journal of advanced thought ... to a policy compatible with the higher moral tone and riper culture of modern times ... and it distinctly repudlates the ... revolting prurience in sociology which has made popular freethought "a hiss and a byword to all whose adherence would be of value... Some of the most able and scholarly writers contribute to it; and although the editorial policy is uncompromisingly hostile to the popular and dominant faith its columns are open to the defence of Christianity

from clergy or laity of recognized ability."

This gives one an expectant hope of dignity and culture combined with frank and strong speech. Of Spiritualism nothing is said in this number, but the secularistic attitude to ward it is that of pityful ignoring or poor

On the first page of the Review are "At Random" articles, chiefly on a visit of the editor to Spurgeon's tabernacle. The follow-ing extracts fall quite below "the higher moral tone and riper culture" promised in the circular. They openly say:

"I flung down my profane ped, stuck on my hat, and strode off to the bouse of the Lord. The house of the Lord at Newington is not overlike the houses that the Lord usually lives in. It has no steeple up which he can climb and take a peep into heaven to see which angels are moulting and what high jincks are going on between Abimelech and Sarah. ... I edged up till I had an excellent view of the platform and the sarctified duck-pond (baptismal font) in front. Some dezens of the Lord's principal fuglemen and bottle-washers at on the platform. After a few bouts at praying, and other dezent foundolers, Mr. Spurgeon disappears from the rockirm. In passing, I wish to put it on record that Mr. Spurgeon pays to his maker in a loud volce, as If his maker were deal. He assures everybody that his maker sever deal and a put in the were a quarter of a mile awar. He degmatically insist that his maker is inside of him., Inside of him there is certainly room for a small maker; but he might surely select more desirable accommodation. To this said maker, inside of him, to whom Mr. Spurgeon bayls—knowing best the acoustics of his own interfor—he is familiar, if not, indeed, impertinent. If I were God, I should snub Mr. Spurgeon for his irreverent familiarity.

It is when the preaching and praying prelude is over that the real comedy begins. Mr. Spurgeon disappears, and his brother in the flesh and in the Lord steps out from behind some red curtains in front of the platform, and, arrayed in fishing boots and a hoj y waterproof, wades as deep as the platform, and, arrayed in fishing boots and his pour for gospel goslings.

On the right, emerging from behind the red curtains, came eaven silly females, dressed in white from behind some red curtains in front of the platform, and, arrayed in fishing boots and a hoj y waterproof, wades as deep as the platform, and, arrayed in fishing boots and in the took of the north of the platform and arrayed in fishing boots and in the fishing-boots and the waterproof, which is the platform of the fo

In our rude western city such stuff as this would be called coarse and vulgar. Historical, scientific and anti-theological articles of ne ability follow, but all point the moral(?)

some ability follow, but all point the moral(?)
of bedily death as the end of man.
The foolish saying of Lecky, "Terror is the
beginning of eligion," which the Hindoo
Vedas plainty contradict, is approvingly
quoted, and in Editorial Notes we find this
specimen of "riper culture," the editor and the Christian "Inquirer" being on the same level of old-time Prudeness.

the Christian "Inquirer" being on the same level of old-time-trudeness.
Under the heading "Queries and Answars," the Christian Commonscealth has the following:
Will any of your Christian readers of the Commonscealth give me information) why we are provided with a three-cap." Lakes-been, Informed the reason is that we may kneel down to oray to our Maker in heaver. Take, for instance, the utile of the field—do they go obsellence to their linker before they lie down to rest? Should be pleased if any Christian gentleman would answer this in your next issue. Thanks for allowing me a small space" in your valuable paper.—Inquism.
"Of course, the knee-cap is a special adaptation in man, the praying animal—the only animal besides the spanle that is a fawoing, whining humburg. "The cattle of the field—do they do obsellence to their flaker before they lie down to rest?" No, indeed; for they have never proved that they have a Maker, and, consequently, have no need of knee-caps with which to pray to him. Man also has not proved that we ere that a Maker, or that he ever was made, but, then, he has knee-caps, and he must utilize them by wornhiping something.

The beasts of the field have no knee-caps; but one of them, the ass, has cars not of the shortest. Here, too, is a divine adaptation of means to ends. The long cars are, given to the ase that lie may be quick to distinguish the voice of his "Maker" when it utters the divine words: "I, the Lord God of thy fathers, have a message (and a thistie) for thee, O Medy, the only begotten, this day, of the Holy One of Israel." So much for the design argument in mee-caps and long ears.

George Holyoake and Mr. Bradlaugh have won the confidence and respect of eminent man who do not andorse theeft anti-ralizione.

won the confidence and respect of eminent nen who do not endorse their anti-religious opinions, but we must say that this Secular Review does not increase our respect for Ruglish Seenlarism

G. B. Stebbins will speak at East Dennis, Mass., Sunday, May 9th; at Stafford, Ct., Sun-day, May 16th and 23rd.

"Another Good Man has Gone Astray."

The above announcement is so frequently nade by the leading daily papers, that it has eased to excite the least surprise. The world in the aggregate is far from being perfect, and when a prominent minister of the Gospel goes astray, he only gives expres-sion to an impulse that permeates to a certain extent a very large portion of humanity, and which finds in him a place for full unfoldment. Perfection does not inhere in the masses; it is never found even in isolated cases; approximation thereto is all that can be realized by those who are considered as bright and shining lights, and whose charcters and deeds are worthy of emulation.. In glancing over the clippings from vari

us papers, the following characteristic head ings attract our attention:

They will Try the Preacher "; "he said he was a Minister, and after a Brilliant Success in the Pulpit he ran off with his Host's Daughter."

'The Rev. Dr. Bristor in Court."

Boston's bold Parson, the Rev. Mr. Downs. who had been deposed from the Ministry Preaches to 12,000 People."

"The Rev. W. W. Downs and Mrs. Annie Tabor Indicted for Adultery."

"A Minister Alleged to have used Bad Language.

"Confessing his Disgrace."

"The Mystic Scandal Revived-Pastor Hunt and his Wife Institute Cross Suits for Divorce.

Charges Against a St. Paul Parson " A Mob after a Rector who Eloped."

"Fight in a Church."

"The Rev. Mr. Pershing of Pittsburg, charged with Conduct Unbecoming a Minister."
"Disgracing a Church."

"Pastor Phillips's Forgeries."

"Charges Against a Clergyman."

"Deposed from the Ministry on Account of Improper Conduct."

These announcements made in the daily apers demonstrate the fact, that however exalted the position in life may be, the savagism of human traits will at times be de-veloped, and that ministers of the Gospel however sacred their calling, have not arrived at that degree of perfection in which the debased condition of human nature has entirely disappeared from them. Take for example; the serious imbroglio that occurred at St. Albert's Catholic Church, Detroit, Mich. The troubles were resumed one morning when Fathers Dombrowski and Jaworski, the newly appointed pastors, attempted to read the morning masses. A crowd of 1,000 Polish women and a number of men were in the church, and the services were interrupted by yells and the brandishing of fists, and a num ber of the women tried to get at the altar to remove the priests. Policemen were stationed at the heads of the aisles and prevented any progress toward the altar. On Lizzie Jewandowski, climbed over the pewe and got within the sanctuary, where she prayed and yelled by turns in Polish. Father Jaworski came forward to speak to the peo-ple, but eager hands clutched him and tore his habit off. At this time there were thirty policemen in and about the edifice, and conflicts between them and the pe many. Fathers Dombrowski and Jaworski were pelted with mud while crossing the street on their return to their seminary, opposite the church. The police cleared the street, but the crowd closed in, making it impossible to prevent the assault. The mem-bers of this congregation were only a very

little in advance of wild savages. There is at present no system of inocula-tion whereby the virus of savagism which exists in the human family, more or less at-tenuated, can be successfully dissipated or held completely in abeyance. Pasteur may be able to combat the ravages of splenic fever in cattle, the cholera in fowls and hoge or hydrophobia among dogs, yet his skill however grand and towering it may be, could not check the vital force of the remnant of barbarism in that minister who so far forgot nimself as to commit adultery with the wife of one of his most esteemed church members There was Ray. Stewart Ross (as set forth by the New York World), formerly rector of Christ Church at Belfast, Ireland, who was addressing the Plymouth Young Men's Christian Society one evening at Plymouth, Eng., when Charles Joy, the Canadian Emigration Commissioner, burst into the room and shout ed, "You hypocrite, you eloped with my wife!" Ross turned pale and fled from the room. His audience was surprised and great ly excited. The moment many of them real ized what was the matter they became a howling mob and pursued their lecturer for a mile, yelling all the time. At this point Ross, who was breathless and driven to bay, turned suddenly and stabbed two of his most ctive pursuers. Others coming up selzed and disarmed the murderous rector. The police then put in an appearance and arrest-ed Ross. It transpires that Ross disappeared from Belfast previously, leaving a wife and three children. Mrs. Joy, who was a teacher in his Sunday-school, als o disappeared at th same time, which led to a report that the couple had eloped. This run ed when Mr. Joy received a letter from Ross in which the latter said: "Your wife has undergone malpractice, and you had better ar-Mrs. Jey was found in the prisoner's lodging and, when informed of her paramour's arrest, gloried in her connection with the "Lord's anointed," as she called her illicit lover.

