Eruth Genrs no Musk, Bows at no Human Shrine, Seeks neither Place nor Applanse: She only Isks a Hearing.

VOL XXXI JOHN C. BUNDY, EDITOR AND PUBLISHER.

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Spiritual Laws-The Philosophy of Prophecy.

BY MRS. MARIA M. KING.

NO. 3.

To the Editor of the Religio-Philosophical Journal: For illustration of the principles set value of Mediumship as an expositor of truth, perhaps no more appropriate subject can he chosen than the above suggested by your able correspondent, W. E. Coleman. Esq., in the JOURNAL of Dec. 10. In his article on this theme he has called out the spirit who inspires my writings. I feel well satisfied, before receiving an impression on the subject, that this thinker, who has prepared himself by his close application to spiritual and all other studies, to become highly inspirational as well as well qualified to judge for himself in intricate matters, has answered his own question as well as any medium under inspiration can answer it for him.

"Thou, O Spirit, that dost prefer Before all temples the upright heart and pure, Instruct me, for thou knowest! What in me is dark Illumine: what is low raise and support: That to the hight of this great argument I may assert eternal Providence. And justify the ways of God to man."

Eternal Providence! who may presume to "assert" it, or to explain "the ways of God to man," in all their fullness? The wisest archangel who in celestial spheres contemplates the question before us in its completeness, must find, with your correspondent something of mystery in it, for Infinite Wisdom lies above him still. The intricacies of the problem of prescience, however, may well engage the attention of mankind, for it is "by searching" that God and his ways are to be found out ultimately to a certainty, as we believe. Man only reasons from what he knows, pushes his investigations from the basis of present attainments, and so reaches knowledge and eventually true wisdom from a germ, by the exact law of evolution prevalent in all nature. So, upon the basis of what knowledge is possessed by mankind in the flesh that has a relation to this subject. must be predicated on what is revealed from the higher life. A half century ago it would have seemed blasphemous to the majority in Christendom to have asked concerning the philosophy of God's prevision, his Providence, and still more so to have attempted any explanation on natural principles. But within this period a great light has dawned upon mankind, and by it this question with many others of great importance has been brought prominently into view and been gradually receiving its explanation.

The proven fact that man's life-history first comprehends himself, is evidence that nature has a language of which man in his infancy has not the least conception. This fact is dimly forshadowed in the saying that Christ "was with the Father before the world was"; signifying if it means anything, that he was in the conception of the Father; that his being was prophesied in | Deity is through subordinate grades of the conditions impending in the world in

imperfect an idea of the power and vocation of spirits educated in the mysteries of nature, that it is speaking a strange language to most of them to attempt an explanation of what the latter do or how they find out things inexplicable to men on lower planes. Wisdom attributed to such spirits, means capacity of conceiving plans as far reaching as eternity; it means power to read nature or a universe in chaos so thoroughly, that, beforehand, the plan of its unfoldment through the law of evolution can be foreseen and contingencies be provided for within the laws governing; supervising intelligence that holds the reins of power, being competent under law to provide for whatever is necessary to bring about the best results in the best time, all things considered. This is on the principle that, the husbandman, taking up his land as a wilderness or a desert tract provides for making it a productive farm. if he is wise in the knowledge of soils, as he may be, he can far more speedily "create" a good farm than if he be ignorant; and it takes long for nature unaided by man's intelligent methods to create good farmlands out of desert soils. This is but a faint illustration of the truth that spirits actually have supervision in the universe, as forcibly illustrated by Jesus when he said -"not a sparrow falleth to the ground without my Father's notice."

Prevision and supervision exercised by the guardians of development of a planet, for instance, are based on a perfect knowlforth in my last article on the relative edge of the fixed laws and attributes of matter and of force and motion; the law of evolution operative in every department of nature: the laws of application of force; chemical science in its minutiæ and the science of life in its entirety, and the necessities which govern in the development of order out of chaos in appropriate time and by appropriate means. If it be said that such knowledge is infinite, be it so; we have not space here to take up the idea. However, we affirm that a wise grade of spirits co-operate from this standpoint of wisdom, to supervise the development of a world and of worlds, for it is the business of the master of a home and household to oversee it: it can but poorly attract to its ownconcerns without a directing mind at the head of affairs. What the mind is to the body, this directing grade of minds is to the world it vitalizes and oversees, useing the inherent laws and forces of nature as the mind uses the voluntary and involuntary forces of the body. Laws are its engines of power, and the possibilities of matter and spirit conjoined, its permit to use them at its own intelligent will.

> As the scroll of a planet's life-history unrolls itself, secondary wants reveal themselves, which have been provided for in the general arrangements, under law. For instance: individual souls foreshadow their existence in conditions which can be deciphered plainly generations before their birth. They live in the conceptions of spirits who have the oversight of families, and whose duty it is to attend to the vital ization with Deific germs of family trees. So complete is this supervision that not a conception of an immortal being takes place but what it is the care of spirits to see to it that provision is made for the incarnation of the highest possible germ of spirit allowed by the conditions at the quickening period. God from the eternal hights of his glorified existence condescends to this, for it is thus that Deity reveals itself in its fulness—by the individualization of germs into entities that outwork Deific attributes ultimately. That this prevision and oversight enter into the minutiæ of individual and national life, is shown by prophecy, which has foreshadowed the lifeline of nations as well as of private individuals, as is well understood.

The philosophy of prescience spiritual philosophers can read in part in the revelations of spiritual laws discovered in this age, which point to the unfoldment of Godcan be read before it is written, as he at like possibilities in the being created in God's image. But they cannot as yet read all that it implies, as of power and wisdom existing with spirits. Omniscience, omnipotence and omnipresence are attributes of Delty, by virtue of the universal distribution of intelligences in grades, throughout the infinite universe. The dominion of spirits that do the will of the Supreme. prompts, this omnipresent force, which is Deity in all his children co-working with him as his arm of strength upon nature.

Your correspondent says: "It may be possible, in fact it is very probable, that there are existent in higher spheres of spirit life intelligences with such a comprehensive grasp of nature's laws in their entirety, and in their multiform ramifications, that they are enabled to trace out in detail the whole course of a man's life on earth." It is, indeed, quite possible, as his own experience has shown; and is in accordance with true philosophy, satisfying the necessity implied by the law of supervision revealed in spirit guardianship.

In relation to the means in use for studying nature in its minutiæ, I have said in "The Principles of Nature," vol. III., in relation to psychometry: "The perfection of this faculty means the power of looking nature through and through; of piercing the vistas of the eternal past and reading it like a printed page, whose every word is vital with the idea it would convey; of scanning the present through its length and breadth with certain vision, and the future through the lessons conveyed by such investigations. Magnetic states are what tell of all things. The 'All-seeing Eye' perceives through these states," etc. The combined powers of clairvoyance, psychometry and the other spiritual senses, spiritualized to the high degree they are in celestial spirits, combined with the intellectual power possessed by these, are allsufficient for searching nature "through and through;" of studying the tendencies of individual character and lines of circumstances that are as certain to transpire as the needle to point to the pole, and through these of predicting what is to be. "Coming events cast their shadows before." so that even man in his lowest estate sometimes catches glimpses of them. How much more vividly must these "shadows," which are realities, cast their impress upon the sensitive spirits of the exalted ones in spirit life, and how certain in the latter state the knowledge must be of the significance of every sensation or emotion aroused by the various magnetic states which present themselves to investigators into the mysteries of nature, the secrets hidden away in the souls of men or in their outer being, which latter may give a clue to what

is within and what may be in the future! Where is man to find the proof he requires, of the existence of spiritual powers of Deity? To man. blind, deaf, senseless spiritually, nature has no language telling of a God. The book of revelation is sealed to such and bare materiality is to them the beginning and end of all things. Spirituality dawns upon an individual or a race when its conceptions of the mysterious are are aroused, and ultimately when it has arrived at full maturity, having come to a full understanding of all that is. Spirituality is the key of knowledge that opens the secret doors into the hidden archives of nature, and permits man to read for himself its history, and gather for himself a certain knowledge of God and his ways. It is the eye of the mind that pierces through materiality and perceives the powers that be, behind it, that move upon it, making it instinct with life. So the light revealed by prescience shines directly on the problem of the being of God and the mode of his government.

Of the manner of transmission of prophetic gleams, your correspondent seems doubtful. Sensitives of the proper order are the mediums of such transmission, the knowledge they reveal being impressed by spirits on their sensitive natures as clear seers and psychometers, the details being given through the brain forces like ordinary inspirations, seconded by spiritual sensations. The spirits who impart such knowledge obtain it by personal investigation under inspiration of higher spirits, and thus it happens that the revelations come to earth's children through a variety of channels. but such as are fitted in some particular for the special work; and thus it happens, the chain of transmission being imperfect, that the knowledge obtained is imperfect, both as relates to the spirits immediately controlling such sensitives, and to the latter, rare glimpses are vouchsafed to earth's inhabitants of this knowledge of the future, because the means are uncertain. The curtain is but just occasionally

shine under; whereas, in man's future it will be pushed aside, and he may read more certainly from the book of fate as he desires.

There is an aspect to this question not yet considered, which your correspondent has pointed out. He knows the power of prevision to be a fact, but does it portend that supervision on so thorough a plan as is indicated by the facts of prescience makes men "automata, puppet-moving and acting as impelled by some inexorable fate, powerless to do ought but what we do." This is a question for philosophers and moralists to discuss, as it has been so long. It is as deep and broad as the nature of God's government, and its complete solution must depend upon a thorough knowledge of the principles underlying this. It is legitimate, however, to reason upon it from whatever standpoint one may occupy, without assuming to have reached its perfect solution, by getting at all the points in the case. Personally we predicate what knowledge we have of the question upon what we know of human nature and the path it must of necessity follow to reach its destiny, associated with our experience of what is the province of superior wisdom in directing in the affairs of spirits and physical man. To reconci!e Divine supervision in human affairs with man's responsibility, is what puzzles philosophers. God holds the destinies of men in his grasp, it is believed. How? We answer, by supervising their liberty of action, just as the judicious parent supervises the liberty of his child, who, of necessity, must have a certain amount of freedom and responsibility, or how shall he ever reach real manhood? Just as a free government supervises the liberty of its subjects, allowing full scope for individual enterprise and opportunity for training under wise and just laws, which have for their object the best good of each and

Human governments are modeled after the Divine, in so far as they recognize the scope of government-the right of the subject as a factor of it, his right to protection under it, and to all the privileges it affords for the advancement of his individual interests. It needs no argument or statement of facts to show the outcome of human action regulated by wise governmental or parental supervision, as contrasted with that of the despotic rule which restricts individual liberty within too narrow bounds, not allowing room for the expansion of thought or enterprise, or that freedom which is license in individuals and anarchy in communities, and subversive of all rights and of order and progress. It may be argued that there is no just comparison between human governments, which are superficial, and God's, which fixes the fate of all beyond a peradventure. This "fatality" is what staggers thinkers, presupposing, as is believed by some, such direction as robs men of any actual liberty of action, and consequently of responsibility. In the first place, the imperfection of man's government does not change the fact that the end in view corresponds with that of God's government. The means correspond as far as finite wisdom corresponds with infinite. God the infinite in foresight and insight, in wisdom and power, can conceive of and bring into use methods which cannot fall to bring about the end designed, which end, be it remembered, is not to subvert the law of man's being, but to stimulate that being to act its own divine attributes of will and reason. A subversion of these attributes in man would be the dethronement of God himself, as he lives in man eternally in the degree in which the Deide attributes display themselves. Fatality implies the reign of law and the perfection of the Divine mode of supervision. Thus: the fixed law of man's being fates him to salvation, created as he is in God's image, and possessing the innate power of, and tendency to. development; and the law of supervision, which is as fixed, fates him to reach his destiny by the best means possible under the circumstances of his individual status. Here necessity comes in as a factor in the case. If supervising intelligence reaches the minutia of man's life, it only implies a power to interfere as the dictates of wisdom prompted by the necessities of the case

Circumstances, it is claimed, are the despots which subvert man's liberty, compelling certain lines of conduct, certain conembryo. Earth's children have as yet so Infinite wisdom guides, infinite power barely lifted so as to allow faint gleams to I tingencies, these circumstances fixed by I notoriety is their capital in trade.

law, or directed by spirit supervision, or both. Now, will, a factor of human intelligence, is a force capable of grappling with circumstances, formidable as they are and fateful as they appear. This is as evident as that intelligence is a force at all capable of thinking and acting. Circumstances call out the energy of the will, thus proving the means necessary to react with mind for its advancement. To weakly submit to perverse circumstance, without struggling to the extent of the power one can master, is to yield the weapons of warfare by which he is to conquer adverse fate, if conquer he does. Who is to know what there is in himself until he has battled with circumstances with all the force of a will stimulated by stern necessity? Nature has thrown the necessity upon mankind to work out salvation from depravity, ignorance, poverty, starvation and all the other ills pertaining to life on the lower plane. Necessity is a stern, unyielding friend to the race, rousing the dormant energies within man as nothing else can, forcing that activity which culminates in a cultivated will.

The safeguards nature has placed about her intelligent children in the circumstances of their situation, where activity is essential to life and comfort, react with the natural disadvantages of imperfect constitution and capacity of intellect and untrained will. Education and moral training, provision for health and safety from accident and disease, result from stress of circumstances; and if these beneficent means of progress are aided and abetted by the powers above, it is, so to speak, by the co-operation of the latter with the inevitable circumstances of man's situation. to stimulate him to the use of the means. of triumphing over all disabilities. The real helps to man's progress develop his strength, not weaken or deprive him of self reliance, by lifting him over all the bad places, when he has the power within him of getting over unaided, or if fail he must, of trying until his powers are equal to tasks more noble and important, perhaps to his ultimate welfare.

The wisdom of spirits whose duty it is to oversee the concerns of men, is sufficient for the emergencies of their lives, be these what they may; and their prerogative of interference is generally exercised in such a way as to leave them with the impression of their own manhood, else this would prove anything but a boon to the race. Who is to know where or how comes in all this sort of help men actually need? This is the secret of wisdom, which wisdom gradually unfolds to the learner. A misapprehension of the laws of spirit and of the functions of spirit guardians and guides as distinct from each other, leads to misconceptions of the law of supervision. Here, it is sufficient to say in regard to this, that the law which decides that the immediate guardian is but little in advance of the ward, proves the protection of the ignorant from the ignorant, especially where there is but little susceptibility to spirit control, leaving the power of effective supervision with those who will apply the law in its integrity, for the good of the subject.

This mankind may know: that whatever may be the methods of those wiser than they with them, the law eternally must be, that it is man's legitimate right to exercise his faculties within the limits which justice demands-justice to the one and to all.

A correspondent sends us an advertisement in a Jackson, Michigan, paper of a mountebank styling himself "Dr. A. Hume," who "having just arrived from London" offers the public a sight at materialized spirit hands and faces, independent slatewriting, etc. The fellow is a sham and his pretences false. Let him alone. In this connection we may note the significant fact that nearly all the adventurers who formerly made a living by "exposing" Spiritualism, finding that business growing unpopular and catching the drift of public sentiment, are now traveling about the country pretending to give genuine spirit phenomena with the aid of wonderful mediums just from London, Paris or elsewhere. It is safe to assume these traveling shows to be fraudulent in every instance. We don't like to advertise them even by exposing their true character, as

Me Reply to "Where Does He Stand"-A Positive Spirit Test-Epes Sargent.

RY J. M. PERBLIM.

To the Editor of the Religio-Philosophical Journal: In your JOURNAL of Nov. 19th, there appeared an article from "a New Jersey Spirit-ualist" under the caption—"Where does he stand?" reviewing my press-reported positions in a lecture that I delivered in the Presbyterian church here where I live, upon Paleatine and the "Holy Land." These newspaper "reported" positions ascribed to me relative to Christ and Christianity were considered sufficiently distasteful and heretical by a neigh-boring Spiritualist to warrant a public attack.

I did not reply and I will not; although I have received just eleven letters, and some of them from old and highly esteemed Spiritualists inquiring in substance—"Why do you not answer, informing him where you stand? Two of these correspondents suggest, and unwisely it seems to me, that now is a favorable opportunity for opening the controversy upon "Christian Spiritualism."

Out of this number of letters I select for publication the following, and select it because from O. C. Rose, secretary of an organized Spiritualist society in Van Wert, Ohio.

DE. PERSLES.—Some time since, a writer under an anonymous signature, criticised you in the RELISIO-PHILOSOPHICAL JOURNAL, for advocating unsound tseology in reference to Christ. The article had this heading, "Where does he stand?" The quotations that this "New Jersey Spiritualist" made from your reported address, accorded perfectly with my mind and the minds of our society so far as I have heard any expression from the members. Our society has no sympathy with beiligerent anti-Christian Spiritualism and yet, we know that spiritual phenomena are true, and we listen each Sanday to spirit ulterances through our mediums. The spirits controlling our medium teach yer much the The spirits controlling our medium teach very much the same doctrines as you, Dr. Crowell, Professor Kiddle

I hope if you have not replied to that "New Jersey Spiritualist" that you wil do so, and tell "where you stand"—and why you stand there. To the secretary of this society and others

who have written me I have to say that I do not reply for the following reasons:

1. Because I am attacked or criticised under a fictitious signature—"a Jersey Spiritual-

ist"—and evidently with the purpose in view of personally injuring or prejudicing people against me.

2. Because this "Jersey Spiritualist" started out with a false statement. The Hammonton Hornet had no such editorial as this writer alleges. He must have referred to the South Jersey Republican. 8. Because I am a member of no New Jer-

sey Spiritualist society, and therefore do not geographically belong to the diocesan jurisdiction of this New Jersey Spiritualistic Pope who, it seems, has time to look after his own matters, and then the spare time to investigate, weigh, and pronounce upon my theological heresies.

4. Because if this "Jersey Spiritualist had procured a copy of my "Christ, the Corner-stone of Spiritualism"—price 10 cents, or a copy of my late work—"Immortality; or our homes and our employments hereafter"—both for sale at the JOURNAL office, and read them, the public inquiry—"Where does he stand?" would have been deemed neither wise nor

5. Because I resolved sometime since not to personally notice every critic—not to correct every misunderstanding, nor refer to every misrepresentation in the Spiritualist press, whether purposed or accidental. Such things to me are exceedingly distasteful. One at sixty outgrows much of the martial war-spirit whether offensive or defensive. I fancy that there has been among us too much of what pugnacious Spiritualism, that would institute an auto da fe and put every spiritualistic heretic upon the rack.

The following paragraph (from Prof. Kiddle's admirable address before Brooklyn Spiritual Fraternity) appearing in the same Jour-MAL in which a "Jersey Spiritualist" inquires where I stand is eminently appropos in this place. He says:

"Spiritualists have no formulated principles of any kind, no body of truths, moral or Spiritual, have been put forth by any Spiritualist association, organization or coterie, or by any individual Spiritualists which have not been assailed, impugned, derided or denied by other Spiritualists, who claim as good, sound and authoritative a foundation for their views as is claimed for those opposed. What constitutes a Spiritualist then? The answer must be: "A belief in the spirits of the so-called dead and their power to communicate with

Taking Prof. Kiddle's statement-and its would-be generally accepted, I think by Spiritualists—that a "belief that the spirits of the so-called dead have the power to communicate with the living," and instead of their being some 4000,000 of Spiritualists in America there must be nearer 40 000,000. Nearly every body that I converse with upon the subject even Roman Catholic priests, and Mormon elders believe that mortals have the power to converse with spirits. To this end an able, clear-headed Spiritualist writer in the London Light of Dec. 17th, says:

"All that Spiritualism has to do is to proclaim a fact - the so called dead are all around us. The bad must live somewhere. They cannot rise to higher spheres-their spirit bodies are too gross. They stay where they are fitted for-on earth, and as I have proved by many an experiment, do more harm than many think. In fact, I would not like to state all I know.

