

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

VOL. XXX.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, APRIL 23, 1881.

\$2.50 IN ADVANCE.

NO. 8

## CONTENTS.

**FIRST PAGE.**—Anniversary Address, Delivered by Hudson Tuttle, Before the Lyceum and Society, Cleveland, O., March 31st, 1881.  
**SECOND PAGE.**—A Short Chapter in Technology. Buswell, Johnson, Hunt, etc. Is Jesus the Founder of our Faith? The Fourth Dimension of Space. Notes from Boston. The Jewish Question in Europe. Wise and Beautiful Charity. Dream and Wedding.  
**THIRD PAGE.**—Woman and the Household. A Death Bed Scene Witnessed Clairvoyantly. Dr. Babbit's New Book. Revised New Testament and Companion Volume. Miscellaneous Advertisements.  
**FOURTH PAGE.**—Notice to Subscribers. Trances and Inspirational Poetry. Syzgnosism. Woman-Suffrage. Oregon to England. Evolution in the Religio-Philosophical Journal Office. Australia. The Harbinger of Light. Henry France, Testimonial, etc. The Thing, not the Name. Andrew Jackson Davis's Appeal for Free Investigation.  
**FIFTH PAGE.**—Mrs. M. J. Wilkinson, Touching Letter from her Sister. Babbit's Lamp State. Dr. Collins Eloped from Anna Eva Fay. Laborers in the Spiritualistic Vineyard and Other Items of Interest. Business Notices. Miscellaneous Advertisements. Agents for the RELIGIO-PHILOSOPHICAL JOURNAL.  
**SIXTH PAGE.**—Footprints. The Infalible Bible, Some of the Changes. A Prophecy, Prof. Zolner, Dr. Cyrus, German Spiritism. Quesle. The Power of Ideas, Spiritism. Anniversary Exercises in Philadelphia. Miss Smiley, an Episcopal Deaconess. The Scope of the Gospel. Authenticity of Inspirational Speaking. A Curious Incident. A Nut For Materialists to Crack. At San Francisco. Anniversary in Denver. An Example which should be Imitated. Interest in Great Souls. A Disputed Reader.  
**SEVENTH PAGE.**—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.  
**EIGHTH PAGE.**—Brooklyn (N. Y.) Spiritual Fraternity. Chinese Religion. Spirit Presence. Miscellaneous Advertisements.

## ANNIVERSARY ADDRESS

DELIVERED BY

HUDSON TUTTLE.

Before the Lyceum and Society, Cleveland, O., March 31st, 1881.

On the evening of March 31st, 1848, Mr. Fox, father of the famed "Fox girls," having sent them away to a neighbor's with their mother, found his house besieged by an excited crowd of neighbors, to the number of seventy or eighty, determined to question

### THE MYSTERIOUS POWER,

whatever it was, and learn its origin. Notwithstanding the absence of the mediums, the raps came loud and quickly responsive, and by intelligent answers proved the presence of an intelligent being; more than this, the alphabet was resorted to, and facts in the history of the spirit communicating given. On this wonderful discovery of a means of communication rests the selection of this day for the anniversary. Spiritualism is not claimed as new, but this direct method of receiving messages from the Spirit-world is so claimed, at least new in the form and principles presented, and that a direct and certain channel of communication existed between the Spirit-world and the mortal. For 1800 years the churches had represented the gulf of death infinitely broad and as bottomless as space; and the fires of hell,

### BURNING WITH INFINITE WRATH,

unquenchable, flaming upward from the nether depths above the myriad damned, tinged not the fold of darkness which rested over the grave. Not a sound nor a sign came from the terrible beyond, except by miraculous interposition, and then so vague and indistinct, it was like the flash of lightning leaving darkness more profound. It was a daring attempt to traverse this gulf with a cable, one end of which should be anchored to the throne of the Infinite and the other the mortal shore. But the attempt was made, the cable was stretched, the subtle forces of the spirit-brain traversed the conducting strand, and the mortal brain responded.

How like was it to the laying of the first Atlantic cable. How men waited, watching the trembling needle as it responded to the magnetic currents of the deep, incoherent, unintelligent mutterings of vast currents, of tracks of storm and sunshine chasing over the heaving waste. At length the needle paused; it finally swung across the dial. They who watched held their breath while it spelled a message from the other side of the ocean. No chance antagonism of currents swung it over the alphabet. It was guided by intelligence. The old world congratulated the new. The spiritual cable differed from the first Atlantic in remaining firm and unbroken, while that after a few congratulatory messages broke in mid ocean, and the watchers again read the wild talk of ocean waves and tempest.

**FIRST SUGGESTION OF THIS ANNIVERSARY.** It is well known that to Mr. James L. Lawrence is due the honor of first suggesting

the observance of this day. He received a communication from Prof. Hare, advising the acceptance of the day as a way-mark, where a new era began, and at the spiritual convention held in this city he presented his communication. The idea was timely and met with approval, and the 31st of March, 1870, was almost universally observed by all spiritual societies, and has been ever since with increasing interest. Last year he was present and assisted in the exercises, but those who saw with what difficulty his spirit struggled with the impediments of the aged body, were conscious that it would be the last time he would celebrate this day in the mortal sphere. But he is with us today. However far his pathway in the universe, this day would bring him here, and the clairvoyant eye would recognize him not tremblingly supported by his cane, but with the marbling lines of age and care, but as he was in the prime of life, purified by the light of the angel spheres.

### THE PERSECUTION.

The position of the first mediums was far from enviable. The rappings had broken through the old crust, and the light set the whole populace frantic. The two little girls to whose mediumistic powers the commotion was referable, were only 12 and 15 years of age, yet these children, for they were nothing more, were harshly dealt with by self-constituted committees, and bore slander, scorn, obloquy and hate enough to have broken the strongest; yet they never wavered, and when commanded by their spirit friends to go on the platform of Corinthian Hall in Rochester, and that the rappings should be loud enough to be heard by all, they unhesitatingly went. But the communicating spirits had mistaken the temper of the people. The excited populace filled the hall, determined if the committee reported favorably, "To lynch the rappers and their advocates." The report of that committee was: "They had heard the sounds, and failed utterly to discover their origin. They had proved that neither machinery nor imposture had been used, and their questions many of them being mental, were answered correctly."

Torpedoes had been distributed among the crowd of boys, and the constant explosion of these began the confusion. There was a rush for the platform where Margaret Fox with a few friends sat, determined to brave the tempest. The police, warned of the danger, momentarily held the the furious mob in check until the devoted band could secure a safe retreat; otherwise, the first spiritual mediums would have sealed their belief with their blood, after having met nameless barbarities at the hands of so-called Christian church members. It was

### A CHRISTIAN MOB

that, when Alexandria was the emporium of the Land of the Nile, dragged the beautiful Hypatia from her chair of philosophy, and after subjecting her to the vilest outrage, drawing her lacerated and bleeding through the dust of the streets, and beating her with clubs until dead. Why? Because she taught differently from the ignorant priests and bishops. The same dark and hateful spirit of intolerance would have seized the two little girls and made them martyrs to the truth. The century was spared this disgrace and persecution; as usual in this day and country, unable to burn, hang or torture, it blackened with the vile tongue of slander. One thing should be borne in mind, that these girls were subjected to the severest tests, often brutally and cruelly conducted, yet they were never detected in fraud. They have remained media unto this day; one now in England and wife of a prominent lawyer, retains her singular mediumship, and their child has the same power.

The light, however, was not to remain with one family, or in one locality. Persecution called attention, and suddenly every family sat down to tables, and questioned for their dear departed friends. Often they were successful, and the vibration of the little rap, assuring them of the continuity of life beyond the grave, and the return of the departed with love and affection, brought joy unspeakable to many a broken heart.

The spread of Spiritualism was unlike that of any other form of religion or philosophic truth. It met the demand of the age, it was the concrete expression of its spirit. It never had a leader. Its teachings from the beginning were opposed to leadership; it made man himself the cen-

ter of the universe, and commanded him to cast aside the parchments of a dead past for the living truth of the present. The churches were quick to detect the heresy. They thought it a heresy while in fact it was a revolution.

The priests and pastors thought a bull of excommunication would lay the spirits; that a word would send them out of the world. The ministers stood up in 60,000 pulpits and in quite a different spirit from that of Jesus, condemned and damned the idea of spirits coming to earth. For once their true faith in the future life was expressed. They had no faith! They did not believe in future existence.

*They were at heart atheists!* They repeated their doctrines week in and week out, because popular and the thing to do, but unbelievingly and heartlessly. They saw the grim structure of their theology, built up from the ruins of paganism on the myth of man's fall, met by an opposing force which if allowed to assert itself would overthrow their work of ages. Let the dogma of man's fall be proved false and there is little left of the Christian scheme of salvation.

### MAN NEVER FELL.

So far from falling, man has from the beginning progressed, and to day is higher in the scale of advance than in any period of the past. Perfection is in the future, not in the past. The Adams were hairy savages armed with clubs, their hands against every man, not only feeding on animals they overcame by cunning or prowess, but cannibals of the most brutal type; and the Eves were mothers of such a race, the slaves of masters, unfeeling as brutes. A steady advance has removed man from this degradation and at no time in the past do we gain a glimpse of a state of Eden perfection, or any approaching the present. In fact, the fall of man

### INVOLVES A FATAL CONTRADICTION.

A perfect God creates a perfect world and places a perfect man therein. Even the devil must have been perfect as a creation of God. Such being the conditions, man could not do wrong, could not sin and fall. Then not having fallen, the scheme of his salvation is needless; not being lost from God, he does not need a leader to direct him. Original sin, saving grace, the unity and trinity, reliance on creeds and books, are simply so much rubbish, the dreams of men in nightmare from having swallowed such indigestible theology.

The priests, Catholic and Protestant, saw all this, long before the Spiritualists were aware of the drift of the mighty current on which they had launched. They saw that it would sweep away the sacred dust and rubbish, and that their craft was in danger. They had labored for 1800 years to prove man's immortality, and had not only failed, but drifted into materialism.

### HERE COMES THE DEMONSTRATION OF

**THE GREAT FACT OF HUMANITY!** The departed returned. They were unchanged. They reported of the abode in which they dwelt. There was no purgatory, no flaming hell, no gold box of a heaven; spirit-life was a tangible reality and continuity of this.

Do you say Spiritualism has brought nothing new? The identification of a single rap is worth more as a demonstration than all the arguments ever produced. The heart of the world has felt this, and everywhere, in quiet households, circles have been and are held, and often the loved ones gone gain such perfect expression as to convince their friends that they have returned. These circles have been the agent of the rapid extension of Spiritualism, and are as frequent among church members as elsewhere. The spirit has entered the homes of the laity, and warmed the eloquence of the pulpit. The ministers dare not preach the doctrines they considered essential for salvation 30 years ago. Where is the minister who dares advocate the doctrine of literal hell fire, or the personality of the devil? Where the one who dares teach the horrible doctrine of *infant damnation*? Where the one who ignores good deeds, and rests alone on belief? You may find them among the ignorant, but the great pulpits leaders, the Swings, Collyers, Beechers, Thomases, are abreast with the age, and informed in its latest science.

Thirty years ago the popular preacher regaled his hearers Sunday after Sunday with doctrinal discourses, performing acro-

batic feats of seemingly impossible agility, vaulting through the hairs split by his airy logic; now such performances would meet thin and inattentive audiences. Then science was the veritable ally of the devil, and its only object to lead astray; now it is the chief attraction and ornamentation of the sermons. It is very true that the ordinary preacher has a very imperfect knowledge of science, but he displays what little he has. His education is the process of being crammed with the dust of antiquity.