In view of the facts we have presented we are led to infer that perfection does not exist among ministers of the Gospel, and they are as liable to err as the same number. Chicago Tribune.

of any other class of reople. In morality, virtue, honesty and intelligence, the 70,000 ministers in this country do not excel the same number of farmers that can be found in many parts of the Eastern or Western States.

Death of John Humphrey Noyes, Founder of the Oneida Community.

It appears from an Eastern paper, that John Humphrey Noyes, founder of the Oneida (N. Y.) Community, is dead. He was born in Brattleboro, Vt., on Sept. 9th, 1811. He died at his home at Niagara Falls, Ontarto, on April 13th. Mr. Noyes was the father of the Perfectionists who peopled the Oneida Com-munity. He studied theology at Andover and New Haven, and was licensed to preach in 1833. But he was carried away by a fanatical study of the Bible and by the frenzied preachings of revivalists under whose ministrations he chanced to sit. He conceived altion, and devoted himself for the next twelve years to spreading his doctrines by " ing salvation from sin." He began his original ministrations at Putney, Vt., the home of his parents, and his license as an orthodox of his parents, and his license as an orthodox preacher was annulled. He promulgated his extreme "Perfectionist" views by means of the Oncida Circular, and also published a number of books, including "The Second Coming of Christ," "Bible Communism," "Male Continence and Scientific Propagation," and others on kindred topics. In the course of time he drew about himself a band of some forty faithful followers at Putney. It was in 1845 that he first declared his pe-cullar views of the relations of the sexes and a year later the Putney Community adopted them in practice. They professed to repudiate the doctrine of free love, but wom en as well as goods were enjoyed in common lot by the Perfectionists, and the equality of men with men in social and commercial affairs was maintained. Their views were regarded by the good people about Putney with such disfavor that the little band of fanatics was driven by force and threats

This led to a pilgrimage to Oneida, Madion County, N. Y., where in 1848 the now famous Community was established with a membership which presently grew to over 200. They started in with fortycacres of untilled land, but in a little over twenty years the Community, by industry and thrift, had acquired 664 acres of land, abundant water nower, and manufacturing interests repreenting some \$200,000. Hardware was among their manufactures, and silk was one of their chief products. Farming was, however, the general occupation. The system of complex marriage and the "unitary home" worked its natural and most melancholy results, which were seen in the younger generation which came up during Mr. Noyes's control of the Community. In 1879 it was found necessary to abandon (the institution of complex marriage, and the other practices of the Communistic settlement fell into disuse. The belief of Noyes in a dual God, male and female, in whose image men and women are made, and of a sinless life, made so by unselfish intercourse up to the point of perfection, is still shared by many survivors of the little band of early settlers at Oneida, but the Community is without a leader and with out honor in its own country.

#### Death of Thomas R. Hazard.

Thomas R. Hazard closed peacefully a long and busy life on earth, in March, listening ading of a hymn by Mrs. Hull, with evident enjoyment when the change came, as the Banner of Light says. The simple funer al was at the family home, and burist vault at Vaucluse, R. I., at noon of March 30th. The Bible chapter, "O, grave, where is thy victory," etc., was read by a nephew, and a poem of Mrs. Sigourney's by a friend, when the family and friends walked to the vault and the nephew read the Lord's prayer as the body was faid in its resting place. A few years since Mrs. Julia Ward Howe read a uching poem of her own at the same place at the burial of a daughter of Mr. Hazard. About 85 years of age, Mr. Hazard's bodily and mental vigor were wonderful. He had held several leading business positions in manufacturing enterprises, always sustain-ing a high character for ability and integrity. A devoted Spiritualist, he was ever cour ageous and frank in expressing his opinions and ready to give his social influence, his time and his means for an unpopular and misunderstood truth which he greatly prized. We have been obliged to criticise him as of more zeal than wise discrimination in his estimate and judgment of some of the mediums whom he visited and upheld, because in such matters, errors of judgment, or lack of care in methods of investigation, must be criticised; but we have never held that he stooped to deception or intended to uphold

His courage and devotedness we earnestly ommend. From his higher h he would say in his strong and decided way: "Be true and strong as I tried to be. My human errors, which we all have, try to avoid."

J. Madison Allen is busy in Vineland, N. J. and vicinity. He spoke at anniversary ercises March 31st, April 4th and 11th. will make engagements with Western so-cieties if application is made soon.

Jay Gould is not generally credited with peing a religious man, but it is on evidence ring the hight of the strike he said to one of the brokers, "Let us prey." And then they went down on Wall street and preyed.— The New York Medical Journal.

The New York Medical Journal at last has waked up to the necessity for "Experimental Psychology" in the interest of therapeutics for the medical profession. It says, speaking of a paper by Mr. Joseph Jacobs ("Mind") in its issue of April 10th:

"We cannot belp feeling that a Society of Experimental Psychology organized on the broad basis hald down by this able essayist, would serve a most useful purpose in the United States. The main difficulty with such enterprises, as heretofore attempted in this country, has been that they have fallen a prey to 'mind readers,' mind curists,' and the like. As a result of all this, Psychology has fallen into disrepute and been placed at a 'dissayuatage.'

The Medical Journal is in error. That has not been "the main difficulty." ty in the way of progress on the part of the public and the "regular" medical profession, in advancement of psychological knowledge. has been the opposition and conceit of the regular medical societies, their members and their medical journals.

For more than twenty years Spiritualism has been proclaiming the wonderful power of mind over matter, and for over a quarter of a century has demonstrated, in a thoroughly scientific way, the existence of minds independent of all visible material bodies, and which assert that they previously inhabited human forms. Out of these phenomena have come conclusive evidences, in the shape of thousands of cures, of the healing power and knowledge possessed and proceeding from these unseen intelligences.

To these proclamations, demonstrations and therapeutic evidences the Medical Journal and kindred papers have presented scoffs and jeers. This is a matter of history. It will be a matter of the future that, by and b same journals and their conceited followers will be claiming for themselves the credit of having first discovered the therapeutic ad-vantages of this very order of yeatment, which Spiritualists have so long practiced and had the benefit of. We are content. All we desire is that the world shall know the

#### GENERAL ITEMS.

Mrs. F. O. Hyzer of Baltimore is speaking in Cleveland, Ohio.

Dr. H. P. Fairchild spoke at East Union Me., Sunday, March 28th., Address him for engagements at Box 347, Rockland, Me.

Mrs. Cornelia Gardner will commence meetings in her home, Rochester, N. Y., San-day, April 18th, at 2:30 P. M. Dr. Dean Clarke, who has just ministered

with great success in Portland, Me., spoke in Salem last Sunday. The Practical Physician, an excellent nonthly, is published by John J. Rivera, 83

Elm St., New York. The World's Advance Thought is a new paper devoted to the promulgation of the spiritual philosophy, and published at Salem.

egon. The first number is excellent. J. Frank Baxter will lecture the remaining Sundays of April in Willimantic, Conn. On Tuesday evening, April 27th. he will address

the people at Woonsocket, R. I., Fall River, Dover, N. H., and again in Woonsocket, R. I. It is said that there is something practical about the Rev. Louis Mysonheimer, "the boy preacher" who has been stirring up the sinners at St. Louis. He has not only succeeded in converting a very attractive young lady, but also in persuading her to marry

T. C. Greenwood writes from Lulling. Tex., that Prof. Cooke is passing through that State exposing Spiritualism, and "seems to satisfy his audiences." There is not one single truth connected with Spiritualism that he one else can "expose," only as truth, and

D. D. Syke of Zimmerman, Ohio, writes: "Having been a constant reader of your val-nable paper for several years, I can not refrain from saying that it has ever come to my father's household, bearing cheerful words gilded with the essence of what we believe to be the living truth. If it were not for us in the midst of orthodoxy and conflicting creeds, your paper here would but 'waste its sweets apon the desert air.' To us it seems surpass ing strange that intelligent persons will go to church and listen to a common hireling clergyman as he guesses concerning things of eternal moment, and then turn away with a disdainful smile when told that the spiritual manifestations recorded in the Bible are more than duplicated at the present time. So-called naturalists spend time and money in prying into the habits and flature of a June bug, and will refuse to investigate the wonders of such things as independent slate writing or materialization of those who left a void in the domestic circle. I have erected a hall here at great expense, which will be opened free at any time for lectures on science, temperance and Spiritualism; but owentertain traveling lecturers with any royal feasts, but would share with them as circumstances would permit,"

Mrs. Prudence Crandall Philleo has written. from her Kansas home to a gentleman who telegraphed her the news of the final passage of the resolution in the Connecticut Legislature, giving her an annuity of four hun liars, a letter in which, after expressions of thanks to him and to others who had advo-cated her cause, she says: "What an amount of obligation I am under to the press genérally, and above all to those noble, progresaive persons who got up the petition at the first to be presented to their State Legisla-ture in my behalf. I wish to express my gratand thankfulness to that worthy body for their appropriation, with which I am more than satisfied. In 1833, when the law was passed by which my life prospects were

destroyed, it was celebrated by ringing the bell hung in the steeple of the church, into which we were not allowed to enter, and by firing a cannon thirteen times, placed upon an eminence a few rods from my door; and to-day, when your telegram arrived, the only jubilant display I wished to make was to have a private nook where my tears of joy and gratitude could flow, unobserved, for the change that has been wrought in the views and feelings of the mass of the people."