"But let no one imagine he is not a Spiritualist. All are; and by the inevitable laws of God. If a Spiritualist be one who has intercourse with the departed, then I holdly assert and some day will challenge any to deny it, that all are in intercourse with the unseen world. The mere fact of being consciously so makes no difference except in this-that it is better to know it than not to know it. Why, the Church says it. I do not know a single clergyman of any sect who denies this fact—that angels work on us, and devils."

The question that is coming to the front just now among Spiritualists, as well as theosophists, and I may add, the more thoughtful of the clergy in the land is-What, or who are these controlling spirits? Are they really our friends, our fathers and our saintly mothers? Are they good spirits; are they bad spirits, or are they those nondescript "elementals?" Are they angels who never inhabited human bodies? Are they devils taking on false names to the better deceive, or are they mischievous fun loving "diskka" as Mr. Davis thinks a portion of them, at least, may be? I repeat, the coming question—the rising problem requiring solution is—with many—the identifi-cation of spirits! And the final battle ground is not to be between Spiritualism and the Christianity of the New Testament; but be-

tween Spiritualism and Materialism. A POSITIVE SLATE-WEITING TEST.

Unexpectedly meeting Mr. C. E. Watkins at the hospitable residence of that excellent worker in Western New York, George W. Taylor, under whose auspices I had been giving a course of lectures upon "Foreign Travels," it was proposed by friend Taylor, that Mr. Watkins give us a private test scance, To the proposition the medium readily assent ed. And this was the same medium, it mus

be remembered, who gave the scance to the Rev. Joseph Cook and others in the libraryroom of the late Epes Sargent. Whatever Joseph Cook may have said or done since, he there and then pronounced the phenomena genuine, and so affixed his signature.

Mr. Taylor brought into the room a couple of clean slates. Seating ourselves by the table, we prepared our peliets, writing upon them questions, and the names of friends both living and dead. While we were doing this, Mr. Watkins was in a different part of the room, his back towards us, reading a newspa-per. These pellets did not pass into Mr. Watkins's hands at all, neither did the slates; but were constantly under our watchful eyes in

All being ready, Mr. Watkins approached us, and putting a small bit of pencil on the top of one slate, put the other quickly over it; when unitedly we held the slates tightly together. Soon Mr. Watkins's face turned red, his eyes seemed dim and sunken, his frame became a little spasmodic, when we distinctly heard the pencil writing. There was no mistaking the hearing, nor the feeling of tremor or vibration in the slates. The writing stopped and lifting off the uppermost slate there were two communications in two entirely different hand-writings. The one a fine delicate lady's hand, designed for Bro. Taylor, and containing an excellent test. The other designed for me

contained these words:

My DEAR BROTHER—"God is love. God is good. I am still a Christian, but I hope and trust a better one."

LEONARD PEERLES. The questions that I wrote upon the paper pellet, which pellet was never in the medium's

hand till after the writing—was this: DEAR BROTHER-"Are you still a Chris-

The written answer to this question, as above recorded, was a fac simile of my brother's usual hand-writing.

And now; here, was independent writingthat I know, positively know, was done by an invisible intelligence, and no exegetical twisting of the bigot nor wriggling of the materialist can get around it, or get rid of it. Spiritualism, therefore, is the antidote to Materialism.

Possibly I ought to explain why I put such a peculiar question to my brother. Suffice it to say, that some two years before his transition, his spiritual nature became intensely quickened and his religious faculties fairly fiamed in devotion; and enjoying as he did devotional exercises, he joined the Congrega tional church; but never renounced his belief in spirit communion. Thinking of these things I asked him if he was still a Chris-

And this reminds me of William Howitt, who once said to me in his own lovely home -"Spiritualism, as I understand it, has intensified and settled my faith in Christianity." E Dawson Rogers in London Light of Dec.

24th, says: will only add the testimony of Mr. S. C. Hall, for many years the able and highly respected editor of the Art Journal. "As to the uses of Spiritualism," says Mr. Hall, "it has made me a Christian! I humbly and fervently thank God it has removed all my

In a pamphlet just received from that detoted English Spiritualist, J. Enmore Jones, I find the following (pages 8 and 9)

"It may be well, as an historical fact, to state that more than one half of the Spiritualists of England are Christians connected with one or other of the churches, D. D. Home, the leading medium for Great Britain, is a Christian."

baying nothing of the real value of Dr. Crowell's book, the very title-"The Identity of Primitive Christianity, and modern Spiritnalism"-gave it an extensive sale in Eng-

It must be clear to those who read the New York Independent the Christian Union and other orthodox newspapers as well as our own Spiritualist journals, that the coming conflict already upon us, will not be between true Spiritualism and true Christianity; but between Spiritualism and Materialism.

One thing more, now that my pen is in the ink and my mind's eve westward upon your valuable Journan. About three weeks, certainly not more than that, previous to the departure of that excellent man, and cultured advocate of Spiritualism, Epes Sargent, he wrote me quite at length upon the general status of Spiritualism, upon some of the controversies raging in our journals, upon the necessity of religious culture, and especially of the series of articles from his pen appearing in the Journal under the headings of "Devotional Spiritualism." In this letter which I may some day give to the public, he expressed the earnest hope that his strength might hold out till he could put this series of articles or essays into book form. Should not some one of our able writers take up this unfinished work of his and bring out the book? Hammonton, N. J.

Letter from New York City.

To the Editor of the Religio-Philosophical Journal. The winter has been so mild thus far, that we seem to be sailing through some aerial gulf stream, or soft warm magnetic current, sweeping out into immensity from the balmy air of the wondrous Summer Land. Many astronomers are looking to the great increase in the size and number of sun spots, as the source of the hot weather of last summer, as well as the unusual softness of this winter. Grand telescopes, constructed with unwearied care and skill, sweep their disks across the heavens from countless observatories in all civilized countries, and slowly they spell out the rythmic words of which stars are the letters. It takes a generation to decipher one brief cabalistic formula, and another to prove its truth. Meantime the telescopic power of Clairvoyance is put saide as a child's fairy tale, and all that majestic truth is as it were not in the esteem of the scientific world, They who have been for thirty and more years engaged in this form of investigation, who have made discoveries that have antedated the results of careful subsequent researches, are ignorant because they have not received the sanction of popular schools. How long will

such things be? We cannot doubt that by and by weather will be very much under human control. Rain will be induced when needed and electrical and magnetic forces chained into the service of man, more perfectly. Edison is only a

SOCIAL MEETINGS.

Mrs. Nellie Brigham held a reception at the house of her friends, Mr. and Mrs. H. J. Newton, on the evening of the 14th, which was very enjoyable and attended by a large number of persons. Many mediums were present, including Mrs. Reed, Mrs. Hull, Dr. Mansfield, and Mr. Wallis the trance lecturer from England, who is the latest arrival in that line. Mrs. Brigham gave a very smooth and rythmical poem on "Twilight," a theme selected by the audience, Mrs. Conklin. wife of the temperance lecturer, read a clever original bit of verse, "Adam and Eve," and Mr. Geo. H. Mellish read something from Walt Whitman, when Mrs. Van Horn gave of most perfumes.

that powerful recitation, 'The Return of the Dead," which was revived after its sleep of a decade, in the Woman's Column of the Jour-MAL. After refreshments, material and spiritual, the visitors felt that they had had a pleasant time. I had almost omitted an excellent address by Mr. Wallis on esthetics as affecting the moral and spiritual nature.

MEETINGS IN BROOKLYN.

Our Fraternity friends, under the zealous industry of Mr. S. B. Nichols, continue weekly meetings. Since writing you before, they have had an experience meeting, Mr. Wallis has been with them, and they have been addressed by E S. Robbins on "Elementary Spirits." Mrs. Hyzer continues with acceptance to speak at Everett Hall, though I have not heard her lately. The Children's Progressive Lyceum meet at the same place, James R Wilson, conductor; Mrs. Beckwith, guardian by the new election.

At the Institute Mr. Wallis has lectured once on "Our Work," and Mrs. Lillie has given an address from what purports to be the inspiration of President Garfield upon "Life," both sides of the river of death. Of course our space compells only a bare outline of the amount and kind of spiritual work in this sister city.

MERTINGS IN NEW YORK CITY.

At Republican Hall Mrs. Brigham still answers, with untiring patience and suavity, the questions of curious or hungry souls.

Last Sunday the chief consideration was given to this: "Is it possible for spirits to see the future more plainly than we can; and if so, why!" Of course she maintained, or her inspirations, that prophecy was possible only through natural law.

AT STECK HALL.

Mr. Davis gave a morning andress on Jan. 1st, on "Import and Extent of Nature." and on the next Sunday on 'The Origin and Office of the Senses," in which he gave an explanation of sight, which is altogether novel. It was a marked illustration of the power of Clairvoyance, as expressed in the first portion of this letter. If the discovery therein explained had been made by a popular scientist, the papers would have rung with it, as it is, it is simply put on record in that lecture before

a handful of people on a rainy morning.

Mr. and Mrs Milton Rathbun open their pleasant parlors every Wednesday night, in Harlem, to some speaker, and all their friends are then made welcome. Among the lecturers are Captain Brown of the Two Worlds, Mrs. Lillie, Mrs. Brigham, Mrs. Van Horn. and Mrs. Slocum,

A NEW BUILDING PROJECT

has came as an inspiration to the speaker at Steck Hall, and has already taken practical shape. It is for the Institute of the Harmonial Association. It may be sometime yet, but some of our gool heads believe it will rise on this isle of Manhatta, a temple of light and wisdom. The books were opened for subscriptions, which were desired to be small, so they could be repeated again and again; on the 8th, and, in spite of the storm, a sum was collected sufficient to serve as the nucleus. It seemed to some present as the beginning of a current which might yet sweep onward with resistless power. A bank account was opened with the offering of the day as a deposit, and is subject to the good wishes and good gifts of all who desire:-

"To promote accurate knowledge concerning things spiritual. 'To discover the pleasant ways of wisdom.

"To cultivate love and reverence for pure truth wherever found. "To encourage the har

individual character. 'To the end that life now and hereafter may be more happy, noble, beneficent and beauti-

New York, Jan. 19, 1889.

Are the Churches our Natural Allies.

To the Editor of the Heligio-Philosophical Journal: In your issue of Jan. 21st, I read an article from my friend Thomas Harding, and really felt inclined to say: "Deliver me from my friends!" I do not think he meant to misstate or misrepresent, but surely he misunderstood me. I am made to say, at Sturgis, "the churches are our natural allies." No memory have I of such an utterance, no fellowship have I with any creed bound church, no acceptance of infallible Bibles or priestly dogmas as authority over the soul, and only repugnance towards all sectarian narrowness. Mr. Harding suggests that I ought to remember what Henry C. Wright said to me. More than thirty years ago I acted with H. C. Wright, agreed with his views of sectarianism, and we were in such unity that neither could have thought of warning the other against compromising with theological dogmatists. Many a time have I said that no popular church ever led in any reform, but that sectarians persecuted the reformers, and then adopted their views after they became popular. For instance: the northern clergy are all abolitionists to day, and hold up pious hands to thank God that his church had grace to fight slavery, when the majority of our churches and clergy were, as J G. Birney fitly said, "the bulwark of American slavery," de fending it from the Bible, fellowshiping the slaveholder as a Christian-and branding the abolitionist as an infidel up to the verge of our civil war, and then only turning with the tide of public opinion-following, not lead-

ing, the people's conscience.

Thirty five years ago I gave up my studies for the ministry because I could not honestly 'preach the gospel" in any pulpit, and from that day I have been outside of all denominations, fellowshiping with good people in them, but not being of them. Spiritualism is not sectarianism, but religious liberty and life and growth. How can I hold it the ally of the sectarian churches?

This I have said, and now repeat, that the church has certain spiritual ideas-of Deity and duty, immortality-and that, so far, they are on common ground with the Spiritualist. Their ideas are dim and confused by the jangle of their creeds, but, in essence, are like ours; our aim should be to make them clear and inspiring, and to rid them of all irrational dogmas of endless hells and devils and bloody atonement and the like, that natural religion,

spiritual life and growth may increase. Materialism has no idea of Deity or immortality, holds religion as childish folly, lends no inspiring light or strength to our inner life, hinders, and cannot help, spiritual growth. There are fair and earnest inquirers after Spiritualism both in the churches and among Materialists, and there are bitter and dogmatic opponents and enemies of Spiritualism among Materialists and in the religious sects. Towards all these we are to be fair and fearless, but to form entangling alliances with none. To us. as Spiritualists, comes the grand word of an Apostle: "Having done all, stand !"

G. B. STEBBINS. Detroit, Mich , Jan. 22nd, 1882.

FLORESTON COL ONE is grateful to Invalide. it is refreshing without the sickening effect The dift of Prephecy.

BY W. H. CHANEY.

To the Editor of the Heligio-Philosophical Journal: My attention has been called to a letter in the JOURNAL of Nov. 12th, from A. D. Rice, of Clayton, Mich., and a friend desires me to reply to it, notwithstanding the questions therein are addressed to Bro. W. E. Coleman; but I am free to confess that all that I can do will be to aggregate a few facts, make my deductions, and give my opinions. First, then

THE FACTS.

Mathematics stands at the head of the exact sciences. Years of study are necessary to become a professor of mathematics. Nevertheless, at least one person in fifty millions is born with a gift to solve the most difficult problems without any previous study. Call this "gift" mediumship, psychology, or a direct and special inspiration of God, you do not change the fact. Zerah Colbourne possessed this gift, and he nearly lost it from studying Divinity. In 1845, at Wheeling, Va., I saw a negro slave born in Alabama, who possessed this gift. I asked him for the cube of 999, and he auswered correctly in less than thirty seconds. without making a figure, as, indeed, he could not, if he would, being almost an idiot in everything except this wonderful gift. Working rapidly with slate and pencil, it required two minutes for me to obtain the answer, namely, 907,602,999.

Living as I am, by the shore of the Pacific, I naturally desire to know when a storm is approaching, so I watch my barometer and sometimes when there is not a cloud to be seen, and all is sunshine, the indicator rapidly drops down almost to 29. Then I know that within forty-eight hours there will be a violent storm. Moreover, just before a severe storm my horses and cattle will rush down from the spurs of the coast range mountains, seeking shelter in the canyons, even before the thick clouds are mustered for the black tempest.

While the sun is passing an aspect of Saturn, for two or three days the weather will be colder than usual for that season of the year; but for two or three days, while the sun is passing an aspect of Jupiter, the weather will be warmer than usual for the season. I might adduce hundreds of similar facts, but deem these sufficient to illustrate my premises. Now for

THE DEDUCTIONS.

The mathematician will claim, as a general rule, that no person can mentally solve the problems which have been solved by Zerah Colbourne and others. To him it is a dark and unfathomable mystery how it is done; yet to these persons so wonderfully gifted it is just as great a mystery. They cannot give the slightest hint as to their modus operandi, yet the mathematician can solve the same problem by a more tedious process, and explain it clearly. From this process, and explain it clearly. From this we deduce that there are two kinds of intelligence, namely, that which is a gift, and that which is acquired. We further deduce that great nature gives "signs and warnings." The animal, with only a germ of reason, has been endowed with instinct to know the approach of a storm, even when man cannot, save by the exercise of his reason in observing the "signs," or some invention like the barometer. Here the ani-mals may be compared to the idiotic negro who was an instinctive mathematician.

From my knowledge of astronomy, by carefully observing the transits of the plan-ets, I am able to foretell or "predict" when the weather will be mild and when cold. And remembering that the animals are able to predict a storm as well as my barometer, it is fair to deduce that there are certain persons so sensitive by nature that they can feel the approach of mild or cold weather, as well as the animals. To deny this is to claim more for an animal than for a human. And because only one person in fifty million is thus sensitive, does not disprove the probability.

MY OWN OPINIONS.

I have long been convinced that there is no such power as prophecy or prediction, which was taught in the Sunday school when I was a boy. That kind of prophecy originates purely in the imaginations of the pretended seers. The idea of predicting, thousands of years in advance, the birth of a child from a virgin, is too absurd for serious consideration. An eclipse of the sun, or some similar event, might be thus predicted to the very second.

Bro. Coleman tells us that Mrs. Robinson, of San Francisco, has been successful in making numerous predictions, and Bro. Rice asks: "Can we arrive at a fact by reasoning from cause to effect before that fact has an existence, and if the facts of to-morrow are in existence, then what?" In answer I will state that according to my philosophy, every thing has a spirit, from man to the monad, from the vegetable to the mineral, and even an abstract idea. (Mark-this is simply my opinion, incapable of proof by induction, but sustained by the analogies of nature.) A fact, then, has a spirit, and that spirit, being like all spirit, immortal, may appear in advance of the fact itself. An opposition of Jupiter and Saturn is a fact that will not appear for nearly ten years to come, nevertheless the spirit of that fact appeared to astronomers centuries ago. Now it is my opinion that there may be certain sensitive persons who, although as ignorant of astronomy as the idiotic negro of the science of mathematics, may be brought in rap. port with the spirit of the fact and know as certainly as the astronomers know that an opposition of Jupiter and Saturn will take place in 1891; yet such a sensitive can no more explain how this knowledge came, than the idiotic negro could explain how he solved his problems.

I will illustrate this idea in another form. in 1878 I told a your g lady of Salem, Oregon, the sort of a man she would marry; that the marriage would prove very unhappy, and that unless he died soon after, a separation would be inevitable. In 1880, all these events had transpired, and she had applied for a divorce. Were I to make no farther explanation the reader would conclude either that my statement was false, or that I possessed wonderful powers of prescience, and yet neither is the case. I saw in Horoscope, that the sun first applied by an evil quartile aspect to Saturn, to describe her husband; Saturn and Uranus were both in the 7th House (which is the House of Marriage), and Saturn retrograde. On testimonies so strong it was just as impossible for me to be mistaken as I would be in predicting a storm when the indicator had sunk below 29°.

Could any one, unaided by 'my scientific knowledge. have predicted the same results? Most assuredly, on precisely the same principle that the idiotic negro solved his problems. The "spirit" of these untranspired events was in existence, and whoever could come in rapport with it, would have felt the unborn facts just as rationally as my horses and cattle feel the unborn storm. The great obstacle in the way of accepting my opinions is the fact that so many thousands pretend to be prophets who deduce their prophecies purely from their imagin-

Oretown, Tillamook Co., Oregon.



A SENSATION.

Has often been made by the discovery of some new thing, but nothing has ever stood the test like Dr. Benson's Ce'ery and Chamomile Pills; their popularity and sale is unprace-

They supply a need long felt and must become a household remedy. Just think—to be cured in a few weeks of these terrible nervous troubles and awful suffering from Sick Head-sche, Neuralgia, and Dyspepsia, and the nervous system put in a natural and healthy condition, destroying the possibility of Paralysis, Angine Pectoris and sudden death, which is carrying off so many Lobie men and women in the full tide or life and usefulness.