*Theology is that department of knowledge the more one learns, the less one knows,* and the laity have learned that the more science and the less theology the more instructive and attractive the sermon. To all of this we may add that the better class of clergymen are teaching the cardinal doctrines of Spiritualism. They may not understand them by that name, but they have unconsciously breathed in the spiritual atmosphere, and given utterance to responding ideas, and the more spiritual the more popular. Who can doubt that this great and welcome change has been brought about by the power of Spiritualism? Certainly no one who has closely observed its silent influence for a series of years. It has been the most wonderful disintegrating force ever exerted in the domain of thought. It has broken the fetters of spiritual bondage more completely and effectually than anything the world ever saw before. Were all intercourse to cease to-day between the two worlds, the impress of this moment would never be effaced. Bigotry and superstition have received a death blow, and the soul of the world been lifted to an exalted height from which it can never be forced to descend. Yet there are those whose determination to make

### SPIRITUALISM A CHRISTIAN MOVEMENT.

It is Christian inasmuch as it accepts the Spiritualism on which all religions are based, and this is their vital part. It takes its departure in common with all religions from man's immortality, and there the parallel ceases. It goes out on a divergent line. Were I a church member, I should be a Spiritualist, and I only wonder that all church members are not. I should believe in clairvoyance because St. John the revelator is an example of its wonderful exaltation. I should believe in healing by laying on of hands, because this was promised to those who believed. I should believe in levitation and the transference of the medium from place to place, because it is said of Ezekiel that he was taken up and transported a long distance and sat down in the midst of the seventy ancients of the house of Israel. I should believe in writing, the hand of the spirit alone visible, because of the example of the hand writing on the walls of the festive hall at Babylon. I should believe in the power of spirits to raise ponderable bodies, for they rolled the great stone from the door of the sepulcher. I should believe in the speaking in foreign tongues, because this was a sign on the day of pentecost. I should believe in materialization, because Moses and Elias were materialized on the mount, and Jesus repeatedly to his disciples. I should accept the guardianship of spirits because taught in the Bible. I should accept as fact that they could communicate with me, because of the readiness and truthfulness with which Samuel appeared and communicated.

The communications may appear trivial, and the apparent earthiness of the materialized spirit is often ridiculed, but the most "earthly" performance is recorded of the two angels or spirits who appeared to Abraham. They sat down to a supper of roast veal and hot short-cake, to which they did ample justice!

Being a Spiritualist I now believe all these so-called miracles, miracles no longer; for I have the key which unlocks all these mysteries, and co-ordinates the spiritual manifestations of all ages. What is possible in one age is possible in another, and spiritual communion is the golden thread which forms the warp of history. It is the vital spark of all systems of religion.

There are those who are discontent with the progress made, and would hasten it by organization. Such overlook the fact, that the present set of the current is toward individual disintegration. This force is felt most strongly in the churches themselves. It was started by Luther and the reformers, when they claimed the right to protest against the pope. If so, all had the right to protest

against Luther, and the end was reached when any individual stood alone. This course is seen in the churches now breaking off from the parent societies. Beecher and Swing and others carry their churches with them, extend this farther and instead of a number of societies united in an overshadowing church, there would be the church of this one or that one, built up and sustained by individual effort. The Spiritualists who would organize overlook this tendency and would array themselves against the course of events.

Protestantism itself is not a cohesive, but a disintegrating force, and is now rapidly reaching the end of its career, where the individual will be everything and the church organization to which he belongs nothing. The Christian Spiritualist and all who look for organization after the church pattern reverse this order of events. They would have the grand stream of progress flow backward on its source.

*Organization has been impossible* because the individualization has been so intense. They who have mourned for it, have forgotten the distinction between the new and the old. The old religion is something foreign to man, which is bestowed by miracle and not of his constitution. The new is an outgrowth of his whole nature. When we organize, it will be on a new platform, and societies will be drawn together by forces like those of crystallization.

The belief in Spiritualism has spread with a rapidity unparalleled by the history of any system of religion, and it has done so without

**ORGANIC EFFORT, OR LEADERSHIP,** except the mighty force of the Spirit-world by which it is untized and directed. Had organic effort been best, surely it would have been instituted. When we review the past, we can see the perils which threatened the movement, by strong association. Organization means leadership, and the inevitable consequence would have been

**A HIGH PRIESTHOOD OF MEDIUMS,** and "thus saith the spirit" would have taken the place of "thus saith the Lord," and superstition have usurped the place of reason.

As it was, the lesson was taught by dear experience, that the Spirit-world came not to take away any worldly burden, or relieve mankind from labor, cares and duties; and yet associations will grow up in the future. Individuals drawn together by similarity of souls, will form nuclei, around which others will gather, and after the individual is prepared, and the local association prepared, these will naturally gather in more central associations of many such societies. The object of such association, will not be proselytism, but self-help and development, by extending the province and the diffusion of knowledge.

### WHAT HAS BEEN GAINED IN 33 YEARS?

The world of mind has a freer, purer, brighter atmosphere. It has been made possible for the boldest thoughts to be freely uttered without fear of the faggot, or the hotter fire of public opinion. The dark clouds of superstition and bigotry have been rolled back to the horizon before the flashing rays of the spiritual sun. The belief in a future existence has been demonstrated, and made possible of demonstration every day to all who desire. Not only has a cable been laid across the gulf of death, but it has been spanned by an archway, and the angel hosts are seen, crossing continually.

### DEATH ITSELF IS DEAD.

There is no death. The spirit life is a continuity of this, and all the horrors unspeakable which have been arrayed around the great transition have been swept away, and it becomes a flower-arched gateway to the realization of earth's ideals.

*Has Spiritualism a creed?* Its ideal is the perfect angel, and its creed to be as near like that ideal as earth-life and environments will permit. Its golden rule is *To do all for others*, thus carrying into practical life the life example of Jesus, never realized, never demanded by any religion.

The future is full of promise. There is a silent growth everywhere, even in the most unexpected places. Spiritualism is a heaven, which is surely affecting the whole mass of thought of the world. With its past we should be content; of its future our hearts should be buoyant with hope. Never were the skies brighter; never were

Continued on Eighth Page.



A Short Chapter in Technology.

BY ALEXANDER WILDER.

It is a happy art to employ words properly and with exactness of meaning. Ideas are living entities, of which words are the phenomenal forms. Many seem to think it unnecessary to be precise about their utterances, and are often careless in regard to the distinct sense. Some would overawe by their overmuch wisdom, and so make their language obscure from indefinite and misapplied expressions, which they desire shall be considered as profound and arcane. I have had somewhat of an unfortunate experience in the way, undergoing long harangues and monologues discourses, which were utterly unintelligible to me, from this very cause. A man of ancient appearance, one half-deaf woman, and several exponents of advanced views, have been my especial tormentors. I notice that the worst bores and egotists are declaimers of former learning, and vociferous declaimers in behalf of our present half knowledge. But also for occult oracular expressions: "The obscurity uttered is the obscurity thought."

It is very unfortunate that the terms used to convey ideas in relation to the interior nature, have not been made sufficiently definite to avoid confusion. Salvation has a different meaning in every distinct religious faith. Preservation from ill is the leading significance, and restoration to health a secondary one. Mind, intellect and reason are indifferently employed as synonyms or as words of diverse meaning. Soul and spirit are often confused. As a result of this, the phrase in Paul's Epistle to the Galatians, "the fruit of the spirit" is frequently regarded as signifying the operation of the spirit of God, whereas it only means the outcome of the interior mind of man. The dictionaries and lexicons afford no little aid. From the oldest times, much of this ambiguity existed. No language had a large vocabulary. The Hebrew, and even its Arabian parent, is as obscure as any. "The spirit of God moved upon the face of the waters," is the English rendering of Genesis, 1:2, but Sanonisation has it—"Air darkness-like and spirit-like, a breath or breeze of dark-like air." It is also a mighty wind. This confusion ought to be obviated as much as possible, and I have little patience with those who endeavor to perpetuate it. Thomas Taylor, the Platonist, is a memorable example; and I never quite disapproved the ill-natured remark in Appleton's Cyclopaedia, that he understood neither Greek nor English. He buried the apocalypse of Plato, Plotinus and others in his own apocryphas.

A little comparison of language will enable us to ascertain the definite meanings of important words. I believe also in an inspiration by the spirit of the author, which also guides into the truth, but of this it is not well to boast, or even to speak. The Hebrew and Christian books afford us many valuable clues to meaning.

Paul for example in his epistle to the Romans makes the Platonic distinction between the nous or flesh, "the inward man," and the members or epithumetic nature. "If Christ [the divine potency] is in you," he adds, "the body is dead through sin, and the spirit is life through justice." Life as a zotic principle is of a supernal character, the nous or spiritual life, whereas the biological principle is diverse and obviously physical and corporeal. The first epistle to the Corinthians is more emphatic in denouncing the noetic entity, the pneuma or spirit. In this he follows Hebrew usage, as may be perceived by reference to writers of the Old Testament. The contrast, however, is not alone between the flesh and spirit; and indeed, he represents the body as "a temple of the holy spirit in the nerves," and exhorts to "glorify God in the body." The psychical entity, called by Kapila of India, the *lingha-sarira*, is held up as the diverse principle. "The psychical man reveleth not the things of the spirit of God and cannot cognize them because they are discerned spiritually; but the person who is spiritual, discerneth all things, and is himself discerned by nobody." The Apostle explains, however, the distinct function of each entity. The *choos* or primal earth-principle was the bed or soil in which man the interior mind was sown. He styles it corruptible, without honor, weak, a physical body, but explains that this physical body is necessarily first in the order of development, and the spiritual subsequent, one being *choikos* or of primal earth and the other *celestial*, or of the ether. "We have borne the stamp of the one and shall bear that of the other. In the first and reputed genuine Epistle to the Thessalonians, the three entities, "spirit, soul and body" are distinctly named. The spirit is not the soul, nor is the soul identical with the spirit. We are, therefore, obliged to be more careful and precise in our diction.

The soul is the selfhood, the personality, the individualized entity. It includes the sensibility, as distinguished from the intellect, and while perhaps associated in idea with the spirit when contrasted with the corporeal nature, is nevertheless distinguished from it when higher matters are under consideration. "These," says Jude, "are the makers of boundaries of separation, psychical, not having the spirit." James also says: "This is not the wisdom coming from above, but is of earth, psychical, demon-like." In short, the mind, emotional, passion and affectional qualities, good and bad, pertain to the soul; and the term is not used as a designation of the Supreme Being.

The spirit is the interior entity, the mind as a noetic principle, while the soul is a maker of division, individualizing, determining personality by metes and bounds, the spirit being essentially divine, is essentially at one with the Deity. The spiritual man is not really the one who has to do with the psyches or ghosts of the dead, and skillful in avocation; but rather one who is actuated by the life and follows in the divine path, "of full age" and discerning all things, though himself undescribed by the psychical and phenomena seeking.

Mind, as used by Platonic writers is a very exact synonym of spirit. Sir William Hamilton defines it as "simply that which perceives, thinks, feels, wills and desires." Webster: "the intellectual or rational faculty in man; the understanding; the power that conceives, judges or reasons; the entire spiritual nature; the soul." According to Paul and Plato it is the principle that obeys the divine, as distinguished from the epithumetic principles in the body.

Intellect is used in the twofold sense, as the part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; and also the capacity for higher forms of knowledge, as distinguished from the power to perceive and imagine. The latter is the philosophical; the former the popular meaning.

Reason is usually defined as the faculty or capacity of the human mind by which it is distinguished from the lower animals; also the higher as distinguished from the lower cognitive faculties. It is sometimes under the equivalent of spirit, and made to mean the intellectual faculty, or the faculty of first truths, the noumenal as distinguished from the *diaceta* or understanding, which is called the

discursive or ratiocinative faculty. "The same perceive; the understanding, in its own peculiar operation, conceives; the reason or rationalized understanding comprehends."

The Hebrew writers recognized man as composed of flesh, spirit and soul. The "Looking at the person" (Hebrew xvi) relates to the soul, also "respect of person." Plato distinguishes between the body and epithumia, the nous or interior mind, and the soul with the *thymos*. The early Christians followed the same classification. Irenaeus and Origen describe the complete man as flesh or body, the seat of temptation; the spirit by which we are one with the Deity; and the soul, intermediate between the two, sometimes elevated by the one, and sometimes following with the other. Kapila taught that there was one divine essence from which every human spirit proceeded. The latter was enveloped with a subtle body born with it, the *lingha-sarira* (sign or shadow), about the same as the psychical entity. Patanjali built on this theory his doctrine of Yoga, the *homoiesis* of Plotinus, the being at one with God.