Walter Howell left Chicago for Philadelphia the beginning of the present week. He has an engagement to speak at Brooklyn, N. Y., during June; also at Lake Pleasant and Cassadaga camp meetings, and at Hicksville, Ohlo, grove meeting. He leaves for England early in the fail.

The following speakers have been engaged by the New England Spiritualists' Camp Meeting Association, Lake Pleasant, Montague, Mass.: August 1st, Hon. A. H. Dailey and Mrs. Sarah A. Byrnes; the 3rd, Mr. Wal ter Howell; the 4th, Mrs. Sarah A. Byrnes the 5th, Mr. Walter Howell; the 6th, Mrs Fannie Davis Smith; the 7th, Prof. J. R. Buchanan; the 8th, Dr. Dean Clark and Mrs. Fannie Davis Smith; the 10th, Dr. Dean Clark; the 11th, Mrs. H. J. T. Brigham; the 12th, Mrs. Juliette Yeaw; the 13th, Hon. A. H. Dailey; the 14th, Miss A. M. Beecher; the 15th, Mr. Chas. Dawbarn and Mr. J. Clegg Wright; the 17th, Mr. Chas. Dawbarn; the 18th, Mrs. Emma S. Paul; the 19th, Mr. J. Clegg Wright; the 20th, Mrs. Emma S. Paul; the 21st, Mr. J. J. Morse; the 22nd, Mrs. Amanda A. Spence and Mr. J. J. Morse; the 24th, Mrs. Amanda A. Spence; the 25th, Mr. Albert E. Tisdale; the 26th, Mr. J. Frank Baxter; the 27th, Mr. Lyman C. Howe; the 28th, Mr. Albert E. Tisdale; the 29th, Mr. Lyman C. Howe and Mr. J. Frank Baxter.

The Rev. John L. Scudder, a Congregation al minister of Minneapolis, who preached last winter in favor of toboganning, in his sermon lately on the influence of the theasermon lately on the indented in the theater, held that it was not wrong for a Christian to go and see a good play. He said: "Today the stage is a permanent and prodigious factor in our civilization, and is regarded by many as a positive necessity to offset and re-lieve the wear and tear of modern life. Thir-ty thousand geople attend the theatre in New York City every evening, and pay out annual ly for dramatic entertainments over \$2,000,000. One reason why the theatre finds such OOO. One reason why the theatre unos such liberal patronage in this age is because busi-ness life is so intense. People go to the play-house to forget their cares, and worriments, to be amused, rejuvenated and cheered. And this is essentially the office of the theatre. Its business is to entertain and enliven, to provide a vent for pent-up spirits, to unstrap men's burdens and give them an opportunity to take a breath and straighten up. In these days there is little use in trying to talk the theatre out of existence or telling the people they must not attend. They will go in spite of the clergy. Already twenty-five per cent. of our church members can found in the playhouse, and this flotwith-standing the pulpit has been storming against the stage from time immemortal".

#### Publisher's Notice.

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

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith.

He now asks them to cancel their indebtedness and remit for a year in advance.

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

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

Specimen copies of the JOURNAL will be sentfree to any address.

#### General News.

It is denied that a general boycott against the Gould lines is contemplated.—An "eighthour meeting will be held on the Lake Front next Sunday afternoon.—The street-car laborers' troubles in Milwankee have been adjusted, a compromise having been effected.—C. P. Kimball of Chicago, United States Constit at Stutgart, has arrived in New York on a short visit to this country.—The Common Conneil of Hudson, Wis., has decided that Judge Evans is guilty of appropriating achool wood to hisgown use.—The Editmore & Ohio Railroad Scompany has adjusted its troubles with its Chicago and cleveland were conducted last Sunday.—The committee of the French Chamber of Deputies has reported in favor of the petition to grant M. de Lesseps authority to issue a lottery loan of 600,000,000 france.—Washington dispatches show that the Eads Fethuantepee ship-railway job is showing its head above the water again, and that its friends are preparing to take aggressive steps in both Senate and House towards putting through legislation in its favor.—The Bishop of Madrid was short three times last Sunday by a priest while entering the cathedral. The Bishop was borne in an unconscious condition to the private chamber of the cathedral, where the last sacraments for the dying were administered to him.—A correspondent at Chadron, Nebpoints out in an interesting manner the feritie field for land robberles on a large scale in that State, showing mew phases of fraud, the manner in which preëmptors and money-lenders are leagued to break the law, and the way in which-he cattle kings override the statings etc.—Secretary Lamar has refused to listen to the recommendation of Land-Commissioner Sparks that ex-Secretary Teller's action with reference to the surrey of the great ranch San Rafeel de la Zanja in Arizona shall be revoked on the ground that it is not consistent with good administration.

The Total Scott is a presence, but the surface of the surrey of the great ranch San Rafeel de la Zanja in Arizona shall be revoked on the ground that it is not consi

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to reconsider a predecessor's action in a mat-ter wherein he had all the facts and law be-fore him.

#### BERLIN'S SPECTRAL LADY.

To the Editor of the Religio-Philosophical Journal:
Who knows the full history of the case? It certainly would be interesting. The following appears in the secular prees:
Berlin celebrates a curlous anniversary this year. It is just 400 years ago since the White Lady of Hohenzollerns first made her appearance on any stage. This event took place at the old castle in Bayreuth before the death of the Brandenburg Elector. Albrecht Achilles. Of late years nothing positive has been heard of the mysterious spectral visitor, though she was reputed to have been seen in Berlin before the death of the young Prince Waldemar, and two years ago a paragraph appeared in one of the Berlin papers to the effect that she had been seen in some of the apartments of the old [castle. There was considerable excitement among the court officials at the time, and searching inquiries were made in order to learn with had given the information to the public, not because the officials attached any importance to the appearance of the White Lady, but because they feared it might possibly have an injurious effect upon the health of the Emperor, who is not proof against such things. For the White Lady is a natural appendage, so to speak, to the divinity of the Hohenzollerns. No great reigning family can be considered as complete without its family ghost or protectress.

"The original White Lady is generally as."

"The original White Lady is generally assumed by writers to have been a widowed Countess Kunigunda of Orlamunde, who lived in her castle at Plassenburg, near Bayreuth. This lady is said to have fallen in love with a young and handsome Knight, the Burgrave Albert of Nuremberg, and her affection, so it is said, was not unappreciated by the gallant cavalier. But when the Countess expressed the wish for marriage, Albert replied that he could not enter the holy bonds of matrimony "so long as four eyes were in existence." Having two children by her former husband, the Countess very naturally imagined that these were the obstacles to her union with the Knight, and so she killed them by running one of her golden hairpins through their skulls into the brain. When Albert learned what the Countess had done he refused to marry her. The inhuman mother eventually died, but her corpse could never rest, and, though she was duly buried, she used to appear frequently afterwards, foreboding misfotune and dwath.

"A German historian, Julius von Minutoli, notes the fact that "the rumor of the spectral personage's first appearance was current in 1455 at the old castle at Bayreuth." During a long course of years she appeared in various Hohenzollern castle—at-Bayreuth, at Anspach, and later at Berlin. She made a great stir about the commencement of the present century on the occasion of the Frenchoccupation of Bayreuth, taking delight in annoying the foes of the Hohenzollerns. From 1806 to 1809, while the French occupied and were continually passing. through the city, she was frequently seen by officers quartered in the castle. In 1809 she is reported to have appeared to the divisional commander. Gen. d'Espagne, the first night of his residence at the castle. She treated him very rudely, pushed his bed into the middle of the room, and then overturned it; and when the General's Adjutant hastened to the room deadly fright. When on the following morning the General saw the pictures in the castle he pointed to the picture of the White Lad

prepared for him in the castie ne wound not stay there, but drove to Plauen for the night.

"In 1540, says Von Minutoli, the spectral lady was seen by Margrave Albrecht, the Warrior, who, however, does not appear to have understood any fooling. Hearing that the lady was in the habit of making her rounds in the apartments of the castle he laid in wait for her, grasped her suddenly, threw her down-stairs, and found out next morning that he had killed one of his own domesties. Twenty years later, when Margrave George Frederick contemplated rebuilding the palace of Plassenburg, the White Lady is reported to have made such a commotion that he gave up the idea. In 1677 Falkenstein says that Margrave Erdmann Philip of Brandenberg saw the White Lady in his castle at Bayreuth, seated in his own favorite chair, and that the apparition gave him such a fright that he died two days afterwards.

"The mysterious presence, having obtained."

for the report went at the time that the sen-tinel to whom she suddenly appeared tried the effect of his bayonet upon her, and there was a gentle rumor whispered about Vienna at the time that "somebody" had been wound-ed—in fact a lady belonging to the imperial

Philadelphia, Pa.

#### The "Gnostic Theosophist."

Your readers will perhaps recall the fact that some. weeks ago a gentleman subscribing himself "Gnostic Theosophist" gave us in the Journal an entertaining statement of natural philosophical facts, more or less mixed with ingenious or fanciful metaphysical theories. Noticing some manifest errors in the figuring, and (what seemed to me) absurdity in the theories. I penned you a brief review of the article published March 20th, intended only to be a criticism in the interests of common sense; not by any means knowing what a learned man I was venturing to criticise. Having recently received the enclosed slip tendering me the "compliments of Gnostic Theosophist," we parceive that he is no less than Elliott Coues, scientist, now hailing from Washington, D. C., and a gentleman of so many littles, professorships, editorships, positions, memberships (active and honorary)—such a weight it is a wonder how he bears up under it; and is withal the author of such a list of valuable and learned works, too numerous to mention, and the very thought of which almost crushes me.