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is Warranted to Cure ECZEMA, TETTERS, HUMORS,

DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and Care TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooths removes tan and freckles, and is the BEST toilst dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal

ALL ROUGH SCALY ERUPTIONS,

and external treatment All first class druggists haveit. Price \$1. per package.



LYDIÁ E. PINKHAM'S VEGETABLE COMPOUND Is a Positive Cure

for all these Paintul Complainte and Weaks socommon to our best female population It will cure entirely the worst form of Female Complaints, all ovarian troubles, Inflammation and Ulcera tion, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplemuss, Depression and Indi-

That feeling of hearing down, causing pain, weight and backache, is always permanently cured by its use.
It will at all times and under all circumstances act in harmony with the laws that govern the female syste For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S VEGETABLE COM-POUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price 21. Six pottles for \$5. Sent by mail in the form of pills, also in the form of losenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Bend for pamphlet. Address as above. Mention this Paper.

No family should be without LYDIA E. PINKHAM'S LIVER PILIS. They ours constipation, biliousness, and torpidity of the liver. Mosate per box.

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Cures Coughs, Colds, Croup, Asthma, Consumption, Pneumonia, Whooping Cough Lung Fever, and Measles. IS EXCELLED BY NO OTHER REMEDY. TRY IT. Prepared by C. WAKEFIELD & Co., Bloomington, Ill. For Sale By All Druggists.

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Typhoid and Typhus Fevers. Buy a box of Positive s id.
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Mailed, postpaid, for \$1.00 s box, or six boxes for \$6.
Send money of our risk and expense by Begintered Letter or
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Woman and the Monsehold.

BY HESTER M. PO(LE. [Metuchen, New Jersey.]

YET ONWARD.

I thank thee, Lord, for precious things Which thou into my life hast brought; More gratefully my spirit sings Its thanks for all I yet have not.

How fair the world to me has been! How dear the friends who bres he its air! But who can guess what waits within Thine opening realms, thy worlds more fair.

That which I had has slipped away, Lost in the abyeses of the past; By that I lack am I to day Heir of thy undawned acons vast.

The best things joy to me has brought Have been its sighs of yearning pain; Its dreams of bliss ungauged by thought; Its dear despair, which yet remain.

If thou thyself at once could give Then wert thou not the God thou art; To explore thy secret is to live-Creation's inexhaustible Heart.

To some thou givest at ease to lie. Content in anchored happiness; Thy breath my full swelling sail, I Across thy broadening seas would press.

Dear voyagers, though each nearing our Around, is music to my ear-Sweeter to hear, for on before Some swifter hoatman call, "Good Cheer!"

I touch, but may not long delay; Where thy flushed East with mystery smiles, I steer into unrisen day, For veils of hope before thee drawn,
For mists that hint the immortal coast
Hid in thy farthest, faintest dawn—
My God, for these I thank thee most.

At friendly shores, at peaceful isles

Joy. joy, to see from every shore

Whereon my step makes pressure fond.
The sunrise reddening still before:
More Light, more Love, more Life, beyond! Lucy Larcom.

MIDWINTER.

This morning a poem was written in icy letters upon the still face of nature. The tears of the sky congesled upon every twig and branch and tree, and at sunrise there they stood, holding their frozen banners up as if petrified. Ah, but you should have seen how the love-warmth of his royal majesty, the Sun, melted those miniature icebergs! And in melting, there flashed into his majestic face the light from countless millions of diamonds, their glittering facets reflecting back a wondrous radiance, so that never earthly king was greeted so resplendently. All the jewelers of earth cutting industriously through all time, could not have thrown such largess of briliance over this one tree which stands before thy window, and this is only one little point of splendor in a landscape rich in variety of tree-form, which stretches away to those purple hills along the faint horizon. But it is wasting, fast dying, changing, like everything about us. The ice dissolves in tears, which sinking noiselessly into the earth, fulfill their mission of nourishing the roots of plants and grasses, and replenishing springs which feed the flocks and give us sparkling water for our mecessities. And so the order of things goes And we unthinking take it all as our right, and never pause to observe how grand the system of adaptation by which we are nourished, and how beautifully the Great First Cause has arranged the forms and hues of hose objects which go to our support or gratification. Beauty envelops us like an atmosphere, changeful, subtle beauty; not monotonous and cloying, but interspersed with enough of ugliness and shadow to set off and accentuate those forms and hues of lovliness which words are too impoverished to describe. And, we, puny exacting mortals, set in the midst of these sublime scenes, grow dull and blind as the veriest animal that breathes! A close observation of the life and mode of growth, the form of cells, color and structure of a blade of grass, or a tiny wild wood flower, ought to be enough to fill us with reverence and delight. and the desire to investigate the origin and process of such a mystery.

Such a morning shakes us from our stalictity a little while; we look out and up and breathe a finer air, there comes to us a glimpse of the great underlying world of forces, beating in majestic harmony in the heart of the Earth the rythm of which makes the seasons: we catch an undertone of the music of its flow, and then the world's roar closes over all, and we are swallowed up in the coarser waves. How many generations must go by before children are taught from their cradles, to seek for the meaning and beauty of these laws which underlie all appearances? How long before men are fine enough and wise enough to explore wisdom's mines as they now do those of Colorado? There are those, let us be thankful to know, prophers of the coming time, to whom

"The meanest flower that blows can give Thoughts that too often lie too deep for tears." They often attain

"that blessed mood In which the burthen of the mystery, In which the heavy and the weary weight Of all this unintelligible world Is lightened; that serene and blessed mood In which the affections gently lead us on, Until the breath of this corporeal frame, And even the motion of our human blood Almost suspended, we are laid asleep In body, and become a living soul; While, with an eye made quiet by the power Of harmony and the deep power of joy, We see into the life of things."

MADAME SWETCHINE

There are some natures who by constitu-tional endowment are religious and spiritual, who turn toward God or the Good, as flowers turn to the sun which gives them light and heat. Among these is Madame Swetchine who was born in Moscow in 1782. She was the daughter of the secretary of Paul I., the cruel and violent Emperor, to whose lovely queen Catharine she was appointed maid of aonor when but fifteen years of age. It will be seen that the young girl had all the allurements of rank and position, but undazzled by preferment, she remained sweet, gentle and serious-minded. At the age of seventeen she became the wife of General Swetchine who was thirty years her senior, through tamily influence which settles the fate of women born to rank and station. She was not so much beautiful as fascinating by goodness and harmony, which was diffused over the features and demeanor, from the life of the soul. Her manner was refined and delicate as suited a sweet and sympathetic disposition. But it was her religious nature which dominated even the social, which was so largely devel-

Mme. Swetchine's salon in St. Petersburg became celebrated as the centre of the most cultivated circle. After removing to Paris, where she was the contemporary of Mms. De Staci and Mme. Recamier; her salon was open to the best minds of France, and the nameless sharm of her character attracted old and young, while her benevolence, social tact, intellectual eminence and spiritual exaltation, kept a host of friends by her side.

In Mme. Swetchine's letters to the noblest people of the age, are glimpses of an aspiring nature, one filled with an ardent love of goodness. She rose before the dawn and devoted the morning hours to religious duties and works of benevolence; in the evenings her salon was thrown open to her friends.

Three volumes of Mme. Swetchine's have been published in French, which have been translated into English by Harriet W. Preston. One consisted of extracts from a private diary which the writer never intended another eye to read. An admirable selection from her letters are another, and "Airelles" the third. In the broad light of the present, Mme Swetchine's creed was narrow, but her religion was broad, and it is with the quality of her tenderly spiritual nature that we must sympathize. She lived amicably with her husband for over half a century, and outliving him a few years, passed to the life for which she yearned in 1857.

Here are extracts from her diary: Go always beyond designated duties, and

remain within permitted pleasures.' "There can be no little things in this world, seeing God mingles in all."

"The root of sanctity is sanity. A man must be health before he is holy. We bathe the body first, and then we perfume." "Let our lives bet pure as snow-fields where

footsteps leave a mark but not a stain."
"He who has ceased to enjoy a friend's superiority, has ceased to love him.

"Woman is in some sort divine, said the ancient German. Woman, says the follower of Mohammed, is an amiable creature, who only needs a cage. Woman, says the European, is a being nearly our equal in intelligence and perhaps our superior in fidelity. Everywhere, something detracts from our dignity. It is very like the history of a dog; a god in one country, muzzled or imprisoned in another, and sometimes regarded as the best friend of his master!"

"Strength alone knows conflict. Weakness is below even defeat, and is born vanquish-

"We are rich only through what we give, and poor only through what we refuse."

Partial List of Magazines for February Received.

The Century Magazine—(The Century Co., New York.) Contents: Portrait of George W. Cable: The Tile Club Ashore: Brother Stolz's Beat: To a Dead Woman; Esmeralda; Hermes Trismegistus; The Superlative; Daniel Webster; Lovers in the Tropics; The Phidian Age of Sculpture; Frederick W. Robertson; The Night Wind; Significant Aspects of the Atlanta Exposition; In Exile; A Modern Instance; Invocation: The Proposed National Library Building; Regret: Through One Administration; George W. Cable; Euphemia; Among the Pelicans; Topics of the Time; Communications: Literature; Home and Society; The World's Work; Bric a Brac.

This number appears with a new cover designed by Elihu Vedder, representing "Winter." This issue is replete with interesting matter and is, as usual, finely illustrated. Among other articles of interest is one by Ralph Waldo Emerson, entitled "The Superlative." It is an incisive plea for temperance in speech and conduct.

The Eclectic Magazine (E. R. Pelton, New York.) Contents: The Scientific Evidence of Organic Evolution; Gossip of an Old Bookworm; Of Mistakes; Country Life in Italy; Dangers from Comets; Recent Phases of Judaeophobia; Words of Wisdom from Goethe; "Eccentricities of the Rich: La Chute Des Feuilles; Kith and Kin; A Day at the British Museum Reading Room: A Self Help Society; Social Plagues; Three Burdens; The Adventures of a War Correspondent; Christmas Song; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Milwaukee, Wis.; The Ship that was Lost; Two Divorces; Fashions for February; Timely Topics; Valentine's Day; Domestic Felicities; Our Books and Our Friends; Our Tableaux; Poison in the Can; Mexico and Her People; To My Nieces and Nephews; Editorial Miscellany,

Our Little Ones and The Nursery. (The Russell Publishing Co., Boston, Mass.) This beautiful magazine for little people cannot fail to please. The illustrations are designed by some of our best artists.

[Eigin (Ill.) Daily Leader.]

The subjoined opinion, we perceive, is by J. A. Daniels, Esq., of Messrs, Stogdill & Daniels, attorneys, La Crosse, Wis., and appears in the La Crosse Chronicle: Sometime since, I was attacked with pain in and below one of my knee joints. A few applications of St. Jacobs Oil quieted the pain and relieved the inflammation. I regard it as a valua-

A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a manthat his wife and children could truly say of him "He never brought an angry or ill-tempered word across his threshold." The best likeness of heaven ever seen on earth is a well conducted, happy home. Let all our readers resolve to make theirs such.

Educated Women.

Refined and educated women will some times suffer in silence for years from kidney diseases, or constipation and piles, which could easily be cured by a package of Kidney. Wort. There is hardly a woman to be found that does not at some time suffer from some of the diseases for which this great remedy is a specific. It is put up in liquid and dry forms, equally efficient.—Springfield Union.

To laugh at folly is every man's privilege, but to excuse it is the prerogative alone of the good man.

"Threw Away Her Supporter."

Dr. Pierce:-A neighbor of ours was suffering from "female weakness" which the doctors told her could not be cured without;a supporter. After considerable persuasion my wife induced her to try your "Favorite Pre-scription." After using one bottle she threw away the supporter and did a large washing, which she had not done in two years before.

JAMES MILLER,

4246 Jacob Street, Wheeling, W. Va.

How blessed might poor mortals be in the straightest circumstances, if only this fidelity to heaven and to one another were adequately great.-Carlyle.

Horsford's Acid Phosphate

BRAIN TONIC. Horsford's Acid Phosphate is cordially re-commended by E. W. Robertson, M. D., of Cleveland, as a brain and nerve tonic, especially in nervous debility.

Lovers Take Warning.

Whatever partiality cupid may entertain for fragrant flowers and perfumed tresses, he has an unconquerable aversion to odorous noses, and will never venture within shooting distance of catarrh. Dr. Sage's Catarrh Remedy is a safe and reliable cure for this disgusting disease. By druggists.

Make no more giants, God, but elevate the race at once. We ask just to put our strength -our human strength all starting fairly, all equipped alike, gifted alike, all eagle eyes, true hearted, and see if we cannot beat thy angels yet.—Robert Browning.

The highest hopes and interest of the race rest on the purity, health and strength of wo-manhood. We take pleasure in referring our readers to the remarkable efficacy of Lydia E. Pinkham's Vegetable Compound in all that class of diseases from which women suffer so

Men have a great deal to learn before they shall unlearn the lesson of intolerance—that fearful lesson too easily learned which suffo. cates the mind and intercepts other good lessons which the intelligent mind should receive.-O. B. Frothingham.

Dr. C. W. Benson of Baltimore, Md., prepares a skin cure that is the best thing for skin diseases ever known. It cures eczema, tetter, ring worm and all rough and scaly skin diseases in the shortest time. Sold by all druggists at \$1 per package.

Experience ought to be a headlight which throws its rays on things to come: instead it is generally a stern light which throws its rays on what we have already passed through. -Boston Star.

" A Wonderful Effect."

ADRIAN, Mich., June 30, 1881. H H. WARNER & Co.; Sirs-Your Safe Kidney and Liver Cure has had the most wonderful effect upon my wife who has been troubled for three or four years with a kidney and liver difficulty. F. A. FERGUSON.

The best penance for envying, another's merit is to endeavor to survive it.

Heartily Recommended.

Don't condemn a good thing because you have been deceived by worthless nostrums Parker's Ginger Tonic has cured many in this section, of kidney and nervous disorders, and we recommend it heartly to such sufferers.—

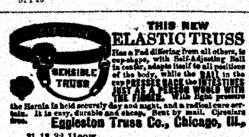
I look into a man's face and see how cheerful it is, and then I know how wise he is.

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James J. H. Gregory Marblehead, Mass.

THE GOSPEL OF NATURE

BY SHERMAN & LYON, Authors of " The Hollow Globe."

This book contains many startling ideas that are calculated to dispet the mystification and maravel the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence; Intellect; Discords; Progression; Justice; The Science of Death; The Confounding of Language; Spirit Shography.

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For sale, wholesale and retail, by the Religio-Philosophical ublishing House, Chicago.

So marked has been the success attendant on my method of treatment, and so thoroughly has my statement that Catarrh can be cured been proven, that thousands and tens of thousands from all parts of the world have been interested to write and obtain my method of treatment, and where it has been given an honest trial it has invariably proved a grand success. Year by year my business has grown until now my correspondents number nearly 100,000, and I have been compelled to add largely to my force in order to meet the growing demand for my Catarrh Specific.

Perseverance and Catarrh.

I MEAN HONEST, HARD WORK; I USE HONEST METHODS; I Do Not attempt to cure in a day a disease that has been growing for a lifetime, increasing in power and gathering strength daily for years. I Do Nor ask my patients to attempt, nor do I want them to try their cure unless they mean to light the battle for health and strength manually and with a determination to win. I Do TRY to encourage every sufferer with catarrh to believe they can be cured if they will persevere in the use of means I provide.

By Accident, Carelessness, Inattention, Hereditary Taint, or in some unknown way, you have secured and are nursing in your system a poison that is surely eating its way to your vitals, carying untold misery and suffering in its progress. Do Nor Wair until your body is racked with pain, until the passages of your head are eaten away, until the foul mass of corruption running down your throat, has affected the lungs, poisonig the whole system, causing Consumption. Liver Complaint and Chronic Diseases of many kinds. Do Nor WAIT until Catarrh has prostrated you and the complication of diseases arising from the neg-lected Catarrh has placed you beyond the reach of any human aid. Obtain the means that has cured so many thousands, and, having secured it, with honest, straightforward work, persevere in its use, and you will be blessed with renewed health and strength. I especially desire to treat those who have used other re-T. P. CHILDS, Troy, Ohio. A medies without success.

Permanent Cure of Catarrh!

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OUR LETTER BOX:

Below we give a few of the thousands of letters we are constantly receiving. The record is a guarantee that CHILDS' CATARRH SPECIFIC is no new untried cure, but a positive and certain remedy. We above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh and Bronchitis may feel certain of success in its use.

Catarbal cases have applied to me for relief. Many 100,000 Catarnal cases have applied to me for retail, many thousands have received my Specific, and are cured. We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients-as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes physicians, clergymen, lawyers, judges, merchants, bank-

ers, and business men.

My wife is entirely cured.

I. V. COLLINS, Crockett, Tex.
Your remedy has cured me.

M ALSHULER, Mattoon, Ili.
The medicine did for me all you represented.

T. H. MESSMORE, Cadlac, Mich.
The disease is reached and all trouble gone.
MRS. W. W. EMBREE, Port Hawkesbury, N. S.

MRS. W. W. EMBIREE, Port Hawkesbury, N. S.

I write to tell you that I am perfectly cured of Caterrh. O P WI→E, Magnolia, Ark.

The catarrhel cough has entirely left me. I am
well again. J. A. HULL, Cleveland, O.
I would not take a farm for your specific if it could
not be replaced. J. P. ROBERTS, Chicago, Ill.
I would not take a thousand dollars for your inhalers. I am completely cured.

I would not take a thousand dollars for your inhalers. I am completely cured.
G. J. McKNIGHT, Cleveland, O.
Your treatment has cured my daughter of catarrh, induced by a severe attack of measles.
JOHN W. RILEY, U.S. Express Agent, Troy, O.
My health is fully restored. The horrid and loathsome disease is all gone. My lungs feel all right.
MRs. W. D. LINCOLN, York, Neb.
Your treatment did me great good. I have not plost a day by sickness this year
A. GRAHAM, Biddle. Uni'sty, Charlotte. N. C.
I am giad to say that i found your medicine all that can be claimed for it. I am fully restored.
J. H. SIGFRIED, Pottsville, Pa.
I do not regret the money it cost in using

I do not regret the money it cost in using your medicine. I can heartly recommend your treatment. E. J. LIPPINCOTT, Clarksboro, N. J. I have used your Catarrh treatment and am cured

I have used your Catarra treatment and am cared.
A thousand thanks to you for so sure a remedy.
FANNIE DEMENT, Dyer Station, Tenn.
I am much pleased to say that I have used the direatment faithfully, with the happiest and best results.
JOHN A. PRATT, Goffs Falls, N. H.
Your treatment cored me; your inhalers are excelent. This is the only radiest cure I have ever found. tour freatment cured me; your inhalers are exceient. This is the only radical cure I have ever found.

E. S. MARTIN, pastor M. E. Church Pt Carbon, Pa.

No amount of money could induce me to be placed in the misery I was in when I commenced using your medicine.

