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"What Spiritualism Is."

BY SOPHIE ROSEN DUFAURE.

(Translated from La Revue Spirite of January.) Spiritualism is not and should not become a religion, say certain organs of our doctrine. This declaration calls for an attentive examination from us-the more so that it finds a resounding echo within our own ranks, and that upon this point am- ideal accomplishment of good by all, and al one of which is to group Spiritualrinch alists under three categories:

sciences-always had a noble concern about its origin and its destiny. In the presence of imperishable matter the soul felt herself immortal also. The universal harmony of the physical world revealed to her a moral harmony, vague intuitions of which she felt within herself, but every thing here below showed her that only later or elsewhere could she attain to this ideal, both seen and dreamed of at the same time; yet the innate instinct of justice in man shows him that, in order to deserve that ideal future he should conform his conduct in this life to the suggestions of the law which is graven upon his conscience. Thus morality grew out of religious feeling, and no sophistry will ever succeed in misleading us as to its rigorously rational derivation. The object of all religions is to teach a system of morality, and this identity with other religions is not lacking to Spiritualism. It inspires us with fraternal love, and solidarity, whose presence or whose absence will bring either growth or final destruction to society in the future. Spiritualism initiates us into the secrets which have hidden God from us, and deprived us of a knowledge of ourselves. It brings to us the evidence that our motives, our feelings and our actions will bear their logical fruit in our own future condition. It gives a glimpse of a magnificent transformation of our globe under the combined action of eternal love and human efforts. Through Spiritualism our minds approach the mother thought of the universe which is the

pose upon me ideas for which my mind is the intercourse of man with the divine not matured, and for whose infallibility I can have neither faith nor guarantee.

If there be a convincing proof of the eminently religious character of Spiritualism, it is the profound respect for the individual autonomy implied in its teachings; because the conscience is responsible, God wishes it to be free. As a solar ray is differently decomposed according to the surface upon which it falls, so truth in irradiating from its eternal source proportions her action to the different degrees and stages of human development, and modifies it to suit our characters and our faculties. Then let this divine star beam on the miry soil, its rays will penetrate it little by little, soon the grossest elements absorbed and transformed by a mysterious germination will give birth to a beautiful shoot, which will pierce the earth to drink in eagerly the dew and the light, and to hasten on to its final blossoming.

Thus sacred truth immutably governs our obscure spheres, but by an admirable chain of laws or connection of facts, (the French is enchainement de faits-I hardly know how to translate it,) each one in his darkness appropriates what he can according to the exigencies of his nature however. for each one of us the day of moral apotheosis will dawn. Then the religious ideas of the early ages will be rent by the new germ, which will escape from them and the soul purified by that-not from its sins, but from its original errors-initiated into the mysteries of its destiny, and knowing the ladder of progress which it must mount to biguous words create inconsistencies, the | for all, in the ensemble of the spheres. This | accomplish that destiny, will harmonize its earth life with its new hop and will with all her power, aid her sister souls to the attainment of all good. Then if a doctrine capable of producing such results be not religion, none other will ever be. Yes, Spiritualism fully satisfies our most elevated and intense aspirations, it truly binds our souls to God, and through solidarity to all creation. Who then says, "Spiritualism is not Religion?" Ah! let us guard ourself against the sterile antagonism of words, and although ambitious men, a hundred fold culpable have usurped their detestable power by profaning the true religion, let us hope that the facts which consti tute it will no more be destroyed than the enthusiasm which proclaims it. The human soul is essentially religious. In all ages, under all skies, savage or civilized people have realized the existence of a superior order of things upon the earth. When a fact is thus impressed upon the universal conscience we are forced-materialists even admit it-to accept it as based upon truth. Then it matters not what happens the religious sentiment of humanity will be transformed-never uprooted. That only is coming to pass which from epoch to epoch has happened in the past, and will be re-produced in the future. The man who is illumined by the loftiest ideas best understands the providential plan which, admitting no violation of the interior being, tolerates the greatest variety of shades in the ensemble of our opinions. This much for accessory ideas; but it is important that we avoid all misunderstandings about the basis of evolution which is being wrought out under the auspices of Spiritualism. Therefore, let us not hide from ourselves this fact: we are witnessing a religious transformation, whose tendency is to realize the simultaneous progress of matter and of spirit, and which reflecting the aspirations of the elite of humanity is preparing for future ages a still superior phase, when society will make further advances towards the ideal-supreme perception of what should be and consequently of what will be. It is then time to set aslde the so-called infallible Intermediarles, who conceal God from us under pretence of explaining him to us. It is time to see empty forms and ceremonies yield place to the practical application of principle consecrated by reason and by facts; it is time at last that the conscience rendering account to none but God and herself, become the only priestess and judge in her responsibility. Thus, as this immense moral revolution which must fatally bring a veritable social renovation is being wrought out through the impulse of Spiritualism, and as even by this, Spiritualism presents all the characteristics attributed to the "ensemble of

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power," I am warranted in saying, and I repeat it, Spiritualism is religion itself!

A Letter from New York City.

The Crindle-Reynold's exposure is the principal topic for the discussion of the hour. There was no possible way for the woman to cover up the imposture, save by declaring herself to be the "instrument of evil spirits!" Judging by the past, there are many who will believe her.

The writer has been as certain of the fact of communion between this and the second sphere of existence, for nearly twenty years, as he is of communion between persons who meet here face to face. And yet he will be attacked and reviled for saying that as many people accept this grand, and what should be ennobling truth-who are narrow, bigoted and superstitious, as accept any other fact. The proof of immortal continuous existence does not spur them to study and obey the laws of unfoldment. They do not walk with bowed, reverent heads beneath the great spiritual source of light, love and life, making themselves fit to receive its inspiring influences. They belittle and yulgarize what should be most divinely beautiful. They defend the 'cause" which needs no defense, in reality defending weakness and imposture. No truth can be killed by its unwise advocates, any more than by its opponents, but it may be misrepresented, and its legitimate influence be long delayed, "Deliver me from my triends. I can take care of my enemies." might well be the apostrophe of Spiritualism.

on the "Prophecy of Death" and "Prophecy of Life," an attendant at the hall says: "I realized now great a thing it was to be born, and how much greater it was to die. How I thank the Great Spirit for Life; how thankful for Death, the prophecy of Life! It came home to me as it never did before!"

PROF. ADLER'S POSITION

has ceased to be enigmatical; he has repeatedly announced that there is no Divine Spirit and no immortality. Slowly the two wings of the radical army separate: one moves toward the frozen, arid region of the Northwest with its eternal silence, its blank wastes-leading to the dreary solitude of Nothingness. The other, composed of a motley crowd, with which some noble leaders, who walk with light from supernal sources, shining upon their faces are shaping their course toward the land of Beauty, Peace and Holiness-the land of the ultimate fruition of all our intuitions and aspirations. Would there were more leaders, would that the rank and file were not so given to straying after will o' wisps or floundering into bogs. They must take up the line of march sometime, why trifle and delay?

Prof. Adler has great delight in the position of your Mr. Miln, of Chicago, who has announced himself as belonging to the left wing of rationalists. Last Sunday the former gentleman told his audience that he expected Mr. Miln would soon come East and speak from his platform. February 16th. Y. Z.

One Hundred Years Old.

1. Those who while believing in Spiritualism remain connected with their respective religious organizations, as if any compatibility could exist between dogmatism and the spiritual philosophy.

2. Those who by a monstrous alliance of contradictory ideas find it possible to remain atheists or materialists while believing in the phenomena of the life beyond the tomb.

3. Those (perhaps in less numbers) whose reason having appropriated the principles which grow out from these manifestations, admit the philosophical and religious character of Spiritualism, never drifting towards a dogmatism which-with good reason-they would consider the father of a future clergy, which they do not want at any price.

Here are three distinct convictions, when upon the basis of our belief one only could and should be sufficient. I say the basis, for it will be seen further on that in this subject I set aside all matters of detail, If some day we decide upon the role which Spiritualism is to fill in this world's destiny, people will be forced to accept it for what it really is; however, at present, a clear and positive definition of this role provokes storms of strife. To recoil before these tempests, when in the uprightness of our souls we believe that we are affirming a great truth, would be to show ourselves unworthy to take part in these noble contests of thought. This is why I reply to those who say, "Spiritualism is not a religion." No! It is religion itself. This is not a subtlety. I open Littre's dictionary and I read:

"Religion: Ensemble of doctrines and practices which constitute the intercourse of man with the divine power."

It would certainly be difficult to more correctly define Spiritualism itself. This explanation does not contain a word which would not be applicable to it. Indeed, it does offer an ensemble of doctrines and practices, founded upon facts, and upon verifiable facts; it is in this that it towers so high above the religions of mystery, and in strict conformity with the terms of the dictionary, it brings us into rapport with the divine power, by unveiling to us the laws which govern life and death, primordial dispensations of that power. Spiritualism directs our highest aspirations, and brings us into communication with the Supreme Being. From the beginning of its existence until the present day, humanity has never ceased seeking with passionate ardor for the discovery of the nature and extent of this rapport. If in primitive ignorance it created dogmas for itself which | I can appreciate as well as they can. And now, being more enlightened, are one by | if my present faculties were below their

ble idea of justice which is within us, and whose ultimate realization our whole being clamors for in concert with nature. What religion could offer a grander or more divinely human basis for morality? And if the true religion should above all else improve men's morals, what is there lacking to make Spiritualism that true religion?

sublime philosophy sanctions the immuta

If, too often, alas! this admirable doctrine bears no fruit in us, when it should be so prolific, the fault is to be found in the false standpoint from which we view it, and above all in our own weakness. When the world will dare to look Spiritualism, and the truths which it teaches us fully in the face, humanity will be regenerated, and practice its precepts with a valiant and up. right heart.

These things are in themselves so simple that one is surprised at being obliged to say them, and yet-to admit that Spiritualism is religion -seems to some persons to be the acme of philosophical aberration. Some see in this a danger, to me inexplicable, considering the nature of the doctrine, and the luminous advice of Allen Kardec. who notwithstanding the jealousy and the fury which his venerated name sometimes excites-remains nevertheless the initiator par excellence of our intercourse with spirits.

The clamor about the word Religion is the result of a simple misunderstanding-easily explained by the moral void left, by dogmatism which heretofore constituted what was called religion. To day when mysteries have vanished before the sunlight of free examination nothing remains but the outward ceremonies of a worship imposed by a Hierarchy whose hand weighs so heavily on the neck of the people that thinkers of all denominations when once freed from its servitude repel with no less reason than horror, every thing which bears the least resemblance to it. If then, by religion we designate any group of fixed beliefs represented by a clergy, and called to mind by consecrated rites, no one can be more than myself their born enemy. But, I will not any the less consider as my religion, the ensemble of convictions relative to my life beyond the tomb, and from which I freely deduct the principles to which I try to conform my line of conduct here below. But, if one says to me, that a society, an individual, or any one, has formulated spiritual doctrine into a certain number of articles which you are required to believe under pain of no longer being a Spiritualits, 1 would ask-what right have other human consciences to substitute themselves for mine, to place themselves between God and me, and to distil to me the truth which one cast aside, it was because the collective i conceptions, by what right could they im- i doctrines and practices which constitute

They who rest in the outward phenomena after being convinced of the truth of spiritual intercourse, are like children conning their primers as they grow to matur-Ity. Life is such a sacred thing, it is so important as the loundation of an endless career, that we cannot overestimate our responsibility in regard to the mental and spiritual nutriment upon which it should feed.

THE LADIES' CHARITABLE ASSOCIATION has been established among the warmhearted Spiritualists who are earnest in their purpose to do good. Mrs. Kiddle issued the call for the first meeting which was well responded to by the foremost women in every good work, who belong to the First Society of New York. Their movement is well timed; already there are those who are going down the hill of life, gentle, moral and upright people, who are almost destitute of daily necessaries. They have been members of the Society of Spiritualists since its first organization, and it will doubtless be a pleasure as well as a duty to these sisters of mercy to see that their last years are made comfortable.

THE BROOKLYN MEETINGS

continue as usual. Dr. J. R. Buchanan's lecture, "What should be done?" before the Fraternity, was a review of the medical legislation which makes diagnosing disease by clairvoyance to be a crime. At its close a committee was appointed to report upon the matter, and a petition to the Legislature of New York, praying that its citizens be left free to employ their own medical attendants, was circulated and generally signed.

A pleasant reception was tendered Mr. Wallis at the hall of the Fraternity, on the occasion of the close of his lectures before the society.

Hon. A. H. Dailey's lecture at the Friday evening meeting was upon Materialization, in which he narrated his experiences. Mrs. Lillie continues to speak at the Institute.

IN NEW YORK,

Mrs. Brigham keeps on the even tenor of her way at Republican Hall. She has lectured acceptably before the Young Men's Hebrew Association at Harlem, and not a week passes but her services are required in some of the suburbs of the city. She is one of the busiest persons in the field.

At Steck Hall Mrs. Mary F. Davis gave a beautiful lecture on the evening of Jan. 20th, entitled "The Ministry of Woman," a subject of which the author is a practical illustration. Mr. Davis's topics on the "Difference between Mind and Spirit, or demon and angel," was aided by a diagram showing the principles which are embodied in the human spirit, as well as the development of soul essences-most important basic truths. Of his lecture last Sunday

BY PROF. ALEXANDER WILDER.

Length of days has been aspired after in all time. Whether, however, man has by birthright a centenary term of life, has been gravely questioned. Three score years and ten, with a possibility of four score, which should be burdensome and full of grief, have become the general term which is imputed to human life. I know not who first assigned this limit, nor any reason why it should be assigned. There are exceptional cases enough on record to indicate that no such restriction exists in nature. A person aged 180 was recently mentioned in a veracious newspaper. There are several centenarians yet living in the United States. Captain James Riley, in his "Narrative," declared that several persons in the Sahara were more than a hundred years old, and writes about two or three that had lived some six or seven Zille, or over two hundred.

We will waive the tales of the antediluvian patriarchs, whose years may have been only seasons or periods of three or four months each; and per haps the long reigns in the "Chronicle" of Manetho ought to be compressed by a similar rule. Nevertheless, evidence enough remains to indicate that human beings ought to have their days long in the earth. I concede cheerfully that it is far better to live a life worth the living, than to hold on so very long. Yet what man in comfortable circumstances does not desire to emulate Moses at 120 years old, "his eye not dim or his natural force abated!"

I may be stopped right here by reference to the laws of nature. I have yet to learn that nature has made any laws. All in nature is change; and that emanates from a higher principle. The real laws of nature are supernatural, as is all life and intellectuality. Nature receives and evolves, but does nothing higher. Death rather than life characterizes her domain.

It seems to be a fact, however, that the vital power is sufficient to carry an individual through in a certain geometrical ratio to the time of maturing. If it requires twenty five years to perfect physical growth, and some years more to get over "being green," the analogy of the animal kingdom would appear to indicate that he might, under proper conditions, attain somewhere near two conturies of physical existence. It is idle to appeal to examples all about us as demonstrating the contrary. Philosophical questions are to be determin. ed from principles and not by clamor about majorities,

Besides all this, man is beyond the animal. His life is more than biology includes; even his diseases transpend ;physi-Continued on highth Page.

RELIGIO-PHILOSOPHICAL JOURNAL.

"Providential Men."

BT S. L. TYRRELL,

"Providential ment" How suggestive the arm! It seems almost like a providential ombination of language that two familiar vords should open such a wide field for hought as this simple phrase of Emerson's ve lately met in a seemingly providential pook* lately issued by an old Boston publish-

To speak of Providence as an intelligent, present force in the world, has become unpopalar in much recent literature. The human mind is so easily sophisticated and benumbed by the mere force of custom that the clearest proofs of creative power soon lose their force s evidence, and this largely accounts for the indefinite, non committal tone of atheism unning through much of the current thought of the day. How truly Carlyle says, "a mira-cle seen a few times, ceases to be wonderful." He tells us "Dr. Johnson longed all his life to ee a ghost; visited church vaults, tapped on coffins, while it never occurred to him to look t himselt who was a veritable ghost if habit had not so blinded him that he could not see it. Habit plays strange freaks with our reaon. Things we have never heard disputed pass for axioms." What a grand conjurer is ime. It so perverts the force of logic that Jarlyle calls it a "great liar." How true is it that what happens in a few minutes or hours is deemed wonderful or miraculous, while a similar event occurring in months, years, or ges, ceases to be wonderful. To light a street with an electric lamp is thought a marvellous intellectual triumph, but lighting the whole earth by whirling it round the sun, is a "com-mon place, every day affair," requiring no mind at all. The illusion of growing a flower from a pot of earth by an Indian juggler is a perpetual marvel; but the real vegetable cre-ations that annually rise from the dust before us, are merely, "things growing." Many a man to confirm his theistic faith, would compass the globe to witness one creative act; to see some living being like an Adam emerge from the "dust of the earth;" being wholly unconscious of the fact that a wondrous creative panorama is daily moving before his eyes. He does not realize that the miracle of Eden has been repeated in his bird cage in the last six weeks. The cold, inert clod of the spring time, transmuted by an unseen power from inorganic dust to consciousness, sits singing on the perch, jubilant with joy and life; and yet, with such miracles before them men say

as of old "show us a sign" of Deity. Many can see God in the creation of an Adam from dust, and Eve from his rib in the short space of a Mosaic day, who can see only stheism in evolution, which claims a longer and different creative process. Many ethical problems which seem totally unanswerable when looked at from the standpoint of short lived, ephemeral man, grow far less mysterious when considered from the stand point of the infinite one, to whom past and future is the ever present now. The omniscient eye looks over the interveningera of development which lies between the beginnings and endings of things and sees the finished product, and calls it "very good." A pessimist looking at the young, unfledged eagle, shivering in the cold mountain air, can very plausibly argue against the divine wisdom and benevolence, but gazing up in a few days at the majestic, completed bird, soaring in the sky, and eyeing the sun, he sees his premises were false; he was criticising the rough outline of a picture, not sceing the real design and scope of the artist's ideal.

