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

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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 ambiguous words create inconsistencies, the principal one of which is to group Spiritualists under three categories:

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 Littré'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 now, being more enlightened, are one by one cast aside, it was because the collective

soul of humanity—like its individual consciences—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 ideal accomplishment of good by all, and for all, in the ensemble of the spheres. This sublime philosophy sanctions the immutable 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?

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 upright 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 rebel 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 Spiritualist, I would ask—what right have other human consciences to substitute themselves for mine, to place themselves between God and me, and to distill to me the truth which I can appreciate as well as they can. And if my present faculties were below their conceptions, by what right could they im-

pose upon me ideas for which my mind is 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 myriads of rays which 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 enchaînement 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 accomplish that destiny, will harmonize its earth life with its new hopes, 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 ourselves 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 constitute 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 aside the so-called infallible intermediaries, 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 doctrines and practices which constitute

the intercourse of man with the divine 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 vulgarize 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 friends, I can take care of my enemies," might well be the apostrophe of Spiritualism.

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 maturity. Life is such a sacred thing, it is so important as the foundation 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 warm-hearted 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 necessities. 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

on the "Prophecy of Death" and "Prophecy of Life," attendant at the hall says: "I realized how 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' wisp or floundering into boxes. They must take up the line of march sometime, why trifle and delay?

Prof. Adler has great delight in the position of your Mr. Min, 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. Min would soon come East and speak from his platform.

February 16th.

Y. Z.

## One Hundred Years Old.

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 Zills, 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 perhaps 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 centuries of physical existence. It is idle to appeal to examples all about us as demonstrating the contrary. Philosophical questions are to be determined 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 transcend physical laws.

Continued on Eighth Page.

Providential Men.

BY S. L. TIBBELL.

can also trace its thought to a few great heads. To all who recognize an intelligence, guiding religious movements, Ralph Waldo Emerson must be regarded as one of those exceptional or providential men...

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...

Primeval man in his cave, naked and savage, if viewed as a finality—a finished work, certainly looks unworthy of a wise creator, but look a him in his nineteenth century homes, adorned with beauty and luxury...

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...

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.

The Exposer of Spiritualism Exposed.

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

There is greater anxiety as to the whereabouts, and a still greater desire upon the part of certain citizens of Lee Centre and Delta to behold once more the pious countenance of the late lamented Prof. Starr, alias Dr. Thomas...

As your excellent paper gave some notice of Starr's wonderful performances, we now propose, 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...

One bright morning this brilliant "Starr" burst upon the vision of the Methodist minister at Lee Centre, and representing to the man of God the great things he could do—how easily he could lay 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 Centre into public notice.

He made no claim or pretense that he performed 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...

After this highly moral exhibition of his capacity to slander and deceive in Lee Centre, 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 Centre; made the same boastful promise to return when sent for, to expose any medium in the United States or forfeit \$500...

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. Hitchcock the leading merchant at Lee Centre and supervisor of the town, and Mr. Wm. H. Hick a substantial farmer of Western, both respected citizens and Spiritualists, held a brief consultation and decided to send for A. A. Wheelock of Balston Spa, the well known Spiritualist lecturer, to come and give one or more lectures in the Universalist church at Lee Centre...

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 medium, to join him in speaking, and arranged for and advertised meetings at Lee Centre, 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 séance 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 séance, and to thoroughly examine France before and after each séance, as well as to examine the one who attempts to expose France, or his mediumship. The committee of six men shall furnish Mr. France and Prof. Starr, or whoever 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 séance 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 séance or circle to expose. During the séance of Mr. France, the twelve persons shall sit quietly abstain from conversation, form a battery by joining hands, and thus sit until the séance 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 séances...

then he shall pay the sum of \$500 at the conclusion of the trial, to the said Henry France, which he has boastfully offered to forfeit 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 ventured 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 ruling the elements with irresistible power; yet quite a large number came out, and A. A. Wheelock, in very plain terms, laid bare the deceit, falsehoods and slanders of Prof. Starr concerning himself and Mr. France, as well as Starr's inability to expose anything but his own ignorance and rascality. Mr. Wheelock said: "I saw this same man at Georgetown and DeRuyter, Madison Co., and there he called himself 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 revealed. 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. 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 slandering 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 RESULTS. Mr. France's test séance was held at the residence of H. J. Hitchcock, fourteen persons constituting the circle. When the circle was assembled, five men were selected to examine the medium and his cabinet. The cabinet was set up on the line of the folding-doors (they being shooed 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 wait 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 River. 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 bare 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 right hand.
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; 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 laid 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 medium entire, making a most searching investigation of all his clothing, turning each and every article inside out, and came out and reported that they could not find the least semblance 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 Lauffer, 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 Cornish, Arthur Hitchcock, Miss Lottie Hitchcock and Miss Jessie Hitchcock.