What am I to do? Please publish the slip that my friends may see the desperate strait I am In, after having had the temerity to criticise such an "admirable Crichton," such an intellectual glant.

However, after much fear and debasement, some slight reaction of natural courage has commenced, and I now venture to thank him, some slight reaction of natural courage has commenced, and I now venture to thank him, some slight reaction of natural courage has commenced, and I now venture to thank him "Gnother the position, that the rational interpre'er of scripture" let me beg him to construe favorably the prayer, "Father forgive them, they know not what they do." As a "Theosophist" ("wise in the things of God, having intercourse with God and superior spirits"), let him remember that I have long since taken the position, that the rational powers-æ nan are his divinest, once for judgment, when they relate to objective realities.

There is a lesson unto all men in

of this - one can prove algebraically any nu-

ghost-land" of the non-existing. By skilful use of this—one can prove algebraically any numerical quantity equal to any other, however great their real difference. This key of the Differential Calculus may be considered as the wild horse "metaphysics" hitched to the stubborn post of a real synthesis. Should he break his halter off he flies on a tangent utterly unit for all profitable service. For with halter broken you can prove by him that a "horse-chestnut" is a "chestnut horse," or that your favorite cat has three tails, since no cat has two tails, and your cat manifestly has one tail more than no cat.

The pleasantries asida, Mr. Editor, I have strong doubts of the value of "Theosophical Societies," or societies for "psychical research" conducted by those who have received a metaphysical education in our colleges. or who have had "bred in the bone" or hammered into them in infancy and youth, the dogmas of the churches. The one class have been tickled by the mysticisms and subtleyet false reasonings of less enlightened and less practical ages; the other have inherited the poisonous teachings of untold generations and have surrendered their mahlood and womanhood to the minions of priesteraft.

Let us have the plain pommon sense teachings of a universal reign of haw—that nature—physical, mental spitual—is one grand united chain—that a continued life in the now occult realm of causes and principles is the undoubted inheritance of the human race, typefied in many ways, and demonstrated to us by a thousand facts not only of the present age, but of all the ages—outcropping from the substratum of all listories, and the traditions of all races of men.

Let us cherish these plain truths, unentangled with mysticism, false science, or false logic, to the elevation and purifying of the people, and a cleansing of the Augean stables of a false Christianity; for this must be done before the people will have a clear sense of what is needed to elevate them to the level of a redeemed and perfected humanity.

Hockessin, Del.

Hockessin, Del.

#### Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, IS REMARKABLE AS A FLE

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A recent visit to Kaosas by a representative of this paper has called forth a comment on the ecormous amount of travel on the Western railroads. The have found it difficult to furnish coaches to accommodate the patrons of this great middle route to the coast, but have intely made arrangements that will enable them to carry all comers. Parties desiring to enable them to carry all comers. Parties desiring to enable them to carry all comers. Parties desiring to enable them to carry all comers. Parties desiring to enable them to carry all comers. Parties desiring to enable them to carry all comers. Parties desiring to enable them to carry all comers. Farties desiring to enable them to carry all comers. Farties desiring to enable them to carry all comers are called the carried them.

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#### Business Botices.

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#### Spiritual Meetings in Brooklyn and New York.

Church o' New Spiritual Dispensation, 416 Adelphi St., near inton, Broadsp, N. Y. Sanday services, 11 a. sr. and 745 S. M. Medium's Meering 330 r. M. Laidder And Society seeds every Thurndar, 8 to 10 r. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. Cushing, Secretary; A. o. Ripp, Tensarios.

J. Cushing, Secretary, A. O. Kipp, Treasurer.

The Brooking Spiritonal Union holds weekly conferences on
Sunday evenings at Fraternia; Rooms, corner Deciford Ave.
and So Di Second St. Alpha Lyceum meets in same place
Sanday afternooms.

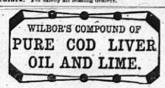
The Ladies Aid Society meets every Wednesday afterno at three o'clock at 128 West 48rd Streef, New York. The People's Spiritual Meeting of New York thty, convenes every Sanday at 10:30 a. M., and at 2:30 and 7:30 r. M., at Miller's Arcanum fiall, 54 Union Square, PRANK W JONES, Conductor.

#### The Society of United Spiritualists.

e Society of United Spiritualists, Chicago, meets eachs at 2 F.M. at the Madiso - street Theatre. The ere will consist of a lecture, tests, short addresses, and sin, DR. J. H. RANDALL, President.



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the test. Most ingestious; enables any one, who far himself with the system, to carry as immens digested information, ready for predoction on By experiment we have teach the author's presources, and been moved by them to woo

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#### Toices from the People.

INFORMATION ON VARIOUS SUBJECTS.

BY P. E. FARNSWORTH.

O, why will you tarry so long, gentle Spring.

In the land where the orange trees grow?
Do you love the green bowers where the bright birds sing.
And the south winds are whispering low?
Come, fair maiden, haste to this cold northern shore.
And the beauty laid waste by stern Winter restore.

She has come, she has come from the orange bowers,
She for whom we have waited so long,
And we dream of green fields and sweet sunny
bours.

hours. And of wild woods resounding with song, er voice sweetly spoken must Winter obey, is scepter now broken, is passing away.

She loosens the chains from the springs and the fountains.

fountains, I breathes on the ice and the snow, streamlets run down from the sides of th mountains,
And water the valleys below.
I the meadow she treads with her soft velvet feet,
nd a green carpet spreads where the bright waters
meet.

So genily she fans the young buds on the trees, And over them throws her warm spell, That slowly they open their leaves to the breeze, And verdine ciolies forest and dell. She weeps o'et the earth in sweet April showers, And her tears give birth to the bright May flower She kisses the flowers in her path as she files,
With a love kiss that thrills through the heart,
And smiling, they open their beautiful eyes,
And their treasures of fragrance impart.
O fair to behold is the angel of Spring,
That paints with bright gold on the butterily's wing:

An artist is she of most wonderful power,
- For she paints not the insect alone,
But tinges the sky and the delicate flower,
And gives to the landscape its tone.
From the chill and the gloom of the cold

The earth wakes to bloom and to beauty again.

Lo, far in the east, what a gorgeous display Of her most brilliant colors is seen, When chasing the shallows, she leads in the day, To rejoice in the light of her sheen! Then the lark, as she soars, her wild note prolong And the dear robin pours her sweet main songs.

She paints in the forest with purple and red, In the orchard with damask and white, And throws o'er the garden and violet bed A profusion of coloring bright. And see in the west what a beautiful glow, As the sun sinks to rest in the ocean below!

A chorister, too, is the maiden of Spring
She tunes not the harp nor the lyre,
But teaches the birds of the greenwood to sing
In Nature's harmonious choir,
At the close of the day the hill and the vale;
Resound with the lay of the sweet nightingale;

There's music sublime when the deep thunders roll,
And the cchoes reverberate loud!
The the voice of the unseen that speaks to the soul
From behind the thick vall of the cloud!
Then the birds of the air and the beasts from the
plain.

plain, To their shelter repair, and in silence remain.

Majestic and grand is the Spring of the year,
When on storm clouds, she rides through the sky,
And the waters descending from heaven appear
To burst from an ocean on high!
O, list to the rain when the thunder's loud crash
Wakes the echoes again and the red lightning's flash!

Now hushed is the tumult, the tempest is o'er,

Then hall to the maiden, the sweet, gentle Spring!
The angel of beauty and grace!
Ror soon for a journey shell [blume her bright wing,
And Summer be bere in her place.
O blest be the hours before she departs,
And may her sweet flowers ever froom in our hearts!

### "The Birthday of Spiritualism?

Lyman C. Howe has the following letter, which ontains much food for thought in the Elmira, N. Y.

Lyman C. Howe has the rollowing letter, which contains much food for thought in the Elimira, N. Y. Addeertieer:

"Your, respectful and suggestive comments on Spiritualism in to-day's Advertiser may not need correction or amplification, but you ask a question! feel prompted to answer, viz.: "Why, then, if the doctrine be clear enough to coavince these (some of the scholars, scientists and thinkers of the world), is in ot clear enough to prove its genuineness to the whole world?" For the same reason, I suppose, that the revealations of the telescope did not at once convince the whole world that Gailleo was not blasphemous impostor, nor the mirackes of Jesus convince the proud dogmatists that he was the Meshah; and after eighteen hundred years of proselying the whole world is not yet convinced. I suppose there are millions to-day who do not believe in the discoveries of Sir Isaao Newton or the "Laws of Kepler," and who never heard of St. Paul. What portion of the readers of the Advertier can give a clear statement of the proof that the earth is round and rolls upon its axis? The bigot who refused to look through the telescope to settle the question whether Venus had all the phases of the moon, was not unlike many to-day who deny the proofs of Spiritualism, while they persistently ignore its fasts, some the sum of the superiors and insist that what they have not seen cannot be true. I'm are see with, you and the great body of callured" not unlike many to-day who deny the proofs of Spiriualism, while they persistently ignore its facts, spurn the testimony of their superiors and insist that what they have not seen cannot be true. It agrees with you (and the great body of cultured Spiriualish three with us the start when a seen cannot be made general or satisfactory as long as conditions are imposed which render detection of frand impossible," provided fraud exists; but if the invest-rigator insist upon imposchings the acts by making the conditions for honest manifestations impossible, and then in the absence of phenomena denounce the medium as an impostor, be is the fraud that cheats himself! Do you not know that these demonstrations have been made ranny thousand times, under absolutely fraud-proof conditions, and that millions have wincessed them and know they are true! Spiriualism haz given "to the world its proof," and those who seek the evidence generally find it. Those who live in the light and have eyes to see, know and appreciate it. Like all other systems, Spiriualism has its share of impostors, and those who judge Caristianity by the terrois of the Inquisition or the plots this who robs a bank to pay his church tax and trusts in its ajonement for salvation.