J. C. McINTIRE, fuiton, Mo.

I have so far recovered that I am able to attend church, can walk half a mile. Have a good appetite, any desiring all the time.

am gaining all the time.

Mas. A N MUNGER, Detroit, Mich

Now I am cured head free; air passages all open,
and breatning natural. A thousand thanks to you

of the source of the second of

benefit to Mrs Marble as well as myself: I can heartily recommend it to others

E MARBLE, Concord, Mich It affords me great pleasure to notify you that I have, as I sincerely believe, entirely recovered from that loathsome disease, catarrh, through your very beneficial treatment. B. BENEDICT, Petrolia, Pa Passeges of the head began to open, throat and bronchial tubes grew better, cough ceased and now I can see to write. I owe my life to your treatment. THO4 J. DAILY, Homer, Champaign Co., Ill. I received your Catarrh Specific some time ago, and need as directed. It acted like a charm. It cured my cough and stopped that wheeging I had in my throat.

My throat is now so well restored that I can lecture daily without any difficulty, and find no difficulty whatever in preaching.

ty whatever in preaching.

EB FAIRCHILD, DD., LL D. Chancellor University of Nebrasks, Lincoln, Neb.

Rev. E. S. MAETIN, Port Carbon, Pa.
A. M. STEWART, 170 Cambridge St. E. Cambridge, Mass
W. H. STEVENS, Shaneetow, Pa.
B. T. WELCH. witton Junction, Muscatine Co., Ia.
R. A. GRNTRY, Delphov, Ottows Co., Kan.
5 W. P. HARMON, California, Mountain Co., Mo.
J. P. ROBERTS, 13 Michigan avenue, Chicago, Illinois,
R. E. GRANGER, Chicago, Ill.

I am cured, another formidable case at last yielded to your treatment. WB MORSE, Bryan, Tex I am now survely cured. When I had used it s months I felt like a different woman Too much cannot be said in favor of your Catarrh treatment.

months I felt like a different woman Too much cannot be said in favor of your Catarrh treatment. It has saved my life.

Mrs E G MITCHELL, Fairbury, III.

Mrs Mitchell lives near me and has used your treatment with perfect success, and is now well and hearty; this I am witness to

JOHN G STEERS, Fairbury, III.

I was thought to have had Consumption, and had suffered many years with what was really Catarrh, before I procured your treatment. I have had no return of the disease.

Miss LOUIE JAMES, Crab Orchard, Ky My wife continues in the best of health, and has no cough It is with great pleasure we are able to recommend so wonderful a medicine as yours has proved to be to us.

J H BULLARD, Springfield, Mass Between nine and ten yeas ago, being afflicted with Catarrh, I obtained your course of treatment, and after persisting in its use some months was completely cured, and have had no return of the disease.

A J STILL, Partenburg, N J.

I was terribly afflicted with nasal and bronchial Catarrh, and concluded to give your treatment a test in a short time it cured me. I induced my brother to try it, and he too was cured.

R C JONES, Rock River Falls, Wis

to try it, and he too was cured. R C JONES. Rock River Falls, Wis
More than a year ago I need your Catarrh remedies, with almost untold benefit to myseif I prize
your remedies more than I can tell you.
Mrs E P HOOKER, Defiance, O.

Mass E P HOOK ER, Defiance, O.
Since receiving your Specific, I have been hitting hard. It takes hard hitting to make such an enemy as Catarrh surrender. What ever may be said of other cures effected, either by your treatment or any other, mine is really a marvelous one. I am close to sixty-nine years old and can endure nearly as much labor as I did at forty; I have a good appetite, not ravenous, but a healthy one, good digestion, and enjoy exceient sleep, undisturbed by any symptoms of atrangulation.

REMELVIN. Of aboma, Leak Co., Miss.

Brother Pettigrew was at the convention; could you have seen that robust, healthy man, who a few years since was brought to death's door by Catarra, and, but for your remedy, would now probably be

and, but for your remedy, would now probably be in his grave, and especially could you have heard his voice in that assembly you would have realized that had you never done anything more, your life has not been in value.

had you never done anything more, your life has not been in vain. Your friend.

R E M, Camden, Miss For fifteen years I have been under the care of physicians for consumption. In a letter, dated four months later, she says: I am almost cured.

MARY J HOLLEY. Mountain Park. Ellis Co...Tex:
One of the most terrible cases of Catarrh we have had in our tractice, was that of W S Saudel, of Willis, Moutgomery Co., Tex. He says: "In the spring of 1877 the disease assumed a new form, my mouth and throat were attacked, ulcers were formed, and and throat were attacked, ulcers were formed, and

soon the ulva was all eaten away, and large sores through the posterior nares My condition was not only deplorable, but apparently hopeless." After 3 months use of your treatment, he says: "I am entirely cured, all the horrible disease entirely removed." This is to certify that I was a sufferer from nasal this is to certify that I was a sinterer from mass, catarris. I tried remedies of several physicians, but instead of getting better I gradually grew worse. I saw your advertisement, I applied to you at once and received your remedies and commenced their use. At first I thought it was a humbug, but I followed your directions, and now I can rejoice in saying I sm well. ROBT V DANIEL Troy. Als.

A. SCHOFIELD, Petrolia, Butler Co., Pa.
T. B. HA vD., 193 East Fayette Street, Bailmore, Md.,
WESLEY THOMAS, Westover, Somerset Co., Md.
L. G. HOPPEL. "Trevor House," Rochester, N. Y.

ing I am well. ROBT. Y. DANIEL, Troy, Ala.

Thirteen Years Ago Catarrh was considered an incurable disease. I had then these who have had this disease in some of its worst forms. My professional duties made exposure a necessity, and I was first attacked by a slight cold; terrible headaches, which could not be cured followed, with deafness and ringing in the ears, soreness of the broat, disgusting massl discharges, weak, inflamed eyes, hawking, raising of vile matter, black and sometimes bloody mucus, coughing, with great soreness of the lungs. The liver and stomach were polluted with the mass of diseased matter running from the head suiting dyspepsis, indigestion, and liver complaint made me a wreck and incapacitated me for my professional distinctions are not my bed. Compelled to resign my pastorate, and feeling that my end was near, in desperation I gave up the physicians and compounded my Catarent Specific, and wrought upon myself a wonderful curs. New, at the age of sixty-seven, I am wholly restored, can speak for hours with no difficulty, and never have had, in the whole thirteen years, the slightest return of the disease.

Every Physician who has examined my Specific says it is certain, and thorough, and perfect.

T. P. CHILDS.

CHILD'S CATARRH SPECIFIC

Will effectually and permanently cure any case of Catarrh, no matter how desperate. The treatment is local as well as constitutional, and can only be obtained as Troy, Ohlo. We especially desire to treat those who have tried other remedies

without success. without success.

Childs' Treatment for Catarrh, and for diseases of the Bronchial Tubes, can be taken at home, with perfect case and safety, by the patient. No expense need be entailed beyond the cost of the medicine. A full statement of method of home treatment and cost, with scores of testimonials from those who have been cured, will be sent on application. Address

ROY. T. P. CHILDS, Troy, Ohio.

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Leligio-Zhilosophical Journal

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Associate Editor. J. R. FRANCIS.

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CHICAGO, ILL., February 4, 1882.

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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 AD-VANCE.

C. E. Watkins-Lights and Shades of His Mediumship.

The wisdom of the position of the RE-LIGIO-PHILOSOPHICAL JOURNAL that it is absolutely necessary to surround each and every scance with test conditions. was never better exemplified than in the case of Watkins. Every exhibition of psychic force, or physical phenomena must stand on its own merits independent of all others. Watkins is weak, dissipated, and characterless as a man, but all that does not vitiate the phenomena occurring in his presence when they are accurately observed and reported. The moral support being taken away, which would be given by a pure and noble character, the conditions under which the manifestations are received must be most carefully guarded.

While Watkins was in Chicago with the notorious W. Irving Bishop a reporter of the Times attended one of his seances, and claims to have detected his tricks and gives an alleged expose. The entire article is too lengthy for our columns, but the conclusion is as follows:

"While Watkins was endeavoring to play his trick in the presence of the representa tive of the Times he was caught at it, and so completely that he had to acknowledge it. The expose so staggered him that he confessed then and there that that was the way it had always been done by him, and that it was the only way it could be done at all. Mr. Epes Sargent and Rev. Joseph Cook and the other distinguished investigators were simply taken in by a clever trickster."

Of course this has called forth a great deal of criticism from the press, and Watkins is pronounced an unmitigated fraud, having no mediumistic power. A correspondent of the Boston Investigator makes the pertinent remark:

"But if it is true, let our spiritual friends repudiate him as a hypocrite and fraud. Their philosophy, if correct, should not uphold and approve of such fellows."

This is exactly what the Journal pro poses to do, and has ever done without fear or favor. But we do not feel that the circumstances in this case call for such wholesale denunciation. We regard Watkins as a medium, who sometimes supplements the manifestations with deception. When in Chicago with Bishop, he called at this office, and during the conversation said that: "While as a rule only three or four manifestations of independent slate writing could be obtained in a day, he often gave fifteen or twenty." That at times the phenomenon known as the "ballot test," occurs in Watkins's presence, of an unobjectionable character, having every quality entitling it to be considered genuine is well proven; and that he practices fraud is undoubtedly equally true. The method of the reporter of the Times, however, is not calculated to arrive at the truth. Knowing nothing of scientific accuracy and caring less, he proceeds to investigate spirit phenomena upon the hypothesis of fraud with a determination to substantiate his suppo-

As the value of the evidence of Epes Sargent, Joseph Cook and others is called in question, we introduce their direct tes-

In his lecture, Mr. Cook says:

1. "Five strong gas jets, four in a chan-delier over the table, were burning all the while in the library where the experiments took place.

2. At no time were the slates taken from the sight of any one of the nine persons present. The writing was not produced as was Slade's, in London, and at Leipsic, on elates held under the table.

5 The atmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed. 4. During the first experiment, nine persons clasped each one hand or two, over, and under the two slates. The psychics' (medium) hands were among the others, and he certainly did not remove his hands from this position while the sound of the writing was heard.

5 While a dozen hands in full light were tightly clasped about the slates in the first experiment, we all distinctly heard the peculiar grating sound of a slate pencil moving between the slates. I said 'hist' once or twice; and, in a nearly perfect silence, we every one of us heard writing going on between the surfaces. Afterward we saw the fragment of pencil which was used, and we noticed that it was worn by the friction of writing."

The report of the observers of the Sargent experiments in Psychography, contains

the following: "At the house of Epes Sargent, on the evening of Saturday, March 13th, the unlersigned saw two clean slates placed face to face with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. Mr. Watkins's hands also clasped the slates In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company. Afterwards two slates were clamped together with strong brass fixtures and held at arms length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter in the slate pencil, was moved without con-F. E. Bundy, M. D., Epes Sargent, John C

Kinney, Henry G. White, Joseph Cook." While these facts do not prove that the reporter of the Times did not detect Watkins in deception, they prove that he is a medium, and the whole affair emphasizes the necessity for all investigators to exercise the utmost care and circumspection in their investigations.

Rev. A. A. Walte in His new Role of Spiritualist.

The quack clergyman, like the quack doctor, finds the people ever ready to be humbugged, and it matters little whether he expounds religion on the one hand or defames its supposed enemies on the other. he gains the crowd, and rakes in their shekels. Elder Waite is the prince of zeal in religion. He was an exposer of his buffoonery and clumsy ledgerdemain. He was duly exposed in the Journal of Nov. 13th, 1880. Afterwards this tramp and soul-saver, made a bargain with a pretended medium by the name of Warren alias Warren Lincoln, for a public contest. Warren was to act as medium, and Waite was to produce the same manifestations, by way of exposure. Warren was a thorough fraud and had been published as such for years by the JOURNAL and other spiritual papers, but the flaming announcement made non-Spiritualists believe him to be considered by Spiritualists the champion medium of the world. It was all a collusion and fraud, but was meat for the church dupes, and made money for the exhibitors. The scheme was advoitly planned. "Colonel King" who was announced by Elder Waite as the antagonist who would represent Spiritualism and bring its most reliable medium, was an old showman whose real name is Rufus Somerby. The precious trio of rascals divided the money; Lincoln getting \$500 for his share.

Now Elder Waite resorts to a new scheme. He advocates Spiritualism. From the Haverhill Bulletin, quoting the Lynn Bee, which is published on the scene of his disgraceful career, we learn that he appeared on the 7th and 8th of Jan., at Vineland, N. J., as "Dr. Rundy." The heading of his lengthy bill is as follows:

"Religious and scientific lecture on the new philosophy of modern Spiritualism— Miss Nellie Leslie, the wonderful young medium, who will be assisted by Prof. Nickerson, C. E. Watkins, and Dr. Bundy, three of the best materializers in the world in a grand demonstration of the wonders and mysteries of spirit power in full gas light on the open stage. Also introducing the seven-year old phenomenon of New York, too innocent for humbug, too young to perpetratesuch clever fraud, Harry Herman. instantaneous and powerful genuine test medium.

This "Miss Leslie" is know to Lynn people as Nellie Everett, "Prof. Nickerson" as "Dr. McLaughlin," the sweet singer of tent fame, and Harry Herman, is Harry Waite, the 'Elder's' own boy. Waite's sublime "Dr. Bundy's show over his own name. ,

to expose the whole affair at the conclusion. His patient church has cast him out, and he has taken his place, where he belongs, with the host of mountebanks and quacks who infest the community.

One of the most astonishing features of this affair is the readiness ministers of the gospel and church members exhibit in taking up such worthless pretenders, and how readily they lose their common sense and accept "anything to beat Spiritualism!" How pitiable are their attempts! However promising in the beginning, in the end they invariably redound to the advantage of the cause they seek to destroy.

Dr. Samuel Watson will not lecture, as intimated, in St. Louis this winter.

Miss Susie M. Johnson in Chicago.

On Sunday last Miss Johnson began a lecture engagement with the West Side Association of Spiritualists at Union Park Hall, No. 517 West Madison Street. It is some years since this lecturer has spoken in Chicago, and though always considered a forcible, logical lecturer, those who have listened to her at different times for many years, unite in declaring that she has steadily and rapidly improved. This is owing to the aid she has given her spirit friends who speak through her. Not content to fold her hands and leave all for the superior intelligences to do, she has constantly striven to increase her intellectual attainments and keep well abreast of modern scientific, religious and philosophic thought as presented by the ablest writers of the various schools. This she has done in the face of most discouraging obstacles; but well is she repaid for it in the increased strength thus gained. The more self-culture mediums have the better able are their spirit friends to use them.

Miss Johnson will lecture for the society the Sundays of February, morning and evening. Those who desire to hear the philosophy of Spiritualism expounded in language easily understood and free from all transcendental moonshine, and who wish to learn something on Sunday which shall aid them to bear life's burdens with greater ease and fit them day by day for the life hereafter, will improve the opportunity to hear the lectures given through this medium.

On Friday evening of this week a reception is to be tendered Miss Johnson at the hall where the lectures are given. All interested are cordially invited to be present and make the personal acquaintance of the lecturer and spend a few hours in social intercourse.

Baldwin's Breeze.

For some years a fellow named S. S. Baldwin traveled about the country "exposing Spiritualism." He is an expert in sleight-of-hand work, a monumental liar, an unconceionable trickster according to his own testimony and his evidence is corroborated by those who know him. The "exposing" business growing dull, he had to utilize his capital in trade in another direction and having a thorough knowledge of the gullibility of the people he concluded to set up as a medium. He has been in quacks, gaining notoriety by his pretended | Cincinnati for some time in obscurity, but the other day he struck a streak of luck. Spiritualism and delighted the church by Henry Slade being in town, Baldwin took occasion to attack his mediumship in an interview with a reporter of the Enquirer. He claims to have discovered the fraudulent character of the independent slatewriting and materialization occurring in Slade's presence. The article fills nearly a column on the editorial page of the Enquirer and was republished on the editorial page of the Globe Democrat of St. Louis. Thus Baldwin by a little stroke of his former genius has secured with the connivance of the reporter, some first-class advertising; which is further increased by the notice the Journal now makes of him. Any one of the thousands who have witnessed the phenomena in Slade's presence will at once recognize the absurdity of Baldwin's assertions. That genuine spirit manifestations of independent slate-writing and materialization occur in Slade's presence, is as well established as any other fact. But that don't trouble Baldwin at all, the more absurd his assertions the more happiness he gets from them. No Spiritualist or investigator with a particle of self-respect and knowing Baldwin's character, will believe any thing he says or tolerate his presence.

SPIRITUALISTIC CAMP-MEETING IN VER-MONT.—A stock company of five thousand dollars, divided into shares of one hundred dollars each, is being formed for the purpose of fitting up a private park for Spiritualist camp meetings, picnic parties and as a summer resort; to be known as "The Forest Park City Association." Every stockholder will be entitled to one lot for each share, of suitable size for a cottage. A piece of land on the shore of Lake Champlain, lying two miles north of the city of Burlington Vt, covered with a fine forest, nearly level and dry, well watered by a fine spring of water, on a bluff, about thirty feet above the lake, giving a splendid view of lake scenery, has been selected as the place of location. It is proposed to raise fifty dollars on each share—twentyfive hundred dollars—the first year. The books are now open for the sale of stock, and a goodly number of shares have been check is shown by a recommendation of taken. Further information can be had by inquiring of either of the committee: Geo. The sham was exposed before the conclu- A. Fuller, Dover, Mass.; G. S. Brunson, St. sion was reached, and Elder Waite adroitly | Albans, Vt.; S. N. Gould, West Randolph, escaped by saying it was his intention | Vt.; F. A. Boutwell, Boston, Mass.; Orris M. Ambler, Waterbury, Vt.; B. G. Rugg, St. Albans, Vt.

H. P. Hubbard is now proprietor of "The International Newspaper Agency" established at New Haven, Conn. This, of course, does not indicate a new firm, but a new name, with additional facilities to supply the demands of the advertising public. Mr. Hubbard is, perhaps, the only authorized agent are swindled out of their money. They in America for all the leading newspapers of all the countries of the globe. He gives the very best possible service to each of his customers, and consequently his efforts in their behalf generally gives entire satisfaction. He is the publisher of the 'Newspaper and Bank Directory of the World, describing over 30,000 newspapers and 20, 000 banks.

Exactly So!

Mr. W. A. Hunter, in a letter accompanying the "spirit" outfit used by Mrs. Crindle at Clyde, says:

"I have been highly gratified with the way you have treated this matter in your paper. Knowing, as we all do, the facts in this case, and considering the manner it has been handled by Roberts and the Banner, enables us to place a more correct estimate upon all subjets treated upon by then hereafter.

Gradually the great majority of Spiritualists and investigators are coming to place a more correct estimate on the utterances of those "organs," and hence the noticeable change in public sentiment. We knew it would come in good time.

Current Items.

Readers who desire friends to see a specmen copy of the Journal have only to send us a list of the names with P. O. addresses, and papers will be sent.

Dr. S. J. Damon, of Lowell, Mass., says 'My advertisement of 'plasters' in your paper, paid better than all the other papers combined, with one exception."

The Psychological Review for January is a superior number, well worth the reading. Single copies 25 cents; for sale at the office of this paper.

Subscribers who do not see their remittances credited on the tag attached to their papers, within three weeks after sending the same, will please notify us at once by postal, and save trouble.