Thus matters stand in Lee Centre to day. Prof. Starr refused to return with that \$500. The opposers of Spiritualism, who took active 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.



DR. C. W. BENSON, of Baltimore, Md.

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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 essence of spirit supernal,  
We issued as one.

First essence electric, eocentric, revolving, sub-  
duling;  
We shrouded through the ether, a part of the  
infinite germ,  
Dissolving, resolving, absorbing, reforming, renew-  
ing,  
The endless in term.

Through forms multifarious onward and ever ad-  
vancing,  
Progressing through ether from molecule to  
planet and star,  
Forms infinitesimal revealed by the sunbeam while  
dancing,  
Controlled from afar.

Then part of the elements swayed by invisible  
forces,  
The spirit of flame interchangeably water and  
air,  
And matter more gross still moulded 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 vary-  
ing motion,  
Unknown yet to sin.

The breath of life, harmonious, ductile, complying,  
Obedient lapsed in the force of the Infinite Will,  
Untiring, unresisting, incessant, unknowing, undy-  
ing,  
Love's law we fulfill.

Spirit of growth in the rocks, and the ferns, and the  
mosses,  
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-  
ing  
To form more complex its beauty and use thus  
combined,  
Adapted perfection, the finite and infinite blend-  
ing,  
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-phared and made round.

The inmost law of their being fulfilling, obey-  
ing,  
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 twin lost in one. [Edith Deitz]

These remarkable verses are taken from a  
small book of poems published in London by  
Edith Deitz, (Mrs. Clymer) known to many  
readers as the step daughter of Dr. Robert Hall,  
whose memory is treasured by early lib-  
erals and Spiritualists. Miss Deitz'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. Hallcock.

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 il-  
lustrations 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 il-  
lustrated 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 ex-  
pansion of labor, but condensation, not the laying  
of fresh burdens upon already overburdened  
shoulders, but the removal of every superfluous  
ounce in that burden."

Mrs. Harbert, in the *Inter-Ocean* of Feb.  
4th, has a full account of the valuable service  
rendered by Edith 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 interest-  
ing 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 Stan-  
ton, and many others. The committee on  
military affairs (1861) establish all this and  
more in their report upon the case and unani-  
mously 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. 30th, 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. Har-  
bert 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-EDUCATION.  
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 becom-  
ing 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

and privilege to prove herself. 'It is of abso-  
lutely 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 look-  
ing 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 annoy-  
ances of existence that are often so much har-  
der to bear than its real misfortunes. True,  
there is absolute need of a sound, robust phys-  
ical constitution as the basis on which to rear  
the noble structure of character and intelli-  
gence; 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 educa-  
tion such as this would necessarily make *viz-  
zards* women. There no virtue to be indig-  
nated in manly to which a woman will not  
impart a certain flavor of delicacy and refine-  
ment 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 light of dar-  
ing and self-devotion ever attained by the  
sexless--soul of man.

But when Miss Bloede premises this with  
the suggestion that we should "bend our ener-  
gies 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 Eli-  
ot, gives form to what was really the key-note  
of her character. "The renunciation of belief  
in God and immortality wrought in her a pro-  
found and abiding sadness. Her unshaken  
fidelity to duty amid 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 indi-  
cate the unity 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  
mind 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 health-  
iest minds. That is the voice which the in-  
effable 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 untrustworthy.' 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."