Wisdom is the science of real being, the interior verity. It was the old religion of the ages, was shadowed in the mysteries and pervaded every religion. The Yoga writings, Buddhism, Sufism, the books of Job, Proverbs, Ecclesiastes, and the Wisdom of Solomon and Sirachides, the works of Plato, Aristotle, Xenophon and the Alexandrians, Plutarch's Morals, and the Alchemic books are included in its literature.

Philosophy as now used is synonymous with wisdom. It means etymologically the laws of wisdom, but changed its meaning. It is hardly admissible to apply the terms to any form of science as the term is now used. It is the knowledge and conception of causes, noumena; whereas science relates solely to phenomena and unpermanant things. Philosophy acknowledges God and the human soul; but science is atheistic, phantasmagorical, and always in labor with conjecture. It can never become knowledge *per se*. Not to know is its climax.

Buswell-Dobson-Hunt, etc.

This too long discussion must be ended soon, but we give a paragraph from a letter from Mr. Boyer, Supervisor of Neponset township, as to Col. Buswell's standing and Dr. Dobson's mediumship, and what may be called "A Hunt after Dobson," and a letter from Iowa. Mr. Boyer writes us:

In regard to Col. Buswell, and whether he has told a "malicious untruth," we have this to say: He has lived in this vicinity all his life. He commanded the 33rd Ill. Inf. Vols, and proved himself a brave and efficient officer. Six hundred men from this county served in his Regt., and on his return from the war he was elected Sheriff of Bureau County, the soldiers who served with him giving him a cordial support. In 1873 he was sent to France in the interest of numerous farmers' clubs, to select and import Norman Percheron horses, which he did in a manner satisfactory to all. I have examined the position which Buswell claims to have occupied, and find that he had been seen every movement under the table distinctly. Then, there is a fact I think should not be lost sight of; we all know here that Col. Buswell is friendly to Spiritualism, and got Dr. Dobson to come here in order to be able to give us skeptics a heavy blow, and that he was very much mortified to think he had been the means of bringing a fraud here who had imposed on us all and proved a blow rather than a support to Spiritualism.

The idea that Col. Buswell would send for a spirit medium to come here to his house and then invite his neighbors in to witness a humbug, he knowing it to be such, is simply ridiculous. Dr. Dobson wrote you about a year ago that he was a fraud, and how he could be caught at his tricks, and was somewhat disappointed in not seeing it published. But I thought that you surmised it came from some one not reliable, and through malice.

Mr. Dobson was here three times. At first we all took him to be a wonderful and true medium, but the third time, we found him to be the worst sham and trickster. All Maquoketa may certify for him; we know him to be a genuine fraud here, and advise all true Spiritualists to shun him. Wm. Hunt.

Center Point, Iowa. P. S. I have been a resident here for 40 years and believe I am responsible. W. H.

Now comes a letter from Maquoketa, Iowa: Will you please inform me whether you received the original, or a copy of mine and others' endorsement of A. B. Dobson? If the original has it any appearance of being tampered with? I signed that paper, but certainly did not correctly understand it as it reads in the JOURNAL, for I am not prepared to brand any man as malicious and untruthful without a better knowledge of the fact. But I might say I believed so, from the fact Mr. B. states he set front of a looking glass, etc. Now, you are aware the glass could be no aid to him except as to what was transpiring behind him. He could get no aid to look under the table; you will readily perceive by trying the experiment. I, however, care less about that, than the fact that I endorsed him as an honest medium. I don't know whether he is honest or not. I believe he is a medium and I stop there. There are others who signed that paper beside myself, and who did not correctly read it, if so it reads, which we have no doubt it does.

He (Dobson) wished the endorsement, as he claimed, more to show to his friends abroad that he had many friends in Maquoketa, claiming he cared nothing about what Buswell had said about him as a fraud. In his dealings he is honest, so believed to be here, that is, in a business way. Were it not for his many expletives in conversation he would be called a moral man and a gentleman. As a friend to the JOURNAL or its editor, he is as far from it as when I wrote you a year ago. H. M. Arnold.

Maquoketa, April 11th, 1881. P. S. It is admitted here by many of our best citizens, outside of Spiritualists, that Dobson gave them tests that were beyond their comprehension, description of persons long since passed over, etc. If he is tricky, we fail as yet to detect him. A few weeks since at Esquire Perham's, Mrs. Perham washed a double slate, laid it on the table, and Dobson showed the slate directly across the table to a skeptic, right in full light and on top of the table. They all heard the writing, and found a message from a son that passed over some

years ago, name and hand writing all correct. X. M. A.

We give this letter for Dobson's benefit, though poor comfort as it may be. To Mr. Arnold we would say that we printed "the original" certificate, which does not appear to be tampered with. He (and perhaps others) perpetrated the too common error of not knowing what he certified to. Jacob Powell, Mr. Champion, and Dr. Marvin, all of Sterling, Ill., and the two first and well known residents and Spiritualists, have witnessed Dobson's tricks, as Dr. Marvin tells us. As for what Mr. Arnold says about the looking-glass, Mr. Boyer, of Neponset, happens in at our rooms as we are writing this, and says that Col. Buswell told him he could see in the mirror Dobson's person and every motion, and so saw his tricks. Mr. Arnold will see on reflection that mirrors reflect more than he thinks, and that Col. Buswell is correct. The testimony is strong, and we advise people to look outside of Dobson for square work.

Is Jesus the Founder of our Faith?

"I speak to your shame. Is it true that there is not a wise man among you? Not one that shall be able to judge between his brethren?" (1 Cor. vi. 5). We are all of us making efforts to "judge between our brethren," and none have sufficient wisdom to arrive at the absolute truth. We reach opposite conclusions because we reason from different standpoints, and are surrounded by different inspiring influences. I believe more is due to the influence that surround us and impel our thoughts, than to any other cause. Bro. Tuttle and Coleman are evidently inspired by a philosophical but anti-Christian mind-idea, whether it emanates from individual spirits or is assimilated by their own organizations, while Bro. Watson and Peables are surrounded by an entirely different inspiration and assimilate a different kind of thought. The central point of thought of the one, is the extreme periphery of the other. What is of the greatest importance to the one, is of the least consequence to the other, hence each arrives at conclusions in conformity to his mental characteristics. Bro. Coleman in quoting my language that "Jesus is the founder of our faith and the head of our church," says:

"Recognizing the honesty of Bro. Case, as well as all other Christian Spiritualists, in claiming Jesus as the great headlight of moral and religious truth, I nevertheless am obliged to regard them profoundly in error."

Equally true is it of us, who consider Christ as the head of our church or faith, to regard Bro. Coleman "as profoundly in error," when he says that "The moral system of Davis, Tuttle and the spiritual philosophy in general, is as much superior to that of Jesus as the nineteenth century is superior to that of the first." We regard this not only a very "profound error," but from our standpoint we look upon it as a literal fulfillment of prophetic history. This history could not be true unless there were those who denied Christ (Jude 16; 17 and 18 verses).

We who recognize Christ as the head of our church and the founder of our faith, have reached our conclusions from a comparison of recent phenomena with ancient inspiration, and by a careful study of prophetic history. We find almost every phenomena and truth we now see and believe was anticipated by these primitive teachers. We believe in the intercourse of angels with men; ancient inspiration teaches it. We know of the diversity of gifts; Paul taught it. We believe in the near approach of a millennial reign or the reign of truth. Prophetic history foreshadows it in grander language than has ever been conceived by a Davis, a Tuttle or a Coleman. We are told that before the coming of Christ, there should be a falling off, and evil should reign for a time. We are forewarned that this evil spirit should "perform all manner of lying wonders," etc.; we have witnessed them. We are told that men will oppose Christ. Bro. Coleman's article is a literal fulfillment. Every characteristic of the human family as we now find them, is vividly set forth by their old writers of 1800 years ago, and the same men who gave us their facts which we know to be true, tell us just one additional fact or prophecy, which remains to be fulfilled, and that is the all-important one that Christ has a second mission to man, and that he is the head of God's church on earth.

Now I wish to ask Bro. Coleman that, as there are one hundred prophetic statements set forth, and ninety-nine of them are known to have been fulfilled, have we not very strong collateral evidence that the other remaining one will be, as all the surrounding circumstances already begin to point to the fulfillment of that one remaining statement.

For my own part I can clearly realize the necessity of one supreme head to the church of humanity, so long as we are in a condition of semi-moral and spiritual unfoldment, the same as I do the necessity of one supreme head to a government, so long as the people are not sufficiently intellectual to be self-governing. But the time will come in the remote future when we will neither need spiritual teachers or legislative governments, and of that time we are told in prophetic history, where it is said that "Christ will reign until he has put all things under him, and man becomes a law unto himself, when he will give up his kingdom that God may be all in all."

This is a grand conception, and to my mind the strongest corroborative evidence of the future mission of Christ, because it points out the necessity of a spiritual teacher until such time only, when men shall have "become a law unto themselves," when the teacher becomes subordinate unto the supreme intelligence like other men.

Much has been said about the sixteen crucified saviors, etc., all of which is an outcropping of the anti-Christ spirit of which we have been forewarned. These men of old, antedating the advent of Christ, were evidently inspired. They anticipated much which Christ taught, because they could not teach truth and do otherwise, and while we, as Christian Spiritualists, recognize them as the Christs of their people and their times, we look upon Jesus as the Christ of our people and our time.

The statement by Bro. Coleman that Christ discouraged spiritual intercourse, is not true. The mere fact that he stated that, "if they believe not Moses and the prophets, they will not believe though one arose from the dead," does not discourage spirit intercourse. It simply demonstrates the obstinacy of the human mind, while we have the evidences all through the Bible that spirit intercourse was often brought about by his own instrumentality. The angels appeared unto the shepherds at his birth and dead men arose from their graves at his resurrection. Moses and Elias appeared with him on the mount. He returned and communed with his apostles after his resurrection.

There are no words to teach a doctrine more forcibly than personal example, and Christ has set us an example in this as well as in all his beautiful moral precepts.

In reading the articles and books of those who vigorously oppose "the divine mission of Christ," I have been astonished how they will often "strain at gnats and swallow camels." They will make a great noise about any little word or thought attributed to Christ or his apostles, which does not meet their approbation, while at the same time they swallow all the old Bible or sacred books of India and China, and relich them as a sweet morsel. I must regard them as Bro. Coleman has been pleased to regard all Christian Spiritualists, "as, profoundly in error;" "ever learning but never able to come unto the knowledge of the truth."

J. MURRAY CASE, Columbus, O., March 1st, 1880.

The Fourth Dimension of Space.

To the Editor of the Religio-Philosophical Journal:

The fourth dimension of space seems to be a new idea, and a skeptic's ridicule is as they do every new idea under the sun, when it first strikes their attention. The reason may be that it hits angularly or fragmentarily, and does not harmonize with the intellect as does truth when fully comprehended; but we should honor the minds that grasp for truth when only a glimmering ray is visible. The author of this idea, though a great light in the firmament of science, perhaps did not fully comprehend the truth himself, or he would never have expressed himself in such an awkward way as to call it the fourth dimension of space; for space has length, breadth and thickness, and what other dimension can it have? But matter filling space must also take this same property, to which must be added that of substance or tangibility. Now, may there be two, yet, even three kinds of substance or degrees of tangibility, and may not these two or three kinds of matter all occupy the same space at the same time, that is, be more or less intangible to each other?

We know that light is only partially tangible to glass or indeed to any transparent body; yet light has length, or it would not take a wave of eight minutes to reach the sun; and it is equally obvious that it must have breadth and thickness; and so of other impalpables. In an old essay of the writer several years before the advent of Spiritualism, the position is taken that substance or matter is of three kinds, namely:

- 1st. Matter, Material Forces, and
- 2nd. The Mental Forces.