Mr. M. Larkin, of Oskaloosa, Iowa, an old subscriber and prominent advocate of Spiritualism in his State, made us a visit last week, on his way to Washington and

Hugh Smith writes: "As I was sitting in my office to day the impression came to me to try and obtain subscribers for the JOURNAL. In one hour I obtained eleven from among our principal business men: afterwards I obtained four more, making fifteen in all"

We are glad to learn that Dr. C. T. Wil bur, of Lincoln, Ill., is soon to commence the publication of a monthly journal to be called The Asylum Index and Review. It will be devoted to the special interests of feeble-minded children and the relation of this class of chidren to society at large.

Governor St. John, of Kansas, speaking of a certain decision of the Supreme court as touching the Temperance question in that State, says that it in no manner affects the validity of the law prohibiting the manufacture and sale of intoxicating liquors as a beverage there. In fact, so far as is now known the decision affects no enactments of the legislature that are of any special importance.

Farwell Hall has seldom, if ever, contained an audience so large in numbers and so thoroughly representative of the culture it in response to the call for a meeting to denounce the vile crime of polygamy as practiced in Utah by the Mormons. Every seat in the main auditorium and upon the platform was occupied, and almost every seat in the large gallery.

We have received the Preamble and Platform of the Home Protection party, having for its object the amendments to State and National Constitutions, with appropriate legislation that prohibit and destroy the liquor traffic; enforce the education of youth; curtail the power of corporations; destroy and prevent monopolies; equalize suffrage; abolish polygamy; reduce taxation; improve the civil service; elect President by direct vote; elect postmasters by the people, and establish other needed reforms.

There seems to be an epidemic of small pox raging at the present time, and that man must indeed be regarded as a savior, who presents to the public a cheap remedy, that not only prevents taking the disease, but cures a person when once attacked by it. When the small pox was raging in Lowell, Mass., a few years ago, Dr. S. J Damon (see his advertisement) furnished a formula for this purpose to several physicians there, and they treated the disease with perfect success; the specific cured when the regulars said the patient must

"Woman's Words, and Civil Service List," Mis. Juan Lewis, Editor and proprietor. Terms, \$150 per year. This is a large, sixteen-page illustrated journal, printed on fine tinted paper, in the best style of the typographic and pictorial art. Its aim is a noble one—to put woman on a just basis with man in obtaining government or State employment, and to make her efficient and self-supporting. It is certainly worthy of an extensive circulation. Address, Mrs. Juan Lewis, publisher and proprietor, Washington, D. C.

Themas Gales Forster, one of the most eloquent and efficient workers in behalf of Spiritualism and humanity is, we are pained to state, suffering from ill health, and his friends think that in consequence thereof he will be compelled to retire permanently from the rostrum. His health has been failing for some time, but his spirit was strong, and held in abeyance the physical forces, and compelled them to sustain him in his arduous labors. At last, however, he has been compelled to yield, and retire for atime at least, from a field of labor where he has not only won honors, but attracted a circle of friends, who will deeply sympathize with him in his afflictions. Let us hope and pray that he may regain his health and be enabled to resume his labors in behalf of a cause that his presence has so long honored.

Our Exchanges.

But little, comparatively, is known in regard to the center of the earth. Whether a mass of liquid fire, or solid matter, or gas, or an open space adapted to the habitation of man, must remain a mere matter of conjecture, until at least, the Polar regions are definitely heard from. According to the Newtonian theory a solid mass of ice clusters drearily around the North pole, presenting a scene of utter desolation. Capt. John Cleve Symmes, however, entertained the opinion that the polar regions are delightful, the climate in every way adapted to the habitation of man. According to his theory, the navigator will find after he passes the 80th degree that the climate becomes milder; when he reaches the 81st degree some open water will greet him; at the 82nd degree he will find much open water and great quantities of wild animals and some water fowls; at the 83d degree he will have his vision greeted with a sight of an open Polar sea, that is 2,000 miles in diameter. Passing boldly into that sea he will find a country containing magnificent forests, lakes and rivers, wild animals in abundance, and a climate unsurpassed for its genial warmth and vigorimparting qualities. The Symmes theory has been supplemented by the remarkable "revelations" given through the mediumship of Dr. M. L. Sherman, of Adrian, Mich. The Doctor is iconoclastic in his views, which he has presented in his work entitled the "Hollow Globe," and however much philosophers may differ with him in opinion, they cannot fail to admire the ingenuity of his theories and the remarkable clearness with which they are expressed. He entertains the idea that in the Polar regions is a country surpassing in grandeur of scenery and healthfulness of climate, any other part of the globe, and that it communicates with the centre of the earth as naturally es the waters of the ocean lead to the antipodes; in brief, the earth is hollow, and admirably adapted in every respect for the habitation of man. His arguments in behalf of his pet theories, are curi-

Now comes a clairvoyant, John Thomas, with his statement in reference to the interior of the earth, which has neither reason, common sense or anything else to sustain it. He writes as follows in the Medium and Daybreak:

"This earth then consists of three crusts and four spaces, each of which I shall dwell upon to the extent of what I have seen, nor shall I occupy space with superfluous verbiage. This earth being about 8,000 miles in diameter, it is, therefore, 4000 to its center. It is to this center that I invite the attention of your readers. Here, at what we call the centre of the earth, I see a small globe enveloped with a crust or shell; the space within the said shell I designate No. 1 space; and its crust iole of wrich form and intelligence of Chicago as gathered in a small globe which I name the primal globe. This globe may, with due propriety. be termed the heart of the earth. It seems to revolve on its own axis with great velocity, much quicker than the superincumbent spheres. Within this primal globe is the grand source or fountain of all life upon this planet. Within this primal globe exists a light surpassing the light of the sun in brilliancy. This light existed, it might be for millions of ages prior to the crust; it then revolved in space like some bright star, and as it at the first was not so much condensed as now, it might at some far back period have resembled a comet. Here, then, I find the one chief factor of all earthly existences. I observe that the north and south points of this inner globe, as well as those of our globe, are not simply flattened, but are slightly concave. This is the result of attraction at these points being so intense; similar to the end of an apple or orange, which is not flat but slightly indented."

> It has been said that the laws of Denmark contain one which it would probably be as difficult to find in the criminal code of other nations as in our own common law, or any other statue amending the same. It provides a punishment for that especially revolting form of cruelty which consists in allowing a fellow-creature to perish without extending to him a helping hand. A mere act of omission in certain cases is indictable. "Whoever has refused," says the Danish law, "to help another person in mortal danger, when he could have done so without peril to his own life, and that person has perished in consequence, is liable to either imprisonment or fine." That there are sins of "omission" as well as sins of "commission," no one can for a moment doubt. A sin of "omission" may be traced to the neglect manifested by many people not only towards their own children many times, but with reference to the children of indigent parents, who are in "mortal danger," for neglect in properly instructing them in early life, may lead them to the prison or the gallows. Unity speaks nobly in behalf of the Missionary Kindergarten;

> "A correspondent pleads with us in behalf of the kindergarten as a legitimate and hopeful department of church work. She pleads so earnestly a cause in which we are so interested that we are glad to pass on her words to Unity readers: 'If every liberal church would but have a kindergarten under its protection, it would be doing better missionary work than in sending a man to preach to the parents occasionally. Let the little gamins be gathered into a garden of Eden, for a few hours each day, shield them from harmful influences, surround the receptive mind with bright things, teach them to play the ten-der, thoughtful games that will as surely kindle within them bright thoughts and feeling as friction will the match. Once interested in these things of beauty, their little hands will do something other for their owners than thieving. Happiness is the normal state of childhood, and if it be not outraged it will be happy. There is no room for a mind pre-occupied with the beautiful for extruption. Trying to reform

the grown up people in society, is like try-ing to cure an ulcer by outward application -it will remain until the cause is removed by inward remedies. One inward remedy for society is the kindergarten—apply it to the poor, forlorn children of the world, and the poorhouses will eventually become vacant, and there will be no more drunkards'

It is a well known fact that the worthless portion of papers devoted to religion, is that part employed to prove the existence of a hell, the saving merits of faith, the necessity of baptism, the divine mission of Jesus, and the nature of God's vengeance. An essay on the best method of mounting a bicycle, the discipline required to avoid a "header," and whether an "Xtraordinary," a "British Challenge," "Premier" or "Columbia" (names of different bicycles) is the best for the exclusive use of a divine or editor, would be of more interest and utility to mankind than a thousand articles on doctrinal points. The editor of the North Western Christian Advocate has not as yet written of the merits of the bicycle, but has purchased one, and has become an expert rider, though he looks about as undignified on one as he goes "pawing" along the road, as a monkey would dressed in a clerical garb, with a bible in his hand. But the bicycle has evidently made him more practical, and we attribute his article on "Worry" altogether to the equalizing of his nervous energies through its oscillating

"Incitements to worry are innumerable,

motion. He well says:

if one is looking for them. The most in-significant things yex those who are given to fretting, which fact proves that the habit is needless. It is worse than needless; it is hurtful to both health and morals. It embitters and shortens life. Nothing more surely saps vitality and exhausts the reserve force necessary to sustained mental exertion. As to morals, worry is equally pernicious. Many regard the habit as a weakness or a foible, but not as a vice. The chronic fretter is an object of commiseration, but not of blame. The most common excuse for worry is illhealth, but ill-health is more frequently the effect than the cause of worry. The dyspeptic and hypochondriac may be pitied for his suffering, but he should not be excused for the sin which caused it. For worry is a downright sin-once, twice, three times as in. The most common form of worry is auxiety about the future, for which, if it were confined to very poor people who have no provision for the future, we might find some apology. The man who is holding the wolf by the ears to day may be pardoned for some concern about to-morrow, but those who lack no earthly comfort, except a cheerful spirit, make themselves and others miserable by forebodings of poverty and want. The remedy for this miserable sin lies deeper than we think. It does not consist in a perfect set of circumstances, in having fewer annoyances, less hard work, pleasanter friends and neighbors. The first step toward a cure is to regard the habit of worrying a sin, a pestiferous, hateful, edious evil of which every respectable man should be ashamed.

We are glad to know that a great religious paper like the Northwestern Christian Advocate, has an editor who snaps his fingers defiantly at Sir Custom, procures a bicycle and rides it undauntedly through the streets of Chicago. There is great hope for such a man. We expect at no distant day to see Prof. Swing and Dr. Thomas two eminent divines, imitate the example of Dr. Edwards, and procure bicycles, and when riding them they can have ample opportunity to meditate on the mysteries of creation, and more especially consider the whys and wherefores of an inscrutable Providence as connected with the management of orthodox churches. We are led to make this statement on account of the large amount of attention devoted to the bicycle in their organ, the Alliance of Jan. 23d, and the exceedingly small space appropriated to saving souls. An Alliance contributor says:

"After pushing the machine as far as 1 dared without giving rise to the suspicion that that was the only way I could make it go, I brought it to a stand-still, placed both hands on the handles, a foot on the step,

and —waited a minute.
"I finally nerved myself to take the flying leap, which sent me into the saddle so surely and swiftly that I could not rest there, but in my high ambition kept on going until I found my hands on the ground, the handles knocking against my knees and both wheels running up my back.

"I knew at once that I had taken a "header," and so I did not feel on health on I

"header," and so I did not feel as badly as I would if I had fallen in a manner undigni-

fled by a special name. "I had simply been too eager, and resolving to profit by my experience, I began hopping again; then gave a gentle—a very gentle—spring, which lauded me on the extreme rear of the saddle, where I hung helpless for a few seconds, with both feet wildly pawing the air in search of the

pedals, which of course I could not reach. "There could be but one end to the gymnastic exhibition, and while I lay on the road, with the bicycle on top of me, I vowed would try but once more, and if the magic third time did not inspire me to success, I would give it up, push the machine back to the shop, and ever afterward look upon the sport as a mere "craze" that would soon die

The Two Worlds contains the following interesting advice in reference to Henry Ward Beecher:

"In one of his sermons, Henry Ward Beecher assured his congregation that there were moments when the presence of his departed loved ones was more real to him than that of those who had been left behind. He further said, 'I sleep Saturday nights for Sunday. My best services are always slept up—to relieve you of that necessity. I lie in the morning in that dreamy state [partial entrancement—Rditor] when my body seems to be asleep, and my mind wide awake, and I fashion my sermons. If you could hear one of them you would never want to hear them as here delivered; they are so much larger, and more symmetrical, and I often spring from my bed, saying. God help me; I will have a sermon to day!' But the moment I want to imprison my thoughts in words, they are gone; and so I say I have an experience of the higher life, momentary though it be, a faint | Specific no sufferer and feeble analogue of the disclosures that | health and strength.

are yet to come in the other life.' Thus Mr. Beecher, from his own experience, corroborates one of the great truths of Spiritualism-that of spirit-inspiration; and we possess proof of his having knowledge of the true nature of this influence, and of its being precisely what Spiritualists claim it to be. Henry Ward Beecher, we believe, will yet openly confess his belief in Spiritualism. He is one of the best inspirational mediums living; and of this he is not ignor-

Lecturers and Mediums.

B. F. Underwood lectured at Columbus. Kansas, Jan. 29th and 30th. He is to lecture soen at Fort Scott, Kansas.

Mrs. Maud Lord has, we learn, returned to the city, suffering severely from the sprained ankle referred to in a late Jour-

Hugh Smith, of Battle Creek, 10wa, writes: "If good mediums passing this way will call here and give tests, they will be well paid."

Eli Walker writes from Sigourney, Iowa speaking in approving terms of the labors of A. J. Fishback, and the medium, Winans, who is accompanying him.

Mrs. Sara E. Bromwell, of 671 West Lake Street, has, on the last two Sundays, given public tests at the Medium's Meeting in Union Park Hall. Though only a beginner in this phase of public work, Mrs. Bromwell's success is said to have been very gratifying.

A general invitation was given by Mr. and Mrs. Mayo, of San Francisco, Cal., for all the spiritual friends and mediums to assemble at their residence 332 Turk Street. on Saturday evening, Dec. 31st, to bid the old year good bye and welcome in the New Year. A pleasant time was had by those who responded to the invitation.

Mrs. Sarah Graves has been lecturing at Grand Rapids, Mich. The society there seems to be in a flourishing condition. The officers are as follows: L. H. Tompkins, President; Mr. Inglesbee, Vice President; R. Lanley, Secretary; Mrs. E. Bromer, Treasurer.

Mrs. Susie Nickerson White, a prominent medium of Boston, we regret to learn is lying dangerously ill at her residence. She has been a faithful instrument in the hands of the angel world, and we hope her life may be spared. She has our deepest sympathy in this, her hour of breavement.

In Cincinnati Henry Slade proposed to lecture on a Sunday evening, but was forbidden to do so without a license and then the license was refused him. Through the personal exertions of Judge Carter, the Mayor gave written permission for the lecture to be given, and all ended pleasantly for Slade.

Advices from Milwaukee are to the effect that Mrs. Simpson did good work for Spiritualism, in that city last week. She awakened an interest with some of the leading people by the tests of spirit power exhibited in her presence. No medium is doing a more satisfactory work than Mrs. Simpson and few there are who so impress the extremely skeptical.

Mrs. Carrie Grimes Forster, wife of the lecturer Thomas Gales Forster, writes as follows from Washington, D. C.: "We are boarding with Mrs. Helmick, who remembers you with pleasure, as do the other members of this interesting family. The little medium, Hattie, still possesses her wonderful gifts, and we are often privileged to hold converse with the immortals in the consecrated upper room."

A subscriber writes as follows from Sedalia, Mo.: "We have a young city here on the prairie of some 12,000 people, many of them liberal in thought, but few, however, that acknowledge themselves believers in the spiritual philosophy. Mediums are well patronized that stop over here. Please name our goodly city to traveling mediums and lecturers that may pass this way.

The Greek church claims 8,000 converts

At the top of Mount Blanc the boiling point of water is 185 degrees Fahrenheit.

When the body of a starving man or animal loses two-fifths of its substance it loses life.

There are seven school superintendents, twenty ministers, twenty-six physicians, four lawyers, and three editors of the feminine sex in Kansas.

The colored people of Topeka, Kas., maintain fifteen distinct church organizations, embracing six various denominations—two Methodist Episcopal, two African Methodist Episcopal, one Congregational, one Cumberland Presbyterian. four Primitive, and five Missionary Baptist.

The researches of P. Plantamour have shown that every rise in temperature is accompanied by an elevation of the ground, and a fall of the thermometer is marked by the sinking of the ground level. The extent of the movements is in some case quite remarkable.

Catarrh and Rev. T. P. Childs.

The treatment of one hundred thousand patients should establish, without doubt, the effectiveness of Rev. T. P. Childs' "Catarrh Specific," the advertisement of which appears in this issue of the RELIGIO-PHILOSOPHICAL JOURNAL.

That Rev. T. P. Childs should be able to successfully treat Catarrhal difficulties. where so many others fail, has undoubted-ly caused many to ask how he does it? Over his own signature he explains very simply his method. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it can not be cured by any one remedy or by a single application. Hence an honest effort on the part of the patient and preseverance in the use of the remedies, are both necessary to success. With an intelligent use of the Specific no sufferer can fail of obtaining

Mr. A. B. French closed his engagement at Eikhart on Sunday evening (29th). The meetings were held in the Opera Rouse and largely attended and highly satisfactory to all. The press of the city speak of them in very complimentary terms. At the conclusion of his last lecture, Hon. M. F. Shuey arose in the audience and in a few well chosen remarks, read a written resolution thanking Mr. French for his able and eloquent lectures, and requesting him to come again at his earliest convenience, which was unanimously adopted. We shall publish a letter from Mr. French from Elkhart and Sturgis in our next issue.

Thanks are due the following for sending list of trial subscribers the past week: A. M. Skeels, Mrs. Sarah Graves, S. Bigelow, A. B. French, D. Kester, A. J. Fishback, S. W. Evans, Dr. Sara E. Somerby, A. S. Avery, Mrs. G. B. Averill, G. M. DeGroodt, C. Mc. Black, E. D. Rawson, G. Bernath, A. Hulbert, Geo. White, A. J. King, B. M. Lud-

During the year 1881 1 532 persons died in London of the small-pox. Of these, 325 had been vaccinated, and 637 neglected that precaution. Whether the remaining 570 had been vaccinated is reported to be doubtful. Of the population of London, 3,630,000 are vaccinated, and 190,000 are not.

Zusiness Antices.

The great popularity of Dr. Price's Cream Baking Powder is the best evidence of its worth. It is sold only in cans—not in bulk.

Hudson Turrue lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylor, O. P. O. address, Berlin Heights, Ohio.

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Dr. Price's Perfumes-Pet Rose Alista Bouquet, and other odors, have a powerful, durable and exquisite fragrance.

A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, If some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no reddling or book corporable) \$50 gor book timate (no n per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good

CLAIRVOYANT EXAMINATIONS FROM LOCK 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.

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Spiritualist Mass Convention.

A Spiritualist Mass Convention will be he'd at Waterbury House, Waterbury, Vr., on Friday, Saturday and Sunday, Reb. 10th, 11th and 12th Speakers engagen; J. D. Stiles and Goo. A. Fuller of Massachusetts; Mrs. Emms Paul, A. E. Staniey, Faunie Davis Smith and Mrs. Geo. Pratt. Three sessions each day, commencing Friday at 10 A. M.