Primeval man in his cave, naked and savage, viewed, as a finality-a finished work, cer tainly looks unworthy of a wise creator, but look a him in his nineteenth century homes, adorned with beauty and luxury, with the forces of nature for his servants, and we feel that the deep foundations of the universe are laid securely in beneficence and love; that man's outcome must at last he worthy of a divine intelligence. In the demonstrated, scientific fact, that creation is an unfinished, progressive system, lies undoubtedly the true solution of that puzzle of all ages, the existence of evil in a world supposed to be governed by infinite power and goodness; for in a progressive world, there must necessarily be, between beginnings and endings, a period of growth and development and unavoidable imperfection, the cause of error and consequent evil. Strict logic seems to hold us to the conclusion that evil exists by some fate or necessity in the very nature of things, since nothing short of infinite can be perfect, and as all created things must be finite, imperfection in some degree seems unavoidable in any possible scheme of creation. The divine alternative lay between an imperfect creation and no creation at all. The uncreated impulse in the eternal attributes of Deity impelled him to create; and evil as its final refuge comes into the court of unfathomable fate, and apparently, justly pleads in justification of its existence, the irresistible decrees of irresponsible necessity. No sophistry or logic can reconcile the existence of evil with unlimited power, wisdom and goodness in a supreme Being. Most theists follow their reasonings on this subject until they get a glimpse of the strange outcome, and shrink from the logical conclusion. Mill boldly accepts the legitimate result of a God, undoubtedly good and benevolent, but not strictly omnipotent in the usual theological sense. Paley observes the suggestive fact that the divine power in his creative processes seems under the same necessity as man is, to conform to the inexorable laws of matter. He gives the eye as an example; sight being effected by a complicated optical instrument scientifically adapted to the laws of light, instead of being given by an arbitrary act of of omnipotence to any or every part of the organism. Whether by free will or from necessity the obvious fact remains, that God works by means of what we call "natural law." The human intellect is seen to be a mighty force to forward the plans of providence. Man has long been literally a "co-worker with God." The primitive landscapes with their rank vegetations did not reveal the divine ideal of beauty and luxury. The skill of the botanist and gardner have been utilized to develop rude germs into the miracles of modern fruits and flowers. The bitter, Persian almond was "foreordained" to end in the luscious Delaware peach; the wild sour crab apple in the Baldwin and Golden Sweet. The world does not advance by sudden unheavals or startling new creations. From ape or protoplasm to Emerson's brain, the ascent though gradual has been persistent and tireless. Human nature is seen to contain within it the germ and law of progress, and at needful epochs in its upward path, evolves exceptional minds to be pioneers in science, invention and theology. It is especially easy to trace man's religious development, by means of his great leaders. Humanity does not go forward intellectually or religiously in a mass; the natural order is for a few to lead the world. In the long interval between Moses and Emerson how few have left their thoughts upon the ages. Moses, Buddha, Confucius, Jesus, Paul, Mahomet, Calvin and Wesley are about all whose stamp is seen on the creeds of to day. Free religion

To all who recognize an intelligence, guiding religious movements, Ralph Waldo Emerson must be regarded as one of those exceptional or providential men, projected into the world at a critical era to meet a peculiar religious condition of society. If ever a marked theo-logical crisis existed, that time is most emphatically now. Some baleful, skeptical comet seems to have impinged upon theology and reduced it to utter chaos. Like the primeval earth, it is verily "without form and void;" "darkness is upon the face of the deep." From the standpoints of the old religions the future looks dark. "The oracles are dumb;" prophets have failed; the Jewish Urim has lost its prophetic charm; casting lots to get the mind of the Deity is not deemed an infal-lible method; Planchette has been moved by some Unholy Ghost to write so much apocry-phal scripture that it cannot be trusted as a canonical penman; the spectroscope has cast a cloud of doubt over the "divine revelations" of the clairvoyant seers about "celestial of the charveyant seers about "celestrat spheres," astrologers have lost their prestige; eighteen hundred and eighty-one has safely passed the fiery ordeal of planetary conjunc-tions, Shipton poetry and Advent prophecy; even mighty millennial faith is waning; the cloud that received the Messiah still shrouds the "brow of Olivet." and no "silver rift" cheers the weary watchers with a promise of his coming; white ascension robes look like ghostly winding sheets. The great Oriental faiths are vanishing before the light of Wes. tern science, and heathen infidelity is sweep-ing from the great majority of the race the mighty moral forces of those venerable creeds. Materialism has no constructive power. It has failed with its crucibles and microscopes to find a soul and a God, and proclaims that all it knows is, that nothing can be known of

can also trace its thought to a few great heads.

fundamental religious problems. In this wreck of the creeds the truths and errors in them are so mingled that the great masses of mankind are unable to clearly separate them. Hence the present anarchy in the religious world. What the age now above all things needs, is a great constructive genius of commanding intellect to select from the pulverized mass the fire tried gold of imperishable truth. It is plain that the final theological battle must be fought out on the old field of metaphysics. Intuition and reason must in the end settle the questions of truth. God and the soul. The materialistic scientist can never prove that a microscope of higher power than his will not resolve his nebulous pulsing protoplasm into distinct organic forms. Spontaneous generation can never be demonstrated until the experimenter can demonstrate that every particle of air, which might inclose a life germ, was pumped from his sealed bottles. Idealism will vanquish materialism in the final charge. Spirit will prove to be the great reality of the universe. The arrogant materialist may stamp ever so violently upon the solid ground in proof that he stands on a firm foundation, but the calm Spiritualist will remind him of the stubborn truth, that the solidity of which he boasts is after all only an idea; a conclusion of the intellect-a passing sensation. "The age demands a firmer basis for its religious faith; the old standard book of Christendom is so nearly obsolete, that churches and moralists are anxiously looking for a substitute. It is evident that the next Bible must be written by the apostles of the intuitional or trancendental philosophy. Humanity begins to respect itself. Man feels that he has a standard of truth within him, and is competent to decide moral questions by his own conscience, without external revelation. A Bible confirmed by miracles is seen to be needless, since notha doctrine true conflicts with the reason and moral sense, which are "the divine voice in the soul." Carlyle shrewdly asks, "why should a man be thought an authority in religion because he can make iron swim !" The world need not despair. The immutable moral truths of all the Bibles are written indelibly on the heart and cannot be interpolated or lost. These truths when well and truly translated from the "original Greek and Hebrew" in the soul, have ever been acknowledged as authentic scripture, having internal proof of inspiration. Essential morality is seen to be the same in all the great religions, though mingled with diverse mythologies. The supreme problem with the great builders of religious systems has always been, to attach to their moral code motives strong enough to enforce obedience. Their unhappy transmigrations and hells have in the past had a vast restraining power. Their future penal fires and purgatories though symbolizing a stern reality in nature, have lost their force by being based on evidence which has been discovered to be too weak to sustain the mighty burden. What shall fill their place in theology as a safeguard of virtue is a just cause of alarm to every philanthropist. Faith in the old hades can never be restored. New penalties for sin must be discovered to hold vice in check until the mass of humanity shall reach its higher destiny, when every man shall be "a law unto himself." All government, human and divine rests on penalty. There seems no other conceivable way but punishment in some form to secure obedience to law. On what then shall 'free religion' base its hell to give vitality and practical force to its exalted truths and precepts? There remains after the loss of all the Bibles one source of infallible revelation, demonstrating the existence of a penal system in the laws of the universe, which none can evade in this or any other world. The proofs of this fearful philosophical hades are firmly grounded in the grand central article of the trancendental faith, that "the universe is one;" that man and Deity and the entire moral world are one connected system, so indissolubly bound in sympathy and interest, that every wrong and injustice must recoil and react to the punishment of the offender; that self love best serves its own ends when it seeks the general welfare, and ever defeats its purpose when it wrongs another. Men who can comprehend and intelligibly preach this deep and broad theology are the imperative need of the hour. Emerson says, "when nature has work to do she always provides the men to do it;" this is doubtless so, and the advent of such teachers is near; some have already appeared The profound truths of the intuitional, ideal philosophy have been nearly inaccessible in the volumes of Plato and his great disciples, being beyond the taste and capacity of the masses, but the more developed intellect of our age demands a translation of these sublime metaphysics into the vulgar tongue. The interpretation of Emerson's philosophy by Mr. Cooke in the book to which we have referred is a timely step in that direction, and a hope-ful sign that the "coming providential man" is near who is to give the world its "final theology," and relieve the fears of the unbelieving churches, which persistently asks free thought, "what are you going to give us in exchange for the Bible. The hell of natural religion which Emerson proves to exist in the very laws of nature when violated, will when intelligently presented to the world prove a far stronger check to vice than a mythological Tartarus fossilized in medizval creeds.

The Exposer of Spiritualism Exposed.

[Correspondence of the Rome, (N. Y.) Republican.]

There is great anxiety as to the whereabouts, and a still greater desire upon the part of cer-tain citizens of Lee Centre and Delta to behold once more the pious countenance of the late lamented Prof. Starr, alias Dr. Thomas, alias Dr. Clark, who, as a supposed "Starr" of great magnitude, recently shown with such brilliancy and splendor in those two heretofore darkened villages. The mission of this wonderful luminary, wandering "Starr," satellite, or tail of a comet, was to expose all mediums and annihilate Spiritualism.

As your excellent paper gave some notice of Starr's wonderful performances, we now pro-pose, with your permission, briefly as possible, to tell your numerous readers what was done, how it was done, and how the redoubtable Starr beat a hasty retreat with the money he had gathered (the only clever trick he performed) and refused to return, as he publicly promised to do, to confront and expose the medium, Henry France, of Oswego, whom he had denounced as a dishonest trickster and

humbug. One bright morning this brilliant "Starr" burst upon the vision of the Methodist minis. ter at Lee Center, and representing to the man of God the great things he could do-how easily he could slay mediums and destroy Spiritualism-soon won his admiration, active sympathy, and that of his church; so that, by this means, Starr crawled up over the pulpit of the Methodist church in Lee Center into public notice. Of course he could do anything any medium could. In order to make a show of exposing mediums, or the spirit phenomena that are manifested by their mediumship, he claimed that it was all done by trickery, or sleight of hand. Hence all mediums were dishonest. To show the trickery, he brought forth a pack of cards, and with his fair accomplice-she who was "Mrs. Dr. Clark" in Michigan, "Mrs. Dr. Thomas" in Georgetown and DeRuyter, and "Mrs. Prof. Starr" in Lee Center-exhibited about as much knowledge of mediums and spirit phenomena as two pinfeathered goalings would be expected to comprehend or explain about the science astronomy, including "wandering" and 'falling Starrs.'

He made no claim or pretense that he per-formed anything but tricks. His whole performance consisted in setting up a man of straw and knocking it over to the tune of fifteen cents a head-ten cents for children. He went through the silly, counterfeiting performance of having a cabinet, and having his accomplice, Mrs. Clark-Thomas-Starr carry in to him clothing and various paraphernalia as would enable him to coarsely counterfeit genuine manifestations of materializations, as witnessed by hundreds of reliable persons through the mediumship of Henry France, given always under fraud proof, test-condiions, which preclude and make impossible collusion or trickery.

The "Starr" performance at Lee Centre was concluded by getting all the money Starr could, and then publicly offering and solemnly promising to return and meet France, or any other medium, and forfeit \$500 if he did not expose them, and show that what was done in their presence was only tricks performed by the medium.

After this highly moral exhibition of his capacity to slander and deceive in Lee Center, Prof. Starr seemed to think that the prejudice, bigotry, ignorance and darkness in the Methodist church at Delta, was a good place for so bright a "Starr" to shine a little. He went through the same clownish tricks as in Lee Center; made the same boastful promise to

then he shall pay the sum of \$500 at the con clusion of the trial, to the said Henry France. which he has boastingly offered to torfeit if he could not successfully expose him or any other medium. Prof. Starr, or any other exposer must produce the same manifestations as made by Mr. France, without the claim or aid of spirit power."

Sunday came in a terrible bluster of snow and wind, which continued all day. The roads soon became blocked by snow drifts, and so severe was the storm that but few yentured out in the morning. Bro. Woolson addressed those who had braved the storm, to their evident delight and satisfaction. Sunday evening the storm king was still raling the elements with irresistible power; yet quite a large number came out, and A. A. Wheelock in very plain terms, laid bare the deceit, falseboods and slanders of Prof. Starr concerning himself and Mr. France, as well as Starr's in ability to expose anything but his own ignor-ance and rascality. Mr. Wheelock said: "I saw this same man at Georgetown and De-Ruyter, Madison Co., and there he called him-self Dr. Thomas, and said he lived at Manlius, N. Y. I understand that in Michigan he traveled under the cognomen of Dr. Clark. You well know that such a practice, unblushingly engaged in by this brilliant Starr, ought, and does cover any man or woman with shame and lasting infamy, who engages in it. What is it for but a cloak for deception and villainy? No honest man ever stooped to such a dirty trick. All he said against Mr. France's mediumship was but a flimsy tissue of falsehoods. now fully exposed and his true character re-vealed. The fact now established that he travels under assumed false names, must settle the question in every honorable person's mind what a model christian gentleman he must be l Mr. Henry France, the honest and reliable test medium for materialization, will be here Tuesday evening, and then we propose to show and prove, not only how this dirty slanderer falsified, but that, through Mr. France's mediumship, genuine spirit manifestations occur." Mr. Wheelock then read Mr. France's test conditions to the audience, and closed by challenging all exposers to a test trial with Mr. France

THE SEANCE AND ITS BESULTS.

Mr. France's test scance was held at the residence of H. J. Hitchcock, fourteen per-sons constituting the circle. When the circle was assembled, five men were selected to ex-amine the medium and his cabinet. The cabinet was set up on the line of the folding doors (they being shoved back) between Mr Hitchcock's parlors. The committee moved the cabinet back a couple of feet, closed the doors, and, taking the medium into the back parlor, disrobed him entirely, giving each article a most searching examination. Then the medium was reclothed, the doors opened, and Mr. France took his seat in the cabinet, which had been as thoroughly searched.

THE MANIFESTATIONS.

But a few moments did the circle walt for manifestations, for ere the "Sweet By and By" was sung through, numerous spirit hands were thrust out of the cabinet towards the circle, as much as to say, "We would like to shake hands with you from across the Silent hiver. The following then appeared.

1. Numerous hands, different sizes, at same instant

2. A lady's hand and arm, with flowing sleeve, three times.

3. A lady's hand and arm hare to elbow, with bracelet around wrist.

4. A right hand from each side of cabinet clasped each other, plainly seen by all present. The medium, like most persons, has but one



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*Raiph Waldo Emerson, his Life, Writings, and Phi-losophy. By George Willis Cooke, Boston; James R. Osgood & Co., 1881. The book has 300 pages.

return when sent for, to expose any medium in the United States or forfeit \$500 When sent for to meet the medium France, whom he had slandered and denounced, he sent back the cheering news that he would not come unless his friends would send him \$100. How well his friends and every body else knew what that meant-that the 'great Prof. Starr would never be seen again in Lee Center or Delta. THE SCENE CHANGES.

Exit "Prof. Starr," "Dr. Thomas," "Dr. Clark," and female partner, or whatever their real names may be, to other fields of financial plunder. About that time, Mr. H. J. Hitch-cock the leading merchant at Lee Center and supervisor of the town, and Mr. Wm. H. Hick a substantial farmer of Western, both respected cit:zens and Spiritualists, held a brief consultation and decided to send for A. A. Wheelock, of Balston Spa, the well known Spirit. ualist lecturer, to come and give one or more lectures in the Universalist church at Lee Center, to show up the deception and silly tricks of Starr, and prove to the people that what he claimed was no part of Spiritualism, but a known slanderous defamation of mediums and a willful misrepresentation of the facts of the only philosophy and religion which proves man to be immortal.

Fortunately for all concerned, Mr. Wheelock happened to be at his father's on business, in the adjoining town of Vienna, and promptly responded to the invitation. He at once invited Rev. Warren Woolson, of North Bay a prominent inspirational lecturer and medi um, to join him in speaking, and arranged for and advertised meetings at Lee Center, Jan. 21st and 22d, when Prof. Starr's public slanders and manifestations would be refuted Mr. Wheelock also drove 60 miles to secure the attendance of Henry France, of Oswego, the honest and reliable medium for materializations. Owing to previous engagements, Mr. France could not come until the 24th, but he gave Mr. Wheelock in writing the following conditions, under which he would sit for a test scance with Prof. Starr or any one else:

"He will sit for manifestations, as a test of his medium powers, before twelve reliable persons. half men and half women, one half selected by himself or friends, and one-half selected by Prof. Starr or the opposers of spirit phenomena, one half of whom shall be Spiritualists and one half skeptics. Three men of each class shall be selected from the twelve persons, whose duty it shall be to make all necessary arrangements for a suitable place to hold the seance, and to thoroughly examine France before and after each seauce, as well as to examine the one who attempts to expose France, or his medlumship. The committee of six men shall furnish Mr. France and Prof. Starr, or whoseever tries to expose France, a suit of clothes never before worn. Each suit of clothes shall be black woolen throughout, without a thread of white. If the place selected for a scance for Mr. France shall be objected to by him, then he shall have the privilege of selecting it himself. His exposer shall have the same privilege for his seance or circle to expose. During the seance of Mr. France, the twelve persons shall sit quietly, abstain from conversation, form a battery by joining hands, and thus ait until the seance is declared closed by the conductor thereof. Mr. France shall be entitled to three trials, and if in that time materializations of forms are not produced, he will publicly renounce all claim to any mediumship. Prof. Starr shall sit before the same persons that Mr. France does, under the same conditions, be examined by the same committee immediately before and after each sitting or trial for exposure, and if Prof. Starr fails to produce such manifestations as are produced in Mr. France's scances,

5. A lady's hand and arm, holding up three white flowers, which looked like lilies.

6. A large man appeared at window of cabinet; was dressed in white: had large white vest on; gave his name as Dr. John Lauvett, a Frenchman. He had black whiskers on chin; none on upper lip; talked some. He claimed to be one of medium's guides. Mr. France's face and his were seen plainly by all at the same time at the cabinet window.

7. An old lady, with large white cap; turned her head around twice and showed the back of her cap. Mr. France's face, the medium, and hers seen at same time.

8. A man dressed in black, white bosom and collar, came to Mr. Rice; not recognized; said he lived about three miles southwest of Delta Medium's face shown with his.

9. Then came Mr. France's little girl Nellie about two feet high, dressed in white; came to both corners of the cabinet: sat upon her papa's lap; asked for music and danced; rang a little bell, and threw it out six feet from the cabinet; showed unmistakable signs of life.

10. A little boy next appeared, from two to three feet high; took a little rocking chair from outside of the cabinet inside of it, and, standing on his knees in the chair, rocked to and fro, while the curtain was held back. so that the whole circle saw him. He was dressed in black, with white collar; gave his name as Henry Hitchcock; then the little rocking chair was placed outside the cabinet.

11. The whole front of the cabinet, a loose black curtain, was then rolled up evenly, showing the medium in a deep trance, with his hands resting upon his knees as he sat in his chair, being positive evidence that the medium did not roll up the curtain. It was let down by the same unseen power, in like manner as it was rolled up,

The manifestations ceased and the séance closed. The same committee then took the medium, Mr. France, in charge; examined cabinet; again closed folding doors, and not more than five feet from where all those manifestations were seen, again disrobed the me dium entire, making a most searching investigation of all his clothing, turning each and very article inside out, and came out and reported that they could not find the least sem blance of one single article, or spirit form, little girl or boy, which there appeared in the order we have described.

Now then, "if it isn't spirits, what is it ?" Will Prof. Starr come back and sit in the same conditions, be as thoroughly examined, have his female accomplice kept away from him, and then get such manifestations? Never; not by the light of so dim a "Starr." The gentlemen who acted on committee were H. J. Hitchcock, Spiritualist; John Rice, skeptic; J. B. Powers, Spiritualist; James Butler, skeptic; Henry Laufer, Spiritualist. The other members of the circle who witnessed the manifestations were A. A Wheelock, Mrs. S. T. Powers, Mrs. H. L. Hitchcock, Mrs. M. Hitchcock, Miss Mary H. French. Miss Lizzie Cor. nish, Arthur Hitchcock, Miss Lottie Hitch cock and Miss Jessie Hitchcock.

Thus matters stand in Lee Center to day Prof. Starr refused to return with that \$500. The opposers of Spiritualism, who took act ive part with Starr, are silenced with shame. Mr. Henry France has been proved an honest man and genuine medium. Starr has been proved a trick performing rascal and slanderer. Spiritualism has been defended and vindicated, and its enemies have been taught a lesson they will not soon forget.

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RELIGIO-PHILOSOPHICAL JOURNAL

Woman and the Household.