The first comprehend all kinds of common gross matter; the second all the imperponderable agents; and the third every kind of mind and sensation. This division is natural as we all can comprehend. That they all can and do occupy the same space at the same time, as for instance in the human system, is by no means improbable. Again, while these three conditions of matter can at least penetrate each interstitially, they are at the same time under proper conditions, also, tangible to each other, as is illustrated in the operation of mesmerizing, or indeed by every act of the will over the muscles.

Hence, if matter may be changed to the condition from which it came, namely, to the ethereal condition, as water is changed to steam, then can we consider the spiritual phenomenon of transmitting a solid through a solid as altogether beyond the domain of science? There is, perhaps, a complete "gradation" which from God began," through nature's ethereal to common gross matter; and then a development in organization from matter through the vegetable and animal kingdoms up to man. Hence the circle of development is complete, beginning in God—the unlimited mind condition, and ending in man, its individualization.

DR. E. LAPHAM, Rome, Mich., April, 1881.

Notes from Boston.

To the Editor of the Religio-Philosophical Journal:

This has been an extremely busy season for our New England speakers and mediums. Nearly all of them have been quite actively engaged through the winter months. The rapid spread of Spiritualism throughout the Eastern States, has been almost unprecedented. The able works which have come in rapid succession from the spiritual press, have aided greatly in promulgating the principles of our philosophy. The works of Zollner, Sargent and Putnam falling upon the materialistic masses like a mighty avalanche of spiritual truth, have succeeded in awaking an interest in the destiny of man, and have caused considerable inquiry into the probability of spirit intercourse, and now comes Prof. Denton, and drives a wedge into the very heart of materialism. When we first saw the announcement of his new work, we knew something awful had been done, for he never speaks without having something of importance to say; but in this new work it seems as though he had outdone himself. We believe this to be the most important work ever published in the interest of spiritual science. The spiritual lecturer can find much food for thought therein, and many texts for scientific lectures.

Boston may be said to be the centre of spiritual activity just at this time. Dr. Slade and Mr. Eglinton are both in the city, and their manifestations will undoubtedly do a great deal toward uprooting materialism.

The interest at Berkely Hall is unabated. Mr. Colville has something new to offer every Sunday, and the audiences are composed of truly cultured and enlightened people.

Geo. A. Fuller, of Dover, has been meeting with great success during the past season, and is still very busy. He has spoken recently in Chelsea, Worcester, Beverly, Salem, Lynn and Manchester, Mass. Also in Portland, Me., and Haverhill, N. H. During April he lectured in Manchester, N. H., Leominster and Worcester, Mass.; in May at Greenfield, Mass.; June and July in various places in Vt., among them may be mentioned, So. Troy, Essex Junction, Hyde Park, Duxbury, St. Albans, Eden, etc. He also speaks at Lake Pleasant, Onset Bay and Sunapee Lake Camp Meetings. Thus by indefatigable efforts the truth is spread, our lectures traveling up and down the land carrying with them the glad tidings of great joy. This is the festival week of Spiritualism. Celebrations of the 23rd anniversary will be in order everywhere. Boston is wide awake upon this subject and began its work with a celebration last Sunday (March 27th) at Paine Hall, with a programme of exercises varied enough to satisfy even a spiritual epicure. Among the speakers were J. Frank Baxter, Dr. J. H. Currier, Dr. J. P. Greenleaf, Henry C. Lull, Dr. H. B. Storer, Mrs. H. Morse, of Michigan, and Mrs. Clara A. Field.

On the 31st the great Music Hall celebration under the management of Mr. J. B. Hatch, will take place. In all the large cities and towns New England the anniversary will be noticed. Thus Spiritualism moves with us, in spite of frauds and tricksters who steal the livery

of Spiritualism. Our genuine mediums of every phase win the respect of all sincere seekers after truth and our philosophy in spite of the denunciation of clerical mountbains, is taking a deep root in the homes of good and cultured people.

DUAL STAR.

The Jewish Question in Europe.

The following statement, perhaps approximately correct, making allowance for anti-Jewish prejudice in the writer, shows a troublesome question in the Old World:

The Jewish question is gradually becoming the most difficult of all the Austria has to deal. Since the dawn of the confessional era (in 1866 when equal rights were granted to all, irrespectively of creed) the Jews have completely taken possession of the money market, and their method of dealing has wrought real desolation among the possessors of property, and thorough confusion as regards moral notions. The Hapsburg monarchy is, in fact, exposed to considerable peril. Jewish usury has completely eaten up Galicia and Bukovina. For many years past the charges on landed property in Galicia have increased at the rate of eight millions of florins annually, and the third part of this property is already in the hands of the Jews; while in the Bukovina in the year 1877, 88 per cent of the private mortgages were, according to official tables, held by the Jews. The introduction of the right of division of landed property, and of the patent of exchange has put the peasantry—who in all matters of social economy are little better than children—completely in the hands of Jewish usurers; the people in the towns are also suffering in the same way, and pauperism is gaining the upper hand.

In Galicia the number of peasant properties sold by public auction was 164 in 1867, but in twelve years the number has risen to 3,164, a twenty-fold increase, and it was almost exclusively Jews who brought about these sales. Deputy Dr. Rydzowski, declared in Parliament, "There exists among us a kind of bondage for debts, as of old in ancient Rome—the usurers' bondmen, who in the heat of their brow must toil for their oppressors."

Besides, the Jews know how to maintain their power by means of their *Beth Din*. During the rejoicings on the occasions of a recent visit paid by the Emperor Joseph to Galicia, an outlawed nobleman was publicly pardoned by the chief rabbi Szadagora. That the Jews should venture upon such a proceeding before all the world, shows how sure they feel of their position. In their despair, thousands of peasants are now emigrating from Galicia, and the Diet sees all this with much concern. As a natural consequence, the proletariat is increasing among the Jews themselves, who are continually lessening the productive power of the country, and who, on their part, will do absolutely nothing in the way of productive labor.

Matters are beginning to assume the same position in Hungary. In 1878 nearly 22,000 properties changed hands, and in 1880 of these cases the sale was compulsory. But far the greatest part of these properties came into the hands of Jews; who were the mortgagees. Hungary is at present one of the countries in the most dangerous form. Within the last few months, six Jewish usurers have been murdered, and Deputy Istoczy has called for the formation of anti-Semitic societies in order to bring about a movement which the Hungarian Parliament has already had under discussion. As many as seventy eight such societies have sprung up. The one in Pesth numbers 2,800 members, and an anti-Jewish literature is continually fanning the flame.

The object of this anti-Jewish movement is to arouse the hatred of the people against Jewish dealings, but not to lead Christians to consider their mode of life. The Romish as a task before them to which as yet they have not given themselves in real earnest.—CHRISTIAN WORLD. (Translated from *Neues Evangel, Kg*.)

This is the outgrowth of Christian oppression in the past. So true it is, in the very nature of things, that injustice scourges its perpetrators, at last. Until lately in almost every European country, no Jew could hold lands, enter trades or professions, or do any useful thing on fair and equal footing with others. So they were compelled to be money lenders and traders. A writer forcibly says: "This Jewish nation, for ages subject to the ban of social ostracism cannot be destroyed, but flourishes from the decay of nations, by absorbing to itself the riches of every successful people. Terribly it avenges itself for the insults and injuries which it has received during ages of persecution from the peoples of Christendom, oppressing the poor by its command of labor, and furnishing to despots the ready wealth which enables them perpetually to maintain the standing armies that hold at bay the righteous revolutionist and the upright reformer."

In this country their lot is better and their character grows in grace. The liberal sentiments and philanthropic works of the Jews in Adler's Ethical Culture Society, in New York, are prophecies of a higher future.

Wise and Beautiful Charity.

Of all the institutions of charity none have been found more healthful and delightful than the seaside sanitariums for the poor children of tenement houses. None but those who have seen it can comprehend the new life which comes to them by a few weeks' sojourn at one of those resorts. This is plainly understood by Mr. A. B. Stone (an iron manufacturer from Cleveland, now in New York), who, at a cost of \$20,000, has provided that admirable charity, the Children's Aid Society, with one of these delightful resorts at Bath, N. H. With a sea-frontage of four hundred and fifty feet, between four and five acres of ground, trees, bathing pavilions, etc., nothing would seem to be wanting to make the place a veritable paradise for the imprisoned and enfeebled children of the summer time and city.—*Christian Union*.

Dream and Wedding.

Who says there are no clairvoyant intuitions in dreams? A young lady in Dubuque, Iowa, saw, several years ago, in the waning of the night, the face of the stranger whom she was one day to marry. She waited patiently, happened to come to New York a short time ago, and met him on the parlor floor of the Grand Central Hotel. She faintly; he pulled a bowl of water; she told him all; he was not particularly pleased; but magnetism will tell; they were drawn together by electric dynamics and fate; the dream has come true.—*New York Tribune*.



Woman and the Household.

BY MRS. M. POOLE. (Metuchen, New Jersey.)

And Nature's wrecks and man's make pasture fair...

In the Feb. No. of the National Citizen and Ballot Box, of Syracuse, N. Y., is an available contribution to history...

Christianity tended somewhat from its commencement to restrict the liberty woman had acquired under the old civilization.

While all pagandom recognized a female priesthood... Christianity at once struck a blow at the growing belief in woman's equality...

A Death-Bed Scene Witnessed Clairvoyantly. The following reaches us from an intelligent and reliable correspondent...

The doctrine of priestly celibacy which was early taught though not thoroughly enforced until the 11th century...

Under such religious teaching as to woman, naught could be expected but that the lady would closely imitate the priesthood.

To persons not conversant with the history of feudalism and of the Church for the first 1500 hundred years of its existence...

Not until canon or church law had become quite engrained upon the civil law did full persecutions for witchcraft arise.

Catholic and Protestant countries alike agreed in holding woman as the chief accessory of the devil.

Revised New Testament and Companion

The University Presses of England, the official printers of the Revised New Testament, have consented to issue for the American market very low-priced editions.

Both books—the Revised New Testament and this Companion—will be issued, and sold as above, by I. K. Funk & Co., 10 and 12 Day Street, New York.

The Phenological Magazine. (L. N. Fowler, London, Eng.) Contents: Baroness Burdett Coutts Bartlett; The Zulus and their Phenology; Food and Mind; The Face as Indicative of Character; Preface to the Analysis of Perception; Revisiting; Nature's Music; Madge; Reminiscences of Dr. Spurzheim; An Extraordinary Case of Hypnotism; Façts and Gossip; Answers to Correspondents.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Preparation; Correspondence; Notes and Queries; Grammar Department; Department of Theory and Practice; Examination Department; Publishers Department.

Influence of dear departed friends and knows that they can look into his very thoughts and are ready to rejoice at every good deed and grieve at every wrong step.

When some pious person came to A. J. Davis in his boyhood, asked him if he had made his peace with God...

Spiritualism leads to better living not only by its superior knowledge of the laws of force and of life itself, but by causing the individual to realize that the eyes of dear departed friends are ever upon him...

Gerrit Smith says: "We have neighbors whose religious life has been greatly improved by their interest in Spiritualism.

Dr. Babbitt's New Book.

From advanced sheets of the new work, soon to be published by Dr. E. D. Babbitt, of New York, we give extracts to foreshadow its quality.

THE MODERN BETHESDA, or Life and Labors OF J. E. NEWTON, HEALER.

Edited by A. E. Newton. This important work is for sale by the Newton Pub. Co., 150 N. Dearborn St., Chicago, Ill. Price, 50 cents.

WANTED GOLDEN DAWN OR LIGHT on the Great Future in the Life through the Dark Veil and in the Life Eternal. ILLUSTRATED. Sells like Fire.

\$100 A MONTH FOR AGENTS. Send for circular and terms. Also send address of two or more best agents and 10 cents for cost of mailing, and we will send the People's Magazine of Science Literature for the month of April. Address, 150 N. Dearborn St., Chicago, Ill. \$9 4 30 10c

BENSON'S CAPSICINE PASTOR'S PASTER. The Manufacturers have received 6 MEDALS OF HONOR. Centennial, 1876. Paris, 1878. American Institute, 1879, etc., etc.