Spiritual Meetings in Chicago. The First Society of Spiritualists meets at 7:45 P M. each Sunday evening at Fairbank Hall, corner of State and Randolph Streets. Mrs. Cora L. V. Elchmond regular speaker.

The West Side Association of Spirit alists meet at Union Park Hall, 517 West Mad son Street. Miss Susie M. Johnson, trance speaker, lectures during Feb. uary. Services at 10:30 a. M. and 7:30 P. M.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P.M.

Meetings are he'd each Sunday at 7:33 r.m. at 994 Milwau-kee Avenue, G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 r m., in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. 1Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Bixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 r. M. The public invited.

P. R. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No55 West Sard St. (near Broadway) every Suoday at half past ten, a. m , and half past seven P.M. Children's Progressive Lycoum meets at S.P. M.

Brooklyn, N. Y., Spiritual Fraternity. Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 p. M. Seven blocks from Futton Ferry.
Lecturers: January. E. W. Wallis: February. Mrs. R. Shepard-lillie: March. Lyman C. Howe; April, J. Frank Baxter;
May, Mrs. Hannah B. Morze.
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All Spiritual Papers sold stall our Meetings.
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Feb. 17th: An Experience Meeting.
Feb. 24th: Prof. Henry Riddle.

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S. B. Nichols, President.

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This pamphlet is designed for the general public, and is a guide for all six persons. The preface says: "What to est to preserve the body in health, and what to de to regain health when it is lost, are problems which medical ages and philosophers in all ages have striven to solve. The aim of the writer in the preparation of this pamphlet, has been to present the reader with an optiome of his ex erience on these points, derived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is wicely known as one of the most experienced and successful practitioners in disease of the Throat and, rung, and his views on these subjects will be found of streat interest. The contents embrace Catarrh, Sore Throat, Laryngitia, Bronchtia, Asilima and Consumption, the "Prevention of Ling Diseases," "The Early Symprons of Consumption," "Can Lang Diseases e cured?" Their Proper Treatment," "Examinations of the Lungs," various opinions as to the nature of the sunstitute. The two great means of the Treatment of Ling Diseases, "The Style of the Treatment is well illustrated by its op all of paragraph: "The two great presents and the feed we est. The two great recoptac at of the system for them forces are the Langs and the free trade supplied by the Western News Company Chicago. Copies can be secured of any beoketler and at the office of the author, 108 State St.

SPIRITUALISM

AT THE

CHURCH CONGRESS.

Tre Church Congress is an assembly of clergy and laity of the Established Church of England, he'd in various large towns from year to year. Any one can he admitted to its meetings by norchasing a ticket. It is, therefore, a widely spresentative religious gathering; and, as such, its opinlous carry deserved weight. The inteting for 1631 was held at Newcastle on Tyne, under the presidency of Dr. Lightfoot, Bishop of Durham, At the evening se sion on Tuescay, October 4th, a paper was read by Dr. Ta-raton, Vicar of St. John's, Notting Hill, London, on "The Duty of the Church in Respect of the Prevalence of Spiritualism." He was tollowed by Mr. W. R. Browno, Canon Basti Wilberforce, and Mr. John Fowler. Other speeches were delivered, but there above ramed are slone of permanent value. These speeches have been published in pamphlet form in

England and America, for distribution, more especially

among religious people, in the belief that it will do a most

effective work in awakening them to an investigating spirit.

Every Spiritualist should see that the pamphiet is placed in

the hands of his Christian acquaintances. "M. A. (Oxon)" in

his introduction to the English edition, says: "No apology, I hope, is needed for preserving in more permanent form the best thoughts elicited by that discussion, a .d the reflections to which they have given rise in a mind hat views the subject from a different standpoint to that which Dr. Thornton and Canon Wilherforce occupied. It is well that accrious attempt on the part of the clergy of the Established Church to estimate one of the great spiritual movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said, but they will agree, I think, in acknowledging that the claims of apprincilion to serious notice were n cognized, and that the a d bad spirit of exclusive bigotry and sneering incredulty - what Canon B. WI berforce called the 'ecclesisatical pooh pooh, which is the modern substitute for the 'anathemadem' of an interact days" -was conspiccous y absent. Inquirers will gather from this discuscion a nigher idea of the in portance of the subject which they are investigating, and may be able to see how far some of the arguments employed will stand logical a fing."

In addition to the sperches "M. A. (Oxon," contributes some valuable Notes thereon and adds: Advice to Inquirers: A brief list of prominent persons who attest some or all the phenomena of Spiritualism; Conjurors on Psychic Phenomens and Legerdemain. Too American edition contains in addition, H.nts to Investigators and Mediums concerning Physical Phonomens: A further list of names: and a very impor ant private letter written by the late Epes Sargent only four weeks before he passed to spirit, in which he give his views on life and death in his usual clear and vig-

The American Publisher has furnished the pamphiet at cost from the first and now offers it as low by the quantity as the English edulan of 15,000 is sold. There can be no forther reduction and it is hoped calls will be made for a dozen more lurge editions.

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Poixes from the People.

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SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Anna's Farewell.

t Gone to the Summer-land, Jan. 7th. 1832, Miss Anna M. loyt, beloved sister of Susan G. Horn. 1

Let me go! for the day is breaking; The brightest day in my glad new year, From earth's dreary dream I am waking To wing my flight to a better sphere.

Hold me not, sisters! I am going; My brief saddeu'd life on earth is o'er, I see the etern hill-tops glowing, And woolng tress of the spirit-shore.

Let me go from this world of sorrow, O! hold me not by your loving tears! We'll all meet on some fature morrow Angels are calling me. Have no fears.

Farewell, my friends, so true and loving! My bright spirit home is ready now; Like the stars of heavin it is glowing, And the gate is open as I go.

Farewell, 'tis the shell I leave lying— My soul is free as the birds of sir, Adleu, dear ones! Cease your wild crying, For I am happy beyond compare.

S. G. H. How quickly this beloved sister followed her father, to whom her life was devoted, to the spirit sphere. She was a writer of great talent, con-tributing some years ago to the Atlantic Monthly, "The Ghost of Little Jacques," which story first brought her literary ability into notice. Her writings received high encomiums from Mr. Field, Oliver W. Holmes, and the editors of Harper's Weekly, in which journal were published many of the short stories. A Spiritvalist in belief, the above poem was read over her coffin, and she was buried beside her father, and the gentleman to whom she was betrothed. His spirit waited by her bedeide, she said she saw him and begged her sisters to "let her go," believing that their love held her to earth. Calling them with a clear high voice her spirit left the body and sailed gladly to the spirit land.

Secular Press Comments on the Pamphiet "Spiritualism at the Church Congress."

....At one of these meetings the subject of Spiritualism was taken up and discussed in a calm, dispassionate way. The first paper was read by Dr. Thornton, Vicar of St. John's, London, on the "Duty of the Church in respect to the Prevalence of Spiritualism." He was followed by other shining lights. The following statement (alightly boiled down) is made as the belief of Spiritualiste, by the first speaker, after which he draws the appended conclusions:

1st. That every heretic has been a pioneer in spiritual discernment; therefore, prove all things, and hold fast that which is good. It is a system of belief. Its adherents are not materialists nor

2nd. It flatly contradicts the assertion of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade that each deed is the result of a set of forces, an effect first and then a cause, in an eternal and immuta-ble series of causes and effects. It tells of an immortal spirit and a future state, of personal and

conscious existence.

3rd. It inculcates the duties of purity, charity and justice, setting forth as well the loving fatheracod of God as the brotherhood of men, to be continued with personal recognition in the future

4th. It declares that there can be and is communion between spirit and spirit, and so by im. plication acknowledges the possibility at between man and the supreme spirit; in other words, revelation, inspiration and grace.

The reverend gentleman partially concurs in the above, but as the teachings do not come through the regular church, or by the regular church, they cannot be good. While he does not deny the possibility of spiritual intercourse, he fails to see that the phenomena which Spirituallate allege as proof of spiritual agency and converse, are by any means convincing; and if they are real spirit beings that communicate, he sees great danger in the practice of conferring with em. For how can we know their character? [We would suggest by their teachings.—Editor Republican.

It contains a candid discussion of the subject from the church standpoint,—Republican, Kasson

We have received from the publishers of the RELIGIO-PHILOSOPHICAL JOURNAL a little book entitled "Spiritualism at the Church Congress, in which the merits of Spiritualism are fairly presented. We have found this little book quite nteresting and anyone who reads it cannot fall to learn something about this strange creed that will give them a better opinion of Spiritualists and Spiritualism. We have read the JOURNAL for some years and have found that its management was ever ready to expose fraud and tricks in Spiritualism as in any thing else.—Republican, Belle. lonte Pa.

.Considering the very eminent men engaged in the discussion it takes rank as the ablest de-bate the question has yet received.—Waverly, N. Y, Advocate, Jan. 6, 1882

... We commend it to all inquirers into Spirit. ualism, as a little work worthy of perusal.—Saratoga Springe, N. Y., Sentinel.

Col. Bundy, the editor of the Religio-Philo-EOPHICAL JOURNAL, a spiritualistic paper, has mailed the *Inter State* a copy of the pamphlet, entitled "Spiritualism at the Church Congress," it being an expression of celebrated English di-vines upon the new bellef, which unheralded, and in a quiet, unobtrusive manner is gaining in numbers every day. It does not confine its converts to the rabble, but includes in its ranks, statesmen, lawyers, physicians, philosophers, eminent scientists and journalists, a partial list of whom will be found in this neat little broch-It is a work in which Christians and liberals will be interested .- The Inter State, Gary, Dakota.

.The significance of the discussion which this tract reports is that the Church of England in her greatest and most representative assembly. has recognized her duty as a teacher, in respect to Spiritualism as a present fact. The reprint is faithful, and the brief additions may help American readers. J. C. Bundy, the Chicago publisher, says: "Sooner or later the clergy and laity of the various religious sects in America must follow the example of the English Church Congress and calmly and fairly as may be, endeavor to reach the truth." The psimphlet is certainly food for thought.-The Detroit Post and Tribuni

Br. C. S. Smith writes: I am a regular subscriber to seven different newspapers and jourmais, and although only a one year old subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, I must say that I look forward with more pleasure and interest to its arrival than to all the balance. Previous to my becoming a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, I had only the pleasure of reading a few publications on the spiritual philosophy, just enough to awaken an interest, and I can truly say the more I read the more I want, and the better I like it. The bold independent course of the Journal in the exposure of fraudulent practices, gives it an infla-ence for good far above what it or any other journal of the kind could otherwise have, causing it to be read with interest by those who could scarcely be got to look into an ordinary publica-tion of this order. I say, go on with the good work, the leaven is slowly working.

Mrs. H. Wright writes: I find great pleasure in perusing the JOURNAL. My greatest de-sire is that God will enable you to put it in every house in this broad land, so that every one may profit by its teachings.

M. M. Munsom writes: We think very much your paper. It has opened our eyes from dark beology to the sunlight of Spiritualism. "In Motorouce to God."

To the Editor of the Religio-Philosophical Journal: It occurred to me when I read Mr. Tyrrell's argument on thelem, that he had initiated a much gument on theism, that he had initiated a much needed discussion upon a subject that called for more light and a new revision—if only to trim off the decayed branches and give more comliness. It cannot be denied that much of the old Jewish superstition still clings to theism, and it is equally certain that superstition has morally and intellectually a debasing influence. I know some good men are apprehensive that such discussion, should it result in dispelling error, might also loosen the wholesome restraint that fear has on moral conduct; but truth has never been known to harm only the deceiver who has no just claims to harm only the deceiver who has no just claims to protection. Prof. Wilder makes objection that "argument and demonstration convince nobody;" but he has managed in a very quiet and trans-cendental way to make a powerful attempt, and I

cendental way to make a powerful attempt, and I fear so far successful as to put a quietus on further debate. But argument is the foundation of all instruction; the weapon of intellectual warfare, and the reformer of all abuses.

This is A, and this is B; B is not A, and A is not B, is the simplest form of argument, which leads up to the highest comprehension of the intellectual capacity. Judgment is only forbidding to egoism when not addressed in words of fistery; but it is always acceptable to the real lover of truth. It must have an influence upon every question which has not passed the ordeal of veriquestion which has not passed the ordeal of verification. Adverse criticism is the test by which the soundness of a proposition may be proved, and he who cannot profit by demonstration must be without the faculty of reason. So far I agree with the statement of Prof. Wilder that "It is not possible to acquire knowledge without a faculty for it properly developed;" but I contend that discussion is a means by which the faculty may improve. The entire absence of a faculty is very rare, and there are thousands of readers, independent of an isolated case, who can profit by a discussion of this question. Who can read Prof. Wilder's article "In Reference to God" without some useful gain? Though he does not directly commit his opinion of the God attributes, he tells us the way to know them, that cannot fail to make him who tries it a much improved man. If I correctly interpret the metaphysical arguments of the Professor, he has indicated a God that must command the homage of every athelat, and most of those garrulous agnostics who have no opinions, nor are content that others shall enjoy theirs in peace. If God can only be known subjectively, by "interior prehension," then it is useless to discuss the existence of an objective being. And if "the impulse to do others good unselfishly," is the nearing to God, then the wild goose that stayed behind the flock to feed a wounded companion was truly nearer to God than wounded companion was truly nearer to God than the clergy who preach down that noble sentiment diverting the affections to an objective being That goose should be employed on a mission to the churches that they may be brought into the knowledge of the only real and true God so that he may supersede the idolatry of a god of ven-geance which has lowered its worshipers below the common brute. Let that goose so raise the moral standard that the "voice of the people" may 'truly represent "the voice of God," and then there will be no more malversations.

A Conscience-stricken Animal.

The moral responsibility of some animals seems less doubtful than that of "intermittent lunatics." f it should become the duty of a public attorney of the future to prosecute a homicidal monkey, the following case (quoted in Brehm's "Thier-lehen") would furnish an ugly precedent against the counsel for the defense: A few years ago Dr. Schomburg, the Superintendent of the Botanic Garden of Adelaide, Australia, took charge of a select corps of monkeys and kangaroos, a "happy family," he might have called them, if it had not been for the depravity of an old babuins, or female Bhunder baboon. If she had not been the only representative of her species, he would have tried to get rid of her, for her only object in life seemed to be to make herself as disagreeable as Bidle. Bolitary obstreperous, but in the family cage she kept the marsupials in a delirium of terror, and in the evening when her younger relatives ventured to enter the sleeping-box she seemed to consider herself divinely ordained to remove them by force. But one day she attacked her own keeper, and without any apparent provocation iscerated his wrist in a shocking way. Schomburg at once ordered her to be shot. The next morning the assistant keeper approached her cage with a shot gun, which had often been used to shoot the rate that infested the menagerie-building. The other monkeys seemed to expect another raxia, but the Bhunder knew better. The moment she saw the gun she made a dash into the sleeping-cage, and when the keeper tried to open the door she yelled as if she hoped to get off on a plea of insanity. Meaning to try her, the keeper waited till break-fast-time, but the babuins did not show herself. she kept out of sight's full hour, till the messboy brought an extra lunch of sliced pumpkins. when she made a rush for the bucket in hopes of securing a portable piece. In that moment the keeper bolted the door of her sleeping cage, and went back for his shot-gun. As soon as the babuing caught sight of him she flew toward her place of refuge, and, finding the door locked made a mad attempt to squeeze herself through the interspaces of the front railing. But the bars proved inflexible, and, after another desperate pull at the sleeping-cage door, the babuina flung herself into a corner, closed her eyes, and was apparently dead with fear before the buckshot struck her. - From "Entertaining Varieties," in Popular Science Monthly for January.

Consolation,

On Christmas Day, 1881, young Warren S. Drury was shot by ex-Governor Scott, at Napoleon, Ohio, and died instantly. He was the idol of a loving mother, and as might be expected, the shock almost ended her life also; but after a severe illness she sought balm in Spiritualism. and the following letter tells what she received: To the Editor of the Religio-Philosophical Journal:

When Dr. Slade was in Toledo last summer my husband and I visited him, and, oh! such a visit— I never shall forget it! We were scarcely seated n a circle when my chair was raised entirely from the floor. Then the Doctor took a double slate with a pencil point enclosed, la'd one hand on the table, the other held the slates resting on my shoulder, and the slate was written full, a letter from Warrie. Afterward we wrote many questions, the Doctor not seeing the writing, and the questions were answered every time. Once the late was taken from him, thrown upon the floor, and came up on the opposite side of the table in plain eight, with no human hand touching it went back, was put in his hand and was written on, and three times I felt something touch my lap as distinctly as you could touch me. A chair on the other side of the room danced around, and the table was raised a foot from the floor. My husband was raised in his chair. There were many such manifestations, but the slate writing was the most conclusive. I think he is a wonderful medium. On! how much good it did me, it was such a good letter from Warrie. Thank God, our friends still live, and we shall miss them only for a little while. SARAH DRUBY LADD. Eimore, Ohio.

The Daily Index, of San Bernadino, Cal., makes the following remarks in reference to Read, who is trying to expose Spiritualism:

"We said yesterday that either Read or Spirit ualism was a fraud. Spiritualism may be a fraud and we know Read is, so far as the expose of Spiritualism is concerned. The argument that he used, namely, that he had found several medi-ums to be frauds, to prove Spiritualism to be a eception will apply just as well against Christianity, for there are hypocrites among Christians. His tricks show nothing more than that he does by sleight of hand, what spiritualists may do hon-eatly. His tricks are all old and most of them plain enough without any explanation on his part. In fact it would add considerable to the show if he would keep his mouth shut." Apparent Douth and Rosurrection of a Man.

BALTIMORE, Md., Jan. 28.—A special dispatch from Hagerstown, Md., to-day gives the particu-lars of a singular psychological phenomenon which have been made public by the Rev. J. Spangles Keiffer, of the Reformed Church. The story of the minister is that one night about a story of the minister is that one night about a week ago he was summoned to the bedside of a dying man named Torrant. To his great regret, when he reached the house, a mile distant from the town in the mountains, he was informed by the attending physician that the man was dead. He went to the room and saw lying on the bed the stark and rigid form of the departed, the lower jaw fallen, the ashy pallor of death on the face, and the body cold. It was about 9 o'clock in the evening when the minister arrived. The family were farribly grief-atricken. A son in parin the evening when the minister arrivot. Inc.
family were terribly grief-stricken. A son in particular was inconsolable. He called on his father, begged him to come back, and with difficulty
could be kept away from the body. The clergyman
remained until near 2 o'clock in the morning. At
this time, when the pastor was thinking of leaving, the son, who seemed to take the death so much to heart, was selzed with another paroxysm of grief, threw himself on the body of his father, embraced him, called him, bathed the cold face with tears, shricking that he could not let him go; that he must say one word, look at him just once more; that he must not leave him without just one more word and one more look. As if the agonized voice had penetrated the silence of the other world, the lips of the father moved, the eyes opened and cast a sad, repreachful look on the weeping son, and in the well-known voice came distinctly these words:
"Oh, why did you bring me back?" As soon as the awe stricken group could regain their presence of mind after this appalling scene, they im-mediately administered restoratives to the patient when the minister left him, very weak but still alive. He was cent for by the father the next day, who gave him an account of his death (as he evidently believed it had been) and his experience to the time when he was apparantly recalled to life,

"When I died I first felt a sinking, going sensation. I knew everything going on in the room, but I could not speak or move my lips. Then all was blank. The next thing I remember was being in a dense darkness, seemingly in a tunnel, through which I was being pushed. There seemed to be two forms, one on each side, pushing me along through the tunnel, and I appeared to move as if was floating, touching nothing above or below. At last it appeared to get lighter, as though we were nearing the end of the passage. It grew brighter every moment, and then I seemed to observe two shining, beautiful forms on each side of me. I had a feeling of perfect peace and wellbeing, and heard, as though it were a part of the space I floated in, the most soothing and delightful music. I had been a great sufferer, and the feeling of rest and freedom from pain was the thing I noticed most in my new state. I remained a short time in this blessed state, when it seemed to be disturbed by a voice in pain calling on me to come back. If they had known how much bet-I was they would never have wanted me back

in this weak and suffering body."