HESTER M POOLS [Metuchen, New Jersey]

EMANATION.

Out of the depths of the Infinite Being eternal. Out of the cloud more bright than the brightness of sun.

Out of the inmost the essence of spirit supernal, We issued as one.

First essence electric, concentric, rovolving, sub-

duing; We through the ether, a part of the infinite germ,

Dissolving, resolving, absorbing, reforming, renewiog,

The endless in term.

Through forms multifarious onward and ever ad-

vancing, Progressing through ether from molecule to

planet and star, Forms influitesimal revealed by the sunbeam while dancing, Controlled from sfar.

Then part of the elements swayed by invisible forces.

The spirit of flame interchangeably water and

air, And matter more gross still monided by stars in their courses,

To forms new and rare.

Part of the salt of the sea-of the fathomless ocean-Part of the growth of the earth, and the light hid within,

The Boundless and Endless revealed in each varying motion.

Unknown yet to sin.

The breath of life, harmonious, ductile, complying, Obedient lapsed in the force of the Infinite Will, Untiring, unresting, incessant, unknowing, undying,

Love's law we fulfill.

Spirit of growth in the rocks, and the ferns, and the

Spirit of growth in the trees, and the grasses,

and flowers, Rejoicing in life, unconscious of changes or losses, Of days or of hours.

Spirit of growth in the bird and the bee, ever tend-

To form more complex its beauty and use thus combined.

Adapted perfection, the finite and infinite blendiog,

One gleam from One Mind,

Thus spirally upward we come from the depths of creation, The man and the women the Garden of Eden

have found, And joined by the Lord in an endless and holy

relation En-phered and made round.

The innermost law of their being fulfilling, obey-

fng, The King and the Queen, perfected, companioned, are crowned. The Incomprehensible thus in expression convey-

ing Its ultimate bound.

Obedience still is the law of each fresh emanation, The prayer to the Father, "Not my will, but thy will be done,"

Then deathless immortal, we pass through all forms of creation. The twain lost in one.

Ella Deitz

These remarkable verses are taken from a small book of poems published in London by Ella Deitz, (Mrs. Clymer) known to many readers as the step daughter of Dr. Robert Hallock, whose memory is treasured by early liberals and Spiritualists. Miss Deltz's artistic career abroad has been followed by many friends who remember her early unfolding as sculptor, poet and actress, and who cordially welcome her return, after several years spent in England with her mother, Mrs. Hallock.

and privilege to prove herself. 'It is of absolutely no importance in estimating either her mental caliber or her moral worth, that a girl should know how to find the equality of two sides of a triangle, or to calculate the orbit of Uranus: but it is of the utmost that she early learn to understand that noblesse oblige, to cherish and cultivate within herself that high and delicate sense of honor and of truthfulness which constitutes the essence of a gentleman.

For in spite of the vast studies they attempt to master in their girlhood, the trouble with most women in after life, whether married or single, rich or poor, is that their daily lives are broken up into a mass of petty cares and duties in which there is no rallying point and vantage ground of any higher interest, where, sometimes pausing to regain breath and looking down as from a bracing hill top upon all the passing glories of this world, they might gather new strength to meet with dignity and fortitude all those small miseries and annoyances of existence that are often so much harder to bear than its real misfortunes. True, there is absolute need of a sound, robust physical constitution as the basis on which to rear the noble structure of character and intelligence; and in this respect I would give the girls every possible advantage and make the beginning by ceasing to tax their brains with information so useless as to appear in many cases altogether absurd.

And let no one fear that a system of education such as this would necessarily make man. nish women. There is no virtue in the world, however manly, to which a woman will not impart a certain flavor of delicacy and refinement peculiar to herself, and I must insist that no true woman could under any circumstances whatever become unwomanly, even should her virtue rise to the sublimest hight of daring and self-devotion ever attained by thesexless—soul of man.

But when Miss Bloede premises this with the suggestion that we should " bend our energies to bring our girls' characters, rather than their minds, up to a level with those of our boys," and when she charges weaknesses and vices to the account of women rather than men, we must beg leave to disagree.

The Century, in its estimate of George Eliot, gives form to what was really the key note of her character. "The renunciation of belief in God and immortality wrought in her a profound and abiding sadness. Her unshaken fidelity to duty mid the shadows that lay upon her spirit and upon the universe, affects us as most heroic and pathetic. The use to which she put that great pain, in drawing from it a finer sympathy and service to the fellow beings whom she saw as orphans with her in a fatherless universe, is a supreme example of how the bitterest personal experience may be made to bear sweet fruit.....This confession, visible between all the lines of her later work, of a great sadness consequent on the loss of a spiritual faith and hope, seems to us to indicate the sanity and truth of her genius and character....She had the gifts that best might win joy and comfort-fidelity to conscience, domestic happiness, intellectual power friends, success, all were hers. Hers was the great endowment of a noble sympathy with man-kind and a keen susceptibility to beauty and grandeur. Yet led.....to disbelieve in God and immortality. She thereupon found the universe a sad place, lightened by courage and mutual tenderness, yet sad to the very heart. Honor to the brave soul that follows faithfully its thought of truth, and, finding its conclusion

bitter, would not call it sweet! "But looking upon that conclusion, the ind draws back with a profound instinct of denial. It says: The world is good, life is good, the inmost meaning of the universe is something blessed and divine. That is the impression which comes home to the healthi est minds. That is the voice which the ineffable beauty of nature speaks to the soul. That is the message of human life at its deepest and highest, of love and labor, of fatherhood and motherhood, of conquered temptation, of aspiration and prayer, of all that brave hearts endure and loving hearts feel. Life is blessed and divine; Its very shadows hint at the sun which they obscure, its meaning is better than our best thought, and shall hereafter be disclosed to us. And any intellectual theory which in its outworking destroys this serene confidence impresses us as untrastworthy...We trust the great intuitions of humanity, moving on like a majestic river, in which to-day's doubts and denials will hereafter show as a moment's backward eddy."

speculations are disturbed and distorted by the old metaphysical spirit. The theories of Herbert Spencer are especially open to criticism in this regard. He is essentially metaphysical and science is only a gloss to his assumptions. There are great provinces of thought where facts are not in evidence. The primary nature of force, matter. the atom and space, are subjects for thought, and thus far have eluded the grasp of the so called scientific method. The most exacting experimenter drops here the inductive method, and speculates after the approved scholasticism of a past century.

And yet if one were to read the so-called scientific books of the day he would be led to think that science had by means peculiar to itself settled certain fundamental ques-tions. Among those thoroughly established he would be led to consider that of the na-ture of matter; of the atom, of which so much is said; of force, and space. If he read this book, he will find that nearly everything which lies at the foundation of mod-ern physical science, is assumption and hypothesis, which may at any time prove as wild as the theories of phlogiston, or the

dreams of the *clixir vita*. After showing that the four cardinal propositions of the atomo-mechanical theory are denied by chemistry, physics and astronomy, the author proceeds to the dis-cussion of the truthfulness and scientific value of the hypothesis of the atomic con-stitution of matter. This in the light of the discussion growing out of Prof. Zollner's theory of a fourth dimension of space, and of the passage of matter through matter, has a deep interest to the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, as it lies at the basis of our conception, both of matter and spirit.

The atomic hypothesis is very old, and perhaps reached its zenith under the hand of Lucretius, who accounted for the nature and properties of matter by the hooks and loops on the atoms, that the bitter taste of worm-wood was because the atoms were ragged, and for the sweetness of honey because they were smooth. The theory is that matter is composed of indestructible atoms. The indestructibility of these atoms is proven by experience, and that whether the body is reduced to gas, or subject to any number of changes, its weight is the same. Experience reaching over so short a time as even the historic, is unreliable, and altuough changes of form do not affect the weight of a body, if it is taken from the centre of the earth up a high mountain or in a balloon, it loses weight; if carried far enough, so far as this earth is concerned, would lose its weight altogether. Weight, then, is simply the force of gravitation, resulting from the massing of matter, and does not belong to the atom.

The next proposition which is set down in the books as an axiom is, "Two bodies cannot occupy the same space;"-in other words, the impenetrability of matter. The author well says:

"The proposition, according to which a space occupied by one body cannot be occupied by another, implies the assumption that space is an absolute, self-measuring, objective entity, and the further assumption that there is at least space which a given body will absolutely fill so as to exclude any other body."

He then shows the weakness of these as. sumptions, and that the matter so far from being impenetrable is quite the contrary.

He then shows the weakness of evidence of the received undulatory theory of light, and that the nomenclature of chemistry is based on an assumption, which has never been proved, and against which there is an incontrovertible array of evidence. Going forward in his investigation the author at tacks the "kinetic theory of gases," which is an application of the atomic theory, and necessitates in evidence a review of the laws of light. He shows that the countless hypotheses which form the "science" in these provinces, are only assumptions, which are really nothing more than restatements of the facts; in other words, that one assumption is supported by another, and that the whole is little better than metaphysical speculation. We are constantly astonished at the meagreness of the ac tual knowledge of scientific leaders; the audacious wildness of their conjectures; and the arrogance of their claims. Space will not admit of even an outline of the profound discussions which fill every page, but we give more extended notice to the chapter on "Transcendental Geometry," as it covers the ground taken by Prof. Zoll ner's "Transcendental Physics." It is a mistake to suppose Zollner originated the theory of a "fourth dimension" of space, in order to explain the passage of matter through matter, or that the conception belonged to Kant. It was the result of intel lectual fermentation which, dissatisfied with the old, sought out a new path. Mr. Stallo says: "The articles of the new geometrical faith are certainly startling. Among them are propositions such as these: that our ordinary Euclidean "tri-dimensional and homaloidal" (flat) pace is but one of several possible forms of space; that the preeminence of this Euclidean space among other forms of space can be maintained upon empirical grounds alone, and, in the sense of the logical and psychological tenets of the sensationalist school, depends solely upon the accidents of natural association, which may be (and in the opinion of some enthusiastic advocates of the new doctrine, have been) overthrown by the discovery that the existence of additional dimentions is a necessary inference from certain facts of experience which cannot otherwise be explained-just as the third dimension of space is said to be, not directly percoived, but simply inferred from familiar facts of visual or tactual experience for whose explanation the third dimension is an indispensable postulate; that true and real space, therefore, has, or at least, for aught we know, may have, not three, but four, or even a greater number of dimensions; that the space in which we move is or may be, not homaloidal or flat, but es sentially non-homaloidal, curved, spherical or pseudo spherical, so that every line which we have hither to regarded as straight may upon sufficient prolongation prove to be a closed curve; that by reason of the inherent and essential curvature of space. The universe, though unlimited may be, and perhaps is, not infinite but finite. Far better than Zoliner had Riemann stated these propositions in the new geometry, and Helmholtz had endorsed the same in the American Journal of Mathematics. Professor Newcomb demonstrates that "if a fourth dimension were added to space, a closed material surface, (shell) could be turned inside out without stretching or tearing," and the votaries of Beltrami, Helmholtz, Lobatschewsky, and Riemann boldly announce that a new era has dawned on the mathematical world.

geometrical space in which all our wonted powers of imagination and conception are at fault, and in which the facts of everyday experience as well as our natural relations are wholly out of sight." Mr. Stallo's definition of space is given

in brief:

"The truth is that the space whose idea or notion underlies all geometrical construction whatever, including those of the pan geometers (many dimentionalists) is neither flat nor spherical, nor pseudo spherical, nor of any other inherent figure, but is simply the intuitional and conceptional possibility of tracing any or all of the lines characteristic of plane, spherical, ellip-soidal, paraboloidal, hyperboloidal, and to some extent pseudo-spherical surfaces within it, a possibility due to the circumstance that it is nothing more nor less than a con-cept formed by dismissing from our mental representation of physical objects, not only all the attributes constituting their physical properties other than extension, but also all the determinations of figure by which

they are distinguished." The analysis of this pan-dimensional theory made by Mr. Stallo is exhaustive and leaves nothing but assumption for its support.

It was most unfortunate that Professor Zollner rushed so hastily to this "fourth dimension" to account for the phenomena he observed in the presence of Dr. Stade. He evidently had not fully grasped the theory itself, and strangely mixed the scientific elements of thought with the mumble of metaphysics. There was no necessity of such explanation, and the force of the facts was broken by the utter incoherence of the theory put forth in their explanation.

After all the speculations in regard to space, it remains inscrutable and that because it is one of the problems descended from the past, over which early philosophers puzzled their brains like overgrown boys, and is really not a problem but a chimera; instead of four or three dimensions space has none. Dimension is a quality belonging to matter and its conception is derived from those things which possess it. If a thing has dimensions it is something; yet space is nothing-the place where some. thing may exist, and the moment it is assumed to have the dimensions of matter, it becomes a tangible reality, and is no longer space.

This book, the result of a lifetime of patient study, and the full ripeness of thought, will make a profound impression

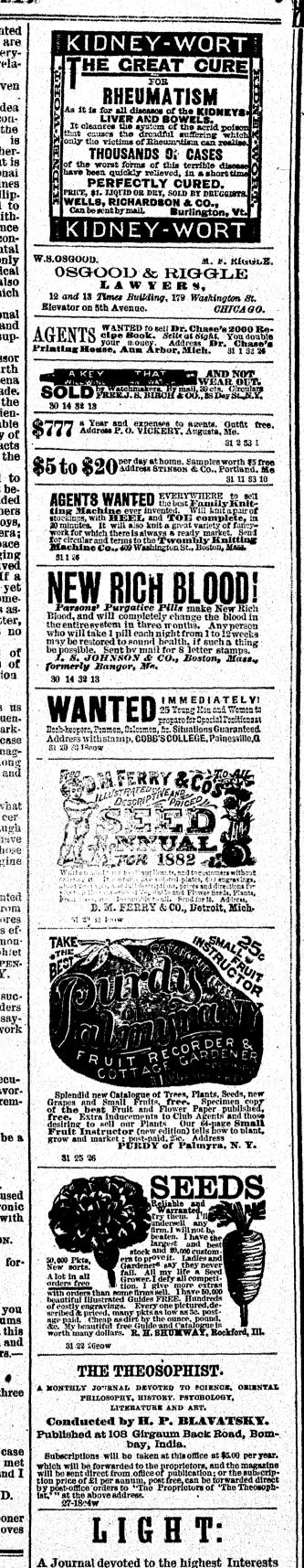
(Springfield, Mass., Republican.)

Edgar T. Page. Esq., Druggist, writes us from Chicopee Falis, that Mr. Albert Guenther, under Wilds Hotel has used that remarkable remedy, St. Jacobs Oil, for a severe case of rheumatism and it cured him, as if by magic. He also used it with great success among his horses, in cases of sprains, sores, etc., and It cures every time.

The pets of nature who do not know what suffering is, and cannot realize it, have a certuin rewness, like foolish landsmen who langh

at the terrors of the ocean because they have not experienced enough to know what those terrors are, nor brains enough to imagine them.-Hamerton. "Golden Medical Discovery." is warranted

to cleanse the blood from all impurities, from whatever cause arising For Scrofula, Sores of all kinds, Skin and Blood Diseases, its effects are marvelous. Thousands of Testimon-



THE PRESS

The first number of the new Philadelphia weekly literary paper. Our Continent, comes to us like a perfect work of art, with exquisite illustrations and the finest typographical appear. ance. Its crowning features are the depart. ments of Literature and The Household, of which Mrs. Helen Campbell is editor. The author of Housekeeping made Easy, etc., and a contributor to various publications, Mrs. Campbell is eminently fitted for that position. Earnest, wisely progressive, catholic, gifted with keen insight into woman's needs and destiny, with great literary ability, we wel-come such an ally to the best thought of the day. The opening article is a beautifully illus-trated serial by Mrs. Campbell, entitled "Under Green Apple Boughs." In the columns devoted to The Household, she protests, as we have done, against the increasing compli-cations of modern life, saying, "This is a century teeming more and more with incentives to work in all directions......This column offers, not new rules for complicating life and work, but a solution or an attempt at a solution of living to day and every day in the wisest and best and truest way. Its aim is not expansion of labor, but condensation, not the laying of fresh burdens upon already overburdened shoulders, but the removal of every superflu. ous ounce in that burden.'

Mrs. Harbert, in the Inter-Ocean of Feb. 4th, has a full account of the valuable service rendered by Ella Carroll, in saving the Union. There is evidence that Miss Carroll was the author of the change of plan by which our army was ultimately successful. The interesting story is too long to be told here, but it is supported by documents and letters from the leading men of the time, including Hon. B. F. Wade, President Lincoln and Secretary Stanton, and many others. The committee on military affairs (1881) establish all this and more in their report upon the case and unanimously declare that

"It is further conclusively shown that no plan, order, letter, telegram, or suggestion of the Tennessee river as the line of invasion has ever been produced, except in the paper submitted by Miss Carroll on Nov. 80th, 1861, and her subsequent letters to the government, as the campaign progressed." And end by recom. mending that she be placed on the pension rolls of the government, as a partial measure of recognition for her public services. Miss Carroll is a native of Maryland, and Mrs. Harbert declares that she is painfully passing into the valley of the shadow unrecognized by the Union which she did so much to save.

Miss Gertrude Bloede, daughter of Dr. Bloede of Brooklyn, has written an article for the Springfield Republican full of excellent thoughts, mingled with some popular errors. it seems to us, no words can be truer than these on

MORAL TRAINING IN CO-BDUCATION.

When, instead of imposing on the young brains a burden under which the general health is but too often broken down for life, and permitting our girls to be crammed with such studies as astronomy, trigonometry, and even navigation, we shall early implant in their breasts all those manly virtues (I must use that term for want of a better), which we take care to teach our boys, there will be some hope of their becoming not only the equals, but the superiors of men, in all cases those true helpmates to father, brother, son, husband or friend, which it ought to be every woman's dearest ambition

NEWS FROM ABROAD.

The following cablegram in the New York Herald of Feb. 1st, from the capital of Europe's most conservative country, is a significant sign of a general awakening of thought in regard to half the human race:

After months of deliberation the Supreme Council of Education has decided to recommend to the government legislative and administrative reforms to promote the spread and improvement of the education of women. A remarkable report by the council shows that several hundred Spanish girls and women are at-tending the lectures and classes of the free institute founded for them six years ago in Madrid, hundreds taking their degrees as teachers or professors for their own sex. Many have vainly asked for admission to the telegraph offices and the postoffices and to commercial pursuits, to all of which the council recommends that women be admitted and that means be provided to aid in their education.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.)

THE CONCEPTS AND THEORIES OF MODERN Physics. By J. B. Stallo, pp. 313, New York: D. Appleton & Co., 1883.

This work covers the fundamental principles of physics, and deals with the great problems which have vexed the thinkers of all ages. No man, by preparatory culture or profundity of thought is better qualified to understandingly traverse this broad field than Judge Stallo. Never was written a more iconoclastic book than he has written, and the idols of savans fare hardly at his hands. In the preface, at the very beginning, he shows the faisity of the claim scientists make with such pride, that the modern method of thought is wholly different from the old metaphysical method before the days of Bacon and Galileo. It is not true "that the whole work of the mind be undertaken anew," or that the admonition of Newton, "beware of metaphysics," has been heeded. It is believed that modern physical science has escaped from the cloudy regions of metaphysical speculation, and the control of its assumptions. While Mr. Stallo would eliminate science from metaphysical bondage, and is a thorough advocate of the purely scientific mode of thought, he is not content with the bare assortion. He would free others as well as be free himself, and in a masterly analysis he meets the claims of the materialistic scientists, and shows that they make claims to a method which is not theirs; that they still run in old metaphysical ruts. Their

"Well has it been said of this theory that while it claims to rest on empirical knowledge, it lands us in the remotest region of transcendentalism. "in the realms of meta-

ials from all parts. Send stamp for pumphiet on Skin Diseases. Address WORLD'S DISPEN-SARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Luther quieted those who feared for the success of the Reformation, when its leaders should be taken away, by his memorable saying, "When God buries a workman, the work goes on."

