

# RELIGIO PHILOSOPHICAL JOURNAL

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DEVOTED TO SPIRITUAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

L.C. DUNBAR

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

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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 forth in my last article on the relative value of Mediumship as an expositor of truth, perhaps no more appropriate subject can be 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 height 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 can be read before it is written, as he at 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 foreshadowed 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 the conditions impending in the world in embryo. Earth's children have as yet so

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 knowledge 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 minutiae 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 own concerns 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, using 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 vitalization 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 heights of his glorified existence condescends to this, for it is thus that Deity reveals itself in its fullness—by the individualization of germs into entities that outwork Deific attributes ultimately. That this prevision and oversight enter into the minutiae of individual and national life, is shown by prophecy, which has foreshadowed the life-line 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 God-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 Deity, by virtue of the universal distribution of intelligences in grades, throughout the infinite universe. The dominion of Deity is through subordinate grades of spirits that do the will of the Supreme. Infinite wisdom guides, infinite power

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 minutiae, 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 all-sufficient 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 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 barely lifted so as to allow faint gleams to

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 reconcile 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 all.

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 fail 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 Deific 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 minutiae of man's life, it only implies a power to interfere as the dictates of wisdom prompted by the necessities of the case demands.

Circumstances, it is claimed, are the despots which subvert man's liberty, compelling certain lines of conduct, certain contingencies, these circumstances fixed by

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 slate-writing, 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 notoriety is their capital in trade.

No Reply to "Where Does He Stand"—A Positive Spirit Test—Epes Sargent.

BY J. M. PEARSON.

To the Editor of the Religio-Philosophical Journal: In your JOURNAL of Nov. 19th, there appeared an article from "A New Jersey Spiritualist" 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 Palestine and the "Holy Land." These newspaper "reported" positions ascribed to me relative to Christ and Christianity were considered sufficiently distasteful and heretical by a neighboring 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."

be remembered, who gave the séance to the Rev. Joseph Cook and others in the library-room 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 pellets, 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 newspaper. These pellets did not pass into Mr. Watkins's hands at all, neither did the slates; but were constantly under our watchful eyes in broad daylight. 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 unaided he 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 PEARSON. "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 Christian?" The written answer to this question, as above recorded, was a facsimile of my brother's usual hand-writing. And now, here, was independent writing—that 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 flamed in devotion; and, enjoying as he did, devotional exercises, he joined the Congregational church; but never renounced his belief in spirit communion. Thinking of these things I asked him if he was still a Christian. 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: "I 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 doubts."

that powerful recitation, 'The Return of the Dead,' which was revived after its sleep of a decade, in the Woman's Column of the JOURNAL. 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 aesthetics 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 compels only a bare outline of the amount and kind of spiritual work in this sister city. MEETINGS 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 STROK HALL. Mr. Davis gave a morning address 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 come as an inspiration to the speaker at Steek Hall, and has already taken practical shape. It is for the Institute of the Harmonical Association. It may be something yet, but some of our cool heads believe it will rise on this isle of Manhattan, 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 harmonious growth of individual character. "To the end that life now and hereafter may be more happy, noble, beneficent and beautiful." Y. Z. New York, Jan. 19, 1882. Are the Churches our Natural Allies. To the Editor of the Religio-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 aptly said, "the bulwark of American slavery," defending it from the Bible, fellowshipping the slaveholder as a Christian, and branding the abolitionist as an infidel; and turning the abolitionist as an infidel; and then only turning with the tide of public opinion—following, not leading, 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, fellowshipping 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 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. STEVENS. Detroit, Mich., Jan. 23rd, 1882. FLORESTON COLONER is grateful to Invalids. It is refreshing without the sickening effect of most perfumes.

The Gift of Prophecy. BY W. H. OHANEY. To the Editor of the Religio-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 899, and he answered correctly in less than thirty seconds, without making a figure, as, indeed, he could not, if he would, being almost idiotic in everything except this wonderful gift. Working rapidly with slate and pencil, it required two minutes for me to obtain the answer, namely, 807,602,999. 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 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 animals may be compared to the idiotic negro who was an instinctive mathematician. From my knowledge of astronomy, by carefully observing the transits of the planets, 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 mineral, 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 rapport 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 young 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 precience, 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 imagination. Oretown, Tillamook Co., Oregon.