The man lived several days and then died, as his family sincerely believe, a second time, and, remembering his solemn words as to his first experience, did not call him back. Whether the man was in a syncope, from which the piercing lamentations of the family aroused him, or whether he had indeed been permitted to return after a glance at the glories of the great unknown, none can answer. But one thing is certain: that for the space of several hours, to all intents and purposes, so far as the doctor, the pastor, and the family were concerned, and so far as all outward indications are sgreed, the man was dead,—Chicago Trib-

The champion of orthodoxy in its warfare on Spiritualism, is written up as follows by a secular

*Rev. Arthur A. Waite, the first-class religious fraud who skinned the confiding pious people of Lynn, Mass., out of several thousand dollars last summer and fall, has turned up at Vineland, N.J., where he is giving spiritualistic entertainments under the name of Dr. Bundy, resping, as usual, with harvasts. This man Waite is well-known. rich harvests. This man Walte is well-known through New England as a fraud of the first water, but yet he has no difficulty in persuading people who "love the Lord" to give him thousands of dollars to build tabernacies which will never have an existence except in their imagina-tions. This man Waite is not an eloquent talker or logical reasoner, rather lacking in personal appearance and intellectual capacity to captivate people generally, but still possessed of a wonderful faculty for duping people religiously inclined and robbing them of their money. He has prac-ticed as a Methodist, Adventist, Evangelist, spiritual medium, exposure of mediums, and is ready to play in any roll that will bring in the dollars. He beats hotel keepers, grocers, newspapers and printers, but after all is never at a loss for plenty of hearers.—Anti-Monopolist and Local Record Rochester, N. H., Jan. 21st.

The editor of the Independent, Vineland, N. J after witnessing Rev. A. A. Waite's show, well

"Everybody must certainly recognize the extreme danger of even the elect being deceived in matter where it is almost impossible to tell where magic leaves off and genuine spiritual phenomena begin. It must also be admitted that the Doctor's exposures have little moral value, for the reason that we do not know but he would have continued to have palmed off the whole thing as of spiritual origin, if he had not been detected and cornered."

A circular just received from Calentta, India,

"Early in January, at Calcutts, will be publish ed the first number of a new journal, to be called 'Psychic Notes,' the object of which will be to put before the reading public of India the current facts of modern Spiritualism, occult science, and mystic research generally. The presence this season in Calcutta of a powerful spiritual medium, with whose help scances replete with very wonderful experiences are now being held, has suggested the publication of these notes, the object of which will be to supply information in a convenient shape in reference to all subjects with which Spiritualism is concerned, to all persons who do not prefer blindness to light, ignorance to knowledge, and an attitude of concealed stupidity to one of reverent inquiry into the in-finite realms of existence which surround and permeate the gross material life with which ordinary science is content exclusively to deal."

Guardian Augels.

One of the best gifts to man that the Infinite ever bestowed, is that of guardian angels. The majority of mankind in all ages have believed in the presence of guardian angels as spirits. How many times has the tender loving mother knelt by the bed side of her sleeping child and prayed that the bed side of her sleeping child and prayed that God's guardian angels would watch over and guard its slumbers through the silent hours of the night; and when her darling has grown to manhood and she must part with him, she places her hand upon his head and says, "May God's angels guard you, my child, and bring you safely back to me." Is not such a belief beautiful? What a grand and glorious belief is Spiritualism; it rolls back the dark clouds that have so long covered the life of man, and brings to view a bright pathway reaching to the shore of the spirit land, and into which we can walk, surrounded by guardian spirits, our friends who have gone before. The truths of Spiritualism have been established The truths of Spiritualism have been established beyond question. The guardian spirits of each one are willing and anxious to prove that immorone are willing and anxious to prove that inductality is a grand truth. Do you, my skeptical friends, wish the proof? If so, sit down an hour each evening, join hands, turn down your light, sit quietly, give your spirit friends the conditions to manifest their presence, and the doors of immortality will swing open so wide, that you will no longer doubt the existence of mankind after than here wasted through the mystic change they have passed through the mystic change called Death. What a grand, glorious knowledge to obtain, to know that your life is eternal, your spirit immortal, and that your soul will never be burned in an orthodox hell. J. KRIGHT PERKINS.

Kalamazoo, Mich.

the paper. Go on in the good work.

E. A. Bames writes: I am well pleased with

The New England Camp Meeting Avsociation

To the Editor of the Religio-Philosophical Journal: At the annual meeting of the directory of the above named association, held in Boston, Wednesday, Jan. 4th, Dr. Jos. Beals was unanimously re-elected president of the association. It was youed to hold the annual camp meeting at Lake Pleasant, Montague, commencing July 20th, ending Aug. 27th. The following appropriations were made:

Speakers, including lodging, \$500; Music, \$1,-\$50; Police, \$100; Printing and advertising, \$150; Saultary and lights, \$200; Custodian and post-office, \$75; Railroad restaurant and boats, \$950; Clerk, postage and stationery, \$175; Chairman tent committee, \$25; total, \$3,425.

LIST OF OFFICERS FOR 1882.

President, Dr. Joseph Beals, Greenfield; Vicepresidents, John F. Arnold, North Adams, Mrs.
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Aryan Folk-Lore.

Great as is the number of entirely similar stories which can be brought together from the remotest corners of the Indo-European world, the number of similar mythical incidents is far greater. The wide diffusion of such stories as Cinderella and Faithful John is in itself a striking phenomenon. But after all, the main point is that no matter how endlessly diversified the great mass of Aryan nursery tales may appear on a superof Aryan nursery tales may appear on a super-ficial view, they are nevertheless all made up of a few fundamental incidents, which recur again and again in an amazing variety of combinations. Thus the conception of grateful beasts, which we have already noticed, appears in hundreds of stories, its simplest version being the familiar legend of Andronicus, who pulls a thorn from a lion's paw, and is long afterward spared by the same lion in the amphitheatre. Hardly less common is the notion of a man whose life depends on the duration or integrity of something external to him, as the existence of Meleagros was to be de-termined by the burning of a log. The idea of a Delilah-like woman, who by amorous wheedling extorts the secret of her lover's invulnerability, is equally wide spread. And the conception of human beings turned into stone by an enchanter's spell is continually repeated, from the classic victims of the Gorgon to the brothers of Parizade in the Arabian Nights.—John Fisk, in Atlantic

Judge Barlow is a well-known entomologist, and he gave an interesting talk before the Farmers' club, Friday. The balance of forces is as wonderfully shown in the insect world as anywhere in nature. If we understand the judge's philosophy, the conclusion is inevitable that he has no faith in state entomologists. "Man might as well whistle against a tornado as war with the insect world," was one of his striking sentences. If indeed nothing can be done except in nature's way, that is by the enemy of a pestiferous creature being set upon it, no state entomologist can keep adequate stock of such remedies on hand, as many, perhaps most, would be parasites. Nor ought the state to go into the business of making collections of insects, interesting and instruc tive; though they might prove. The conclusion from Judge Barlow's view, rather, is that men must learn not to fight against themselves, from which apparently much of their trouble from insects now comes; and must with patience; wait for nature to restore her balance-Utics Herald

The Angel of Death not Wanted. To people who in rash moments wish themselves dead, comes this parable, to show them if taken at their word they would soon retract and plead for life: "A certain feeble old man had gathered a load of sticks, and was carrying it home. He became very tired on the road, and filinging down his burden, he cried out: 'O Angel of Death, de-liver me from this misery!' At this instant the Angel of Death, in obedience to his summons, ap peared before him, and asked him what he want. ed. On seeing the frightful figure the old man trembling, replied: 'O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder; for this purpose only have I called vou! ' ' -- Chambers' Journal.

The White House Clock. - President Garfield had a great curiosity to know the history of things about the White House, and as there was no tradition concerning an alabaster clock surmounted by a statuette of the muse of history, a clock which has ticked in the White House time out of mind, he set Secretary Blaine to rummag. ing through the ancient documents of the White House. The search was amply rewarded, dis-closing as it did that the timepiece, one of the most beautiful in Washington, was a present from Bonaparte to Lafayette, who gave it in turn to Washington, who determined that it should be handed down to his successors in the presidential

Miss Susie M. Johnson, the well-known lecturer, writes: A.B. French's lecture on the Duties and Dangers of the Spiritual Rostrum published in last issue of the Journan, is a mar vel of profundity and eloquence! I wish each Spiritualist in the world could read it, and have indelibly fixed upon his memory, and especial ly our lecturers. The fact is mediums of all phases do not value their gifts highly enough, or, perhaps, I should rather say, place a fictitious value instead of a true one upon them. That like every thing else, is a thing of growth. Gifts, whether from heaven or earth, are questionable favors, unless improved and extended!

Mrs. S. C. Fay writes: I recommend your Mrs. S. C. Fay writes: I recommend your paper whenever I have an opportunity, and find that there is a growing feeling in its favor, because it will not tolerate mediums who do not possess integrity of character, although they may have rare gifts, "for by their fruits shall ye know them." The poems by Mrs. Poole, Mrs. Hyzer, and Mrs. Tuttle, and other articles in the number of the Journal of Dec. 24th, 1881, are most axcellent. I am not personally acquainted most excellent. I am not personally acquainted with those that write for the JOUNAL, except Mr. Snow and wife, whom I know to be very exem plary people, but I have a soul attraction for all

Mrs. Jas. McQueen writes: The JOURNAL is my guide and comforter; it gives evidence that all my cherished views are not mere, fancies of my own brain, for I see the best minds of the age are advocating the same great plan of salva-tion. Intellectually the Journal stands on an equal footing with The Independent, while it adds to itself more of spirituality.

J. H. Gordon writes: I am more than pleas ed with your very interesting and instructive paper, and I eincerely hope that your subscrip-tion list may be greatly increased, so that the JOURNAL may be a success financially as it now is morally and intellectually.

George A. Faller, a prominent lecturer writes as follows from Dover, Mass.; I think the Journal steadily improves; its influence is felt all over the country. The demand for a higher Spiritualism is rapidly increasing.

Many unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and in most cases, nipped in the bud according to the method of the man of science.

Notes and Extracts.

As a magnetic healer Jesus Tas a success. Egmerance is the mother of superstition. The spirit of persecution is not dead at the

Religious like men are born, come to matur-

ity and pass away. We believe that a good moral life is the only

road to real happiness.

Intelerance has ever been the covert and open enemy of progress. Knowledge is the gateway leading to mind

culture and spiritual growth. No one can see the life of a plant or tree, only that such are made alive by something. Empland and Scotland are intoxicated with s policy of coercion towards unfortunate Ireland.

Very many well meaning persons wonder why God allows so many disturbing elements as they find to live.

Spiritualism is a science, a philosophy, a religion, and must stand only upon the rock of unassallable fact.

That is the truest freedom, and shows its merit when it side in enlarging the boundary of human knowledge.

Consecrate your lives to the stern principles of fidelity and truth and live disinterested of the world's plaudits and ovinions. We say render to God the things that are God's,

to Jesus what belongs to him, and to every child of earth their own true meed of praise. More talk about freedom, and exaggerated superlatives about free thought will not measure much in the true work of human advancement.

Spiritualists certainly ought to be willing to do as much for the servants of the Spirit-world as church organizations are ready to do for their

A college course will never make a true minister, physician, or medium, because the qualifica-tions of such offices are inborn and cannot be

What a medium most needs is a pleasant home, congenial company, and the assistance to be derived from social re-unions and harmonious spirit circles.

Little was known of electricity before the time of Priestly. He enlarged the domain of knowledge by discovery. He was the friend of Benjamin Franklin. In the higher life all wrongs are righted; those

who suffer here are amply compensated, but this does not exempt from blame or penalty the one by whom the offence cometh.

The healing influence of one individual upon another is the most fruitful corner of the field of miraculous record which the sober-minded ra-tionalist sets himself to cultivate. If Satan cast out Satan his house will assuredly

be divided against itself, and therefore his king-dom cannot stand. Can a devil open the eyes of the blind is a pertinent question?

We have already found that the basis of the Christian religion is a spiritual prediction, verified in a spiritual conception, and the offspring of this combination guided by angels, or beings not inhabitants of earth. Witten Dickens passed to spirit-life he left one volume of his works unfinished; but he carried

with him the plots and characters and actually, it is said, completed his work through the organism of another. No great truth was ever promulgated, no wise and beneficial reform was ever urged, without being cried down by intolerance. It was intoler-ance that clung to the past, degraded the present

and made terrible the future. The church teaches a future life: Spiritualism proves it. The church not having the proof to offer must conceal her weatness, and not wishing to lose her control over the people in her ex-tremity resorts to measures as disgraceful as they

It makes little difference to Spiritualists whether the church incorporates into her principles the facts of Spiritualism or not. They are given to the world freely as they are received. But if rejected, they who refuse to accept will be the

Dr. Priestly, strove to feed virtue with knowledge, to crush superstition with intellect-ual culture, and make democracy possible in the equalization of education and individual worth. His great thought reposed upon the supreme principle of divine harmony.

We trace the mental growth of the race in and by the improved styles of architecture, quite as much as in their literary productions, and in both of these do we discover greater progress than in man's religious education. Men do not build places of worship as they did one hundred years

It was the intolerance of ignorance and super-stition that crucified the Savior, instituted the Inquisition, imprisoned Galileo and burned Servetus. It is the remorseless fiend that meanly crushes truth, maligus the character of purity and innocence, and persecutes unto death, and pursues beyond the tomb, the champions of freedom and the advocates of progress.

Religion has not been an unmixed blessing to the race. It has been bloody and dark and vengeful, not only when the Mexican priest tore the heart of his victim out of a rent made by his sacrificial knife, and held it palpitating up to his God; not only when the followers of Jupiter put to the sword five thousand Christians in a day: but when Christians put fagots and fire about heretics.

The only value of the past lies in its helping us to a better future. Whatever in the past makes us stronger, more loving, more humble and tender and holy, that we may well remember. The rest let us forget. True, we cannot forget by an act of the will. But we can, to all intents, forget by occupying the mind with new objects, new thoughts. We can obliterate the memory of the injuries which we have suffered by filling the thoughts with the blessings which we have re-ceived. We can forget the follies of the past, which would harass us to distraction, by thinking of the free, boundless, unstituted forgiveness of God.—National Baptist.

As a large amount of material has been re-

quired in the construction of the Cable Road leading from Madison to 21st Street, in this city, Su-perintendent Holmes gives the following figures: 3,000,000 pounds of iron, 500 tons of sisel rails, 300,000 feet of lumber for stringers, 50,000 wagon-loads of crushed stone, gravel, and sand, several thousand barrels of coment, 31,945 aquare yards of paving block stone, about 500,000 bolts, 225,000 brick, and 358 cords of rubble stone on the excavations. About 1,500 men and 250 teams have been employed on the work. The stone paying-blocks were shipped here from Wisconsin, Maine, Massachusetts, Virginia, Maryland, and New Massachusetts, Virginia, Maryland, and New York. Everything except the yokes and the iron which forms the slots was prepared in the com-pany's shops in this city. The work on the road was really begun the middle of August last, and the street was virtually fluished Dec. 15.

Dr. Buckley, of the Christian Advocate, visited the idiot Asylum in London, and tells of ex-traordinary phenomens in certain idiots: "I saw one who could tell the time, by day or by night, to the minute, if not to the second, and that with-out watch or clock. Ask him at any time in the morning, or on waking him from sound sleep, "Charles, what time is it?" 'Thirteen minutes and a half past four," as the case might be. Physicians and learned men had made every attempt to explain the possession of this remarkable gift. to explain the possession of this remarkable gift. Clocks had been stopped or altered, and made to strike incorrectly, but neither could it be accertained how he did it, nor he be prevented from knowing the precise time. In all other respects, he was a complete idiot. Another draws and paints beautifully. Indeed, his productions are worthy of a place among artists of no mean rank. In addition, he built a ship, full-rigged throughout, a man-of-war, with every rope and block and out, a man-of-war, with every rope and block and spar perfect. It is six or eight feet long, and he worked on it for six years. He was a very fine-looking man; yet he is an idiot, and his mother was one."

A prominent Spiritualist of Washington writes: "Some three or four weeks ago Mr. Thos. Gales Forster, who was engaged to lecture here every Sunday evening during the winter, was compelled to give up his engagement on account of ill health. Since that time N. Frank White has lectured in his stead, with very great success, to rather small but constantly increasing audiences. Having been out of practice as a public speaker for some six or seven years, Bro. White was very distrustful of himself, and so prepared his remarks in writing, before hand. Every evening he has lectured he has commenced reading from his manuscript, but after following it for some fifteen minutes he seems to get 'under initaence, abandons his notes, and finishes his discourse 'inspirationally.' The three lectures he has delivered have been elequent and logical in a high degree."

That we are a silver-producing nation is a fact that strikes one with great force, when reading the Census Bulletin on mining. In 1855 the product was \$50 000; in 1860, it was \$150,000; in 1865 it was \$11,000, 000; in 1870 it was \$16,000,000; in 1875 the amount jumped to \$35,703,000, and in 1880 **\$0 \$87,000,000.**

G. N. Josselyn, of San Francisco, Cal., has our thanks for \$250, which he contributes to the "poor fund." It shall be appropriated as he desires.

It is claimed that more rain falls now in Neuraska than formerly, and that this rainfall is increasing with the march of settlement and consequent cultivation.

Spiritualism at the Church Congress.

The price of this admirable pamphlet is as follows:

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[New Altany Ledger Standard.]

Speaking of Governors suggests the mention of an item we received from Mr. Henry A. Knight, Foreman at Chas. Waters & Co's Governor and Valve Works, Boston, Mass.: I have used St. Jacob's Oil among our employees and find that it never fails to cure. The men are delighted with the wonderful effects of the Oil, as it has cured them of bruises, burns, etc.

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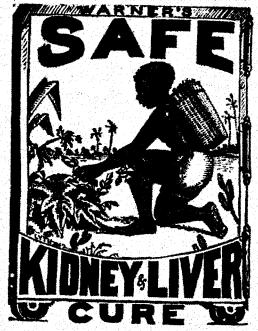
Right habit is like the thread on which we string pearls. The thread is perhaps of no great value, but if it be broken, the pearls are lost.