Elmira, N. Y. Antil 1, 1886.

"LYMAN C. HOWR." Elmira, N. Y., April 1, 1886.

#### A Liberal Minister.

A Liberal Manager of the Religio-Philosophical Journal:

I send you some favorable news in regard to the spiritual condition of our beautiful little city, Jamestown, N. Y. A great revolution in the theology of the city has taken place. The Ber. Dr. Towneend (formerly a Methodist minister) has renounced the foundation doctrines of the orthodox churches, and is holding meetings in the Opera House, which is filled to overflowing every Sunday. He has formed an organization, which is about to build a church. He is a man of talent, and will be able to hold the people. During the summer the society proposes to hold meetings on the Chautauqua plan, and propose to have Prof. Swing and other reformed ministers to gasts.

W. H. Cole writes: I hope from will continue in sending the grand truths of our faith to the benighted children of earth. I could not well do without the Joffman, as it is the grandest comfort I have in my lonely hours.

John Patten writes: I have taken your paper for thriteen years, and I think I could not keep house without it.

A Bishop's Midnight Ride with a

In Southern Utab, about a dozen writer saw a tall figure approaching, through thick darkness, a stalled stage-coach, the result of the hreaking down of a bridge over an irrigating-ditch. The time was an hour or two before day-break, and

writer saw a tall figure approaching, through thick darkness, a stalled stage coach, the result of the chreaking down of a bridge over an irrigating-ditch. The time was an hour or two before day-break, and out off twelve or fifteen passengers who were drowslip and surily moping around the stalled vebicle, this individual alone had the ambition and energy to go several hundred yards to a fence line and trudge back with a heavy rail on his shoulders; and probably his strength as much as that of any two others in the crowd aided in raising the embedded wheels is solid and level ground. That man was Episcopal Bishop Tuttle, whose home is and for years has been in Sait Lake City.

Thousands know the Bishop in the Western mountain districts, and all respect and many love him His character embraces traits of true greatness. He figured conspicuously in the recent "religious awakening" among the Wall street speculators. In New York City: and he never falls, wherever he may be to make a strong striking lunguesion upon all coming within the sphere of his inflience. There is not a stage-road, in all probability, in Colorado, Utah, Nevada, Montana or Idaho that Bishop Tuttle has not traveled over; and in all stations and places, whether cloquently preaching to a wealthy and aristocratic congregation in a great city, or patiently submitting to the torturous experiences of an all-night Rocky Mountain stage ride, he is ever the same man of admirable parts—broad minded, generous, brave, sincère and unselfish.

But the Southern Utah adventure narrated above is not the midnight ride we have sharpened our pencil to chronicle—we only narrate it to give an Leight into Bishop Tuttle's broad-gauge nature. The ride which is the subject of our sketch occurred some years later, away up in Montana. It was in making a trip from Helena to Fort Benton. In the coach along with the Bishop were Mrs. Emza Mounts, of Bozeman, that Territory, having the care of an infant upon her hands, a minister who was accompanying the Bishop, and a "Last Chanc

nying the Bishop, and a "Last Chance Guich" gold miner.

Mrs. Mounts is a medium of marvelous and varied powers, her development coming to her instantaneously, through a death-spell experience which she had in 1875, and from which she was rescued by spirit intervention—spirit Dr. Daniel Kellogg, well known in the early years of a spiritual laysedigation throughout Michigan and the adjoining. Buffee, being at the head of the band. Her range of spiritual gifts is extended, embracing healing, clairvoyance, clairadigned, crawing, automatic writing, materialization, trance speaking, rappings, etc. "The rappings through her organism are very loud.

The Bishop, true to his generous nature, assisted the lady as he could, and sought to relieve the hours as much as possible by agreeable conversation, which none is more capable of maintaining than himself.

which none is more capable of maintaining than bimself.

It was between the Sun river station and the Missouri river, late at night and no moon, that the conversation furned upon spiritual phenomena, the Bishop plying his questions with great earnestneed, and eagerly catching up and storing away in his memory the answers. Soon the raps commenced to give affirmative and negative answers to the Bishop's interrogative interrogative answers to the Hishop's interrogative answers. Soon the raps commenced to give affirmative and negative answers to the Bishop's interrogative answers to the Bishop's interrogative and they could be distinctly heard above the fattling of the jumping and joilting coach. The Bishop's interregative the state of perceptible excitement, but the shadow of doubt was evidently over his bewildered mind. He was perple king his brain for a non-spiritual solution, and, preacher-like, had just raised a question about the morality of the influences, when Mrs. Mounts suddenly cried out:

"Briver! driver! stop the coach! Stop the coach, and let me out with my baby!"

"Briver! driver! stop the coach! Stop the coach, and let me out with my baby!"

The cry was passed on up from the front seat to the driver, and the team was brought to a stand-still, when the response, in interrogatory form, was sent back.

"What is the matter in there?"

ack—
"What is the matter in there?"
"I want to get out with my taby! There is a deep nud-hole just ahead, and this coach is going to up-

mud-hole just ahead, and this coach is going to upsti."

Keep your seat, madam." halloaed back the
civer; "I know every foot of this road—know just
shere I am; there are no mudholes about here."

But Mrs. Mounts insisted upon getting opt with a
persistency that nothing could evercome, and finally
the Bishop, of course more from polite deference to
her feelings than from any sense of danger in his
own mind, joined his entreaties with hers, and the
driver had to yield. The Bishop crowded his laid
form through the doorway, and had received the
paby on one of his brawny arms, and was assuing
the mother out with the other, when his clerical
traveling companion plunged through the darkness
after him. The miner remained in the coach, growilog in sympathy with the driver over "the foolish
scare."

after him. The miner remained in the coach, growling in sympathy with the driver over "the foolish scare."

Slowly the coach moved on, the three unloaded passengers stumbling along after it, the Bishop having the infant securely folded in his long arms, when—crish and down dropped the froat end of the heavy Concord—then, a side lunge—next, a great splash—a clean captze—and the medium had proved herself, according to the Mosaic law against witchcraft, "one not to be afraid of," for "the thing did conte to pass."

Fortunately the wall-trained horses stopped in their tracks; the driver found a hospitable landing place in the edge of the mud-hole; and, save the unbellowing miner reached Fort Benton the next day with discolorations around his eyes and silfened joints, no injury was done to person or property. The shilfful driver soon "fighted" his soach, and the journey was resumed, with at least four more believer in spirit communion in the world.

The spiritual discussion was closed by the Bishop saying: "Well, Mrs. Mounts, I really do not think you can suffer any harm from following the advice of your spirit guardians. I should advise you to always regard their admonitions."

We may seel assured that Bishop Tuttle looks back upon that midnight ride with a spiritual medium as ous of the most remarkable events, of his eventful life. He is one of the kind of ministers who is not afraid to express his houset of point; we believe it impossible for him to prevaricate or tell an untruth; and we have no vasar of his dening the substantial truthfulness of the foregoing narration to any reporter who may see it to interview him in regard to it.—The World's Addunce Thought.

#### The Sunday Question.

the week, he could not think that if Jesus Christ
were on earth be would have padiothed the gates of
the park, and driven them back to their tenement
houses and their narrow streets and allers. He could
hardly believe that any Puritan looking upon the
sight would have objected to it." The Observer, on
the other land, laments the resolution, and believes,
with the late earl of Besconsfield, that the opening
of museums on Sandays would never be the limit.
That the next bling would be open theatres and
concert halls. These, it thinks, would be demanded
on the same ground as are Sunday museums. Sunday opening, in the opinion of our ontemporary,
will operate in the same ware here as in France. It
is a step in the down grade that vill end in veritable
French Sunday, same religion, cans rehef, same rest,
same everything.

E. T. Youing, of Olympia, W. T., writes: I cannot get along witfout your valuable paper; it is dolug a good work on this coast. We are growing in
numbers very fast; even in our little city. We have
an association here of thirty odd members. I have
the honor of being Freedent of the same. I am expecting Hro. Geo. P. Coby to visite is a next
the chore of or presented the same. I am expecting Hro. Geo. P. Coby to visite is a next
the honor of being President of the same. I am expecting Hro. Geo. P. Coby to visite is a next
the honor of being President of the same. I am expecting Hro. Geo. P. Coby to visite is a next
the honor of being President of the same. I am expecting Hro. Geo. P. Coby to visite us in a short time,
he is in Victoria at present. He was with us a year
ago last fail, and was much appreciated by us all.
He is a faithful worker.