"Fair Girl Graduates."

whose sedentary lives increase troubles peculiar to women, should use Dr. Pierce's "Favor-ite Prescription." which is an unfailing remedy. Sold by druggists.

Think truly, and thy thought shall be a fruitful seed.

Ex-Assistant Postmaster.

CINCINNATI. O, Sept. 2, 1881. H. H. WARNER & Co : Sirs-I have used your Safe Kidney and Liver Cure for chronic dysentary contracted while in the army, with the most happy results. JOSEPH H. THOBNTON.

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

Rest, recreation, consecration, are the three recipes for worry.

Horsford's Acid Phosphate

IN INTRACTABLE DYSPEPSIA. I used Horsford's Acid Phosphate in a case

of the most intractable dyspepsia I ever met with. The effect was most charming, and I am satisfied that is a valuable remedy. W. C. PUTNAM, M. D. Justus, O.

In the search for truth, man arrives sooner

or later at the perception that one spirit moves all seekers.

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

Talmage on Ingersoll.

Talmage, the pulpit acrobat, in his third week's attack on Ingersoll, takes up the statement made by the latter that the old Testament sanctions Polygamy. To this Talmage replies:

"All the mighty men of the Bible stood aloof from polygamy except those who, for falling into it, were chastised for their crime within an inch of their lives. But you say David and Solomon had plurality of wives Yes, and did they not get well punished for David suffered for his crimes. And Solomon, how did he get on with his polygamy? Read his warning to others in Proverbs. Read his disgust with himself in Ecclesiastes. He thrust up his hands in utter loathing when he says: "Vanity of vanities." His 700 wives nearly pestered e life ont of Ingersoll makes many rash statements which he cannot prove, nor even attempts to prove, but this is not one of them. There is not a single passage in the Old Testament condemning polygamy; on the contrary the men it holds up as examples were polygamists. If David and Solomon were punished, it was not on account of their having a plurality of wives, and Mr. Talmage knows it as well as anybody. He mentions Adam, Nosh,and Paul as examples of anti-polygamy. If the Bible story is true, it would not have been possible for Adam or Noah to have more than one wife unless they married their own daughters, and Paul was a confirmed bachelor, who by a natural defect hated woman. Why does he not mention Abraham and Jacob? Mr. Talmage would be more truthful if he would carefully read the Bible. He does not appear familiar with it. If he will take the trouble to read it he will find that Abraham took Hagar by the sanction of God, and no complaint is made about Jacob's two wives. He will find polygamy received as a matter of course, not a word of censure offered.

sounded the depths of free-thinking. Science will make fortunate discoveries in material realms, but it will go wrong, believe me, if it be not controlled by a luminous ideal.

Now, as we are not believers in "Egyptian Séances" or "Necromancy," we fail to see wherein we differ from the position of the Alliance. It quotes Victor Hugo, and we should quote the same passage. He is a Spiritualist often visiting mediums, and has been fully convinced by tests received through them. As we are spirits clad in flesh, why should not the spirits freed from earth return and spirit talk with spirit? According to the Alliance, there is the most urgent need of just this kind of evidence, and the method "less palpable and material, but none the less real," which contends the Alliance has been constantly urged against the spirit of agnosticism, not to say atheism, and has failed. The world has waited for just such a demonstration of spirit existence, as the present has furnished, and we are glad a paper like the Alliance appreciates the issue and is ready to concede so much.

Coming Down From Their High Horse.

That conceited institution which calls it self the "regular" Medical Society, seems to be coming down a peg or two, from the contemptuous attitude which it has so persistently striven to occupy. In New York the State Medical Society has about come to the conclusion that their code of ethics must be modified "to adapt it to the professional exigencies of the moment," as the New York Times expresses it. These "professional exigencies" probably are the necessity of self-preservation and of union with the Homeopaths in some way to secure the continuance and strict enforcement of their "Doctor's Grip Law:" The New York society then may be set down as having decided to allow its members to consult with Homeopaths without hindrance. Section two of its new code of ethics provides for consultation by its members and by those of affiliated societies "with legally qualified practitioners of medicine."

Here will be a nice question, who are the legal practitioners. To cover this ground it is understood this New York Medical Society are about introducing a bill into the New York Legislature defining what shall constitute the legal practitioner. There can be no question that "Homeonaths" are such, but there are Eclectics who have colleges in that State, what will be done with them? Will they be recognized? If so, will their diplomas be issued to mediums and others gifted as were the old apostles with the power of healing; will these also be recognized? We fancy not. If not there may be a pretty fight before the Legislature. We shall look with interest to see their project for defining a legal "doctor."

Charles E. Watkins in his Own Defense,

To the Editor of the Religio-Philosophical Journal:

In a late issue of the JOURNAL, I see an article refering to me. Since I was con-nected with W. I. Bishop, 1 never tried to deceive any one, and did not then, as we told every one what we did was a fraud. I do know how to produce fraudulent manifestations; that is, I understand perfectly how exposers imitate the genuine phenom-ena. Every one knows that I do claim so. I deny that I ever cheated any man. A long time ago I did not understand what power had control of me, and told the public that they could call the manifestations The article in the what they chose. Chicago Times is a lie, as I can prove by you and my brother who was in Chicago at the time, and by the files of the Times itself

The time the Chicago reporter sat with me, was when I was with Bishop, long before I had a seance with Rev. Joseph Cook. In his last article he says I stated that I owned up to the charge of traud, and told him that it was the same way 1 fooled Rev. J. Cook. I have not been in Chicago since I saw Rev. J. Cook. His first article was false; the last proves to the thinking public that it is false.

Now, brother Bundy, you did not understand me. I said that mediums who give twenty and thirty scances a day, must resort to traud. When asked if I could trick in slate writing, I said "Yes, and I could give twenty to thirty seance a day, but five private seances and one public seance at night, were all that I could give that were genuine." Remember, I said "I could," and so I can by changing slates. I did not say. "I had." Every one who knows me, knows that I never did resort to tricks. I have showed many the difference between the genuine and the false, but never gave them falsehood for truth.

You know, brother Bundy that I am full of fun, joking. Your article will hurt the cause, because those who have not seen me will say, "Watkins is a fraud," which the world of Spiritualists knows to be false. Please tell your readers that I never was with Rev. Waite; he and others are using my name and 1 have to stand the blant. Ah! me, what a queer people Spiritualists are, and how strange it all is. Now, brother Bundy, if Spiritualistic newspapers cannot agree, one calling the other a fraud and liar, how can we be understood who are me diums? When you know mediums practice fraud, go for them; when you don't, let them have the benefit of the doubt. CHARLES E. WATKINS.

We dislike to further notice Mr. Watkins case, but the importance of the subject obliges us to correct assertions made in the above letter. (1.) The article in the Times nowhere asserts that Joseph Cook's experiments with Watkins preceded the visit of the latter to Chicago. (2) Neither does it say that Watkins owned up to having fooled Joseph Cook. Mr. Watkins' attempt to garble the conversation held in our office, is farther from the truth, if possible, than his interpretation of the Times' article. The statements made by him in that interview were written down by the editor, within ten minutes after their utterance. Watkins' exact language was: "While as a rule, I can give only three or four genuine manifestations of independent slate writing in a day, I often give fifteen or twenty that pass for genuine." We have the best of reasons for thinking he does sometimes trick with the "ballot test," but suppose he calls that "joking." Evidently he considers his letter as above printed a joke. Mr. Watkins must learn that there is a proper time for all things, and that the time to joke is not when he is being paid a fee by some yearning soul for evidence that loved ones live beyond the grave, and can return and demonstrate their existence. That he is at times "joking" in his exhibition of independent slate writing and the "ballot test." is beyond question. Observers should treat him kindly and considerately but always watch him closely. Never use a hinged or double slate, but when a double slate is required take two single ones, and do not allow him to manipulate them or distract attention. In the ballot test, fold the bits of paper so they will be two inches square, this with careful watching will prevent his "joking." When the ballots are folded alike and so small that he can conceal one similarly folded between his little finger and the palm of his hand he can substitute his pellet for one of the observer's read and deftly replace it. Then by the same process as cards are "forced," he can make the observer pick up the pellet he has read. It may be asked why so good a medium should resort to such tricks? We shall not here offer a theory; it may be because he is so "full of fun and joking."

The Liberal Movement in England.

M. D. Conway, in a letter to the Index states a fact which has a deeper significance than he attaches to it. He says:

"Not very long ago, an effort was made to form a sort of Free Religious Association in London. There was a large and influential conference of several days in South Place chapel. As a result of it, a commit tee was formed under the Presidency of Professor Huxley. Among its members were John Morley, Lesley Stephen, A. J. Ellis, Professor Carpenter, Professor Drum-mond, Frederick Pollock, Rhys Davids, and G. J. Holyoake. The committee met at Prof. Huxley's residence, and carefully considered whether they should attempt large organization. The question was, What could we do? It then appeared that there was no reason to organize liberal lectures. for London was full of them; nor to pub lish a new journal or magazine, for there were plenty of such (Fortnightly, Nine-teenth Century, Mind, Westminster. Contemporary. Modern Thought, National Reformer, Secular Review, etc.,) anxious to print all that cultured free thinkers could write. There was literally no waiting work to supply a raison d'etre for such an organization as was thought of, simply because London was itself already an association of liberal thinkers, so far as it was thinking at all The committee thereupon dissolved (though we shall probably hold annual conferences of liberal thinkers.)"

is it not exactly so with spiritual organizations? Individual effort has taken the place of associative action. The age is of individual growth, and not that of organizations.

-The Two Worlds Suspended.

In the last number of The Two Worlds Dr. Eugene Crowell, Its publisher and pro prietor, says:

"It is with feeling of profound regret that the publisher of The Two Worlds is compelled to announce to its readers that with the present number its publication will He finds that the cares and responsibilities attendant upon the conducting of such a journal are altogether beyond hi ability to bear, his health having steadily declined since assuming the responsibilities of publisher.'

The editors, Mr. and Mrs. Newton, in their valedictory, speak as follows:

"Words cannot express the disappoint ment and grief which we feel at this early and unlooked for interruption of our labors. Our efforts to meet a special want on the part of a large class of the lovers of spiritual truth, we have abundant reason to believe, are beginning to be widely and deeply appreciated; and though we have been unable as yet to to make the paper in all respects what we have desired and aimed ar, yet the words of approbation received from every quarter have been of the most gratifying and encouraging nature. * * * We are not without hope, however, that some friend or friends of the truth which this paper has endeavored to maintain will come forward and assume the burden of its publication until it shall bee seir supporting. 1811001 end are in progress, and it is hoped that, at most, a brief suspension of a week or two may suffice to make arrangements for going forward under new auspices."

The Children's Progressive Lyceum will give an entertainment at Union Park Hall next Saturday evening. It should be well patronized.

FEBRUARY 25, 1882.

A bill has been introduced in the Ohio-Legislature providing that in all cases of acquittal for murder on the ground of insanity the jury shall so find in its verdict and the person so acquitted shall go to the insane assylum for life.

It has been a matter of some surprise. says a Washington correspondent, that out of the multitude of Episcopal churches with which Washington is blessed, the president should have chosen the oldestand shabbiest of them all as his regular place of worship.

The Aurora Herald, of Nevada, publishes the following "call" for a preacher, which has the merit of originality:

"We are sorely in need of a preacher, but we don't want any cheap trash. We want a good, muscular Christian, who can snatch sinners by the scruff of the neck and drag them howling up the plane of righteousness and who will not drink more than he can hold. Such a man will get a right smart layout here.'

The clang of church bells on Sunday morning is anything but pleasant to those who are not especially interested, after their week of toil, especially the Catholic bells, ringing for early mass, and never seeming to be quiet. The decision of a Massachusetts judge will receive approbation from an afflicted people. He has decided that it is a nuisance to ring church bells at five o'clock in the morning.

There is a grand compensation adjusting the affairs of the world. There is gain for the church even in mutilated coin. A clergyman reports that the contribution box is replenished thereby. A half dollar with a hole in it, is so little thought of, after several vain attempts to pass it, that it goes "pug" into the box, when otherwise nothing or a dime would be thrown in. The church sells such coin as bullion, much to the advantage of the heathen.

Three ministers met in the cell of Martin Kankowski, previous to his execution, with the object of his conversion to their peculiar tenets, rather than his salvation. The unseemly dispute was decided by the condemned selecting the one and dismissing the other two. Is it not time that such dis. graceful farces should be done away with? The murderer on the eve of being launched into eternity, with the gallows before him and the noose dangling over his head, may be frightened into a lip-deep confession of faith, but let it not be claimed that he will thereby escape the results of his crime in the next life, any more than that he will escape the punishment in this.

The Christian Commonwealth commits itself to one brave thought: "To make right-

The Alliance is disturbed by the agnosticism, not to say atheism of the cultivated minds of the present day. In fact it is so disturbed it has a longing for Spiritualism

"You might as well give a man a violin and tell him to fiddle the ten command-ments, to use one of Dr. Holmes' illustrations, as to give a man a mind and tell him to think out spiritual things. We would all be glad of a material demonstration of the existence of spirit. Mr. Bundy, of the RE-LIGIO-PHILOSOPHICAL JOURNAL, and his fellow believers, find such demonstration in Egyptian seances and necromancy, but the rest of us have to be content with something less palpable and material, but none the less real. Spirit must of necessity be unseen, and that which is unseen is immortal. All that we see perishes, the invisible is the only reality. Why? do you ask. Ah, we do not know. But we refuse to be confined within the barriers of the knowable. You may believe that a grave can confine your energies if you will. You may think it reasonable that the feeling that you have that life is but a commencement of a beginning is no argument that it will be continued. Not so we."

Then it quotes Victor Hugo, endorsing his words:

" It is idle for you, my friends, to say that to-morrow or thereafter I shall be laid in the grave. The grave shall not hold me. Your six feet of earth will not hide me in darkness. Your earth-worms may devour all that is perishable of me, but nothing can prevail over my spiritual intelligence.

You have seen, in the Campo Santo at Piss, the winged heads which fly upward from the tombs. They are eloquent symbols of the Christian faith in the resurrection. But of what significance are these relics, these worn out clothes of the flesh? The tomb is but the robing room! The living, thinking spirit soars upward to the incessible,-inaccessible to the living, but to the dead, no longer inaccessible.

O scientists, let us live in view of things seen, but let us not fail to live also in view of things unseen. I am soon to go hence, and mortally afraid of the intervention of the problem of life and are compelled to make.

Individuals, Creeds, Etc.

The Alliance, in a late issue, opens with an article on the Humane Society and Children, in which it brings that subject into prominent notice. There is not enough humanity in the world, and flogging children should be done away with. It proceeds to tell tales on the Tribune, showing the workers behind the throne. It says that Mr. Miln, of whom so much has been said. has "an ungovernable head which shows a tendency to think out the unthinkable." When he took the pastorate of Unity Church, he told the people that he was not a Unitarian, and now he gives up a salary of \$6,000 to enter a new profession because his views on certain problems are unsettled. It further adds: "Mr. Miln will think his way out by and by. He will learn that there are certain problems the brain cannot solve; that faith is a factor in the realm of truth and is often the best investigator."

The fact is that Mr. Miln has already thought his way out-of Unity church. Indeed, he has been unceremoniously kicked out for doing exactly what his society had given him liberty to do, namely: to utter his highest convictions from Unity's pulpit. This was apparently as great a surprise to the pastor as was the previous withdrawal of his resignation to a majority of the society, although they had solicited its withdrawal. Mr. Miln is beginning to find what it costs to utter what three-quarters of his congregation in their hears believe.

Rev. J. W. Chadwick, of Brooklyn, says of the origin of Christianity:

"Until we have stretched our line and plummet upon human nature and the natural order of the world, we are totally disqualified for predicting anything ex-ceeding either the one or the other. We must know the utmost capability of human nature, we must know the utmost capability of God working within the natural order of the world, before we can affirm of any product; "Here is something that human nature could not produce without supernatural assistance; here is something that the natural order of the world could not produce; and hence a miracle. It is, indeed, impossible to prove the supernatural origin of Christianity, because we do not know the limits of the human. It is indeed, dishonorable to man to predicate the need of supernatural interposition, and equally dishonorable to God to predicate the fact of such interposition in view of the historic course of Christianity.

He denies its supernatural origin, and hedges as to its divine source. The world moves and it is intensely interesting to see the efforts made by the army of divines to keep in line, and trim to the popular tide. They are constantly giddy with the eddy. and mortally afraid of the concessions they

The Christian, Union never published anything more truthful or to the point than the following:

"Genuine and spurious religion were never set in more striking contrast than in the experiences of Garfield and Guiteau. On the one hand a dying man, making no confessions saying nothing of God, or inspiration, but bearing the prolonged agony of a four month's dying without a murmur on the other hand, his assassin talking of the Deity as glibly as though Jehovah were an acquaintance round the corner, and of inspiration as though God were a senior partner in the firm of which he was junior. It will not be strange if men, disgusted by the blasphemous and easy familiarity of this egotist's poor pretense of piety, should question whether all plety is not a pretense, whether any impulses are Divine, whether inspiration is ever anything more than an insane self-conceit. And in truth Guiteau is in this respect only a somewhat exagger ated specimen of a very considerable class of so called pietists; a sort of burlesque on a common phase of fanaticism."

To this may be added that Garfield possessed more than the ordinary religious feeling. His religion was the result of a life-time of noble thought and manly endeavor. No clergyman was called to obtrude between him and the Infinite. He saw no darkness in the life beyond, and his spirit proudly triumphed over the body which chained it to the rack of pain.

Mr. and Mrs. Bundy attended last week the annual winter meeting of the Illinois Press Association, which convened at Springfield. The meeting, which lasted three days, was one of unusual interest and marked throughout by that fraternal courtesy and kindly good will so pleasant to see. For the time all differences as to politics and religion were held in abevance. The sessions were held in the Senate chamber of the new State House. On Friday evening, the 17th, the citizens of Springfield gave a banquet at the Leland House, to the members of the association and the ladies accompanying them.

On the way to Springfield last week the editor and his wife spent a few hours at Pontiac with Mr. and Mrs. Fred Alles. Some years ago Mr. Alles was foreman of the JOURNAL'S composition room. By his integrity, energy and ability he has within a brief period comparatively, become the owner and editor of the Pontiac Sentinel. one of the best country weeklies in the State and is on the high road to fame and fortune. He is secretary of the Illinois Press Association and one of its most effective officers.

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. addresses, and papers will be sent.

We have received a large number of articles in reference to small-pox and vaccination, but have not the space to publish them.

Any one having either volume of the poems of T. L. Harris, and willing to dispose of it may address with the price: Mr. Silas Bigelow, Kalamazoo, Mich.