Agents Wanted to sell Dr. Chase's Hair and Scalp Cure. Double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

GRAPES VINES. PRENTISS. All Leading Varieties in large supply. Warranted true to name. Prices low. Also, the celebrated NEW WHITE GRAPE.

GOOD AGENTS WANTED. The Ladies Sewing Companion is a very useful article. It hangs on the wall out of the reach of the children.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S Positive and Negative POWDERS.

THE HISTORY OF THE ORIGIN OF ALL THINGS, INCLUDING THE History of Man, from His Creation to His Finality, But Not to His End.

BOOK ON MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATORS. CONTAINING The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

HYGIENE OF THE BRAIN, AND The Cure of Nervousness, By M. L. HOLBROOK, M. D.

MRS. CLARA A. ROBINSON. The well known and eminently successful MRS. CLARA A. ROBINSON is located at the Michigan Avenue (old house north of 2nd St.), where she will be pleased to receive all calls, and as many new ones as they require her services.

Clairvoyant Healer. DR. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician.

Would You Know Yourself? PSYCHOLOGICAL AND CLAIRVOYANT. COGNITION WITH A. S. SHERMAN, THE WELL-KNOWN "Psychometrist and Clairvoyant."

WILSON MEMORIAL PICTURES. No. 1—Grand Stand, with memorial decorations and picture of Emma Wilson-Edition. Mrs. Wilson's portrait, weather and other prominent Spiritualists, taken at Lake Pleasant Camp Meeting, August 2nd, 1879.

FREE GIFT! A copy of my Mediumship, Clairvoyance, Astralism, Home Therapy, or Mental Healing. It is a complete and reliable course of instruction in the use of the mind.

ORTHODOX HASH, WITH CHANGE OF DIET. BY WARREN SUMNER BARLOW. Author of "The Voice," "If, Then, and When," "Progress of Spiritualism," and other Poems. Price, 10 cents; postage free.

What Shall We Do To Be Saved? Price 25 cents Post Paid. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

CABINET PHOTOGRAPHS of the distinguished medium, finished in the highest style of the art, for sale at office of this paper. Price, 50 Cents.

PUBLICATIONS OF THE ONEIDA COMMUNITY. HOME-TALKS. 32 pages, 12mo., 75 Cents. Edited by Alfred Barrow and George M. Miller.

MUTUAL CRITICISM. Pamphlet, 12mo., 50 pages. Price 10 cents. The Oneida Community regard their system of Mutual Criticism as an indispensable means of improvement and reform.

SAVATION FROM SIN. An Bro. pamphlet of 25 pages, showing that personal holiness is attainable. Price 25 cents.

AMERICAN COMMUNITIES. A large octavo, 128 pages, dated paper. Pamphlet cover, 50 cents; bound in cloth, \$1.00.

REPORT ON THE HEALTH OF CHILDREN IN THE ONEIDA COMMUNITY. By T. R. FOSTER, M. D.

FOOT NOTES, OR WALKING AS A FINE ART. By ALFRED BARROW. 12mo., 300 pp., \$1.00.



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. E. FRANCIS, Associate Editor. GILLES B. STEBBINS, Associate Editor.

Terms of Subscription in Advance. One copy one year, \$2.50. Six months, \$1.25.

Clubs of five, yearly subscribers, sent in at one time, \$10.00. Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-up of the Club, \$20.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

Remittances should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION:

22 and 24 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., April 23, 1881.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Trance and Inspirational Poetry.

We have before us a communication from an excellent woman, sent as a spirit-message. A part is prose and a part poetry, and it is not wanting in good ideas. Last week a spirit-poem was handed in, written by a woman of ability and character, and certainly worthy of commendation for its inspired thought and insight.

In one case we could use only a part of the poem, and in the other several changes were needed, and we did, in the way of omission and change, what respectful kindness to the writers and a wish to give their effusions the best form, prompted us to do. This just finished task suggests a few words on trance and inspirational poetry. A few such poems are models of fine poetic style, of smooth and equal measure giving force and ease to glowing utterances. Years ago, before he had wandered off into some erratic associative movements, in which he aims to be a spiritual autocrat, Thomas L. Harris wrote two volumes of poems: "The Lyric of the Golden Age" and the "Epic of the Starry Heavens," redundant in style and overloaded with imagery, yet with pages of admirable verse fit to pass any fair criticism.

But the fact is that a large part of the trance or inspirational poetry of our own day is sadly lacking in perfection, haits and jangles, or is redundant in words while deficient in soul and significance. One must pare off a great deal of shell to get at the core, must strip away any amount of ragged husk to reach the grain. An enthusiasm, kind but blind, calls for its publication, and when in print the outside critic laughs at it, or smiles in pity if he be kindly disposed. Much of it had far better never get beyond the voice of the speaker or the private chamber of the writer, unless we can have some method of revision that must come with new views of the whole matter. A too prevalent, but mistaken, idea is that the poem, fresh from the angels, must be given just as first spoken or written, that revision or change is a sort of desecration, or at least a process that would mar its beauty.

We forget that these angels—granting, for the argument's sake, that they are the authors—are simply human beings in a higher stage of life, men and women like ourselves, only farther advanced in many cases, but not in all. In the history of poets who claim no personal inspiration or control by spirits (some of them, however, may have it, others not), we find a few rare cases where their verse flows rapidly, needing little or no revision, but in the large majority of cases, even of the great poets, their productions, as given to the world, have undergone careful and repeated revision and change, keeping the ideas but modifying thought and expression. Byron, for instance, wrote fervidly and with intense rapidity, yet his manuscripts show numerous erasures and additions, some-

times changed time after time, for finer perfectness and greater power. Other like instances might be given, but this is enough for the lesson it gives. That lesson is: utter or write the poem in the glow of inspiration, or the consciousness of control by spirit-power, and let thought and word come as they will and must, then at fit time sit down and revise, carefully yet with open and receptive mind. Take in the whole subject, be filled by the thought until you see where change would perfect and enrich it.

If your spirit controls wise you will get help in this revision, and sometimes be prompted to toss the haughty and halting rhymes into the fire. Generally the result would be a briefer, nobler and more perfect poem, worthy its supernal origin, rather than the trashy weakness of so much we now see. Give us less, but better, trance poetry.

It is a too common practice for mediums to ask an audience to give subjects for a poem, take up a half dozen or so of mixed and incongruous topics coming from the crowd, and then reel off a rhyme which aims to touch and treat them all, and which does skim over them in some poor way, with bursts of turbid words mingled with jingling platitudes. An occasional effort like this may serve a purpose of showing rapid and versatile thought and language, but the too frequent practice does not, and cannot, result in poetry in any high sense of the word. No man or woman in the earthly form can do full justice to topics so treated, and no man or woman from the celestial realms can do full justice to their subjects or themselves in this way. Let the poet here or from the other shore utter his own inspiration, and speak or write on his own subject, and you go up higher and are spiritually fed and enriched. If you want utterances in verse or prose, comparatively poor and fit to feed a morbid sensationalism, load your medium down with a variety of topics, good and bad. If you want high inspiration, power and grace and truth to uplift and enlarge, let him choose his own subject and obey the mood of the hour. Then you may indeed hear the wisdom of angels. If that wisdom is to be put in print, let careful revision be made of it, that its gold may be shaped and purified.

Thoughtless audiences injure mediums and fail to find that "all is not gold that glitters." To turn the winds of heaven, that blow where they list, is less absurd than to try to turn the tide of inspiration into some shallow channels of our own hasty choosing, and so waste and divide its clear and healthy flow into the turbid dribble of muddy waters, dropping into stagnant swamps.

We do not want sensational methods to call marvel-seeking crowds, or stimulate the wonder-loving faculties of thoughtless readers; but we do need the best and truest idea of the methods by which we can open the way for the finest spiritual influx. We must understand that, as even fine gold needs refining that its beauty and use may be more perfect, so the poem from the angels needs careful revision that we may have "thoughts that breathe in words that burn," golden melodies in measure and rhythm fit for the music of the immortals, and not the jingle and jangle of poor words that we sometimes hear called trance poetry. For the good of mediums and of hearers and readers these frank, but needed, suggestions are made.

"Syzygismosism."

It is reported in the daily journals that Dr. W. A. Hammond is creating quite a sensation in New York, by his lectures and experiments on "hypnotism," or old style mesmerism or magnetism. This learned doctor must have a very scientific name, that is very incomprehensible—name, and so he styles it "syzygismosism," which he kindly tells us means "the agreeing of one mind with another mind." The subjects are selected and psychologized and made to go through the operations of forgery, robbery, etc., while under the operator's control. The very scientific Dr. Beard has a hand in explaining the matter, and says: "There is a suspension of the functions of the medial tract of the brain, and an acceleration of the activity of the lateral tracts in mesmeric trance." That must be just how it is! Both these learned pundits agree "that no mysterious agency is transmitted from the operator's person to that of the subject, and that the idea of a preternatural control is also erroneous." That is, when the operator makes the mesmerized subject the creature and tool of his will, he transmits nothing to him! This is about like saying that if we knock a man down with a club, we transmit no agency or control over him by the act, for although the stroke and the contact of the club with his poor head, followed by his fall, are visible, yet the will that nerves our arm for the blow and the control we thus exercise over the prostrate man are "mysterious" and "preternatural" like the psychological or magnetic power Dr. Hammond, or his operator, exercises over his "syzygismosismated" subjects.

One thing is plain: these men are stumbling and groping along toward some common-sense knowledge of psychological laws and powers, such as a great many intelligent Spiritualists who could not even spell "syzygismosism"—much less define it—have reached years ago. Dr. Carpenter, the well known psychological lecturer and experimenter, had done something in the way of informing these men of his methods and showing them his experiments. Dr. Beard has acknowledged his aid, justly and frank-

ly, but Dr. Hammond has not even the grace to say that Carpenter has rendered him any service. Is that want of grace and justice scientific?

However, let the poor men stumble along, or walk on the stilts of syzygismos words, and they will get a little light and fall into the rear in the onward march of psychological and spiritual research and attainment.

Woman-Suffrage—Oregon to England.

We group together several items showing the growth over a wide range on the globe, of what seems a coming event. From Oregon comes to us *The New Northwest*, full of Mrs. Duniway's editorial vigor and earnestness in advocacy of woman's suffrage and independent thought on all subjects.

At Lincoln, Neb., Judge Mason, a leading lawyer, has spoken ably for the suffragists, Hon. E. M. Cornell is a valued helper, and a monthly paper is to be started and the State canvassed for a vote of the people on the question this fall, as the Legislature has ordered. Woman-suffrage in Wyoming is said to work well, and this is encouragement to its Nebraska advocates.

From the capital city of Wisconsin, we find an *Inter-Ocean* telegram as follows:

"The meeting of Madison ladies for the purpose of forming a State suffrage association was held this afternoon (April 7th), at the residence of Mrs. Bascom, wife of the President of the State University. Many of the leading ladies of this city were present. A constitution and by-laws were reported and adopted, and the name declared to be the 'Woman's Equal Suffrage Association of Wisconsin.' The following officers were elected: President, Mrs. John Bascom; Vice President, Mrs. J. E. Irish; Recording Secretary, Alice E. Craig; Corresponding Secretary, Mrs. Blanche Delaplaine, Ella A. Giles and Mrs. J. M. Oliver; Treasurer, Mrs. Wm. Dudley. The intention is to make a vigorous campaign in behalf of female suffrage in the coming election. The society thus formed will be the head center of the movement, with branches to be established in all parts of the state."

In *Harper's Weekly*, George W. Curtis writes: "Governor Cornell, of New York, is very friendly to the voting of women in the management of schools; but Gov. Long, of Massachusetts, makes a strong statement of the equal right of all tax-payers and property owners to a voice in the general government of the State and nation. It would be very hard to answer upon American principles the Governor's presentation of the case."

*The Woman's Journal*, in Boston, edited by Lucy Stone, and with Mrs. Mary A. Livermore as correspondent, is well sustained, and *The American Woman Suffrage Association*, under care of these ladies and others has its anniversary next month.