Esther Dow oft Deerfield, N. H., who recently died
aged 85 years, had, ever in her life seen a rallway
train, and for years had not hean off her farm.

He is a faithful worker.

Eather Dow of Doerfield, N. H., who recently died aged 88 years, had dierer in her life seen a railway train, and for years had not been off her farm.

Religious and Secular Education.

A meeting of clergymen and laymen belonging to what are known as the evangelical churches was held at an up-town private residence on Monday evening, to discuss this question: "Ought the State to see that provision is made for popular instruction in the fundamentals of religion?"

The purpose of those who have brought the subject forward at this time, we infer, is to attract to it the attention of Protestants generally, for it seems that the question was debated with much earnestness at a previous conference, and is to be further discussed at future meetings of representative Protestants. It will also naturally engage the interest of the religious newspapers and of the ministerial associations, of which there are so many. Therefore, we shall see both Protestants and Catholics giving their thought to the great question whether education can be divorced from religion without danger to the moral welfare of society.

In opening the debate on Monday evening, President Seely of Amherst College, and formerly a member of Congress from Massachusetts, took substantially the Catholic ground with respect to public education. "No nation," he said, "was ever saved by its intelligence. We must have virtue; and how are we going to get virtue? By inculcating precepts of morality? But the teaching of morality has never uplifted society, no matter how purely taught. Theremust be religious instruction, and how shall it be given? It cannot and will not be given sufficiently in the family or in the Church. The State, therefore, should give religious instruction as it gives instruction in letters."

These sentences, which we have quoted from different parts of the report of Preeident See, just sent the present continue of the well-being of the community. Even the temporal good of society, he contended further, requires that there shall be no divorce between religion, and that, accordingly, religious instruction was not only within its province, but was also necessary for the well-being of the State, who were trained apart from religi

#### Haunted Houses.

Under the head of "Haunted Houses" we read of wonderful manifestations, supposed to be resinated by the same identical, individual spirits of those who, while in the mortal form, were the same actors in the awful drama.

Now there is one point in this subject that I wish, to speak about, not expecting to enlighten others thereby, but hoping rather, by asking question, to gain information through the replies from able writers of the Jouanal. It is the general belief of Spiritualists, that spirits of departed friends after leaving the mortal form, gravitate lowards higher light and halpines. With this belief, how can the idea be reconciled with the numerous accounts given in cases of "Haunted Houses" and the like, where the murdered victim, who is, of course, the innocent one, still clings to the identical place (for many years in numerous cases), either never leaving it, or quite often returning to it to recenat the scenes of the awful tragedy, taking on the apparent conditions of sgonking suffering, asymmitested by cries of distress? Why, we repeat, should the honest, innocent victim thus remain or retting to suffer over again? That the criminal murderer should be chained to the spot, and thus rendered unhappy until he had paid the penalty for the crime committed, and progressed beyond it, would seem just, and if his reappearance only at the place of the awful tragedy were witnessed and his unhappy cries were heard, then there could seem no inconsistency on the principle of justice; but the inconsistency in the case is the apparent suffering of his innocent victim.

But it may be said that it is not the same individual spirit that it is represented to be, but a "personation," and become no suffering. But the leaves is the apparent suffering of his innocent victim.

But it may be said that it is not the same individual spirit that it is represented to be, but a "personation," and become one suffering. But the leaves of limband other defects, instead of a perfectly developed appritual body." See house the same wi

#### Death of a Prominent Spiritualist.

It is with the deepest sorrow that I announce the

#### Congressional Funerals.

The New York Sun in an article on "Congressional Funerals," presents some pertinent conclusions. It asys:

Formerly, when a member of Congress died, his remains were interred in the Congressional Cemetry east of the Capitol, and a plain inexpensive granite monument was erected over the spot of burial. The funeral was simple and proper, and no scandals were connected with it.

"This decent custom has been changed, without

remains were interred in the Congressional Cemetery reast of the Capitol, and a plain inexpensive granite monument was erected over the spot of burial. The funeral was simple and proper, and noscandals were connected with it.

"This decent custoin has been changed, without honor of the dead or advantage to the living. The burial of a Congression is now a showy and costly affair, divested of the solemity due to such an occasion, because it is ireated as an official ceremony.

"The Sergeant-at-Arms of the Senate or the House of Representatives, as the case may be has charge of the funeral arrangements, without any restriction. The accounts show not only enormous expendidire, but barefaced extortion in most cases. The committees that supervise then suffer under a feeling of delicacy in disputing these excesses, or in arraigning a confidential officer for permitting them. In this way the abuse has gone on, until it amounts to what may be called systematic plunder.

"When a death occurs the announcement is immediately made, and both Houses adjourn in alleged respect to the memory of the late member. Subsequently a day is set apart for eulogies on the deceased, according to a programme arranged by the delegation from the State which he represented. These eulogies are published in a costly form with an engraved portrait of the deceased, according to a programme arranged by the delegation from the State which he represented. These eulogies are published in a costly form with an engraved portrait of the deceased in the port of the state of the two Houses to attend the body of a deceased member to the place of his late residence. A subordinate of the Sergeant-at-Arms is detailed to accompany the committee and to make liberal provision for all their wants during the journey from and to this parade over the dead, and to follow the usages of private librory to committee and to make liberal provision for all their wants during expeditions, upon which members of Congress are gladly detailed for the sake of the sound superior

## A Vision: Body-Bound Spirits in the

A Vision: Body-Bound Spirits in the Charnel-House.

I thought I saw a man on a stretcher being carried to the hospital. By his side stood the spirit, gazing sadly at its old body, and longing to return to it. The spirit would like to have rested beside it, feeling still an attraction to it, but it had to go on faint-shausted and full of anguished desire to re-enter the life-less form.

The body was placed in a hall, and the spirit sadly threw itself upon it, striving in vain to regain its old habitation. The doctor looked at the crushed chest, and ordered the body to be carried down amongst the other dead.

The poor spirit felt/horror-struck, and faint with the smell of the chamel-house, and the sight of the mutilated remains liling about. It tried to escape, but the body held it as by a chain, and it scarce knew how to move. It would have sunk upon the floor, but the odor repelled it. Some students were doing something to a woman's body, and the dead man's spirit sag the poor woman's spirit full of passion and borroft, trying to force away these men from her body, and presently he (the spirit) saw that she perceived him and looked to him for help, which he could not give, being himself too faint and sick with desire to return to his body, and go back'to his home and wife and children.

Soon he perceived other spirits besides that of the woman, some angry, some sad and sighing, and above them three bright beings robed in light, looking down with pity and love. Some-few seemed to see them, but the passionate ones had their eyes too fixed below. In watching those, he forgot for a time his own pain, weakness and sorrow.

Soon the tender, loving eyes of a bright one methia, and their look even seemed to give him strength and courage, and he arose and moved a little, and then for the first time he realized, looking at his body, that he was dead. He saw the crushed chest, and be thought of his wife and children, and sobbed out a prayer for help for them.

Then he felt still more strength, and moved towards the angry

To the Editor of the Religio-Philosophical Journal;

A correspondent of the Clincinnal Enquirer visited the home of Presier Forrest, son of Burr Forrest, nine miles from this place who within the last two months has developed such extraordinary spiritual manifestations and wonderful sight-seeling phenomens, and which have created the greatest sensation and astonishment among those of spiritualistic belief and among the entire neighborhood of that section, the people flocking for miles to see, hear, and witness his talk and performances while under the influence of what is commonly known as spirit-contion, the people flocking for miles to see, hear, and witness his talk and performances while under the influence of what is commonly known as spirit-control. The young man belongs to one of the most respected families in Rutland Towr aid, is 25 years old, sender build, and is an invalid and deformed, being crippled in both hands and feet from his birth; is very quiet, inoffensive and non-communicative, except when in a trance, at which time he converses with the spirits of well-known deceased persons, often strangers to limself, speaking to them in the language and characteristic way in which they were accustomed to do, even in German or other foreign languages; and he also, while under the same influence, gives examples of their particular habits and individual actions the same as they did when alive, so that friends readily distinguish the spirits of those they were formerly accustomed to see or associate with.

Forrest also reads and translates German into English and English into German with great rapidity, which is not the less strange since he never studied or was taught German, being but an inferior scholar, and having few or no advantagee of schooling. Persons who have gone there have been told a great many things relative to their diseases, infirmi-

scholar, and having few or no advantages of schooling. Persons who have gone there have been told a great many things relative to their diseases, infirmities, etc., which he readily discovered by looking at them, and which they fully believed no one else knew of, supposing that they were profound secrets to all except themselves. Instances of this kind have been moreous and astonishing. He also seems to possess the power of seeing directly through solid

substances, as if they were only glass, and has many times told the position of the hands of a watch when shifted purposely to deceive him, apparently being able to see or divine through metal. Also, it is claimed by his relatives, friends, neighbors and many strangers of the most influential and substantial character that he readily observes objects through solid wood, walls of a house, or other like substances while in the state of trance. Parties of the highest standing and unquestioned veracity attest to these facts,

standing and unquestioned veracity attest to these facts.