NEWS FROM ABROAD.  
The following telegram in the *New York  
Herald* of Feb. 1st, from the capital of Eu-  
rope's most conservative country, is a signifi-  
cant 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 recom-  
mend to the government legislative and ad-  
ministrative reforms to promote the spread and  
improvement of the education of women. A re-  
markable report by the council shows that sev-  
eral hundred Spanish girls and women are at-  
tending the lectures and classes of the free insti-  
tute 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 pur-  
suits, 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. 315, New York:  
D. Appleton & Co., 1882.  
This work covers the fundamental prin-  
ciples 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 begin-  
ning, he shows the feistiness of the claim  
scientists make with such pride, that the  
modern method of thought is wholly differ-  
ent from the old metaphysical method be-  
fore the days of Bacon and Galileo. It is  
not true "that the whole work of the mind  
be undertaken anew," or that the admoni-  
tion of Newton, "beware of metaphysics,"  
has been heeded. It is believed that mod-  
ern 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  
assertion. 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

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 provin-  
ces of thought where facts are not in evi-  
dence. 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 ex-  
acting experimenter drops here the induc-  
tive method, and speculates after the ap-  
proved 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 set down 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 every-  
thing which lies at the foundation of mod-  
ern physical science, is assumption and hy-  
pothesis, which may at any time prove as  
wild as the theories of phlogiston, or the  
dreams of the *elucidatio*.

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  
a 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 be-  
cause 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 ever, is unreliable, and al-  
though changes of weight 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, re-  
sulting 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 oc-  
cupied by another, implies the assumption  
that space is an absolute, self-measuring,  
objective entity, and the further assump-  
tion that there is at least space when a  
given body will absolutely fill so as to ex-  
clude 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 re-  
statements 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 constant-  
ly astonished at the meagreness of the ac-  
tual knowledge of the 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 be-  
longed 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 ordi-  
nary Euclidean "tri-dimensional and homo-  
loldal" (flat) space is but one of several  
possible forms of space; that the pre-  
eminence 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 dimen-  
sions is a necessary inference from certain  
facts of experience which cannot other-  
wise be explained--just as the third dimen-  
sion of space is said to be, not directly per-  
ceived, 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 dimen-  
sions; that the space in which we move is  
or may be, not homololdal or flat, but es-  
sentially non-homololdal, curved, spherical  
or pseudo-spherical, so that every line  
which we have hitherto regarded as straight  
may upon sufficient prolongation prove to  
be a closed curve; that by reason of the in-  
herent and essential curvature of space,  
the universe, though unlimited may be,  
and perhaps is, not infinite but finite. Far  
better than Zollner had Riemann stated  
these propositions in the new geometry,  
and Helmholtz had endorsed the same in  
the *American Journal of Mathematics*. Prof-  
essor 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."

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

metrical space in which all our wonted  
powers of imagination and conception are  
at fault, and in which the facts of every-  
day experience as well as our natural rela-  
tions 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 con-  
struction whatever, including those of the  
pan-geometrists (many dimensionalists) is  
neither flat nor spherical, nor pseudo-spheri-  
cal, nor of any other inherent figure, but is  
simply the intuitional and conceptual  
possibility of tracing any or all of the lines  
characteristic of plane, spherical, ellip-  
soidal, paraboloidal, hyperboloidal, and to  
some extent pseudo-spherical surfaces with-  
in it, a possibility due to these circumstances  
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 sup-  
port.  
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. Blade.  
He evidently had not fully grasped the  
theory itself, and strangely mixed the sci-  
entific elements of thought with the mumbo  
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 be-  
cause 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 as-  
sumed to have the dimensions of matter,  
it becomes a tangible reality, and is no  
longer space.  
This book, the result of a lifetime of  
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ther, under Wilds Hotel has used that remark-  
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of rheumatism and it cured him, as if by mag-  
ic. He also used it with great success among  
his horses, in cases of sprains, sores, etc., and  
it cures every time.

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suffering is, and cannot realize it, have a cer-  
tain ravenous, like foolish landmen who laugh  
at the terrors of the ocean because they have  
not experienced enough to know what those  
terrors are, nor brains enough to imagine them.  
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whose sedentary lives increase troubles pecu-  
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CHICAGO, ILL., February 25, 1882.

NOTICE TO SUBSCRIBERS.

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

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 it? 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 the life out of him."

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, Noah, 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 women. 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.