*The National Citizen*, at Syracuse, New York, with Mrs. M. J. Gage as editor, goes over the land successfully and widely, as do *Woman's Words* from Philadelphia, and other journals issued for the same object. Many newspapers have a woman's department, edited by a lady, and devoted to the higher culture and truer freedom of woman, as for instance Mrs. Boynton Harber's department so well filled in the *Chicago Inter-Ocean*, and Mrs. Poole's admirable department in the *RELIGIO-PHILOSOPHICAL JOURNAL*.

The National Woman Suffrage Association meets in Boston May 26th and 27th, Mrs. E. C. Stanton, Susan B. Anthony and others in charge. Of their New York co-workers, Mrs. Slocum, Mrs. L. D. Blake and Mrs. Lozier are seriously ill and will be missed, but others are in health to go on with the work. Mrs. E. L. Saxon, well known to our readers, is soon to be in Texas for woman suffrage. Frances Willard, of this city, is south on a temperance tour, but the women who want the ballot for temperance will soon want it, on equal terms with men for all matters.

In England property-holding women can vote on municipal affairs in cities, and have cast their ballots by thousands for years, and an agitation for parliamentary suffrage, equal with men, is advocated by men and women of high standing and influence. *The Englishwoman's Review* says: "The little Island of Man, which has its own Legislature more than one thousand years old, chosen by election like Parliament or Congress, has passed a law enabling women owners of real property to vote in this election. To be fair, women occupiers ought to have been enfranchised also, but the Council, the second House, could not go so far; but this is an important step, though the island is so small in extent."

So moves the world, from Nebraska to England, and in Europe the same sentiment is on the gain.

Evolution in the Religio-Philosophical Journal Office.

After ten days of clatter and confusion,—of dusty heaps of books and papers, of ladders and paint-pots and white-wash brushes—order is evolved out of chaos. Books are ranged on nicely varnished shelves, the *JOURNAL* and other spiritual papers, laid on a fresh counter for customers; our printers rejoice in clean walls, and the desks, tables and pictures of our business and editorial rooms are in place, fresh and beautiful. All who doubt this are welcome to call and see.

The doctrine of evolution is true, it is verified here and now, out of confusion is come order,—all by the constant action of law without any miracle or supernaturalism. But that law came from within design and intelligence, aiming at the good result now reached. So our friend Deaton is right; and there is mind behind evolution.

Australia—The Harbinger of Light.

From the great Continent-Island of the Southern Ocean, and from the city of Melbourne, grown up from the desolate ground in thirty years to 250,000 people, comes the *Harbinger of Light*, a large handsome sheet filled with valuable articles, notices of meetings and signs of spiritual life in that region.

An editorial shows that they, too, are learning through some trial the great lesson of wise and orderly liberty of thought and speech. It says:

It is the boast of Spiritualists that they have no creed, and that beyond the acceptance of certain broad principles which common sense would declare as essential to the assumption of the title, the widest latitude is allowed for the expression of opinions on religious subjects, as diverse as the poles of a magnet. That this liberty of thought and speech is an advantage few thinking people will deny, but as with many other good things that are right in principle the advantage is not absolute and is neutralized to some extent by the disadvantages that pertain to it, one of which is the preponderating iconoclastic tendency of the discussions held under the auspices of spiritual associations in this city and elsewhere....

The cry of the people is for "Light, More Light," and who can respond so fully to this call as those who are recipients of light from above? In the arena of polemics, spiritual light only appears in illuminations and rarely effects permanent illumination, but in the calm dispassionate presentation of harmonious thoughts there is a power and potency more permanent in its effects and more soul satisfying than theological discussions can possibly be. We do not blame the associations referred to who in the absence of professional speakers often find great difficulty in obtaining competent volunteers to fill their platforms and cannot dictate the subjects they are to speak upon, but we would appeal to those speakers who have the cause of Spiritualism at heart, and whose feet are sound, to avoid treading on the corns of their more tender footed and often tender hearted brethren. There is no need to stir up the rubbish when ground is already prepared to build upon, or to use a sledge hammer and crow-bar for work that can be more delicately and efficiently performed by the aid of a mallet and fine chisel. A little wise forethought on the moral influence of a contemplated subject would enable speakers to steer clear of polemics, and certainly produce a more favorable impression of the ethics of Spiritualism upon visitors, than theological controversies or iconoclastic disputations.

To be frank and true, strong when need be to rebuke wrong, but serene in spirit, and in a meeting for free speech to express opinions frankly yet not in a disputatious spirit toward those who may differ, is what we must aim at, if free meetings are to be useful and successful. We see human nature at the antipodes is the same as here.

Bigotry is at work, there as here too. A letter in the *Harbinger* tells of shameful efforts to stain the fair memory of a good and true man—Rev. John Tyerman—an eloquent advocate of Spiritualism, whose visit to this country is remembered with pleasure by many. The writer says:

"When one reads such slanders as those published by the *Methodist Advocate*, or the *Protestant Standard*, and other one-sided journals in re the late Mr. Tyerman, it makes one burn with honest indignation. To insert, as those papers have done, such slanders, is an action mean, cowardly, low, vulgar; in fact, to speak the truth, I cannot find terms strong enough to use in denunciation of such vile calumny and bitter spleen. It is a pity the reverend gentlemen who edit some of these weekly papers are not possessed of a hundredth part of the education, honesty, straightforwardness, and plain outspokenness of our deceased friend. Such is my admiration for the late Mr. Tyerman that I would suggest a monument be erected to his memory, and that his likeness find a place in the home of every Spiritualist. I am glad steps are being taken to place Mrs. Tyerman beyond immediate want."

Across the wide seas we send greeting to *The Harbinger of Light*.

Henry France—Testimonial, &c.

We have received a testimonial setting forth that good materializations and other phenomena, with Mr. France as medium and the conditions thorough yet fair, occurred at Glen's Falls, New York, in 1878, in presence of Meredith B. Little, J. L. Kenworthy, and six others, who all give their names.

This leads us to say that while Mr. France, and Mr. Smith his agent, were in Chicago, they were at our house two days, and each evening their cabinet, a simple frame with cambric curtains, was set up in our sitting-rooms, a company of a dozen invited guests were present, and Mr. France readily accepted good test conditions. Both he and Mr. Smith impressed us as honest persons. The company treated them with kindly courtesy, but the manifestations indicated a want of power. This medium power Mr. France may, we hope, recover, by rest and quiet for a time, and we say this much to do fair justice to him and the truth.

The Thing, not The Name.

We have given a good deal of space to the discussion of Spiritualism or Christian Spiritualism, which? and some good points have been brought out, but the statements, comments and criticisms are endless, and too long continuance of this matter profitless. A criticism of Emmette Coleman, from an eastern correspondent, is the last missive. It is as fit for publication as some others we have used, but we must ask these good people, on both sides, to wait. Let us join to seek more of the thing—in idea, and fact, and life,—and let the name rest. Meanwhile Spiritualism is good, and when we get, and live out, more and better of that the time may come to see about a prefix.

Andrew Jackson Davis's Appeal for Free Investigation.

To the Editor of the Religio-Philosophical Journal: Superior intelligences in both worlds can not but applaud and bless you for wisely and bravely replying to the extremely equivocal cry—"Let us have peace!" In a late issue of this paper your editorial upon this text rings out like the voice of the great bell of universal liberty.

Encouraged and stimulated by your manly and true utterance, I now appeal to you to perform an act of justice and good will. There has recently arisen a peculiar and important agitation, and may I depend upon you to testify for me in the very inception thereof, so that truth and justice may have free way in the minds of your numerous readers?

The present agitation is a mixture—partly personal, partly philosophical. To be more explicit: some of my early and ever-esteemed associates—the faithful and intelligent "Old Scribe" in particular—have recently felt themselves deeply and (as he especially affirms) conscientiously moved to inaugurate and prosecute an attack (1) upon me as a person, and (2) upon the Harmonical Philosophy, which I am and have been long publicly teaching.

Some items of all this have already been widely circulated by means of your hospitable pages. As a consequence some of my personal friends have written you to discourage and suppress these attacks—(1) because, in their candid judgments, your columns could be more profitably filled, and (2) because the "Cause of Spiritualism" might thereby be very seriously retarded, if not permanently damaged.

For some reasons best known to yourself, the wishes of these friends have prevailed; therefore the guns of the advancing enemy have been silenced in your part of the field. Repulsed by those editorial walls, and impelled by the alleged feelings of irresistible conscientiousness, I am informed that the attacking parties (who are they all?) have taken a position in the very centre of the "Dismal Swamp" of modern Spiritualism. I am told that in this unwholesome wilderness they have strongly fortified themselves, and they may not be followed by any self-respecting soldiers of the regular army. From this safe retreat, it is said, the aforesaid conscientious antagonists have recently opened fire upon me and others, accompanied with threatenings of great slaughter.

Now, Col. Bundy! thou brave leader of a fearless and sweeping investigation! I appeal to you: Will you yield a frank and free testimony in my behalf? and also in behalf of the work in which you know me to be constantly engaged? Will you be as fraternal as you are just in the beginning of this present agitation? Will you permit me to interrogate you in the presence of my opponents? Will you answer before the grand jury of your thoughtful readers, this question: *Have I not by private correspondence many times urged you to open your columns freely to Brother Fishbough, or to any other serious and worthy person who claims to feel called upon to assail me personally, or who honestly desires to demonstrate the existence of errors in my teachings?*

Doubless you have your own cogent reasons for suppressing and precluding such controversies; and I am not disposed to differ with you, or to contend with my friends, in these prudent reasonings; but on the other hand do you not instantly reverse the reasonableness and obvious justice of my desire to be correctly understood by my fellow-men? In a word, in the very inception of criticisms and vague threatenings, I desire, with the strongest possible emphasis, to be *put on record right*, namely, as the uncompromising friend of all fair and impartial investigation. "Let truth and falsehood grapple!" Dear editor, in conclusion, I simply solicit your testimony of your own private knowledge concerning my true position in the premises.

A. J. DAVIS.

New York, 126 W. 11th street.

We cheerfully bear witness to the fact that Mr. Davis wrote us, strongly urging that space in the *JOURNAL's* columns be allowed Dr. Fishbough and all others who desired to review or criticize his life and writings. Mr. Davis not only desired it in this instance, but on former occasions has evinced the same spirit. So far as we can judge from his letters and conversation, he is actuated by no other motive than that the truth and the whole truth about all matters shall be known to all people. The following copy of a letter to Dr. Fishbough sufficiently defines our position and therewith we rest the case:

Chicago, Feb. 8, 1881.

DR. WM. FISHBOUGH,

829 DeKalb Ave., Brooklyn, N. Y.

Dear Doctor—I have carefully considered the question as to whether it were on the whole advisable for me to throw open the columns of the *JOURNAL* for the discussion sure to ensue upon the publication of your Davis articles. Desiring to do that which should best conserve the interests of truth and of the cause of Spiritualism I have been slow to make up my mind. It is, however, now very clear to me that I cannot open my paper to the flood of matter from all quarters, without greatly lessening the interest in the paper. A discussion that would extend over hundreds of columns, and so far as the majority are concerned, settle nothing in their minds not now settled, would hardly be the thing for me to let go on in my paper. The clearing up of the vexed questions in this and other cases would well fill a periodical especially devoted to such work.

Fraternally yours,

JNO. C. BUNDY.

W. Paine, M. D., formerly of Philadelphia, was in the city last week, and attended one of Mrs. Maud Lord's sances. The Doctor is very critical in his examination of the various claims of Spiritualism, and what he accepts must be able to stand the closest scrutiny. At Mrs. Lord's sance, several of his friends who had passed to spirit-life and who were total strangers to the medium, came to him, touched him and announced their respective names in an audible voice. He was highly pleased with the manifestations. Dr. Paine has located at Grand Haven, Mich., where he has established a sanitarium.



Mrs. M. J. Wilcoxson—Teaching Letter from her Sister.

Last week we had only time to give brief mention of the translation of this faithful and spiritually gifted woman. For years our readers have enjoyed her occasional letters in our columns, and have had reports of her lectures and abundant labors for Spiritualism in different parts of the country.