The correspondent found Forrest unwell and not in a condition to operate with the spirits, and, therefore, could not give a personal test of his spiritualistic abilities, but from all the information he could obtain, and what he saw and heard, he was quite well convinced that Mr. Forrest's powers as a medium are very miraculous, and such as have rarely been equaled or excelled.

Middleport, Ohio, April 1.

John C. Carr of West Newbury, Mass., having for fifty-two years served as Town Clerk, now absolutely refuses re-election.

One of the barbers who was arrested in Washington the other day for keeping his shop open on Sunday had employed a part of the day of rest in shaving President Cieveland.

Before sailing for England last week James Russell Lowell is said to have refused a number of requests from publishers of magazines for articles, for which \$1,000 each was offered.

The Edgefield (S. C.) Advertiser announces that Mr. G. Mitchell of that place found a genuine diamond in his lot which chemists of Columbia pronounce worth at least \$65,000 in its crude state.

Nearly \$0,000 acres of land under water along the

nounce worth at least \$45,000 in its crude state. Nearly \$6,000 acres of land under water along the Connecticut shore here been sold by the State to oyster growers, and last year's taxes on this area (one-fifth of which is in use) yielded \$5,000.

The Foreign Missionary Society of the Lutheran Church in Bailthore has just sent 1,605 dolls to a mission in India where they will be distributed to the little heathen who are attending schools connected with the mission.

ed with the mission.

The Government is making a thorough tri al at the Springfield Arsenal of the Spencer magazine gun, the cartfidges used in which are loaded with nine buckshot each, instead of a bullet. This arm is recommended for militia in case of riots.

ommended for milliu in case of riots.

Denis Kearney still talks to the San Francisco sand lotters every Sunday. On week days he devictes his time and energy to conducting an intelligence office. He remains true to his convictions, for his office bears this legend, "No Chinese need gopty."

Although Winnipeg is the headquarters of the Hudson Bay Fur Company, it is almost impossible for a stranger to buy furs there. The company's agents will not sell, and the only chance a traveller has to get a robe or skin of any sort is from the Indians.

has to get a robe or skin of any sort is from the Indians.

Annie Lee Wilson of Memphis strapped her baby to her breast and jumped into the river. In a pathetic leiter found on the dead body of the young mother were these words: "God, deal as gently with an erring and broken-hearted girl and her innocent little baby as you can."

George Gaught, returning to his home near. Tablequah, Indian Territory, after dark the other evening, heard a child's cry and the howl of wolves. Upon investigating he found the cries to have been those of his five-year-old daughter, who was within fifty feet of a pack of wolves.

Peter Ware of Washington, Ga., found five young foxes the other day whose eyes were not yet open. He took them home and tarned them over to a dog whose young pupples had just been killed. She recleved them kindly, and seems to think as much of them as though they were her own little ones.

An Atlanta cow fell into a deep well on Sunday, and her owner was unable to holst her out, so ho brought many loads of shavings from a neighboring planing mill and dumped them into the well. As ats as they fell the cow trampled them under her feet, and thus she came to the surface and walked away.

The immense prehistoric shell heaps at Dami

feet, and thus she came to the surface and walked away.

The immense prehistoric shell heaps at Damicotta, Me, are being dug up and shipped to Boston to be ground into data and sold as poultry food. These deposits, which are described in Ernest Ingersoll's Cenaus Report on American Oyster Industries, have long been an object of great interest to antiquarians.

grapa letters of the Prophet Mahomet.

The purified fat of sheep's wool, which has been introduced into the drug market under the name of ianolin, is said to possess remarkable susceptibility to absorption by the skin. When one thousand parts of it are mixed with one part-of a soluble metallic substance and applied to the scalp, a metallic taste is noticed in the mouth within a few minutes. It is thought the substance will be of great value for cintments.

an im good, and the tree had to go.

An idea of the extensivences of Oregon's ealmon fisheries can be had from these statistics, which the Salem (Or.) Astorian puts forth: Orer 60,000 boxes of tin have been or are being worked up into cans for the coming salmon season's pack. Nearly \$250,000 worth of twine has been sold to Columbia Harder canners for nets for the season. In the next three weeks boats to the value of \$300,000 will be put in trim for the fishing season of 1887.

The new oil fields of Wyoming in the Bingham basin are directly south of Billings, Montana, near the boundary between Montana and Wyoming. They are eighty miles long by forty wide. The oil is said to contain 40 per cent. of mineral sperm oil, 37 per cent. keroscops with small percentages of gasoline, bearine, and naptha. Its illuminating power is of a high order, and it is so pure that ranchmen in the vicinity have been burning it this winter in the

vicinity have been burning it this winter in their lamps.

In a medical report to the Maritime Customs of China, Dr. A. Henry refers to the astonishing prevalence of suicide at Ichang. One day a young girl broke a basin, and being ecoled, went into an adjoining room and hanged herself. On the same day a man committed suicide in the same way after an altercation with his father. For a similar cause a young man attempted on the following day to cut his throat. The writer says that suicide is a vertiable Ichang malady.

the Henry MedZeitung describes Koch, the discoverer of the cholera and the tubercle back quasibeing a medium-sized slender man, with ea, carnest, inspiring countenance. His hair, which is whiteling makes him appear older than his actual regy which is forty-one. Born in Klausthal, he studied medicide in Göttingen, and practiced in Possa Henry Counter of the Counter medicine in Göttingen, and practiced in Posen. He stodied microscopy under Cohn in Breslau, and earned his first professionship through his layes tiga-tions into wound infection and splenic fever

A member of the Geological Survey says that Sait
Lake will be of great value in the near future, not
only on account of the common sait it will produce,
but also for the sodium sulphate it contains. The
latter is separated in a floculent precipitate by thecold weather of midwinter, and annually thrown up
on the shore in enormous quantities. There are
many other lakes in the far West where an inexmusualities supply of commercial alkalies may be obtained at small cost, Mono Lake, Cai., alone being estimated to hold over 78,000,000 tons of sodium carbonate.

bonate.

The peasant Indians of Central America hold some curious superstitions of which the following are examples: When a child is ill the mother takes a drake, singes its tail feathers, and muttering certain words passes it over the patient. A woman feeds a parrot with a few pleces of tortills and gives the child the crumbs which fall from the beak, as they will make it taik! Onle is due to the evil eye; in order to get rid of the disturbing influence the woman breaks four duck's eggs into a basin, and having mixed them with rue, places the whole under the child's bed; if the compound be curdled in the morning the spirit has departed.

#### Pray for the Devil.

I give the following poem at the request of some who heard me recite it at one of my lectures. Its unthor is unknown to me. WILLIAM DENTON.

"O God," he said, " it cannot be Thy morning star with endless mean Should lift his fading orbs to Thee,
And thou be happy on Thy throne!
It were not kind—nay, Father, nay—!
It were not just, O God, I say;
Pray for the devil—Jesus, pray.

"How can Thy kingdom ever come
While the fair angels howl below?
All holy voices would be dumb,
All loving eyes would fill with woe,
To think the lordliest peer of heaven,
The starry leader of the seren,
Could never, never be forgiven.

"Have mercy on the souls astray;
O Father, think upon Thy child;
Turn from Thy own bright world away,
And look upon that dungeon wild.
Oh, God! ob, Jesus! see how dark
That den of wee; oh, Savior, mark,
How angels weep, how groan; but hark!

"He will not, will not do it more; Restore him to his throne again; Oh, open wide that djamal door That preses on the souls in pain; Then men and angels all will say, Our Gold is good; oh, day by day, Pray for the devil—Jesus, pray.

"All night Aquirias knelt alone—
Alone with black and dreadful night
Until before his pleading moan
The darkness eibed away in light.
Then rose the saint, and 'God,' said he,'
'If darkness change to light with Thee,
The devil may yet an angel be.'"

#### Occult Forces in Nature.

To the Editor of the Religio-Philosophical Journal:

With reference to the excellent address, "Occult Forces in Nature," delivered by Adam Miller, M. D., permit me to add a few words. The most learned Professors, like Huxley, Taydall and others, want to convince the common sense that there exists nothing but matter, and further, that this matter, being dissolved into its criginal, atoms by death, all men then cease to exist. Man's higher properties as a sense memory, love and conscience—they explain as sense, memory, love and conscience—they explain cerebraths." Common sense, however, notwithstanting his assertion, is not so easily to be convinced, and submits some questions.

If somebody, before the invention of the microscope, had told the most learned Professor that there are in a drop of water organized, living creatures, so small and of such a refined nature, that they are invisible to the naked eye, he would have been sueered and laughted at. Now it is an accepted fact. As a logical consequence of it nobody but a fool can deny the existence of still smaller creatures in a drop of air or gas, or the endless decrease of beings. Huxley, Tyndail and almost all highly learned Professors, accept Darwin's theory of evolution. If Nature starts in its creations with invisible living beings, why should it stop with a clod of flesh and hones? Why should it not be able to produce beings of more refined material above men? Common sense campt accept a scale of progression, infinite at one side and finite on the other. That is a logical impossibility. Knowing of the existence of lower beings, invisible to the naked eye, consisting of refined material, there is no reason to dept higher beings, invisible to the naked eye, consisting of refined material, there is no reason to dept higher beings, of the same kind, though ou

#### Warnings.

To the Editor of the Reitigo Philosophical Journal:

About the middle of last June I went to my son's house, about seventy miles distant from my home, to take care of his sick wife. She was very ill, and for months her life was in great danger. On the third night I swoke from sleep and saw a furial casket brought suddenly before me and placed upon treaties. I thought surely his mist be a warning of my daughter-in-law's death; yet an impression came to me that the casket was not for her. All other members of my family were in good health and spirits excepting the anxiety which all felt for the one seemingly so near death.