The Psychological Review is attracting considerable attention in this country, as its merits well deserve. The March number will contain an excellent likeness of the lamented Epes Sargent.

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.

John Gyumber, who obtained a great deal of notice in the newspapers last year, by his long sleep at Lehigh, Pa., is now well and at work in an iron mill.

The miracle phase of the Rev. George O. Barnes's Louisville revival has been investigated by the Courier-Journal. One man who had been ill for ten years, and was barely able to get to the church, went away at a brisk pace, apparently in perfect health.

cousness and truth the property of any party or Church-to attempt to put within the cramp of professional religiousness the expansive quality of Biblical teaching-is like preserving sunshine in the Cave of Adullum." The Cave of Adullum probably was a poor place to preserve sunshine: in fact, no cave is good for that purpose, and would make a strong comparison with the church, but then it is quite a new thing to indulge in this kind of talk. It has always been claimed that above all places, the church was the place for the preservation and dissemination of truth.

Ling, the Chinese Commissioner to England, predicts all sorts of disasters to English commerce within the next 25 years, in consequence of the competition of his countrymen. "The letting loose," he says, "of the Chinese people has given to the world a new obstacle, against which a fight to the death will soon be commenced. The Chinese are made for commerce only. You men of the West will be fighting ere long. while we shall be making commercial profit of the opportunity of superseding you peacefully throughout the world. We mean to establish our counters in every great commercial centre in Europe-in London, Liverpool, Belfast, Bristol, Havre, Hamburg, Marseilles and Genoa."

Another prehistoric canoe has been discovered while digging in the old bed of the Rhone, near the bridge of Gardou, France. It is excavated from an oak-log, which has been left with its natural form, except that the ends have been leveled so as to give a sharp form to the prow and stern. Braces were left in hollowing out the vessel, to extend across the inside and strengthen the sides, and five pairs of holes were bored in the side for cars. The boat is about thirty-eight feet long, three feet wide, and two feet deep, and would probably hold about twelve men. It was considerably decayed, and was somewhat broken in getting it out, but has been deposited in the museum of Lyons in a tolerably sound condition.

An American lady who is a missionary in China writes: "The people here abstain from meats, live on grain, vegetables and fruits, and in other ways observe the false doctrines of their race." This is the first instruction we ever saw in print that living on meat was especially a mark of race. or that abstaining therefrom was a reprehensible mark of heathenism. The Chinese. if converted by the missionaries to Christianity, will be wretched indeed, if to that conversion is added the desire for flesh, To the people of that densely populated country a flesh diet is impossible, as the productive capacity of the soil is already taxed to the utmost in supplying vegetables and grain. The immense wasts of feeding the vegetables first to animals, would necessitate the removal or death of two-thirds of the people of the most fertile provinces

FEBRUARY 25, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

T. W. Easton, a subscriber to the JOUR-NAL, passed to spirit-life from Plymouth, Cal., Oct. 30th.

The Russian Church has ordered its priests not to administer the rites of religion to those who kill themselves with excessive use of stimulants. To this date the Russian clergy have classed such persons with suicides, and left them unblessed.

A South Georgia exchange publishes a statement to the effect that a young man residing in Terrell county, who has not been married more than a month, became tired of his wife a few days ago, and actually sold her to a friend for fifty cents, believing that he had a legal right to make the sale; and yet it is insisted that missionaries be sent to China.

Jesse Barber, colored, was hung at Winnsboro, S. C., Feb. 10th, for the crime of murder. The execution was conducted in the jail yard in the presence of those whom the sheriff admitted. The performance was successful in every respect, and of course Jesse went straight to glory, but with a broken neck. He declared that he was bound to go heaven.

The London Times estimates that in Russia 100 000 Jewish families have been driven out of their homes, and that the damages inflicted upon the Jews in Southern Russia amount to \$90,000,000. Synagogues have been burned and shops plundered. In the Warsaw riots 2,011 Jewish familles of about 10,000 members were injured in person or property, and they report their direct losses at 1,199,142 rubles. Among the sufferers are 14 pawnbrokers, 17 widows, 246 restaurant keepers, 318 laborers, 281 small shopkeepers. 434 mechanics and 498 victuallers.

A new work upon oysters, recently issued under the direction of Prof. Baird, the United States Commissioner of Fish and Fisheries, contains some interesting statistics as to the bi-valve business and consumption. The book reports 52,805 persons engaged in the oyster business, who produce 22,195,370 bushels, worth \$13,437,852, of which the producers get \$9.034,861. The oystermen are divided into 38 249 fishermen and 14556 shoremen. The capital invested In the industry is reported at \$10,583,295, the number of vessels at 4,155, worth \$3, 528,700, the number of boats at 11,930, worth \$1,420,845, while the shore property is \$5, 533,750. Maryland is the largest producer, its product being 10,000,000 bushels out of the total of 22,000,000 boshels. Virginia comes next, and Connecticut leads the New England states. The wholesale value of oysters sold annually in Boston is estimated at \$705,000; in New York, \$3,759,760; and in Philadelphia at \$2,750,000.

Lecturers and Mediums.

Jesse Shepard is, we learn, meeting with

Miss Susie M. Johnson continues to entertain and instruct those who attend the meetings at Union Park Hall, and to grow in the affections of her hearers. Next Sunday will complete her present engagement which has fully met the expectations of the Management. Miss Johnson will be followed by Mr. A. B. French, who will speak for the society during March and April.

Hugo Preyer of Denver, Col., writes: "I have opened with Mrs. Van Deusen, medium, an electric and medicated bath institution, at 287 Fifteenth street, where we will be pleased to meet old friends and new ones, where they will not only find a good medium but a healthful vapor bath. Mrs. Van Deusen lectures every Sunday evening in Warren's dancing academy."

J. W. Kenyon, of Grand Rapids, Mich., writes that he is to speak once in four weeks for six months, at Sparta Centre; March 3d, at Manchester. Mr. Kenyon thinks the cause is growing slowly in Michigan. He has given over one hundred lectures since last August.

The Psychological Review.

The February number of this admirable periodical, is to hand. Its contents are made up of Notes and Comments by the editor; Monthly Summary of contemporary Spiritual opinion; Personal reminiscences of Epes Sargent by M. A. (Oxon), continued; Oxley's Philosophy of Spirits-a review by "Alif;" Matter and Spirit by Hudson Tuttle, and a further installment of The Great Kingsbury Puzzle. Copies may be had at the JOURNAL office, price twenty-five cents. Subscription price \$1.75 per year. The magazine is the best of the kind now offered the Spiritualistic public and deserves a large patronage.

The Milwaukee Avenue Society for which Mr. Brooks is lecturing, held a social meeting last week at the residence of Mr. B. Phillips on Holt Avenue. The house was crowded and an enjoyable time was had. We met many new faces and hope to have frequent opportunity for continuing the acquaintance thus pleasantly begun. Mr. Brooks, Mr. Carleton and all interested in the new society have good reason to be gratified at the interest manifested in their meetings.

An Ominous Voice from the Old Bay State.

AN EXPERIENCED SPIRITUALIST AND DI-BECTOR OF THE N. E. CAMP MEETING AS-SOCIATION SPEAKS HIS MIND AND ECHOES THE GROWING SENTIMENT WHICH A BOS-TON SPIRITUALIST PAPER HAS STRIVEN SO LONG AND UNAVAILINGLY TO SMOTHER.

ATTENTION!

Medlums, Lecturers, Healers.

A trustworthy directory of the name, residence, and post office address of every medium, healer, and lecturer is of great value to all interested. The directories published by the several spiritual papers are as a whole inaccurate and unreliable, owing to the neglect of the parties whose names are thus published in notifying publishers of changes. Unless the Directory can be relied upon, it is worse than useless. and inflicts great inconvenience and loss both to those whose names appear therein and to the public. This Directory is published free of charge in the JOURNAL; all we ask is that the persons whose names appear therein shall promptly give us notice of any change. A revised list is being prepared and we respectfully urge each member of the several classes named to forward at once his or her name, residence and P. O. address, plainly written, and specifying under which head to be classified. If a medium, specify the phase of mediumship. Each address must occupy but a single line. Please give this immediate attention! If you are now correctly published, so state: if incorrectly, make the proper change. All who fail to comply with this reason able request will be dropped from the list

Ausiness Aotices.

Ir all articles put upon the market were as pure as Dr. Price's Cream Baking Powder, their per-fect wholesomeness would insure us against all evil consequences from their use.

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DR. PRICE's perfumes have a peculiar sweetness, and are so chaste and delicate that their use really leaves nothing to be desired.

A CARD.-During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earn-ing two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (n peddling or book canvassing). \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good relevences.



\$66 a week in your own town. Terms and \$5 outfit Address H. HALLERT & Co., Portland, Me. This pamphiet is designed for the general public, and is a guide for all side persons. The preface says: "What to est to preserve the body in health, and what to do to regain health when it is lost, are problems which medical sages 31 11 89 10

excellent success in Cincinnati.

Rev. J. H. Harter is lecturing in Western New York. Address, Auburn, N. Y.

The Berkeley Hall Society, Boston, has established a "Ladies' Benevolent Union." George A. Fuller's address for the present is, care of Dr. S. N. Gould, West Randolph, Vt.

A. H. Streight, the spirit-artist, is in Denver, Col., painting views of the mountain scenery.

Mr. Henry France, the materializing medium, is, we learn, contemplating a visit to New York.

Dr. Blade is at the Galt House, Louisville, Ky., still suffering from a recent attack of paralysis.

Mrs. Susie Nickerson White, of Boston, whose dangerous illness we noticed, is improving.

The English Spiritualist journals contain full accounts of Mrs. Hardinge-Britten's efficient work.

Capt. H. H. Brown will supply Mr. Colville's place before the Berkeley Hall Society, in Boston, Sundays, May 21st and 28th, at 10:80 A. M. and 3 P. M.

Lyman C. Howe speaks in Brooklyn, N. Y., during March. Last Sunday he lectured at Waverly, N. Y. He has an engagement for Binghamton, the 26th.

Mr. E. W. Wallis lectured in this city twice last Bunday to appreciative audiences. His evening lecture will appear in the JOURNAL next week.

Sunday, February 26th, Mrs. Nellie J. T. Brigham lectures for the Brooklyn Spiritual Fraternity. Mrs. R. Shepard-Lillie will occupy the rostrum in Republican Hall at thesame time.

Mr. J. Simmons, Dr. Slade's companion and agent, gave an account of his travels and experiences with the Doctor, before the New Haven, Conn., Society, Sunday, the 5th inst.

Capt. H. H. Brown would like engagements for the Sundays of March, and he can also be engaged for anniversary exercises March 31st. Address: 256 Fifth Avenue, Brooklyn, N. Y.

"Camp-meeting John Allen," who has received his sobriquet from the fact of his having attended 828 camp-meetings, is now 87 years of age, but as vigorous in mind and body as a man of 60. He was recently re-, quested to deliver a lecture which he had prepared, entitled "Reminiscences of My Life," before the Legislature in Maine.

James Freeman Clarke is 72 years old. but he is the most industrious man in intellectual effort in Boston. He preaches with all the vigor he ever displayed, and finds time to prepare lectures in his intervals of other labor, as well as to attend many public occasions and make addresses and to write often for newspapers and magazines.

To the Editor of the Religio-Philosophical Journal: I clip the enclosed statement from today's Boston Herald, which fully corroborates all that the Clyde Spiritualists (all honor to them) claimed. It will be now in order for Thos. R. Hazard to take a journey to New York to vindicate Crindle, and then write a two and a half column article for the Banner of Light describing her beauties as a genuine materializing medium. When will the Banner get sick of trying to sustain fully exposed frauds? Echo answers, when All honor, I say, to the RELIGIO-PHILO-SOPHICAL JOURNAL, to the Civde Spiritualists, and to the Brooklyn, (N. Y.) Spiritualists for their efforts to expose this contemptible trickster. Let Spiritualists every where constitute themselves a committee of investigation, whenever and wherever materializing mediums give seances, and having done so, endorse the true and genuine, and denounce the false. Let their motto be, "The true forever, and the false never." Let Spiritualists frown upon all spiritual (so-called) papers who allow themselves to become the defenders of fraud. Let Spiritualists stand by their organs that have the courage and honesty to denounce frauds wherever found. When this is done and certain Spiritualist papers find it does not pay to champion fraud, they will cease

doing so. When that time comes, Spiritu-alism will take its place where it belongs and not till then. Let us all hope that the day, is not far distant. Yours for the true and genuine.

M. H. FLETOHER. Lowell, Mass.

ANOTHER EXPOSURE OF MRS. REYNOLDS. Dr. Eugene Crowell in the last number of the Two Worlds says:

"The exposure of Mrs. Crindle-Reynolds in Brooklyn, last Friday night (see 8th page) was so complete that hereafter no reliance should be placed upon any alleged manifestations that may occur through her agency. She has been proven a bare-faced trickster and imposter, making merchandise of Spiritualism and the most sacred feelings of our nature, and should hereaf-

ter be shunned by all true Spiritualists. Our opinion of another so-called materializing medium in Brooklyn-Mrs. Hullis equally unfavorable, and should she continue her imposition, we believe it is only a question of time when she will also be as thoroughly exposed, and we warn all Spiritualists against her imposture. The time has come when a united effort should be made to expose and expel all such trick-sters from our ranks. It will be a happy day for Spiritualism when such attempts to paim off fraudulent manifestations as genuine shall meet with the universal con-demation of all sincere and earnest Spiritualists."

Spiritualism at the Church Congress.

The price of this admirable pamphlet is as follows:

100 copies by express, \$3.00, by mail, \$5.75; 50 copies by express, \$1.60, by mail \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies 25 cents; single copies, 10 cents.

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CURBS EVERY CASE OF PILES. 82.17

Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall. 517 West Madison Street. Miss Susie M. Johnson, trance speaker, lectures during February. Services at 10:30 . w. and 7:30 P. M.

The First Society of Spiritualistz meets at 7:45 P.N. each Sanday evening at Fairbank Hall, corner of State and Ran-dolph Streets. Mrs. Cora L. V. Richmond regular speaker.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 8 o'clock P.M.

Meetings are he'd each Sunday at 7:37 p. s. at 994 Milway. kee Avenue. G. W. Brooks principal speaker.

A Spiritual Meeting will be held every Sunday at 3 P. M., at 264 West Randolph Street. Inspirational Speaking, Tests, and Psychometry. Mrs. E. S. Silverston, President.

Spiritual Meetings in Brooklyn and New York.

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

NEW YORK.-The New York Spiritual Conference, the oldest Association organized in the interest of modern Spir-itualism, in the country, holds its sensions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5. M. The public invited. P. E. FARNSWORTH, Secretary. Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, ho 55 West Sird St. (near Broadway) every Sunday at hall past ten, A. M. and hall past soven P.M. Children's From seive Lycoum mediaat3 P. M.

Brooklyn, N. Y., Spiritual Fraternity. Hold Sunday Services in the large ball of the Brooklyn In-stitute, at 3 and 7 P. M. Seven blocks from Fulton Ferry. Lecturers: March. Lyman G. Howe; April, J. Frank Banter; May, Mrs. Hannah B. Moree. Conference Meetings held in the lower hall of the Brooklyn Justicole every Friday expedience at 70 K M. abarb.

attinte every Friday evening, at 7% P. M. sharp, All Spiritual Papers sold at all our Meetings. S. B. NICHOLS, President.

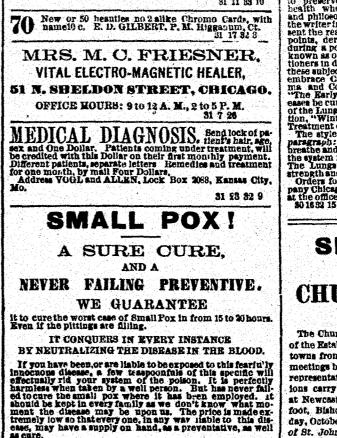
The Northern Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three day's Meeting in Spiritual Hall, Omro, March Srd. 4th and 5th 1832. Friends, we intend making this one of the must social and interesting meetings ever held in this place. To carry this object out fully, it will be neededry for each one to bring their best hought and a kindly reeling for avery one. Frank T. Ripley, J. O. Barrett, and oth r spear-ers will be present. Mr. Ripley will give tests from the rostrum. It is universally conceded that at our last meet-ing he gare the best dues ever given in this place. J. B. Taimadge has been invited to sing for us. Usual courtestes to all. DR. J. C. PHILLIPS, Secretary, Omro, Wis., Feb. 9th, 1983.



Henry Pieros passed to apirit-life at his residence in Graf ton, Ohio, Feb. 11th 1883, atter a short and painful illness of Ave days, aged 70 years,

He died as he lived a firm ballever in the harmonial philosroby. The twenty-sixth of this month would have been Mr. and Mrs. Fierce's forty-fifth wedding day. He numbered his three score sud iss years and would down to his grave like a shock of oora that is fully ripe. He has been a great sufferer all his life, but now we yeel that a last he is at rest. R. W. HIMCKLEY.



To preserve the body in health, and what to do to regain health when it is lost, are problems which medical segme and philosophers in all ages have striven to solve. The aim of the writer in the preparation of this paraphilet, has been to present the reader with an epitome of his ex erience on these points, derived from the skilve practice of his profession during a period of thirty-fve years." Dr. Hunter is widely known as one of the m st experienced and snorr-skil practitioners in discases of the Throat and successful practitioners and consumption, the "Prevention of Long Direases," "The Early Symptoms of Consumption, "Can Lung Discases be cured?" Their Proper Treatment, "Examinations of the Lungs, " writes build of size of Climate." "Inhalation of the strike set of the nature of tontumption, "Winter habits an Changer of Climate." "Inhalation Treatment of Lung Discases," the "Gare of His Prevent" and the food we est. The two great receptaces of the system for these forces are the Lungs and the Stomack. The Lungs and the food we est. Concerts to gether in imparting strength sud life to the system." "Orders for the succes for the system in the stor and consumpting strength sud life to the system." Solds 215

SPIRITUALISM AT THE CHURCH CONGRESS.

The Church Congress is an assembly of clergy and laity. of the Established Church of England, held in various large towns from year to year. Any one can be admitted to its meetings by purchasing a ticket. It is, therefore, a widely representative religious gathering; and, as such, its opinions carry deserved weight. The meeting for 1661 was held at Newcastle on-Tyne, under the presidency of Dr. Lightfoot, Bishop of Durham. At the evening session on Tuesday, October 4th, a paper was read by Dr. Thornton, Vicar of St. John's, Notting Hill, London, on "The Daty of the Church in Respect of the Prevalence of Spiritualism." He was followed by Mr. W. R. Browne, Canon Baell Wilberforce, and Mr. John Fowler. Other speeches were deliverad. but those above named are alone of permanent value. These speeches have been published in pamphlet form in England and America, for distribution, more especially among religious people, in the belief that it will do a most effective work in awakening them to an investigating spirit. Every Spiritualist should see that the pamphlet is placed in the hands of his Christian acquaintances. "M. A. (Oron)" in his introduction to the English edition, says:

"No spology, I hope, is needed for preserving in more permanent form the best thoughts elicited by that discussion, sad the reflections to which they have given rise in a mind that views the subject from a different standpoint to that which Dr. Thornton and Canon Wilberforce occupied. It is well that a serious attempt on the part of the clergy of the Established Church to estimate one of the great spiritusl movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said, but they will agree. I think, in acknowledging that the claims of Spiritualiam to serious notice were recognized, and that the old had spirit of exclusive bigotry and snearing incredulity-what Canon B. Wilberforce called the "ecclesisatical pooh-pooh, which is the modern subscisute for the 'anathematism' of less tolerant days"-was conspicnously absent. Inquirers will gather from this discussion a higher idea of the importance of the subject which they are investigating, and may be able to see how far some of the arguments employed will stand logical s f ing."