A SENSATION. Has often been made by the discovery of some new thing. Not only has it been made by the discovery of some new thing, but it has been made by the discovery of some old thing, and its popularity and sale is unprecedented. 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-ache, Neuralgia, and Dyspepsia, and the nervous system put in a natural and healthy condition, destroying the possibility of Paralysis, Angina Pectoris and sudden death, which is carrying off so many noble men and women in the full tide of life and usefulness. This simple remedy of Extract of Celery Seed and Chamomile Flowers, combined in the form of pills, is a boon to humanity. It has saved the lives of thousands of Nervous, Headaching children in our schools and out every year. No nervous person or sufferer from Headache, Neuralgia, Dyspepsia, or Paralysis will do themselves justice until they try them. Sold by all druggists. Price, 50 cents a box. Depot, 108 North E. 5th St., Baltimore, Md. By mail, two boxes for \$1.00, or six boxes for \$2.50, to any address.

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Hammonon, 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 serial 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 rhythmic 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 aside 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 forerunner. 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 this line. Mrs. Brigham gave a very smooth and rhythmical poem on "Twilight," which was 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



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JOHN C. BUNDY, Editor. J. E. FRANCIS, Associate Editor.

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NOTICE TO SUBSCRIBERS.

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

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

The wisdom of the position of the RELIGIO-PHILOSOPHICAL JOURNAL that it is absolutely necessary to surround each and every séance 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.

While Watkins was in Chicago with the notorious W. Irving Bishop a reporter of the Times attended one of his séances, and claims to have detected his tricks and gives an alleged exposé. 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 representative of the Times he was caught at it, and so completely that he had to acknowledge it. The exposé 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 proposes 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 supposition.

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

In his lecture, Mr. Cook says:

1. "Five strong gas jets, four in a chandelier 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 Leipzig, on slates held under the table."

3. The utmost 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 "halt" 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 undersigned 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 clasped together with strong brass fasteners 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 time."

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 contact. [Signed] 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. Waite 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 quacks, gaining notoriety by his pretended zeal in religion. He was an exposé of Spiritualism and delighted the church by his buffoonery and clumsy ledgerdom. 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 adroitly 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. Bundy." 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 perpetrate such clever fraud, Harry Herman, instantaneous and powerful genuine test medium."

This "Miss Leslie" is known 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 cheek is shown by a recommendation of "Dr. Bundy's show over his own name."

The sham was exposed before the conclusion was reached, and Elder Waite adroitly escaped by saying it was his intention 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 are swindled out of their money. They 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 philosophical 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 unconscionable 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 Cincinnati for some time in obscurity, but the other day he struck a streak of luck. 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 slate-writing 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 anything he says or tolerate his presence.

SPIRITUALISTIC CAMP-MEETING IN VERMONT.—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—twenty-five hundred dollars—the first year. The books are now open for the sale of stock, and a goodly number of shares have been taken. Further information can be had by inquiring of either of the committee: Geo. A. Fuller, Dover, Mass.; G. S. Brunson, St. Albans, Vt.; S. N. Gould, West Randolph, 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 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 subjects treated upon by them 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 specimen copy of the JOURNAL have only to send us a list of the names with P. O. address, 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 Philadelphia.

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. Wilbur, 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 children 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 and intelligence of Chicago as gathered in 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 die.

"Woman's Words, and Civil Service List," Mrs. 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.

Thomas 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 a time 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 vigor-inspiring 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 center of the earth as naturally as 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 curious.

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, 4,000 to its center. It is to this center that I invite the attention of your readers. Here, at what we call the center 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 I call No. 1 crust, the whole of which forms 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 from 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 statute 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 geniuses 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 tender, 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 corruption. Trying to reform



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Anna's Farewell.

To the Editor of the Religio-Philosophical Journal:

It occurred to me when I read Mr. Tyrrell's argument on them, that he had initiated a much needed discussion upon a subject that called for more light and a new revision...

How quickly this beloved sister followed her father to whom her life was devoted to the spirit sphere...