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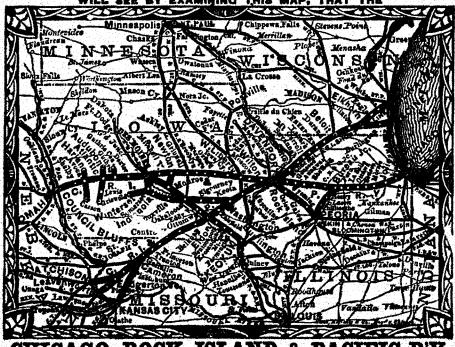
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A Young Lady Arrested for Stealing-A Deplorable Affair.

The Elmira, (N. Y.) Telegram contains the following:

"FREDONIA, Dec. 31.—This usually quiet village is in a fever of excitement over recent developments which have led to the arrest of the perpetrators of a series of robberies committed at the former residence of Mr. H. L. Taylor, an old and respected citizen of this place, now one of the most prominent oil operators and successful men in the country, who now resides on Delaware avenue in Buffalo. The facts are as follows:

Miss Cummings, a charming young blonde, of about twenty-eight summers and a former graduate and teacher of the State Normal school, was charged with stealing a watch chain from the jewelry store of Howard Brothers, on Main street which among others she had" been examining. Mr. Howard called on the fair, but frail one, and demanded his goods which were handed over, in company with an album which she had taken before. Suspicion being aroused, the shoe firm of Perrin & Allen, who had mysteriously been relieved of fine kid shoes, after she had left the store secured a search warrant, and but little time was exhausted in recovering the booty in her possession. Suspicion rapidly pointed to her as the robber of Mr. Taylor's property. The services of Deputy-Sheriff Lake were called into requisition, and he proceeded to the home of the girl, and, as expected, a search revealed the spoils of the year which were found secreted away in most every conceivable place to avoid detection. She was arrested, confessed her guilt, and charged Mr. George Barlow Lockwood, a young man about 20 years old, and heretofore highly respected by all who knew him, as being her accomplice. He also confessed his guilt, but claims that she stole the goods and he helped to carry them away. The young lady has been interviewed by many of her friends as to the reason of committing the many depredations of which she stands charged, and Guiteau-like claims that she is not responsible for any of the acts, as she was forced by an invisi ble power which she could not resist.

She is a Spiritualist, and at one time induced young Lockwood to go into a cupola with her and she would arrange with the spirits so that he could converse with his mother, who has been dead some years. His step-father is now employed as coachman for Mr. Taylor, at Buffalo. The young man has the sympathy of the entire community, as he had always been above sus picion until snared by the fascinating wiles and artful deception of his late associate who, it is claimed, has led him astray in more than one way."

In further explanation we give the following from the pen of Lyman C. Howe, also taken from the Telegram:

"Allow me a few words relative to the 'Chautauqua county crank' as per last T'elegram. Your correspondent 'emphasizes' the statement that 'she is a Spiritualist.' Why do not reporters take equal pains to advertise that 'Guiteau is a Christian?' Charles Freeman, too, who murdered his own daughter at Pocassett, Mass., was a devoted Christian and committed the unnatural deed in the interest of his faith, by the express command of his God. as he avowed. No one can question his honesty. tian faith approved the horrible deed. They trusted not only in the voice of the Spirit demanding the bloody sacrifice, but also in the authority of 'Holy Writ,' taking Abraham for their example, and earnestly believed that God would in some miraculous way intervene to save the child. Do Christians censure Abraham for obeying the voice and yielding to the Divine 'pressure' On the contrary they sing his praises as the 'father of the faithful,' while for the same faith and obedience Charles Freeman is consigned to a lunatic asylum! 'Consistency thou art a jewel.'

"I know Miss Cummings. It is true she is a believer in Spiritualism, and ninetenths of the murderers in this country are believers in Christianity. If Miss Cummings was "forced by an invisible power which she could not resist," she is entitled to our sympathy, but this assertion will not be likely to count with the jury nor will the public accept it. But whether trne or false it in no way depends upon her being a Spiritualist. One of the first les sons in the spiritual philosophy is individual responsibility. We can neither escape the effects of sin by referring it to spirits, shouldering it upon the devil or taking the "bankrupt law" and singing "Jesus paid the bill." Miss Cummings was not representing true Spiritualism when she let herself to evil temptations and committed a crime against her own conscience. Those who know her well have had serious doubts of her perfect sanity for some time. She has not been a Spiritualist very long. Had she been fully inspired with its superior moral influence she would have been spared this calamity. Whether Christian or Spiritualist, male or female, rich or poor, let justice

FURTHER PARTICULARS-LETTER OF LY-MAN C. HOWE TO THE RELIGIO-PHILO-SOPHICAL JOURNAL.

To the Editor of the Religio-Philosophical Journal: Miss Cummings has been a frequent visitor at our house for the past year and a half. Some years ago, before I knew her, she was deserted by her affianced and she sued him and got \$1,000 damage. This was followed by a long and very severe fit of sickness, and I have heard her relate her sufferings and say she wanted to die. She recovered slowly, but the shock to her nervous system was severe and she has been more or less abnormal ever since. I have understood from some remarks of hers that her family—mother and sisters regarded her as insane. She is morbidly sensitive, very intense, angular and brilliant. Her sensitiveness and negative condition rendered her susceptible to spirit influence and psychology. She was moody, garrulous, impressible and given to metaphysical abstractions, and when set on a line of thought nothing could turn her from it. No other subject could interest

She subscribed for the Journal about a ear ago, three months, but only read it as the fit took her and only such portions as struck her favorably at first sight; nor was it easy to engage her attention by reading to her, no matter how interesting the article read. We have often discussed her case at home and questioned the meaning and possible outcome of her strange condition, but we never suspected her of any tendency to theft. About a year ago when Mother Hauts was sick and we in great need of help, being both weary and half sick ourselves, she came unlooked for and said she was sent. Spirits impressed her that she I read in the Sentinel the "opinion" of the I ure of its natural food. However that may

was needed and she usually obeyed all such calls. She stayed and watched with the sick, taking the entire responsibility and care of her for two days and nights, and said she was perfectly happy all the long lone night, never enjoyed a night so well! She often said when she came to our house. "I am sick: my nerves feel bruised and bleeding as if they had been scraped and rasped with a hot iron." In an hour or so she would say, "I am well now, this house scothes and heals my smarting nerves. As soon as I come into this house I feel as if my nerves were enveloped in a soothing healing poultice" She often said as she was about to go, "If you could know how much you have done for me, and how much good it does me to come here, you would be very patient with me."

She was, I understand, a graduate from the Fredonia Normal School and at one time taught in the school; but she has not been a teacher since we have known her. She was arrested the week before Christmas, for stealing a gold chain from How-ard's store and he missed it within an hour and followed her home and demanded it and she brought it forward with an \$8 album she had taken, of which he had no knowledge. Several stores had lost goods and she on demand promptly owned up and returned the goods, except such as she has used up or disposed of. She stole a \$10 hat and wore it to church the next evening and it was recognized! The last discovery was that she in company with young Lock wood had burglarized Haskell Taylor's house in his absence, after the death of his wife, and taken furniture, choice dresses purchased by Mrs. Taylor in Paris, and other valuables, the total said to be worth \$1,000! She frankly confessed all and brought forward much that they had not missed and never would have found. understand she waived examination and stood committed and gave bail for \$1,200. She has money at interest, part of which she earned as agent, selling washing machines. It is stated on current authority, which I presume is correct, that she says she was impelled by an invisible power to do these things and could not resist it: that she wants to go to prison, and that she

leaves the court room with a smile! I was terribly shocked and saddened at the appalling discovery, and so were all who knew her, as far as I have heard expressed. I am astonished that she charges it to spirits, but I presume she thought she was impelled by them and perhaps in her morbid state and imperfect moral development she thought the power "irresistible."

Fredonia, N. Y.

Rauch's Last Scheme to Tighten the Empiric's Grip on the Throats of the People.

The man known to fame as Dr. Rauch, finding that as the moving spirit in enforcing the Illinois "Doctor's law" he was not wholly a success, conspired with another political barnacle, and the result was the following brilliant manifesto, which created so little flutter that we have never deemed it worthy of attention. Commiserating Rauch's failure to acquire that reputation or notoriety which rightly belongs to such creatures, we publish the joint product of Rauch, McCartney & Co., and append thereto some comments by our valued friend Bronson Murray, Esq., which appeared in the Pontiac Sentinel.

STATE OF ILLINOIS, ATTORNEY GENERAL'S OFFICE SPRINGFIELD, Oct. 10, 1880. . The Hon. John H. Rauch, M. D., Secretary State

Board of Health. DEAR SIR: I have the honor to acknowl edge your favor of the 5th inst,, asking whether or not, in prosecutions for the vioation of the "Act to regulate the practice of medicine in the State of Illinois," it is necessary to show that the person accused charged a fee, in order to sustain a convic-

I respectfully submit the following reply: Sec. 3 of the act referred to declares the penalty which shall attach to "any person practicing medicine or surgery in this State without complying with the provisions of an act," with the proviso that it shall not apply to those in practice ten years, etc. No other exception is made, and no reference is there made to charging or not charging fees. If a person "practices medicine" without complying with the provisions of the act, he is liable to the penalty. What, then, is "practicing medicine?" Is charging a fee a necessary part of "practicing

medicine? Taking the words in their usual and ordinary signification, we would say one is en-gaged in "practicing medicine" who announces to the public that he will prescribe for the diseased who may apply to him for relief, and who makes the treatment of such his chief occupation or business. If he did that he would be "practicing medicine," and whether the services were gratuitous or exorbitant rates were charged would be wholly immaterial in determining that

But the statute comes to our aid, and in Sec. 11 says: "Any person shall be regarded as practicing medicine within the mean ing of this act who shall profess publicly to be a physician and to prescribe for the ...but nothing in the act shall be construed to prohibit students prescribing under the supervision of preceptors, or "to prohibit gratuitous service in case of an

The object of the act, as indicated throughout all its parts, is to prevent the practice of medicine by unqualified persons, and to protect the public from the evils that might attend the practice of medicine by those unskilled in the profession.

I must hold that charging a fee is not a necessary element to constitute a violation of the act. Of course, a person who should in a case of emergency, render gratuitous service would not be liable to the penalty It is not intended by the law that a person not licensed shall stand by and see his fellow suffer from sudden affliction waiting the arrival of a licensed physician or surgeon, or become liable to the penalty of the law if he furnishes relief. By doing such an act he would not become a physician or "one eagaged in the practice of medicine." The law applies to those who make a business of practicing medicine, and it is wholly immaterial whether fees are charged or not

A different view may have arisen from the examination of old English precedents, which made the charging a fee material but such were based upon a statute which was passed for the benefit of the practitioner, and not, like our law, for the benefit and protection of the people.

Very truly yours, JAMES MCCARTNEY, Att'y General.

Attorney General of Illinois about the proper construction of the Doctors' Law which the Doctors got through your Legislature with the view of increasing their own business and fees by preventing others than themselves from attempting to relieve the sick under penalty of fine and imprison-ment. This "opinion," it seems, was sought by Doctor John H. Rauch. Why he sought it may not be apparent to some. The opinion of the Attorney General, as to whether it is necessary to prove the acceptance of a fee in order to fine or imprison a person under that law, is not of the slightest legal importance. That is a question of law which every juror even, let alone every lawyer, knows must be decided at each trial by the judge presiding over the trial. What, then, is the object of this "opinion?" It can serve but one purpose, viz: to intimidate persons who might be disposed to beneat or try to benefit the sick, without expecting even, to receive any pay therefor. This whole law, gotten up, as have said, by the Doctors and pressed upon the Legislature of Illinois, in common with every other Legislature in the union, needs a thorough overhauling if not an entire repeal. Had it been in operation in Jerusalem in the day in which many people believe Jesus of Nazareth healed without a fee by simply laying on of hands, he would according to the opinion of the Attorney-General, have been subject to arrest, fine and imprisonment. Every Christian church and every Christian should op ose and insist upon the repeal of such a law. It is a grip on the throat and purse of every citizen. It should be known as "The Doctors' Grip Law."

Why, look at it. The English law must be bad enough. According to the Attorney-General, the old English precedents made the charging of a fee material, based, as he says, upon a statute which was passed for the benefit of the practitioner, and not (this is the Attorney General's logic not mine) like our (the Illinois) law, for the benefit of the people. Look at it, Mr. Editor,—a law which won't imprison you for healing the sick as a business if you take no pay for it, that is a law (Attorney-General's logic) which is for the benefit of the doctors; but the Illinois law, which will fine and imprison you for the same act, that law is for the benefit and protection of the people-

Does Mr. James McCartney Attorney-General, consider the people of Illinois devoid of intelligence that he puts such chaff before them; or is he devoid himself; or is he in league with those who are working this "Doctor's Grip Law"? Let us know the inside. It is all very well to punish a man or woman who pretends to have a medical diploma and has not; but it is a wicked thing to prevent, or fine and imprison, or to pass a law to fine and imprison person for making it a life business to heal the sick, where he or she thinks they can do so. If they practice no deceit, they should not be imprisoned. It is just as wicked to take away from a sick person the right to send for and to employ to heal him a person who has no diploma, if he wishes do so. This "Doctor's Grip Law" does that; except that the person sent for, and

coming, must, under it, risk imprisonment. Mr. Editor, I have great respect for the country physicians. I have learned to appreciate their value and intelligence. There is no class of men more intelligent. They did not get up this law. Neither did the people of any State ask for it. It was born in the large cities and it ought to be resaled. It is a villainous thing. Had it always existed there would be no homeopathic treatment and, indeed, one might say, no modern medical practice. Blood-letting and blisters would still reign triumphant and the prisons would hold all who sought to improve that ancient system.

BRONSON MURRAY. 238 W. 52d street, New York.

Science and Art.

W. H. Ballou, in a paper read before the American Association for the advancement of science, gave the results of the government survey of the depth of Niagara River below the Falls, never before published. From its rapidity it has hitherto been considered impossible to sound the river, but by the appliances used, except at the Swift Drift, where the river narrows, soundings were obtained which are considered reliable. Near the shore, under the American Falls, the depth was found to be 83 feet; further down 100 feet, deepening to 193 feet. Under the railroad bridge it was found impossible to obtain soundings on account of the rapidity of the current, the waves rising twenty feet in hight. Sir Charles Lyell estimated the wear of the falls at one foot per annum, and his opinion has been usually received. Mr. Ballou places it at one-half of an inch per year. This would make the time required for the water to wear its way from Lake Ontario to its present position 1,267,200 years, and to Lake Erie 3,168,000 years. This removes the danger of the drainage of the great lakes so much written about by sensational paragraphists, to a safe distance.

The advocates of cremation with the zeal which always characterizes people of one idea, are constantly reiterating that burying of the dead affects the health of the living. The Municipal Council of Paris in 1879, appointed a committee to investigate this subject. The committee after careful investigation of the soil and air around cometeries, reported that although accidents from escape of gas might occur in closed tombs or churches, there is no cause for fear in the open air of cemetries: as the organic portion of bodies disappears in five years, the soil cannot become saturated.

It has been found that machine belting made of hair is preferred to that made of either leather or rubber. It is stronger, lasts longer and adheres more firmly to the

pulleys. It has been reiterated by the paragraphist and Wendell Phillips has made it a special point in his lecture on that subject, that the staining of glass is among the lost arts; that the Moslems know nothing about the methods employed to produce the wonderful softness of the old stained glass windows. It now appears from thorough investigation that this softness of color is produced by the action of light on the ma-terial of the glass, and the result is not really by the perfection of the maker but the imperfection of his work.

A flesh eating parrot has been brought from New Zealand to the London Zoological Gardens. In this respect it stands alone of its family, and what is singular it has recently changed its habits from frugivo. rous to carnivorous. Previous to the introduction of sheep into that country, it Editor Pontiac Sentinel: Sir - I have edly was forced to a flesh diet by the fail-

be, it is now a cruel and voracious foe to the sheep, attacking and destroying them.

The dread foe to the grape, the Phylloxra, has already destroyed over one-fourth the vineyards of France and unless its ravages are met, will speedily destroy the remainder. As the vineyards mostly oc-cupy hard stony lands unavailable for other culture, the place of the vineyards cannot be supplied with other crops, and is hence a complete loss to the owners and means destitution and beggary. As yet no certain remedy has been found, though large rewards are offered.

Discoveries still continue to be made among the ruins of Babylon. The London Times says: "I'he recovery of the library of terra cotta tablets from the palaces of Sennacherib and Assurbenipal has restored to us a vast mass of literature and supplied long lost chapters in the history, mythology and science of the world. It has also proven to us that, valuable as these records are, we have in them but second and third editions of works first compiled by the scribes in the literary cities of Babylonia. The discovery of fragments led Assyriologists to hope that the explorer would be able to recover from the ruins of the cities

of Chaldea the older versions of the Assyrian texts, and the expedition of 1880-81. which Mr. Rassam has just concluded, has so far met their wishes in that from the ruins of the temples and palaces of Baby-lon, Borsippa, Sippra, and Cutha he brings records and copies of religious texts, some of which will, no doubt, furnish the required Chaldean versions.

A bitherto unknown tribe, called the Jarawas, has been discovered in the Andaman Islands, occupying the forests between Port Blair and South Andaman. They speak a language quite distinct from the Bogingigidi of the friendly Andamanese. They are represented as a very timid people.

The value of the new underground tele-graph system of Germany was strikingly demonstrated during a late disastrous gale. While business in England and on the continent was largely suspended in consequence of interruptions in the telegraph service by prostrated-wires, German cities were able to communicate with each other as usual.

Mr. J. VanWie informs the reporter that his grading forces on the Mexican extension of the Sunset railway are now at Painted Cave, on Devil's River, or about two miles beyond. The work east of that point is very rough, but Mr. Van Wie has comparatively easy work for half a milewest. There are three caves at this locality, all of which are painted, the figures being buffaloes, bears, Indians with bows and arrows in warlike attitudes, Indians mounted and on the chase, squaws, etc. The caves have been tattood entirely within, and many of these figures are in a good state of preservation. The work was done by the red men in years long gone by, as the oldest white citizens remember these paintings, and say they look very much now as they appeared thirty and forty years ago, indicating the great age of the paintings.

Dr. A. De Plongeon, in a letter treating of his discoveries in the ruius of the un known cities of Mexico, read by Marchal P. Wilder before the New England Historical society says: "I have discovered among the ruins of Mayapan the gnomen used by the astronomers of that city, also a complete Masonic temple with symbols and hieroglyphics. I have found the portraits of founders of cities, and interpreted the meaning of certain ornaments that hav been misunderstood by other travelers. I have ascertained that the key to the ancient Maya alphabet is the true one, and by its means Mrs DePlongeon and myself have been able to read the names of the founders and those of the cities: I have found that this alphabet contains letters and characters belonging to the Egyptian, Etruscan, and Chaldean alphabets, and also that the Maya language is akin to all the ancient languages spoken by men in ages long gone My studies have caused me to believe that the founders of the first Chaldean monarchy were Maya, and probably the people who colonized Egypt and brought civilization in that country. You must remember that the Egyptian priests always pointed to the West when asked concerning

the birthplace of their ancestry." What people built these remarkable cities conjecture only can answer. They probably lived when the mastodon existed, and worshiped that huge animal as the Hindoos venerate the elephant.

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