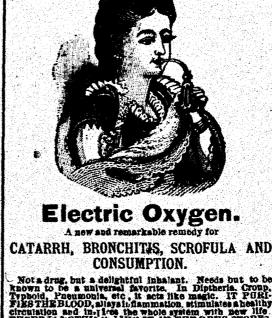
In addition to the speeches "M. A. (Oxon)" contributes some valuable Notes thereon and adds: Advice to Inquirers; A brief list of prominent persons who sitest some or all the phenomena of Spiritualism; Conjurors on Psychic Phenomena and Legerdemain. The American edition contains in addition, Hints to Investigators and Mediums concerning Physical Phenomena; A further list of names; and a very important private letter written by the late Rpes Sargent only four weeks before he passed to spirit, in which he gives his views on life and death in his usual clear and vigorous style.

The American Publisher has furnished the pamphiet at cost from the first and now offers it as low by the quantity as the Roglish edition of 15.000 is sold. There can be no further reduction and it is hop d calls will be made for a dozen more large editions.

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RELIGIO-PHILOSOPHICAL' JOURNAL.

Wonderful Manifestations as Scon by Poices from the People. Fisher Dokerty.

and concluded that it was the work of spirits, and accordingly went out the next night to see. He found things in a terrible condition; the floor had been torn up in vain search for the mysterious noise. Mrs. Moore talked freely on the sub-ject, saying that many of the neighbors had been in and a thorough search had been made

of the premises, but they could find nothing. It was dusk when Fisher got there, just about the time for spirits to come. Mrs. Moore said

she was sorry he had come as she had found by praying to God the spirit or devil would not come that night. While she was speaking, a dis-

tant rumbling noise, something between a cyclone

"There it comes!" exclaimed Mrs. Moore. It struck the house with great force, knocking the chunks from the cracks in the wall. Fisher

began asking questions, all of which were an-

The spirit reported to be one Widdis P. Moore,

a brother of Mr. Moore and a former teacher in the county. After accertaining the object of the noise, Fisher said to the spirit: "Will you move something?" "Rap, rap, rap." A hat was set on the floor, and was by unseen hards relied up and down

Immediately it was raised from the floor and floated through the air to where Fisher stood. This was the first time Fisher ever saw an object moved by an invisible power, and he became greatly interested and made arrangements with the spirit to meet him in three weeks.

After this, however, and before the meeting, it was bruited abroad that Fisher had put the

spirit into the young man who had come after him, as he had on a previous occasion attend-ed one of Doherty's temperance meetings at

Darlington, and the people in that vicinity firmly believed the medium to be bewitched. Before the time set for the second meeting between Doherty and the spirit, the house of the Moores was literally demolished: stones the size of tur-

nips and larger, were hurled through the windows and doors, and the family were driven out and the moved to the house of his brother, Wm. Moore,

living a short distance west of this city. The Moores could not believe that their neighbors had stoned the house, for they all seemed to sym-pathize with them in their affliction. It has never

been settled definitely who or what hurled the missils at the Moore domicile. The boy so bacly

afflicted with witchcraft was taken to Rev. Wm. Campbell, living at Round Hill, who proposed to pray the spell off of him, but the more Campbell

prayed, the louder became the noise. When Campbell failed to drive away the spook, the boy

was taken to Attica, where a witch doctor worked on him, but failed to drive out the super-natural powers. The medium was then taken to a noted witch doctor, living on Offiel's Creek, who

was said to be a sure shot in the business of driving out devils. His mode of operations was

to save the boy's urine and boil it together with new pine. While this bolling was going on, the witch doctor had the fiddle played while he re-

peated his incantations over the cauldron, the

spirit all the while keeping time to the music.

And thus the farce of casting out the devil

went on throughout the night, but with poor en-couragement, for the devil in the boy seemed as

"Rap, rap, rap." "Have you an agen: in Crawfordsville?"

They finally asked

"Is it the devil?"

"Rap, rap, rap." "Is it Doherty?"

Rap, rap, rap

as ever.

large

"How far is hell from here?" "Ten miles."

hands, raised up and down. "Will you bring that hat to me?"

and a bass drum was heard.

swered.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Literary Thieving.

When Britons crossed the occas And took our property, It caused a great commotion. A cry for liberty! And now we do this very thing, And o'er our theft exult and sing!

We go to their own lands And steal their wealth of thought, And bring it home to sell, Without a line that's bought: And they come here and do the same. And thus we mingle theft and shame!

The farmers grow their grain, Mechanics make their plows, The grass they cut and store away Till hay fills up the mows; What should we say of one that stole The grain, the plow, the hay, the whole!

The author spends his years To teach us from his thought, And blesses us with books A life of toll has wronght, And then, his property we steal, Like thieves, that honor never feel?

The soul of honor's lost, When men can do like this, There's nothing man has galued. Can bring us greater bliss Than property that comes from soul Which every author should control.

With equal justice we might go To any foreign land, And take the products of the soil, Or products of the hand. Oh! let us scorn such base delighte, And intertwine our copyrights!

The author needs his daily bread, His wife and children too, We go and steal it all away-Not as the sun the dew, For this another day returns-But we put nothing in his urns.

He is a curse to liberty That steals an author's thought, The only property he has With which his bread is bought, Let curses rest on every land, That will on such injustice stand!

O let the Press, the author's child, E'er be the bulwark of his thought, And claim for him his honest rights In what his love for man has wrought, Remembering, that while he lives It must depend on what he gives!

NOVARC

The Church Congress on Spiritualism.

The Daily Morning Mail, of Woodland, Cal., after reviewing a book by A. Wilford Hall, who showed that Tyndall, Huxley. Hæckel and the other socalled scientisto, who tought that there is nothing in the universe but matter and its outgrowthe. were fatally inconsistent-then reviews the Pamphlet-"The Church Congress on Spiritualism," as follows:

Now this is quite a new position for any church to take and especially surprising in a church so venerable, so strong, so conservative and so per-sistently hostile to all modern innovations as is the Church of England. What can be the cause of this wonderful and total change of attitude in the venerated English mother of Episcopal churches? The speeches themselves indicate quite distinctly the true cause. It is the more wonder. ful, however, because all these men belong to the

From India-Is it Spirit-powerer MagnetismT

A Calcutta correspondent of the Christian Regis-In a short time after the incidents spoken of in ister says: During the past few weeks, the native populace of Calcutta has been somewhat stirred the last Review report, there occurred many things of interest and also many things amusing and ludicrous. The spirits had been raising a and excited by the arrival of a Moulvie, a Mohammedan priest, who professes to have the God-given power to cure all manner of diseases. areat disturbance around the residence of one James Moore, living on the Binford farm on Lye Creek. The report was abroad that the house was haunted, and for weeks there had been a ter-This Moulvie, Hapis Ahmad, is the son of a Moulvie who found much favor with the English people during the time of the Wahabi plots and rible cutting up of capers too numerous to men-tion. Finally a young man was sent for Fisher to come out and see what it meant, and if something could not be done to stop the thing. Fisher questioned the boy who came after him closely, and concluded that it was the work of spirits, and eccordually was to wat the next which to saw H

insurrections. By his preaching, he denounced the actions of the Wahabis, upheld to them the English Government, and for the part he thus took in allaying the excitement and maintaining the peace, received honors and substantial gifts from the government. Hapix Ahmad arrived in Calcutta some three

weeks since, and took his stand at one of the ghats by the river bank, where thousands from far and near, men women and children, have flocked to bear him, and receive from him the healing balm. The lepers can be cleansed, the deaf may hear, the dnmb may speak, the blind receive their sight, if they but drink the water he breathes upon blesses. Daily have crowds, not only of Musul-maus, but Hindus, and even natives professing and calling themselves Christians, have been seen wending their way to the holy man, each armed with an earthen lola-new, that it may receive the water of the sacred Ganges, now blessed by the Moulvie, pure and undefiled. Into each lota a fev black seeds (kala-gera) of an aromatic odor are thrown, and the credulous native, to whom is freely given, freely takes and-belleves. Al-ready has the demand for the native leta and the kala gera been so great that the price of the articles in the bazaar has risen a hundred per cent According to report many are the cures that have been effected; and a strange story is told of of a native who took some of the blessed water to bis home and and poured the contents of his *lota* into a tank. Immediately, the water in the tank began to see the and boll, and, alarmed at what he saw, hastened back to the Moulvie, who told him to take from the tank exactly as much water as was poured in, and the disturbance would cease. And lo, it was so. That such credulity exists, even among igno-

rant people, in this enlightened age of ours, is almost incredible. But take the word of the believing multitude to day that are pressing around

neving multitude to day that are pressing around this Moulvie, and how like to the miraculous stories of old, which are literal truth to such a large msjority of Christians. It is veil known among the English residents of India, as well as to the natives, that Hapiz Ahmad is a man of education; and among those who have a personal acquaintance with him, he is revered and esteemed as a good and worthy man. Did he ask for money in return for his healing gift, he would be but among others who seek to practice upon the superstition of the ignorant for their own selfsh gain; but this man, ap-parently, has no other object in view than the welfare of his fellow-man, and freely gives to all who ask.

Deity, etc.

To the Editor of the Religio-Philosophical Journal:

The difference between men's opinions, is often much greater and often much less then they sup-pose, and as harmony among liberals in their opposition to church dogma is greatly to be desired I ask the use of a small space in your columns to try to show brother Stebbins that the difference between him and the orthodox Christian is much greater than that between him and the co-called materialist. In his communication published in your issue of February 4th, he says that "Spiritualists and Christians are on common ground as to This I deas of Deity, duty and immortality." This I think is a mistake. I suppose there are very few if any, Spiritualists who believe in the existence of such a monster as the Christian God, Jehovah, and few if any, who go to the Bible to find out their duties, and few, if any, who believe in an immortality of endless agony to those who have not accepted the gospel according to Mathew, Mark, Luke, John and Paul. Material-ism he says "has no idea of Deity or immortality; holds religion as a childish folly and hinders our spiritual growth." The God idea with nearly all Spiritualists whom I have met, is identical with that of the so-called materialist, an incomprehensible power which, to use Prof. Tyndall's lan-guage, "evades all mental manipulation." Not one in a hundred of the non-spiritual liberals denies a future life. They have not yet been convinced of its reality, but most of them would glad-ly be so. The so-called materialists as a class advocate the cultivation of the higher attributes of humanity, and the suppression of the animal pro-pensities. If this is not religion, what is? and how is association with them to hinder any one's spiritual growth? He says Spiritualism is not sectarian, yet he advises Spiritualists not to enter into alliance with other liberals in the great struggle for freedom of thought and rational morality against orthodox dogmatism and ceremonial religion. If they follow this advice then indeed will they be sectarian. But I trust there are but few who will do this. I know that so-called materialists and Spiritu-alists can work together in perfect harmony, as I have for several years been a member of the Society of Moralists of this city, in which the two classes of liberals are about equal; and a more harmonious organization is not to be found. Here the Spiritualist and Materialist meet as brothers. The object of this society is to promote morality and liberality. All have an equal right to speak, and I know of many who have been led to look with favor on Spiritualism, and investigate who would probably never have done so if the Spiritualists here had gone into a sectarian organization. A. R. AYRES.

A Letter from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

The cause of Spiritualism in the Quaker City, though little spoken of in public print, is by no means on the wane. The public mind is resiless, and men in all quarters are seeking for substan-tial truth. The hall of the First Society of Spirit-ualists is no longer suited to hold the large num-bers that gather there to hear the lectures of the various speakers. Of late this society has had able and eloquent speakers, who, we may say truly, instructed their audiences. Mr. French is a representative man, and gave great strength to the cause here during the month he stayed with us. Mrs. Shepard-Lillie lectured for us in January. Mrs. Lillie claims to speak by inspiration; of course many take exception to this style of lecturcourse many take exception to this style of lectur-ing, yet her eloquence is sufficient to crowd the hall and hold her congregation. J. Frank Baxter is lecturing here for February. His opening lecture Sunday, February 5th, showed that his powers are constantly on the increase; his sing-ing is good, and his tests are direct and positive. In his discourse he contended that Spiritualism is rapidly on the increase. Many of our ad-vanced clergymen are becoming anxious for higher truths, and are doing a work in a gradual way that must sway their congregations into grander conceptions of divine principles. He said he received many letters, some from ad-vanced thinkers of the country, making inquiry vanced thinkers of the country, making inquiry about the phenomena and truthe of Spiritualism, and not a few of these letters come from the clergy. By this we see that the minds of the masses are restless, and they are hungering for that evidence which a demonstrated immortal life can only furnish them.

can only furnish them. What then is the duty of the hour? James Burns, of London, says: "He that would make a convert to Spiritualism is its worst enemy." He believes it to be a thing of growth. The light of this heaven-born philosophy must find a receptive spark within the human soul before it can quicken and illuminate the man. Man is controlled by an interior principle which I would call the attractive power of the soul; call it instinct if you like. It have a man to choose right from wrong, good helps a man to choose right from wrong, good from evil, and love from hate; hence when some of our speakers make the bold assertion that there is no God, and that the earthly existence of a Is no God, and that the earthly existence of a Jesus is a myth, the higher and more intelligent spiritual people then move away with a shudder. Such speakers can never hope to wan the ap-proval of the higher classes, nor advance the in-terest of pure heavenly Spiritualism. Infidels live, rage for a while and pass away, and the spirit of man keeps still struggling on for kinship in the skies. the skies.

The famous Fletcher scandal threw Spiritualism back in London for years. Bogus and semi-bogus mediums in our land stand always in the bogus menums in our land stand always in the way of the advance of our cause. Let our teachers adopt a higher method of instruction, and stop abusing those who are as intelligent as them-selves. Let the churches and clergy seek out their own salvation, while they attend to feeding us with pure spiritual truths that sparsle all along the spiritual path. Pray, brethren, a higher one than you went out in a mountain at night to pray, and if you feel no need to pray for yourpray, and if you feel no need to pray for your-selves, keep still about it, until you know exactly where you stand, for remember that when you challenge the man who prays, you insult eix hundred millions of the human race, and every exalted spirit that returns, and every lofty channel that gives it expression. In my judg-ment these are the unsound planks in our platform, and until a higher standard is assumed by our representatives, we will look in vain for a Spiritualism that will largely benefit the world.

Before closing these desnitory remarks I want to relate what I think was a spiritual interpo-sition, happening with a neighboring family. The family consists of man and wife. The husband follows the sea. Four weeks sgo, he being away to sea, the wife was going upstairs to attend to some work, when a dark form passed her in the etairway and vanished. Knowing nothing of Spiritualism, she was much alarmed and believed it to be an omen of some impending misfortune. A little over a week ago, she received a letter postmarked New York City, which stated that her husband had arrived there well, and would be home the next day. She had just left the break-fast table on the day her husband was to come home, when she heard a terrible crash, just as if some heavy body had fallen on the table. Search was immediately made for the cause of the racket. Nothing was, however, discovered that gave a clew to the mystery; but in the afternoon, instead of the husband coming home, a stranger entered the house, who presented to her in the softest way possible the sad intelligence, that her husband, going into the rigging that morning to do some work, fell and broke his neck. The poor fellow was buried last week, and the nearly heart broken widow, though somewhat prepared for the shock by spirit interposition, is nearly crazed over her great loss. I might speak of another lady in the neighborhood, a great church going woman, who a few days ago had her street door bell rung. Being the only occupant of the house, she answered the call, but no one was near and while she stood still at the front door, the bell kept on ringing. The lady cannot give any rational explanation of the cause. Thus, dear friends, Spiritualism keeps silently moving on. Let us all be hopeful. JOHN A. HOOVER.

Mrs. J. M. Connell writes: In requesting arenewal of the RaLIGIO-PHILOSOPHICAL JOURwal, the act is an approval of the measures you have taken to suppress spurious Spiritualism. You have atretched out and laid hold of evils in our ranks. We say, go on whilst endurance con-tinues within your four-fold nature.

G. A. Fuller, "prominent lecturer, writes as follows from Dover, Mass.: Many thanks for the package of pamphlets "Spiritualism at the Church Congress." It is a valuable work for missionary purposes. It should have a large sale and wide circulation. No. 22 of the RELIGIO PHILOSOPHICAL JOUENAL was a royal No. The editorials were as usual, first quality, and all of the articles had the right ring to them. May angels bless you in your work.

Onset Bay Grove Association.

To the Editor of the Religio-Philosophical Journal:

At the directors' meeting of this association held at the Sherman House, Boston, February Sth it was voted to hold their camp meeting for the season of 1883, thirty days, commencing July 16th and closing August 16th, five Sundays. Extensive improvements are being made in all departments for a thoroughly good and prosperous occasion. The Western Stiends who are controlation of

The Western friends who are contemplating a visit to Old Ocean the coming season, and at the sametime enjoy the camp meeting, can learn something of board and lodging by corresponding with the undersigned W. W. CURRIER. Haveshill, Mass., Feb., 11, 1882.

Notes and Extracts.

The popular mind is still greatly beclouded with the superstitions of barbarous times.

Man in the past has been like the traveler, who shuts his eyes to the light and stumbles at every step.

Thousands have lived and died, whose whole lives were impressed with the idea of a divine mission.

Reason and the higher functions of the mind are gaining an ascendency over the passions and grosser qualities of the soul.

Amger is an emotion of the human mind, and is unworthy of perfect manhood; much less of angelhood, to say nothing of a God.

Spiritualism demonstrates immortality; it explains the meaning of death; it defines exactly the condition of the human being in the world beyond.

The old quicksands of spiritual blindness, where reason has foundered during all past ages, are being washed away by the incoming tide of investigation.

The materialistic idea is that without a physical organism there could be no brain and hence no mind action, but they fail to tell us what generates this mind force.

If the divinity of Christ be absolutely estab-lished, he is still a limited being, and there re-mains the question, what did he know? Infinite knowledge or power cannot be attributed to him. He rebuked those who called him "Good Mas-ter," saying, "there is but one good, that is God."

Feople don't care much for what Balasm's ass said, but they want to know what the best thinkers of the age have to say upon the political and spiritual questions of the day; and instead of confining themselves to what some noted divine may have to say upon the religious subjects of the times, they want to know what the angels have to say.

The spiritual idea is that man is dual. There s a spirit man as well as a material man, and a spirit brain as well as a material brain; the outer or material body is worked by the interior or spirit body, and the material brain is worked by the spirit brain, so that whatever is seen or heard is not the product of matter but of spirit projected through matter.

The English word "hell" comes from the Anglo Saxon and Teutonic "heli" comes from the An-glo Saxon and Teutonic "heli" or "helan," a hid-den place, a place covered up; thus, the grave, the unseen world, the place of departed souls. The word "hell" never meant originally what theologians have made it mean—a place of torment-but meant something covered up, a hidden place, and thus correspond with the Greek , 'Hades'' meaning the invisible spiritual world.