The kindness of Mr. Macky and family in Colorado, made her declining health less painful, and she passed over with these good friends around her. From womanhood to angelhood has been her natural and beautiful transition.

The following letter from her sister shows the sweet affection that sent her, in spirit, to the distant bedside, and its tribute of affection fits closes and perfects our word on this nobly faithful woman:

I have just received the sad intelligence that my very dear sister, M. J. Wilcoxson, passed on to her spirit home Friday, April 1st, from Boulder, Colorado. Little did I think, when reading her letter in the JOURNAL of March 26th, that it would be the last from her pen.

St. Elmo, a pretended medium, was thoroughly exposed, caught in the materialization effort of his assistant, by N. Reid and Mr. Wells, both old Spiritualists. So writes R. Baker from Vicksburg, Mich.

The notorious dead-beat and swindler, Col. D. M. Fox, is now raiding Iowa. We trust he will not be able to pluck as many geese in that State as he has in others.

Warren Chase writes that he expects to start East, from California, the last of April, to stop at Salt Lake, Council Bluffs and Des Moines, and reach Chicago about May 1st, and hopes to see old friends here, and stop to lecture once.

M. M. Pomeroy—"Brock Pomeroy," has a newspaper—"The Great West"—at Denver, which seems largely an organ of sundry mining companies in the most prominent of which he is interested.

Buffalo newspapers give long and sensational reports of the elopement of a Dr. E. H. Collins who married last fall, in Canada, Anna Eva Fay whom he has now deserted.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

William Denton is in San Francisco. A. B. North thinks a good test medium in Scranton, Pa., for a few weeks.

Dr. Alice B. Stockham is lecturing on health topics at Topeka, Kansas.

J. M. Peebles was lecturing on "Travels in the East," in Van Wert, Ohio, April 18th.

The widow of Theodore Parker passed away at Boston, April 9th, aged 67 years.

The Editor of the RELIGIO-PHILOSOPHICAL JOURNAL and his family, have gone to Arkansas Hot Springs for rest and health.

Dr. J. K. Bailey has been lecturing at Chebanse, Ill., and other places lately, with good success.

Mrs. E. L. Watson has large audiences, and is greatly liked in San Francisco. She is a true and earnest woman.

The Voice of Angels has a spirit-message given as from D. C. Denmore, well worded and full of interest in The Voice.

A big St. Elmo hand-bill comes to us—a pretentious fraud promising spiritual wonders. Let such nonsense alone.

Mr. E. P. Slade, of the Evening Journal, Berlin, Wis., called at our office on his way to Colorado, for rest and sight-seeing.

Lyman C. Howe speaks at Scranton, Pa., another month, in May; at Wilkesbarre, Pa., about April 20th. Let him be constantly occupied and good will be done.

Pierre Bonaparte, cousin of the ex-Emperor, Louis Napoleon, died lately at Paris. He was chiefly noted as a hot tempered fighter and a duellist—the bad blood of a bad race.

G. B. Stebbins speaks at Worcester, Mass., Sundays, May 1st and 8th; at Providence, R. I., Sunday, May 15th; at East Dennis (Cape Cod), Sunday, May 22nd; at Stafford, Ct., Sunday, May 29th.

Dr. Tyng, late rector of the Church of the Holy Trinity, New York, denies that he is about to embrace Roman Catholicism.

He says the report was raised by his sermon on "Modern Miracles" preached last winter.

St. Elmo, a pretended medium, was thoroughly exposed, caught in the materialization effort of his assistant, by N. Reid and Mr. Wells, both old Spiritualists. So writes R. Baker from Vicksburg, Mich.

Easter Sunday has just passed—the 17th. City churches had beautiful floral decorations and special services in different sects. So far as all this helps a resurrection of truth and an ideal of a sweeter life, all well; so far as it keeps up a superstitious idolatry of "the man Christ Jesus," not well or wise.

The notorious dead-beat and swindler, Col. D. M. Fox, is now raiding Iowa. We trust he will not be able to pluck as many geese in that State as he has in others.

The West End Opera House meetings on Sundays at 3 o'clock P. M., are full. Short speeches, music and tests by mediums fill the time and interest and instruct the audience.

Warren Chase writes that he expects to start East, from California, the last of April, to stop at Salt Lake, Council Bluffs and Des Moines, and reach Chicago about May 1st, and hopes to see old friends here, and stop to lecture once.

M. M. Pomeroy—"Brock Pomeroy," has a newspaper—"The Great West"—at Denver, which seems largely an organ of sundry mining companies in the most prominent of which he is interested.

"After Dogmatic Theology What? Materialism or a Spiritual Philosophy and Natural Religion," by G. B. Stebbins. The late Eliza Sargent, a highly competent judge, said: "We commend this book very earnestly to Spiritualists and to all truth seekers. It presents spirit facts, strong and clear, and conclusions scientific, rational and inspiring." On sale at this office, cloth 75 cents, paper 50 cents.

On Sunday, March 26th, Capt. H. H. Brown closed his engagement of 25 Sundays at Willimantic, Conn. He took part in the anniversary exercises in Music Hall, Boston, on the 31st, and gave the anniversary address in Lynn, April 1st. He gave two addresses in Lynn, Sunday, April 3rd. He spoke in Berkley Hall, Boston, the afternoon of the 10th, and in Chelsea, in the evening; at Baldwinville, Mass., the 12th. Friends will please take note that his address for the summer is Saratoga Springs, N. Y. He is open to engagements in any part of the country.

Business Notices.

RELIABLE articles, like Dr. Price's Special Flavoring Extracts, are the cheapest in the long run, if health is to be considered.

IMPORTANT TO TRAVELERS.—SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. We will pay you to read their advertisement to be found elsewhere in this issue.

CHAMBERS make from \$25 to \$50 per week selling goods for E. G. Hildout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

Dr. Faxon's Cream Baking Powder has obtained its popularity by its rare excellence. A pure fruit acid powder.

ALL who have used Dr. Price's Perfumes admire them. His Allata Bouquet and Meadow Flowers are delicately delightful.

GET THE GENUINE ARTICLE.—The great popularity of "Wheeler's Compound of Cod-Liver Oil and Lime" has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$3 and three 8 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-2311

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 53, 94 La Salle Street, Chicago, and is again ready for business. See his advertisement.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnoses by letter.—Enclose lock of patient's hair and \$1.00. Give the name and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2619 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 27-18

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conscience Meetings every Sunday 3 P. M., at Norfolk Hall, 61 Fulton St., near 4th Avenue.

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday at 11 o'clock, in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discontinue every Sunday morning at 10 o'clock, by Andrew Jackson Davis.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 25 East 14th Street.

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday at 11 o'clock, in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discontinue every Sunday morning at 10 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the best association organized and conducted in modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 10 to 12 P. M. The minutes, by E. M. FAHNSWORTH, Secretary. Address Box 4400 P. O.

Passed to Spirit-Life.

HENRY STUBBS passed to spirit-life at his residence, Long Lake, Hennepin county, Minnesota, April 18th, 1881. He was born in Freeble county, Ohio, April 18th, 1826, leaving four days of living till his 55th anniversary. He died with the firm belief that he would be able to see his dear ones again before him. None knew him but to love him. G. R. STUBBS.

Mrs. M. E. MORRISON, wife of Stephen A. Morrison of Saginaw, Michigan, passed to spirit life March 18th, 1881. Her funeral was largely attended, and services conducted by Mrs. L. A. Pearce.

Our sister was a martyr to the cause of truth. She was one of the pioneers of Spiritualism, having been a believer over 40 years and a medium of beautiful thoughts and inspirations, and had a great variety of talents. Her death is a great loss to the cause of truth. Mrs. H. FULLER. Saginaw, Mich.

New Advertisements.

AGENTS WANTED EVERYWHERE to sell the "MAGNETIC" Sewing Machine ever invented. Will knit pair of stockings, with "KNEEL" and "TOE" complete, in 20 minutes. It will also knit a great variety of fancy-work for which there is always a ready market. Send for circular and terms to the "MAGNETIC" Sewing Machine Co., 405 Washington St., Boston, Mass. 20 8 17-81 25

PENSIONS FOR SOLDIERS, widows, fathers, mothers or children. Thousands entitled. Pensions given for loss of limb or sight, for various wounds or diseases. Thousands of pensioners and soldiers entitled to them. Send for "PATENTS" procured for Inventors. Soldiers land warrants procured, bought and sold. Soldiers and sailors' law books and instructions. Send stamps for "The Citizen-Soldier" and Pension and Soldiers' Law Books and Instructions. Address Mrs. W. F. Fickler & Co., Pensioners & Soldiers' Law Books, 103 1/2 Washington, D. C. 20 8 2200

DR. WARNER'S CORALINE CORSET.

Boned with a New Material, called Coraline, which is resistant to heat or steam, and does not warp.

A Reward of \$10 will be paid for every Corset in which the Coraline is used with six months' ordinary wear. It is elastic, pliable, and very comfortable and is not affected by cold, heat or moisture. For sale by leading Mercantiles. Price by mail \$1.25.

WARNER BROS., 14 and 15 Wabash Ave., Chicago, Ill. 20 8 15

JAMES PYLE'S PEARLINE THE BEST COMPOUND EVER INVENTED FOR WASHING CLOTHING.

and everything else, in Hard or Soft Water, without danger to fabric or hands. Saves Labor, Time, and Soap, amazingly, and is of great value to housekeepers. Sold by all Grocers—be sure that the name is on the wrapper. PEARLINE is the only safe article, and always bears the name of JAMES PYLE, New York. 20 8 10000

THE CONFESSIONS OF AN EX-OPIUM-EATER.

How to get CURED in a few weeks of Opium, Morphia and Chloral Hydrate, Mailed Free. Address DR. J. G. HOFFMAN, 285 Oak Street, Chicago, Ill. 20 1 8

If you are going from Chicago to any point in Northern Illinois, Northern Iowa, Nebraska, Colorado, Wyoming, Utah, Nevada, California, Oregon, Wisconsin, Minnesota or Dakota, you should be sure to purchase your tickets via the Chicago & North Western Railway. It is by all odds the best route between Chicago and all the prominent points in the States above named. Tickets over this route are sold by all Coupon Ticket Agents. Be sure that they read over the above named route, and take no other.

ALWAYS AT THE FRONT BEATTY'S ORGANS \$65



PIANOS 71 Octaves, Magnificent Rosewood Case \$173.75. The "LONDON" New Style No. 5,000 18 Useful Stops. Important Notice. On April 1st, and until Sept. 30th, 1881, the "London" New Style No. 5,000 will contain 18 useful stops (as described below), instead of 12, 12 stops formerly.

AGENTS WANTED for "The Ladies of the White House" or "WASHINGTON LIFE" ever published. A History of our Administration from Washington to the present time. Includes much Personal and Private History never before published. Address: SHADLER & CO., No. 69 N. Fourth St., Philadelphia, Pa.

20 Gold and Silver Chromo Cards with number, 10 cents postpaid. G. L. HARR & CO., Nassau, N. Y. 19 14 3018

THE NEW SYSTEM OF BEE KEEPING. Every one who has a farm or garden can now keep bees with pleasure and profit. Send for circular. Address Mrs. LIZZIE E. COLEMAN, West Garden, Malte. 20 716

HENDERSON'S COMBINED CATALOGUE OF SEEDS AND PLANTS. Will be mailed free to all who apply by letter. Our Experimental Grounds in which we test our Vegetable and Flower Seeds are most complete and our Greenhouses for Exotics and Plants (covering 3 acres in glass), are the largest in America. PETER HENDERSON & CO. 35 Cortlandt Street, New York. 20 24 20 10

MRS. MADSON, TEST AND TRANCE MEDIUM. In Basement, 87 Huron Street. 20 5 30

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 25 per cent. 20 28 25 National Publishing Co., Phila., Pa.

FREE 8 Samples and Catalogue of the best selling articles of the world. O'NEILL & CO., 122 Nassau St., N. Y. 20 15 30 14

FREE 8 Samples and Catalogue of the best selling articles of the world. O'NEILL & CO., 122 Nassau St., N. Y. 20 15 30 14

Babbitt's Lamp Shade!