I thought my-impression was wrong—the result of a false hope for her recovery; and I redoubled my efforts in her behalf. In the following October a belowed daughter-in-law, seven hundred miles distant, died suddenly and was brought home for barial. At the funeral services in the church, sitting beside my heart broken son, I saw before me the same burial casket on treaties, as I had seen it in my vision four months previously. Was that vision given to warn me to go to ber, and try to ward off the coming danger, or as the warning shadow of an inevitable event? Are we creatures of fate? Are our earthly lives planned, and their limitations set by a power, and influences above and beyond our control? Was it a gleam of this fact that came to the spiritual perceptions of John Calvin and resulted in the doctrines of predestination and election?

I tarnestly wish some of the writers whose learning and inspiration make the Journal as valuable would answer.

M. L. W.

When the companies of the second answer.

The fact that a Baptist minister of St. Paul has be come a Universities gives additional point to these words attributed to a Methodist clergyman of the same town: "It am so much better satisfied with his country than my old position in the East\_There the members of my Conference were so close and narrow-minded that it did not seem as though I drew a full spiritual breath during all the time I was there. Here the people are so much broader and so much more liberal-minded. Why, if I were to go into my old Conference and enunciate the views I hold here I would be tried as a heretic. I tell you when our Conference meats next year I believe it will be the most herealted Conference in the United States. The ministers here are broad, liberal, and strong-minded, and do not hesitate to enunciate their views when called ou."

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#### THE GREAT SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS.

except that they will insist on the cause being spiritual and the operators ex-human. And if, as so many witnesses are ready to testify, a medium in this present can give forth from the human body matter very rare, yet dense enough for an intelligent operator to clothe itself with, or model from, not only to be perceived by our senses, but also to leave an impression of personality on the photographic plate—as ilartmann admits—this would seem to solve the difficulty of death itself. Because it fornishes evidence that we carry something like the stuff of our own future body with us in this life, enough to go upon for the time being. And if such is the palpable and visible result of a little vitality gone forth in life, the spirit can surely re-embody itself when it gathers up all its force and goes forth completely clothed in death. Partial re-embodiment to the extent of visibility would explain the double; and complete going forth of the new creature in its more ethereal body would account for death-and disintegration in the old.

—Since my earliest gropings in the darkness, the light has broken out of it for me in many directions. The glimpse of another world is no longer limited to the lorid lightning flash that leaves the gloom of midnight blacker than before. I have learned, of course, that it is not necessary to have had any peculiar initiation to become a Spiritualist. The facts have gone on unfolding their liner significance until the contact of the Spirit-world is to me as read, as actual, as that of the natural world, and the future life is far more certain than this! I have touched it at various points, and joined hands with it for the doing of better work in this world. I have proved that spirits can be evoked, whether good or bad—heaven-soaring or earth-bound—in strict accordance with conditions, and the nature of our longings and desires; can operate with us and through us. I know whence comes the power by which the martyrs triumph and outface death, irrespective of their creads. It is here the evi

DEVILS IN SOCIAL LIFE.

DEVIES IN SOCIAL LIFE.

To the Editor of the letiglo-Philosophical Journa;
That the devil is not yet dead, is manifested in all the walks of life. The following from Rev. J. J. Austin, and published in the Universalist should be read in every home in the world:

The terms "devil" and "devils" often occur in the New Testament, and so are proper, if not lovely subjects of contemplation. Universalists are sometimes said to deny the very existence of devils, and thus deny so much of the Bible. Instead of deuying their existence, we believe there are very many devils—quite too many for the world's good, and that they ought to be destroyed, and will be, by and by. It is not the reality, but the personality about which we doubt. Many things are real, which are not personal. Human passion, error and-sin, as wisdom, justice and liberty, are real things, though not personal belings. The same may be said of all the virtues, and all the graces, which adors and beautify human life. And thus it is, that Satan, the tempter, the devil, is a fearful reality, blighting whatever he touches; and yet he is not a personal, conscious, deprayed being, as Milton describes him—the endless enemy of God and man.

Yes, a great many devils there are in human society, and I wish I could describe them so vividly that my readers might recognize them at sight, and turn from and avoid them forever.

One is cropse, crabbed, fretful, scolding, and the personal peace.

them at sight, and turn from and avoid them forever.

One by capes, crabbed, fretful, scolding, fault-fidding spever having rest and peace, and hever allowing rest or peace to any one else. This demon sometimes takes possession of man, and sometimes of woman, and he makes sad havoc with the happiness of all around. You never knew side ha person happy, and you never will. The scold is possessed of a devil, and one of the worst that ever enters into human habitation. The only safe way is to drive the cross devil far from you-never let him come near your dwelling—and woo the angel of kindness from the skies, and revel in her smiles forever.

dwelling—and woo the angel of kindness from the skies, and revel in her smiles forever.

Another devil is exceedingly lazy—the demon of laziness—seldom allowing its victim to go to church, and never prompting him to build a church/besause it is so much trouble. Persons thus possessed may not be worse than others atbut business during the week, but when Bunday comes they love to lie abed late, and when they arise they go about yawning all the day. The lazy devil has them in hand, and is sowing the tares of ignorance and barbarism all over their hearts. Better cast him out at once, and the worshing angel will come and warm the soul with love, and give it a foretaste of the entry of the cross in the mid they are in part of the cross in the mid tone, and give it a foretaste of heaven.

The penurious devil perhaps I need not describe, for most people know him by sight. Quite too well. How he shrivels up the hearts of his victims, and makes them scrabile for more gain, and then, with thousands of means, keeps them looking straight at the poor-house as their future home! Are they not to be pitied? The worst hell such a devil could furnish, would be to compel his victims to dig gold eternally at some barren Pike's Peak in Pandemonium. Whoever would have real happiness, let him; exercise the demon of selfshness, and cultivate acquaintance with the angel of behaviolence, and he shall figd it without fail.

Rowdylsm is another devil, which seems to

be bather; possession of our Fourth of Julypostessing that of directories and particular forment of the contributes and particular fortor can stage there, and griving the day up to
the contribute of the c

The read all that I could find on the subject misnamed psychometry. I have experimented a little with it, and now feel quite sure that (with the exception of Prof. Wim. Denton) all the writers are like myself, in thistin that they know nothing about it!

I beg to present the result of a few experiments which I have tried with a psychic (i protest against the term) during the last thirty months. In the fall of 1883, I found that a friend of mine was sensitive to the contact of various objects; for instance, when I handed him a letter he would hold it a few minutes, when he would nimitely describe the writer of the letter, and often give characters are my first experiment, and often give characters are my first experiment, and often give characters was my first experiment, a new one. Instead of handing the psychic a letter, I wrote the name of a person unknown to him, but well known to me. His delineation of character was about the same as before. About forty experiments were tried in this way, during a space of ten days; that is, by writing the name of some person simply. Whether the delineation of wastern with a sure my first experiments were tried in this way, during a space of ten days; that is, by writing the name of some person simply. Whether the delineation was from a pellet simply or from a letter writian by some one, or from an object handled by some subject, there did not seem much difference. The third class of experiments was made by giving him the name of some person whom he would generally describe with accuracy. I will illustrate, giving his exact words in a few instances. I gave him the name of such a few parts of the persons of the manufaction of the lady was diventionable of the such as a such as a such as a such as a such a such as a such as a such as

federate) would blubber and gush over the returned spirit, and yet the guilible were guiled, the scales would not fail from their eyes, and the money kept pouring into the already well filled purse of 'medium' Reynolds. Matters, however, were brought to a crisis last night, and an unlooked for ending of these 'meetings' of spirits from the spirit land and those of this mundane sphere was brought about. Fully forty people congregated at the residence of John Brown. Sr., last evening and there the fun soon afterward begun. Several of those who had passed over the dark river came in and talked with the andience and all yas yet serene when Mr. Allen, who lives west of the Suverkrup building on Third street, and has been suffering for some time with sore eyes, called upon the spirit of the 'Great M-dieme' to alleviate his sufferings. The spirit at once appeared in the form of an Indian doctress, perfact in the form and fair of feature. She placed upon the floor an anointed cloth (saturated with a solution of turpentine phosphorus) and commanded the patient to kneel and bend his form over the 'great healer.' While in this position, the medium—plainly visible—invoked the unseen power for healing aid, and want through a contortion act over the form of Allen. As the 'Indian Princess' stepped back, she fell into the Iron grasp of Newton Brown, who had watched an apportunity to unveil the spirit fraud, and a general squabble occurred. Several persons pounced upon him, and endeavored to wrest the spirit from his strong grasp. The crowd was by this time in a general scramble, some for the spirit from his strong grasp. The crowd was by this time in a general scramble, some for the doors and windows—to get out—some for the order the prince of the another of the spirit from his strong grasp. The crowd was by this time in a general scramble, some for the order of the grand his form of the faithful, and a general state of chaos prevailed for some time. In the meanwhile 'medium' Madame Reynolds disengaged herself from her pursuer

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