The profession of medicine seems to belong

orthodox branch of the Euglish church and not to the class of liberals, like the seven authors of the famons "Essays and Reviews," who were so terribly denounced for their rationalism and hetero-doxy, and two of whom were suspended for a year from their duties as clergymen, i. c., Revs. Row-land Williams and H. B. Wilson. The other five writers were Rev. Dr. Frederick Temple, Prot's Baden Powell and B. Jowett and Mark Pattison and Mr. C. W. Goodwin, the last named the only one not a clergyman. If this class of men had spoken in favor of Spiritualism it would not have been so strange perhaps. But that the old style of orthodox clergymen should take this position without encountering any serious opposition, is something very remarkable. The true explana-tion is to be found just here. The schools of Positivism, Secularism, Agnosticism and Ma-terialism have made such rapid advances among reading and thinking men and indeed among men of all classes in England within the past thirty years, that the church finds no basis of faith generally received among its people on which it can stand. Its own teachings, like those of all other Protestant churches, unfortunately deny the reality of all so-called miracles, since the apostolic What they call miracles of that age are mostly instances of communications from denizens of the invisible and spiritual world with those still clothed in flesh and blood on earth. Thinking men all say that if those communications really and truly happened eighteen centuries ago, then they must still happen to day, because the laws of mind and matter are the same now as they were then, and no such thing as a miracle in the sense of a violation of the laws of nature, i. c., of all the laws of nature ever did happen or ever will happen. There may be higher laws, however, that overcome lower laws, which occurrence ignorant men call miracles, but which are not so at all. If such facts or occurrences really existed in the apostolic age, then they have existed ever since and may exist now. Spiritualists affirm that they do exist and prove it to the satisfaction of the most cool headed, scientific and investigating minds of the age.

Spiritualism thus demonstrates personal immortality after death, by evidence ten thousandfold stronger than any that can possibly come down through the long distance of sixty genera-tions since Jesus Christ was born. The church is powerless against these positive proofs; but yet is terribly excited and alarmed because its stunid creeds, born of ignorance and priestcraft, are in danger of overthrow. This terror is seen all through these four addresses. But the over-whelming dangers of utter ruin to the continuance of the very foundation of all their faith, to wit: the faith in immortality among their people, compel them to resort, for salvation, to the hitherto despise Spiritualists, among whom slone in modern days is commonly found demonstrative evidence of what the churches all hold to, but only on the strength of mer tradition, eighteen centuries old, and that too, coming down through musty Greek manuscripts or the repeated say so' of a deeply interested priesthood. And that salvation consists in the certainty of personal life in a permanent spiritual organism after the life of flesh and blood is at an end. The church finds this in Spiritualism, and finds it nowhere else, and this is the only club that can knock down and de-stroy its living foes, Materialism, Agnosticiam, Secularism, Positivism and Atheism. We intended to make some quotations from these four most interesting addresses, but have no space left even for one from either Wilberforce or Fowler, most striking speakers and forcible thinkers as they are, each of them. So we will close by saying that the church finding liself wholly power-less to stem the tide of 'modern infidelity' from its own resources, resorts to the only friend capable of supplying its imperative needs, and that is modern Spiritualism. Every other branch of the Christian Church will have to follow the English Episcopal Church in this course sconer or later, under penalty, of gradual decay and final extinc-tion of all true faith in God and immortality in case of failure,"

P. J. Low writes: We don't see how we can get along without the JOURNAL so long as it con. linues to expose frauds and defend the truth.

On hearing that the boy was at this place, Fish-r concluded to go down. He got as far as the McCullough farm, where he met Sam Houston, now of Indianapolls, to whom he told his business. Houston told him he had better stay away, as he knew the people he would meet, and he had better stay all night with him. Fisher thus presiled upon, stopped with Houston at James Mc. Cullough's, and afterwards he found out that the counsel of Houston was wise and he had no cause to regret staying away. The crowd at the witch doctor's house were fully confirmed in the splendid effects of the boiling, after they found that Fisher was in the neighborhood, for the purpose of the boiling was to torment the spirit of the devil so much that it would come to the house. This led them to believe that Doherty was a terrible, double-barreled witch. And probably some of those people, if they are alive, and have never met Mr. Doherty, think so, still.—Crawfordsville (Ind.) Review.

The Power of Will in Curing.

A remarkable instance of a physiological effect from psychical cause is recorded in Paris's "Life of Sir H. Davy." Early in life Davy was assisting Dr. Beddoes in experiments on the inhalation of nitrous oxide gas. Dr. Beddoes having inferred introds oxide gas. Dr. Beddoes naving inferred that it was a specific for palsy, selected a patient for experiment, and put it under the management of Davy. Before administering the gas, he placed the bulb of a small thermometer under the patient's tongue. wishing to know how the gas might affect his temperature. The paralytic man, ignorant of the process to which he was to sub-mit, but impressed by Dr. Beddoes with the cor-tainty of its success, no sooner felt the thermometer pass his teeth than he imagined the talisman in operation and declared that he felt its influence through his whole body. Davy thought he would then do nothing more, and desired him to return next day. The thermometer was again applied with similar good result. At the end of a fortnight he was well. Here was a case of imagination excited and setting will into action upon the torpid part of the organization.

Dr. Gairdner in his work on "Gout" gives the case of a member of the stock exchange who was crippled by gout, and was seldom seen except wrapped in fiannels in his chimney corner. Experiencing a great reverse of fortune he felt compelled to resume a very active attention to busi-ness, and his gout left him; a case of will causing reaction in the organism.

A few years ago I had a patient who imagined he never would be able to walk again. I magnetized him, and then by the help of my arm, he walked a mile, saying all the while that he was sure he could not. Being in rapport with him my will kept him going; but his own will being dormant, the moment he drew his arm from mine his powerlessness returned.

A short time ago I was magnetizing a gentleman who although tall and strongly built, was very sensitive. He suddenly felt hot and feverish. willed that my fluid should be cooling, when he said spontaneously that he felt a refreshing in-fluence all down the spine. Next day he felt shivering and chilly. I willed that my fluid should be warm; and he said, without being questioned, that he feit hot where my hand passed; a case of magnetism, directed by will, operating upon an

organization. In 1850 I was attending a lady friend of Lady Hillyars at Torpeint, for asthma. 1 had to go to Torquay to lecture. The lady wished me to magnetize her at a distance from that place 1 did so at an hour arranged between us. She de-clared that shet elt the magnetic effect, just as if I had been present with her. One day, I was so occupied at the hour arranged that I was obliged to omit my duty, and I wrote in excuse. She also wrote to me to say that she had not felt the in-fluence that day. Our letters crossed. A case showing that the operator's magnetism acts psychically and substantively.—Adolphe Didier in London Light.

A. A. Wheeleck writes: I read the JOURNAL, and am glad to see that it is keeping up the good fight and doing its work.

Hannibal, Mo.

Centenarians.

[Translated from the Journal du Magnetisme] There are now 3,108 centenarians in Europe, in

population of 242 millions of inhabitants. Among these 3,108 centenarians, there are 1 864 women and only 1,244 men.

It is in France that there are the most sex-agenarians, septusgonarians, octogenarians and ionagenarians, but France possesses fewer centenarians than other states of Europe excepting Belgium, Denmark and Switzerland.

Longevity decreases in France, while middle life is on the increase. Thus we see fewer centenarians than formerly, but more septuagenarians and octogenarians.

All centenarians attribute their great age either to temperance, sobriety, regular habits, absence of strong emotions, a healthful occupation or to a life in the country. Then dear readers, avoid ex-cesses in all things, have respect for regular habits, breathe the pure air, carry moderation and regularity in your every day life, whatever it may be; have a clear conscience, a contented spirit, a glad heart eachew drugs and medicines, and you vill live hundred years!

A Dest Man's Hearing Restored.

A rather singular occurrence happened last Sunday morning, near the Western and Atlantic crossing on Alabama street. Mr. F. Matthews, trackmaster of the Alabama Great Southern road has been totally deaf in his left ear for a number of years, caused by cutting railroad iron in a repair shop, and has consulted a number of promi nent physicians and auriculists without deriving any benefit from them. A switch-engine was stabling near, as Mr. Matthews was crossing the track, and, starting up that moment, the wheels suddenly slipped on the rails, while a heavy jar ensued, followed by a sharp rush of escaping steam. As soon as the noise had in a measure subsided Mr. Matthews- remarked to a friend standing near that his ear had cracked, and began to pull out fragments of some substance which seemed as hard as rock. Upon further investigation he found that his hearing had been entirely restored, and that what experienced men had failed to do had been accomplished by one of the most natural and ordinary occurrences of everyday life .- Chattanooga (Tenn.) Times.

T. J. Wilbourn writes: To say that I like the JOURNAL does not half express the interest I feel in it. It and the books you sent me have taught me more about man spiritually in the last six months than I ever knew in all my life before. Philadelphia, Pa.

Seventy-Five Million Worlds.

Sir John Lubbock, in the Popular Science Monthly, says: Like the sand of the sea, the stars of heaven have ever been used as effective symbols of number, and the improvements in our methods of observation have added freeh force to our original impressions. We now know that our earth is but a fraction of one out of at least 75, 000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt that there are countless others, invisible to us from their greater distance, smaller size or feebler light; indeed, we know that there are many dark bodies which now emit nollight, or comparatively little. Thus, in the case of Procyon, the existence of an invisible body is proved by the movement of the visible star. Again, I may refer to the curi-ous phenomena presented by Algol a bright star in the head of Medusa. This star shines without change for two days and thirteen hours; then, in three hours and a half, dwindles from a star of the second to one of the fourth magnitude, and then, in another three and a half hours reassumes the original brilliancy. These changes seem certainly to indicate the presence of an opaque body, which intercepts at regular intervals a part of the light emitted by Algol.

Thus the floor of heaven is not only "thick in-laid with patines of bright gold," but studded al-so with extinct stars, one, probably, as brilliant as our own sun, but now dead and cold, as Heimholz tells us our own sun itself will be some 17,000,000 years hence.

Wun. Jose writes: I find that your worthy paper is appreciated by outsiders as well as those who are strong believers.

Dr. Hamilton Warren, of Cedar Rapids, Iowa, writes: Mrs. Warren is developing into a fine clairvoyant, and my own development is progressing. The JOURNAL has a great many friends here and all agree that the policy of fighting down the frauds is right and proper, and we trust that the time will come when spiritual ranks will be thoroughly purged of them.

Thos. Barlow writes: The freedom and candor of your JOURNAL pleases me much, and must prove a great power in the cause of a truthful religion and theology. I see a feeling of anxiety for intelligence on this subject, has sprung up in this vicinity. The article on the Philosophy of Prophecy in your last number by Mrs. M. A. King, I am much pleased with. It presents some beautiful philosophic theological views,

S. Wood writes: To my knowledge, and regret, there are but two copies of your excellent paper taken at our post office, this being one of the strongholds of bigotry, and as I do not always get my paper until a day or two after it reaches the office, and as it shows unmistakable evidence of having been read and re-read (which has my unbounded approval) giving evidence of an in-clination at least of some one to investigate the spiritual philosophy, therefore I resolve that I would donate to our good people of the township of Richmond, Mich., a copy of the JOURNAL for three months, hoping it will be the means of doing much good.

peculiarly to woman by nature-part of it exclu-She is a nurse and half a doctor by nasively. ture. It is quite encouraging that medical schools are beginning to instruct women, and special schools get founded for the use of women; that sagacious men are beginning to employ women as their physicians. Great good is to be expected from that.-Theodors Parker.

One of the most difficult and important problems in connection with modern Spiritualism is that of individual spirit identity. It is a problem very difficult of solution, from the method by which spirits must necessarily communicate; also, from the vast fund of knowledge that exists at the command of the spirits. It is an intensely difficult thing for a spirit to find a body similar to its own earthly one-if it can, then it is well so far, but the difficulty of gaining full control of a spirit-embodied—and that spirit to readily and fully respond to the controlling spirit's wishes, is intensely great. Hence the difficulties of spirit-communion are innumerable.

Almost every serious accident is foreshadowed in some way to some one interested. The news-papers report that a lady on the Continent was saved from being burned in the Vienna Theatre recently, and previously at the Nice Theatre, by her coachman getting tipsy, and getting the horses out too late, or driving the wrong way. The man has been highly rewarded for his per-versity, but no doubt the thanks are due to a higher power, which took an advantage of his weakness, and turned it as a means of safety to the family. Do not let us forget that we are sur-rounded with the spiritual world—its good and evil sides, just as we are surrounded by physical sound to a surrounded by physical conditions.

The Women Nihilists .-- The remarkable types of Nihilist women are well known. Vers Sassulitch, whose shot insugurated terrorism, was the most modest of her sex. In the court room she blushed when she perceived any one staring at her. Lydy Figner, a charming lady and an ac-complished singer, got her eight years in the Siberian mines by sitting in the parlor and playing the plano for weary hours, trying to drown the noise made by the secret printing press in the next room. Anna Lebedeff, a priest's daughter, in the disguise of the wife of a switchman, lived in a watchbox on the railroad, and was found on a box filled with dynamite, chatting with the switchman. Sophy Perovskaya, the daughter of a general and senator, who declined the dignity of maid of honor to the empress, and entered the Nihilist fraternity, dug the Moscow mine and directed the late czar's assassination. Sophy Bardin, who was welcomed as a shining star in the literary horizon, wrote a few poems which, though gems of Russian literature, were treasonable, and the sluging of them is a state crime.

The Value of Common Testimony,-Talking of those who denied the truth of Christianity, Dr. Johnson said: It is always easy to be on the negative side. If a man were to deny that there is sait upon the table, you could not reduce him to an absurdity. Come, let us try this a little further. I deny that Canada is taken and I can support my denial by pretty good arguments. The French are a much more numerous people than we, and it is not likely that they would allow us to take it. But the ministry have assured us, in all the formality of the Gazette, that it is taken. Very true. But the ministry have put us to an enormous expense by the war in America, and it is their interest to persuade us, that we have got something for our money. But the fact is con-firmed by thousands of men who were at the taking of it. Ay, but these men have still more in-terest in deceiving us. They don't want that you should think the French have best them, but that they have beaten the French. Now suppose you should go over and find that it is really taken, that would only satisfy yourself; for when you come home we will not believe you. We will say, you have been bribed. Yet, sir, notwithstanding all these plausible objections we have no doubt that Canada is really ours. Such is the weight of common testimony.-Research Johnson, sol. 1, p.

FEBRUARY 25, 1882

RELIGIO-PHILOSOPHICAL JOURNAL.

Hibernating.

To the Editor of the Religio Philosophical Journal. On this pleasant Sunday afternoon I write this epistle by my desk at a south window in a comfortable chamber. "The sunny South" we hear of is not all in Louisiana and along the Mexican Gulf. I have a bit of it here in this warm nook, sheltered by neighboring houses from the sweep of the northwest winds. It is a good place to hibernate in, and thaw out in the spring like a bear or a dormouse, and that is about my fix. I tried one short lecture trip. came home with a bad cold, and about decided that my days of winter cam paigning are over. So I submit to the inevit able, keep in a temperate climate, write and keep occupied in many ways, take care to avoid exposure, and hope by the soft days of April to be more venturesome and go out with new strength. My thoughts go back to old campaigns in cold winters; to rides over snow drifts beneath skies like cold steel, and in the face of polar blasts; to beds in spare rooms on northwest corners colder than decent icebergs; to small audiences and stout debates in plain school houses, and large audiences in fine halls; to had eggs used as the best arguments of defenders of slavery; to warm hearts in the homes of the tried and true, whose sunny welcome almost thawed the ice of the fearful spare room. How wonderful it is that we remember the pleasant things so well, while the memory of suffering and trial grows dim! How can theories of natural selection in a soulless universe solve this fact? I can't see any quality of beneficence in abstract law or force, but here is a kindly survival of pleasant memories that glows with the warmth of an all pervading soul.

From this loop hole of my winter's retreat, I look out and watch with fresh interest what is passing. Your JOURNAL and other like publications bring their records of the work of cations using their records of the work of younger men and women, whose campaigns go on in cold or heat alike. Heaven bless all the true souls, for all are needed! As for the weak or the persistently wicked, they find their place in due time, and it's a good plan to help that time in wise ways, with fit char-ity, but with a due share of justice,—which is a bracing and bealthy tonic.

is a bracing and healthy tonic. I read the good words of French, Tuttle, Lydia Pearsall, Colville, Lyman C. Howe, and others, and say in the words of another:

"My heart leaps up to answer thine,

And echo back thy words, As leaps the warrior at the shine And fiash of hundred swords."

One item of interest and I close. Mrs. Cleveland, wife of Dr. Cleveland, of this city, who has borne a good character here for years, has opened rooms as a clairvoyant and medium, and is having a good number of calls. She does not advertise, but gives her card: "Mrs. Kate Cleveland, Clairvoyant, 296 Wood-ward avenue, Detroit; sittings, \$200, for ladies only," although gentlemen visit her also. I had an hour with her last week, and if others are as well satisfied as I was, they will not regret a visit.

Since Mrs. Cartwright has become so occupied in her excellent healing practice we have had no good medium here, and Mrs. Cleveland's success and integrity would be hailed by many in the city and vicinity. Yours G. B. STEBBINS. truly, Detroit Mich.

"With Grateful Feelings,"

Dr. Pierce, Buffalo, N. Y.: Dear Sir-Your "Golden Medical Discovery" and "Purgative Pellets," have cured my daughter of Scrofulous Swellings and Open Sores about the Neck: and your "Favorite Prescription" has accomplished wonders in restoring to health my wife who had been bed-fast for eight months from Female Weakness. I am with grateful feelings, Yours truly.

T. H. LONG, Galveston, Texas.



Keep up the habit of being respected, and do not attempt to be more amusing and agreeable than is consistent with the preservation of respect.-Sidney Smith.

Needless Misery.

Many people miserably drag themselves about with failing strength feeling that they are sinking into their graves when Parker's Ginger Tonic would begin with the first dose, to bring vitality and strength back to them .--Sun.

The great charm of conversation consists less in the display of one's own wit and intelligence than in the power to draw forth the resources of others.

[Des Meines, Iowa, State Register.]

We notice the following in an exchange: Mr. G. B. Haverer, Foreman N. Y.&N H. S. B. Co., suffered for eight days with terrible pain in the back, almost to distraction, until he heard of and used St. Jacobs Oil, one bottle of which cured him completely.

The virtue of prosperity is temperance; the virtue of adversity fortitude, which, in mortals, is the more heroic virtue.-Bacon.

To Consumptives,

or those with weak lungs, splitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. R. V. Pierce's treatise on these maladies. Address the doctor, Buffalo, N. Y.

Every man has three characters-that which he exhibits, that which he has, and that which he thinks he has.

A New Haven minister of the gospel told one of his deacons that he was constantly hear ing a loud sound, which kept him awake nights. Since using Dr. Benson's Celery and Chamomile Pills, his hearing has become normal, and his nerves are steady and true.

The man who goes into business with the devil soon finds that his partner is sole proprietor.