Beautiful and soothing to eye and nerves being of a luminous blue which offsets the destructive effect of artificial light. Its inventor, Dr. E. D. Babbitt, is author of Principles of Light and Color, Health Manual, Religion, etc. Price postpaid for the Principles of Light and Color, \$4. Manual of Health, \$1. Religion, \$1.50. Lamp Shade, 25 cents. For Shade holder 15 cents. Send for circular. Great terms to agents. BABBITT & CO., 5 CLINTON PLACE, NEW YORK. 20 4 11

Piles. Homeopathic Remedy. Piles.

A Specific Cure which has never failed in 12 years practice. Send for pamphlet. 20 6 9 S. DAVIS & CO., 36 Arcade, Cincinnati, O.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago. These baths are a great luxury and most potent curative agent. Nearly all forms of disease rapidly disappear under their influence when properly administered. All who try them are delighted with the results. And are part of our best citizens can testify to their great curative properties. Try them at once and judge for yourself. ELECTRICITY A SPECIALTY. The Electro-Thermal Bath, as introduced by us, is par excellence in Nervous Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays, 7 A. M. to 12. 20 1 31 20

VOICE OF ANGELS.

Pages, published at No. 5 Dwight Street, Boston, Mass., the 1st and 15th of each month. Editor: L. JUDD PARDEE, Editor-in-Chief. D. K. MINER, Business Manager. D. C. DENSMORE, Announcer and Publisher. Price yearly, \$1.00 in advance. Six months, .75. Three months, .50. Single copies, 15 cents. The above rates include postage. Specimen copies sent free on application at this office. All letters and communications (to receive attention) must be directed, (postpaid), as above, to D. C. DENSMORE, Publisher.

"LET THERE BE LIGHT."

A Fountain of Light Dedicated to Light Seekers. SUBSCRIBE FOR IT. To ALL FRIENDS OF TRUTH: We need greeting and ask your cooperation with us in the cause of Humanity, sects or creeds, or no creeds. If you are a human being, you have a soul, a never-dying soul, and are part of the great throbbing world, therefore, you are our brother; we take you by the hand and seek to aid you in the direction of "A FOUNTAIN OF LIGHT," published weekly, and is offered to the reading public at the low price of ONE DOLLAR PER YEAR. It is a knowledge that money may be made, but that truth, justice, mercy and mercy may abound. Mrs. M. Merrick having more than 20 years of experience in the material world, has thought best to use a part of it in the spiritual enlightenment of humanity, and has secured an effort in this direction. It is reform that the world needs, and we must begin at the foundation and build upward, therefore we take a platform broad enough to contain the whole world, and that is "Love to Humanity." Yours in truth, MRS. M. MERRICK, Publisher. Address, MERRICK HALL, Quincy Illinois. Send for sample copy. We will send an extra copy for every six subscribers. Use your influence in the good cause. 20 5

SCATTERED LEAVES FROM THE Summer-Land, A POEM: BY B. T. YOUNG.

This Poem consists of Four Parts, with an Appendix containing a few of the many Scripture texts bearing upon the subject treated. Price, 50 cents; postage 5 cents. \*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE WORLD'S Sixteen Crucified Saviors; OR, CHRISTIANITY BEFORE CHRIST

Containing New, Startling, and Extraordinary Revelations in Religious History, which disclose the Original Origin of all the Doctrines, Principles, Precepts, and Miracles of the Christian New Testament, and furnishing a Key for unlocking many of the Sacred Mysteries, besides comprising the History of Sixteen Original Crucified Gods. BY KENNETH GRAY. 12mo., cloth, 50 pages—price, 50 cents; postage 10 cents. \*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.











the angels so near us. They throng our hall to-day, and mingle in our services; they will go to our homes with us.

Brooklyn (N. Y.) Spiritual Fraternity.

Those who were present at our last Conference Meeting, received a rare intellectual and spiritual feast in the opening address of Hon. Philip D. Moore, of Olympia, W. I.

Mr. Moore is a man of positive and aggressive faith, believing in the facts, philosophy and religion of Spiritualism—poetic in temperament, and his lecture of an hour was studied with gems of pure and lofty thought, and his inspiration was like the fresh breezes from the western prairie, energizing, uplifting, spiritualizing and strengthening all who had the good fortune to listen to him.

He stated briefly some facts that led him to the investigation of the phenomena, and gave among other statements, the result of his visit to Mrs. Margaret Fox-Kane some twenty years ago.

He said: "My mother was a Quaker of the sternest sect, who held the memory of my mother so sacred that he would allow no allusion to her, and I never knew her, and had no facts by which I could trace her identity."

unable to hear all the remarks of the brother from the far west. What I did hear needs my cordial approval. What Spiritualists need now most, and what is demanded of them, is less theory and more practical work doing good—doing good to others, and this must be done by the individual and by each and every one of us."

Mrs. E. A. Cooley, M. D., said: "I will not detain you at so late an hour, but wish to state a fact which occurred this week. I have a patient on Staten Island, whom I was called to see—a Methodist, but an earnest and good man, who has recently buried his only son; he said to me: 'Mrs. C., can you tell me of a medium where I can have a ten minutes conversation with my son?' I said to him: 'I am very much surprised at your request.' I asked 'Do you believe in Spiritualism?' He said 'No, but I know a good many Spiritualists, and I know that they are moral, truthful and upright people—honest in their business dealings with me, and if such people know that they can communicate with their friends who are dead, why not I?'

J. Frank Baxter, who is now filling an engagement with us for Sunday lectures, is attracting large audiences. His lectures are prepared with care and abound in clear statement of fact, sound argument, and a clear and lucid exposition of the philosophy and religion of Spiritualism, that commands at once the thoughtful attention of all who listen to them.

S. B. NICHOLS. Chinese Religion.\* When the Chinese war with England broke out, owing to the extraordinary conduct of Sir John Bowring, a damper was put by Cobden upon the members of Parliament, who, like the foreign colonies at the treaty ports, regarded China as a barbarous land only created to supply the West with tea and silk.

Mr. Cobden, is a State that had its system of logic before that of Aristotle, and its code of morals before that of Socrates. And, in fact, not only justice but logic was on the side of the Chinese in the preliminary to that disgraceful war.

The first lecture is an exceedingly able argument to show from the very earliest ideographs of word-roots of the Chinese that at the remotest period of the history of China at 5,000 before Christ, the worship of one God was the State religion, and that it has remained so ever since.

W. C. Bowen said: "I like the religion of our western brother, for it is permeated with the broad and genial freedom of the west, where we have so much to hope for in the near future. Talmadge and other representatives of orthodoxy are trying to galvanize a sort of a new life into their churches, but all such attempts must eventually fail and the glorious sunlight of the fact philosophy and religion of Spiritualism, will be the only faith that reasoning men and women can accept, for it is based upon a true science, a true philosophy and a true religion."

ments to prove the monotheism of China, and the twenty-third century before Christ there was a direct institution of a worship of God and by its side a worship of ancestors. These remain to this day, being traceable backward to that date from dynasty to dynasty.

The second lecture is still upon Confucianism, and closes with a sketch of the life and character of that peculiar sage. The worship of ancestors forms the opening topic, and highly interesting are the remarks we get upon it. Considering the doctrine of Confucius about man, we are told that woman does not reach equality with man until she is a mother of a son, then she takes a place in the family and the temple.

"I have often found the strong-minded wife the regulator of things outside as well as inside the family. And nominally at least, during the minority of her absent Emperor, as was the case also during that of his predecessor, the Government has been in the hands of an Empress Dowager and the Empress mother."

"The Religions of China, Confucius and Taoism Described and Compared with Christianity." By James Legge. New York: Charles Scribner's Sons, 1881.

A good case, one among many such, of the appearance of the spirit in a distant place near the time of its severance from the body, reaches us from a source on which we place full reliance. About two years ago W. L. left England for America.

It is to be noted that in this case the voice was heard by two persons, neither of whom had been asleep and who were not in that state between waking and sleeping when imagination runs riot. These persons were not Spiritualists, and therefore are not to be held to be presumably subject to hallucinations, nor were they victims of a dominant idea, nor of any other delusion.

Another interesting case of direct intervention came quite recently under your own knowledge. A domestic servant, Mary, shared with her two sisters the duty of maintaining her old parents, who were very poor. They managed to contribute their share in rotation, each taking a month.

OSGOOD & RIGGLE LAWYERS, 13 and 15 Times Building, 178 Washington St. Elevator on 5th Avenue. CHICAGO.

REED'S PATENT PIANOS, Agents wanted in every County. Send Free Catalogue.

MORE THAN 100 STYLES OF THE MASON & HAMLIN ORGANS, are now regularly made, from \$25 to \$100 (shown in the cut), the latest and most improved styles.

KIDNEY-WORT THE GREAT CURE FOR RHEUMATISM, As it is for all diseases of the KIDNEYS, LIVER AND BOWELS.

THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, in a short time, PERFECTLY CURED.

KIDNEY-WORT Always cures RHEUMATISM, GONORRHOEA, GRAVEL, MIGRAINE, and all STIFF AND PAINFUL AFFECTIONS.

KIDNEY-WORT Always cures RHEUMATISM, GONORRHOEA, GRAVEL, MIGRAINE, and all STIFF AND PAINFUL AFFECTIONS.

THE GREAT BURLINGTON ROUTE, No other line runs Three Through Passenger Trains Daily between Chicago, Des Moines, Council Bluffs, Omaha, Lincoln, St. Joseph, Cheyenne, Rocka and Kansas City.

STARLING FACTS IN MODERN SPIRITUALISM, By N. E. WOLFE, M. D.

THE LYCEUM STAGE: A COLLECTION OF CONTRIBUTED, COMPILED AND ORIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full Music Notes), adapted for Lyceum and School Exhibitions, by G. W. WHITFIELD, KATZ.

DIRECTORY.

This will be published one or more times during each month, and one issue or more, given free, to every person sending the name, place, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates.

- Rev. Chas. Andrus, Inspirational Speaker, Flushing, Mich. Mrs. C. F. Allen, Inspirational, Rockland, Franklin Co., Meas. Mrs. J. M. Allen, Inspirational, Concord, N. H. J. W. Anderson, Inspirational, New York City. J. M. Allen, Inspirational, Concord, N. H. J. W. Anderson, Inspirational, New York City. J. M. Allen, Inspirational, Concord, N. H. J. W. Anderson, Inspirational, New York City.

- Mediums, Clairvoyants, Trance, Mrs. T. Andrus, 141 Lake St., Cleveland, Ohio. Sarah Anthony, 725 Fairmount Ave., Philadelphia. Mrs. Wm. A. Allen, 112 Broadway, New York City. Mrs. F. M. Allen, 112 Broadway, New York City.

- Mrs. A. D. Ayer, 138 Castle St., Boston, Mass. Mrs. E. B. Baker, 22 Irving Place, New York City. Mrs. M. D. Sherman, Psychometrist, Adrian, Mich. Mrs. P. W. Evers, 100 West 11th St., New York City.

- Mrs. Dr. Atwood, Galveston, Wis. Mrs. P. H. Atwood, 725 Sixth Ave., New York. Mrs. A. Allen, 112 Broadway, New York City. Mrs. A. D. Ayer, 138 Castle St., Boston, Mass. Mrs. E. B. Baker, 22 Irving Place, New York City.

- Mrs. A. D. Ayer, 138 Castle St., Boston, Mass. Mrs. E. B. Baker, 22 Irving Place, New York City. Mrs. M. D. Sherman, Psychometrist, Adrian, Mich. Mrs. P. W. Evers, 100 West 11th St., New York City.

- Dr. A. B. Buel, 49 W. Randolph St. Mrs. E. O. Buel, 327 W. Madison St. Dr. G. A. Bishop, 436 W. Madison St. Dr. P. J. Boyer, 112 Broadway, New York City. Dr. J. M. Boyer, 112 Broadway, New York City.