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

At one of these meetings the subject of Spiritualism was taken up and discussed in a calm, dispassionate way.

That every heretic has been a pioneer in spiritualism, that every heretic has been a pioneer in spiritualism...

A Conscience-stricken Animal. The moral responsibility of some animals seems less doubtful than that of "intermittent lunatics."

Consolation. On Christmas Day, 1881, young Warren S. Drury was shot by ex-Governor Scott, at Napoleon, Ohio, and died instantly.

Guardian Angels. One of the best gifts to man that the Infinite ever bestowed, is that of guardian angels.

Dr. C. S. Smith writes: I am a regular subscriber to seven different newspapers and journals, and although only a year old subscriber to the Religio-Philosophical Journal, I must say that I look forward with more than ordinary interest to its arrival...

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M. M. Munson writes: We think very much of your paper. It has opened our eyes from dark theology to the sunlight of Spiritualism.

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Apparent Death and Resurrection of a Man.

BALTIMORE, Md., Jan. 28.—A special dispatch from Hagerstown, Md., today gives the particulars of a singular psychological phenomenon which has been made public by the Rev. J. Spangley Keiffer, of the Reformed Church.

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The New England Camp Meeting Association.

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. Beal was unanimously re-elected president of the association.

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Notes and Extracts.

A magnetic healer Jesus was a success. The spirit of persecution is not dead at the present moment. Spiritualism like men are born, come to maturity and pass away.

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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 invisible power which she could not resist.

She is a Spiritualist, and at one time induced young Lockwood to go into a euphoria 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 suspicion 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 'Chautauque county crank' as per last Telegram. 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 Pocasset, 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. The agonized mother, too, true to her Christian 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 true or false it in no way depends upon her being a Spiritualist. One of the first lessons 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 be done."

FURTHER PARTICULARS—LETTER OF LYMAN C. HOWE TO THE RELIGIO-PHILOSOPHICAL 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 her.

She subscribed for the JOURNAL about a year 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 Hanta 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

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 scraped with a hot iron.' In an hour or so she would say, 'I am well now, this house soothes 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 Howard'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 Lockwood 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. I 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 Empire'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 baron, 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 acknowledge your favor of the 5th inst., asking whether or not, in prosecutions for the violation 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 conviction. 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 engaged 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 question.

But the statute comes to our aid, and in Sec. 11 says: "Any person shall be regarded as practicing medicine within the meaning of this act who shall profess publicly to be a physician and to prescribe for the sick," 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 emergency."

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 engaged 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, Atty General.

Editor Pontiac Sentinel: Sir—I have read in the Sentinel the "opinion" of the

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 imprisonment. 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 benefit or try to benefit the sick, without expecting even, to receive any pay therefor. This whole law, gotten up, as I 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 oppose 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 helping 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—verily?

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 a 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 to 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 repealed. 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, 288 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 88 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 height. 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 3,163,000 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 cemeteries, 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 cemeteries; 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 material 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 frugivorous to carnivorous. Previous to the introduction of sheep into that country, it fed on fruits and grain, and first undoubtedly was forced to a flesh diet by the failure of its natural food. However that may

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

The dread foe to the grape, the *Phylloxera*, 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 occupy 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: "The recovery of the library of terra cotta tablets from the palaces of Sennacherib and Assurbanipal 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 Assyria. The discovery of fragments led Assyriologists to hope that the explorer would be able to recover from the ruins of the city 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 Babylon, Borsippa, Sippra, and Cutha he brings records and copies of religious texts, some of which will, no doubt, furnish the required Chaldean versions.

A hitherto 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 Hingoidigi of the friendly Andamanes. They are represented as a very timid people.

The value of the new underground telegraph 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. VanWie has comparatively easy work for half a mile west. 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 tattooed 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 ruins of the unknown cities of Mexico, read by Marchal P. Wilder before the New England Historical society says: "I have discovered among the ruins of Mayapan the gnomon 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 have been misunderstood by other travelers. I have ascertained that the key to the ancient Maya alphabet is the true one, and by its means Mr. 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 by. My studies have caused me to believe that the founders of the first Chaldean monarchy were Maya, and probably the 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 Hindus venerate the elephant.

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