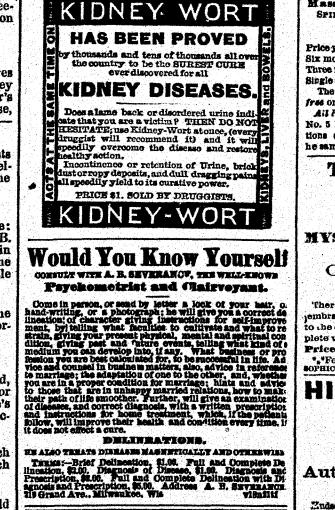
Let the poor sufferers from female complaints take courage and rejoice that a pain-less remedy has been found. We refer to Ly-dia E. Pinkham's Vegetable Compound. It is prepared at 233 Western Avenue, Lynn, Mass. Send to Mrs. Pinkham for pamphlets.

Why should man prosper in that which he has in common with the ant, while he fails in that which places him on a level with the godst-Schiller.

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If the world improves on the whole, ye youth must always begin anew, and go through the stages of culture from the beginning.-Goethe.



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RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page.

cal conditions, and his very insanity is somewhat else than disease of the brain. which sensual reasoners prate about. Stand. ing on the summit of the material universe he is capable of a spirituality that exceeds corporeal structure. He may gaze into the beyond. He may recruit his life-forces therefrom. The individual who is depleted or of failing strength, can add to his forces by the transfusion of blood from the body of another, or from the subtile auras and emanations of other persons. The same logic-I may add the same law-will admit of the enhancing of our strength, our natural force even, and the probable length of life, by opening a communication with the world and fountain of life. As it is the interior nature which is essentially vital, the addition and replenishing is to come by that medium. As it is the interior nature which is essentially vital, the addition and replenishing is to come by that medium. It is not mere food that enables man to subsist, but the *logos* and energy of God. Spirituality is the normal condition.

In regard to the body, it is proper to nourish it diligently, scrupulously avoid-ing noxious aliment or excess. The nerves should not be contaminated from improper association, nor the blood poisoned from bad alimentation, breathing, or the infus-ing of foreign poisons. Sobriety, purity, freedom from anger, grief and worry, as well as from selfish and ungenerous senti-ment, are essential to health of body and the receptivity of that higher principle of vitality which walchers or interaction vitality, which prolongs existence as well as sweetens it. That there is a culture, a discipline, a mode of living, which will enable all this, appears to me wholly rea-sonable, and that it has been attained and will be again enjoyed, to be very probable. The pure heart and strong will can even penetrate the House of Life.

Cheyne's version of "Isaiah" gives us a like idea.—.(Cha.ter Ixv): "I transform Jerusalem into exultation, and her people into joy; and I will exult in Jerusalem, and rejoice in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall no more be born in her an infant of a few days, nor an old man that filleth not up his days; for he that dieth at a hundred years shall die a child: and the sinner that dleth at a hundred years shall be deemed accursed. And they shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit, they shall not plant and another eat; for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands."

I will append this summary of my argument:

1. The exceptional longevity of individ uals affords plausible reason for the belief that men are constitutionally, and may yet become practically, long lived. The steadily increasing average of life in modern nations also favor this hypothesis.

2. A sober, temperate, upright, though not necessarily an ascetic life, but strictly a life superior to passion, worry and the like, is essential to this end.

3. Man, by virtue of his spiritual nature as well as his intellectual endowment is able not only to conserve his energy and maintain his physical constitution free from rapid impairment, but also to attain such's union and communion with the great Source of Life which is, and upholds all, that he may transcend all ordinary corporeal and physical conditions, and so become more literally, heir of the ages.

It is no incredible or unphilosophical notion. We may need, however, certain conditions which will make life desirate beforehand, conditions which do not now xist in our social not to say, physical world. I mean freedom, virtue, probity, unselfishness-in a word, wholeness.

the earth," is so Davis like in its style that we can well believe he said it in about those words. As to vagueness of statement so common with Mr. Davis, this "correction" seems to cap the climax. 'Instead of "starch" sure to "melt in fervent heat" during the moon's volcanic period or to bury its surface (now plainly in view) "miles deep" if exuded since that period, we now have of the "consistence of starch-a metaloid or salt in many places miles deep."

Not one of these "many places" are now visible in the telescope, and of all terms, in the whole vocabulary of chemistry, "meta-loid and salt" are the most vague and in-definite. Their name is legion. Sulphur is a metaloid and should Davis's exudation is a metaloid and should Davis's exuation next time he goes into the "superior condi-tion" prove to be that noted substance it would, perhaps, be well to send a telegram to a certain venerable personage, presumed to have a corner in brimstone, that here is a discovery "miles deep" of his favorite fuel, to let on reasonable terms; especially as there are some good reasons for hours as there are some good reasons for hoping his early ejectment from the old establishment

Should part of this mighty exudation prove, upon further examination, to be phosphorus, another "metaloid," that same renerable gentleman to the knowledge of whose existence we are indebted to the impressions of old time seership, (sufficient, without proof to the receivers thereof as Bro. Davis's are to him) might in the evening of his days, by the use of this fiercely combustible substance, get up an improved "lake of fire." Again, should there be found some nitrate of potash, a very interesting "salt," (sait peter) exuding with the rest, the composition of the fire might be made still more interesting, but possibly fatal to old "split hoof's" new quarters. Until Mr. Davis lets us know exactly what to depend upon as to what the real stuff is, we will speculate no further in that direction; but will only remark that an exudation "miles deep" of any substance from rocky strata would appear to be an absurdity. The sub-stratum of rock, should it undertake such a feat, would exude itself all away in the effort, or otherwise the material given forth would require to be forced through the pores of the overlying rock, such untold miles of distance that neither science nor analogy can exhibit any sample of an approach to it. Were exudations of such magnitude either probable or possible, our mother earth would not need her gigantic eruptive mountains for discharging her melted matter, from the depths below. It strains us to kick against such shadowy nonsense.

And what about the relative ages of the moon and earth? La Place, the greatest physicist and mathematical analyst, known to our race, has given us a theory of the development of the solar system—the sun, planets, satellites from an original nebulous state that has, at least, a basis of science and the elements of rationality. Deduction from that theory would show that the earth and moon were evolved about the same period of time in connection with each other, and are, it is highly probable, about of the same age-with this difference however, that the moon, being much smaller than the earth, (about one-eightieth of its mass) has cooled off and passed through its various consequent stages, many ages earlier than the earth, and may therefore be looked upon as much older. It is at least in its vicissitudes of heat and cold, caused by its day of one month long and by its want, at this time, of any perceptible at-mosphere for the support of clouds, etc., far less fitting than the earth to support either vegetable or animal life of a character analogous to ours. We prefer the deduction of the highly cultured and illuminated intellects of LaPlace, Newton and others, corroborated by an abundance of telescopic observation, to any of the crudities of an improved clairvoyance. "Justitia" questions the scientific character of our remarks by a note of interrogation. Let the science that from time to time we enunciate to your readers be brought to the test. "Lay on Macduff!" For fifty years we have been an admirer of the "star eyed" maiden and have at times been cheered by her smiles. She has a few times favored us as a humble, unpretentious disciple of Newton, her great high priest, by walking with us, where, according to his own modest words, she walked with him, gathering a few shining pearls on the strand of truth's great ocean, while its depths rolled in unexplored majesty before him. But we can not barter these few pearls of first water for the crude imitation paste of empirical pretenders or mistaken devotees of any sort. "Justitia" appears to mistake when she claims that "science deals with external phenomena purely and has, times without number, been convicted of the grossest mistakes." Science deals with all things where facts and phenomena can be observed as a basis for her deductions. Since she forsook the arbitrary and empirical and adopted the inductive methods, her steps have been generally, as far as they went, reasonably sure and steadfast; her errors few and far between; her theories always open to correction, expansion or modifica-tion. We point to the sciences of geometry and algebraical analysis, standing for ages and forever to stand, as monuments of legitimate science. We point to astronomy, the proudest boast of all, concerning the firmness of whose supporting pillars, and the magnitude and beauty of whose attainments uncultured clairvoyants little know, or they would be more cautious how they expose their want of information by butting their heads against the stone walls of her accumulated knowledge. We would like instead of Justitia's sweeping assertions, to have a few specified instances in the line of our discussion, wherein science "has been, times without number, convicted of the grossest mistakes," and wherein clairvoyance "devoted to the investigation of the interior life of things, has as often discovered truths which science has finally been compelled to accept." Methinks that in all cases of the latter kind, science has willingly acknowledged and adopted them as her legitimate property, with thanks to the discoverer. after they had been duly tested according to her methods, as set forth in these, perhaps too lengthy, comments.

THE EXPOSURE OF A MEDIUM.

What Appeared to be Twin Spirits Shown to be Really a Masked Woman Holding Ont a Mask and Some Drapery at Arm's Length.

There was an excited meeting of Brook-lyn Spiritualists in Everett Hall, in Fulton lyn Spiritualists in Everett Hall, in Fulton street, last evening, at which the topic dis-cussed was the exposure of Mrs. Orindle-Reynolds, a materializing medium, in the residence of Mr. Beard in Ryerson street, on Friday evening. Mrs. Orindle-Reynold's materializations have been astonishing Spiritualists in this city and in Brooklyn. Much confidence has been reposed in her since she gave a test scance in this city, at which Prof. Kiddle was chairman of a com-mittee of twenty that examined her estimet mittee of twenty that examined her cabinet and imposed certain conditions with which she complied. The committee were so well satisfied with the result that all of the committee signed a report in her favor.

On Friday evening Mrs. Crindle-Reynolds had an assembly of about thirty Spiritual-ists. She went behind a curtain which parted in the middle to begin her materializations. She took no bundles or wraps behind the curtain that could be seen. When the cabinet was examined it was found free from any paraphernalia. The lights were all turned out, with the exception of one burner that was turned low so as to cast a dim light over the room. Presently two materialized spirits appeared before the company. They were clad in the finest illusion, and their faces were scraphic. The drapery was long and flowing from one spirit, which seemed materialized only about half way down, while the other seemed solid from head to foot; and, while the unsteady spirit had a wavy, willowy motion, the other seemed firm and stalwart. The spirit that seemed legless held what appeared to be an outstretched arm to the ther, and moved with it when it moved, like a Siamese twin.

Suddenly Mr. Beard, a nervous and sus picious believer, turned up the gas, and Mrs. Crindle Reynolds, half discoved, stood with a mask over her face, clad in illusion, holding at the end of her outstretched bare erm another mask. From her hand draped folds of firmsy lace after the accepted style of Celestial dressmaking. The woman uttered screams, and the men were furious with rage.

The medium declared that she was unconscious of what had happened, and claimed that she was ignorant of the possession of the paraphernalia, and that she had been made the instrumentality of evil spirits. Mr. Brown, who was one of the committee that attended the test scance, said that this explanation was too psychological, because he had seen the very masks and the same drapery four or five times before. The women said the medium carried the wardrobe in the bosom of her dress, as they had half suspected.

A number of speeches were made last A number of spectnes were many lass evening denouncing the fraud, and it was declared emphatically that the flesh and bone materialization business had received a severe blow. Mr. Brown said he wanted to confess that he had been made a foo of. The day before he was ready to light anybody who would call Mrs. Crindle Rey-nolds a fraud; now he was ready to offer a resolution contemning her as one. Mr. Beard said that the medium was of-fered \$100 to produce any materialization which was not fraudulent, and she was unable to do so. unable to do so.

Ex.Surrogate A. H. Dailey said that he was prepared to say that Mrs. Crindle-Rey-nolds was a successful materializing medium, and also that she was a fraud. He adnrodi spirits, but he also knew that in doing so there was such a draught upon her vital powers that it was impossible to do so fre-quently. But her cupidity had been excited and in her lack of vital power she had resorted to fraud. He did not believe the spirits furnished her with the masks, but if they did he wanted to condemn her for being in a condition to attract such spirits, and also to condemn the spirits. He was a firm believer in materialization, having seen a spirit come out of the side of a medium and float away. The meeting tabled a motion to appoint a committee to investigate the circumstances surrounding the exposure and those who took part in it, but gave Mr. Beard a vote of thanks for exposing the medium.--New York Sun.

The cork flourishes best in arid, sandy soil, and, under favorable conditions reaches a height of 40 to 50 feet, with a cir-cumference of 10 to 13 feet. The trunk, from its base up to where the first branches begin, is 9 to 13 feet long; and it is this portion of the tree from which is peeled the bark that constitutes the cork of commerce.

All passenger ships should be unsinkable-They should have longitudinal divisions running the whole length of the ship, through engine room and all, and have athwartship bulkheads in such small divisions as would render their sinking im-possible. Their strength should be proper-ly tested. The whole thing is only a matter of money.

To discourage the introduction of American canned meats into Germany the customs officers have contrived a three fold duty upon such commodities. The meat is taxed for itself; the can is taxed as fine iron ware; and the labels are compelled to pay another high duty as chromo-lithographs.

The Consul at Crefeld, Germany, reports that the preference for American sewing machines is so great that the German manufacturers adopt the brands of American makers, and attempt to justify the deceit on the ground that the makers' names are mere commercial terms, like Bessemer steel or Windsor soap, and do not designate any special make.

The Japanese have discovered that a few seconds previous to an earthquake the mag-net temporarily loses its power. They place a cup of bell metal under a suspended horse-shoe magnet which has a weight at-tached to its armature. On the magnet be-coming paralyzed the weight drops upon the cup and gives the alarm, and out rush the families to the open air for safety.

In the struggle of life with the facts of existence, science is a bringer of aid; in the struggle of soul with the mysteries of existence, science is a bringer of light. The conclusion come to, is that when science has fairly mastered the principles of mortal relations, as it has mastered the prin-ciples of physical relations, all knowledge will be incorporated in a homogeneous doctrine rivaling that of the old theologians in its comprehensiveness, and surpassing it in the authority of its credentials. Then, and not till then, will the dread and dislike of science disappear.-G. H. Lewes, in the Fortnightly Review.

According to a writer in the Scientific American, when electric light first began to be used in our shops, factories, and places of amusement, it was confidently asserted by its opponents that so dazzling a light must be injuriou, to the eye. It appears, however, from the experiments recently made by Professor Cohn, of Breslau, whose name is so familiar in connection with the investigation of color-blindness and other optical defects, that our eyes will be benefited rather than hurt by the new method of lighting, and it is obvious that with in-candescent electric lighting the advantages will be still more marked. While testing the influence of electric light on visual perception and the sense of color, Dr. Cohn proved, he thinks, that letters, spots, and colors were perceived at a much greater distance under electric illumination than by gas light, or even daylight. Compared with daylight, the electric light increased the sensation of yellow sixfold, red sixfold, and green and blue about twofold. Eyes that in daylight or gaslight could perceive and distinguish colors only with difficulty, were much aided by the electric light, and the visual perception was much strengthened. In all cases of distant signaling, Dr. Cohn believes that the electric light will



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FEBRUARY 🖬, 1882.

Clairvoyance or Normal Faculties, Which?

To the Editor of the Religio-Philosophical Journal: Justitia" in your number of the 21st of January has attempted to assist A. J. Davis out of the mine of absurdity in which he was involved by statements in a former number regarding the age and physical con-dition of our lunar satellite. She avers that those statements were somewhat in-correctly reported by Mrs. VanHorn, and that Bro. Davis, instead of saying the moon was covered "miles deep with exudations of starch," did say that the exudations were of the "consistence of starch, a metaloid or salt, in many places miles deep." Still insisting, however, that "the moon is not old but comparatively a new body.

It is probably of no very great importance to our Spiritual or physical well being what or how correct or incorrect Bro. Davis's peculiar views on such astronomical questions may be; but we do esteem it of importance to be decided, which is the most conducive to the wholesome mental growth of the human race to be led to accept unquestioned, the crude and empirical visions of clairvoyance, or some other assumed "superior condition," or otherwise to test such revealments, in the crucible of common sense and by the legitimate deductions of a rational inductive science. Without denying the truth of clairvoyance as an abnormal development of spiritual faculties, very interesting in themselves, and very proper to be studied as phenomenal helps to psychic science, we hold to the latter view, and that "superior conditions" are only normal to a future state of existence and in this life are always exercised under difficulties and surrounded by liabilities to error, that should ever lead us to watchfulness and teach us to compare and prove them, side by side, with the teachings of right reason, attained to by the full exercise of our normal powers. To do otherwise will be a going backward to the lamentable days of ignorance, when a "thus saith the Lord" was sufficient to bind the ignorant minds of hero and seer worshipers to their dictums, however hurtful and absurd.

The remarks of Mrs. Maria M. King in your JOURNAL of the 28th, are exceedingly appropriate and seasonable to the consider. ation of these matters. "To suppose," she says, "that philosophy or science, the facts of nature of of history, are to find correct exposition through a medium, all uncultivated in intellect, non-conversant with the terms and methods of science, etc...is to suppose what is utterly out of the question." etc.

It is perhaps well, therefore, that A. J. Davis, throughout his voluminous writings has, in several places, exposed his want of acquaintance "with the terms and methods of science" as well as some of its best established principles. Prof. Denton has shown this in geology and we are amply able to do so in astronomical science.

To return to "Justitia" and her "correc-tion" it may be remarked that the language imputed to Mr. Davis by Mrs. VanHorn, such as that "scientific men say the moon is old. I say to you that it is new-but a were found to give both more and better little boy six or seven years old-a child of milk than the younger ones.

J. G. JACKSON

The Society of Public Analysts of Great Britain has adopted a standard for the poorest milk of 9 per cent. of solids and 2.5 per cent. of fats. Prof. Cameron states that examinations of the milk of forty-two short-horn cows, during the winter of 1880, gave 9 70 per cent. of solids and 4.20 per cent. of fats in the poorest milk, the cows being housed and well fed. The average yield per day was 11¼ quarts per cow. In every instance more milk was given in the morning than in the evening. The quality of the milk improved in each case as the time for calving increased. The older cows

Scientific Items.

The leaves of the sundew, which entangle and consume files, will also dispose of meat, cheese, bone, white of egg, small seeds, or, in fact, any eatable.

The largest and oldest chain bridge in the world is said to be that at Kingtung, China, where it forms a perfect road from the top of one mountain to another.

Our Consul at Lyons reports that a machine for testing silk fiber, which is coming into general use in France and Italy, is the design of an American inventor.

A number of capitalists of Memphis, are to establish a filature of silk, also a moulinage for reeling and preparing the silk raised in the South for the looms in the East.

Stores in Germany making a specialty of the sale of American sewing machines, stoves, agricultural implements, and labor-saving articles, are doing a flourishing business.

A submarine cable to connect Thurso, in Scotland, with Reikiavik, in Iceland, is to be made in Copenhagen. Its cost will be about \$1 300,000, exclusive of the expenditure in laying it.

The possibility of producing slik with profit is beginning to agitate the people in some parts of the South, and visions of prospective wealth are giving an impetus to the enterprise.

The London Globe says that the wooden shoe is quite a national institution of France; and in Brittany, more than in any other part of the country, its "clank" is heard everywhere. People wear it almost habitually there who would fight shy of it elsewhere, save on high days, holidays, and en grande tenue, when "there is nothing like leather."

A very valuable report has been published in Germany on the effect of gaslight upon the eyesight. It is absolutely necessary to prevent the action of the yellow light upon the eye. The shades employed should never be made of zinc or lead, as they are said to produce weakness of sight, blindness and inflammation. The milky white shades are considered the best, as they spread the light equally and are soft to the eye. The gaslight should never be too near the head, as the intense heat from it produces congestion and those severe headaches from which we suffer in a close, hot room, lit up with flaring gas lamps.

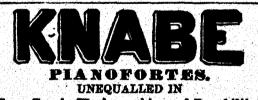
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