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 commandments, 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 RELIGIO-PHILOSOPHICAL JOURNAL, and his fellow believers, find such demonstration in Egyptian séances 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 Pisa, 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 inaccessible,—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. I have pondered the problem of life and

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 itself 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 "Homeopaths" 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."

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 hearts 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 exceeding 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 gidly with the eddy, and mortally afraid of the concessions they are compelled to make.

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 referring to me. Since I was connected with W. I. Bishop, I 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 expositors imitate the genuine phenomena. 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 what they chose. The article in the 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 séance with Rev. Joseph Cook. In his last article he says I stated that I owned up to the charge of fraud, and told him that it was the same way I 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 séances a day, must resort to fraud. When asked if I could trick in state writing, I said "Yes, and I could give twenty to thirty séances a day, but five private séances and one public séance at night; were all that I could give that were genuine." Remember, I said "I could," and so I can by changing states. 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 I have to stand the blunt. 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 mediums? 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 state 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 state 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 Christian Union never published anything more truthful or to the point than the following:

"Genuine and stirring religion were never set in more striking contrast than in the experiences of Garfield and Guitau. 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 piety is not a pretense, whether any impulses are Divine, whether inspiration is ever anything more than an insane self-conceit. And in truth Guitau is in this respect only a somewhat exaggerated 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.

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 committee was formed under the Presidency of Professor Huxley. Among its members were John Morley, Lesley Stephen, A. J. Ellis, Professor Carpenter, Professor Drummond, Frederick Pollock, Rhys Davids, and G. J. Holyoake. The committee met at Prof. Huxley's residence, and carefully considered whether they should attempt a 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 publish a new journal or magazine, for there were plenty of such (Fortnightly, Nineteenth 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'être 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."

It is 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 proprietor, 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 cease. He finds that the cares and responsibilities attendant upon the conducting of such a journal are altogether beyond his 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 disappointment and grief which we feel at this early 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 make the paper in all respects what we have desired and aimed at, 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 become self-supporting. Negotiations to that 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."

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 abeyance. 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' 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.

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

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 asylum 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 oldest and 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 a billion, much to the advantage of the hearthen.

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 disgraceful 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 righteousness 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 oars. 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 waste of feeding the vegetables first to animals, would necessitate the removal or death of two-thirds of the people of the most fertile provinces

T. W. Easton, a subscriber to the JOURNAL, 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 unblesed.

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 Wimborsboro, 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 \$80,000,000. Synagogues have been burned and shops plundered. In the Warsaw riots 2,011 Jewish families of about 10,000 members were injured in person or property, and they report their direct losses at 1,199,143 rubles. Among the sufferers are 14 pawnbrokers, 17 widows, 249 restaurant keepers, 318 laborers, 231 small shopkeepers, 434 mechanics and 493 victualliers.

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 22,105,370 bushels, worth \$18,437,852, of which the producers get \$9,034,801. The oyster men are divided into 38,249 fishermen and 14,556 shoremen. The capital invested in the industry is reported at \$10,539,295, the number of vessels at 4,155, worth \$5,528,700, 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 10,600,000 bushels out of the total of 22,000,000 bushels. 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, \$2,759,700; and in Philadelphia at \$2,750,000.

**Lecturers and Mediums.**

Jesse Shepard is, we learn, meeting with 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. Straight, 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. Slade 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 10:30 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 Sunday 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-Lille will occupy the rostrum in Republican Hall at the same 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 228 camp-meetings, is now 87 years of age, but as vigorous in mind and body as a man of 60. He was recently requested 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.

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 Freyer 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 "A. H.;" 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 DIRECTOR OF THE N. E. CAMP MEETING ASSOCIATION SPEAKS HIS MIND AND ECHOES THE GROWING SENTIMENT WHICH A BOSTON SPIRITUALIST PAPER HAS STRIVEN SO LONG AND UNAVAILINGLY TO SMOTHER.**

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. B. Hazard to take a journey to New York to vindicate Criddle, and then write a two and a half column article for the Banner of Light describing her antics 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-PHILOSOPHICAL JOURNAL, to the Clyde Spiritualists, and to the Brooklyn, (N. Y.) Spiritualists for their efforts to expose this contemptible trickster. Let Spiritualists everywhere constitute themselves a committee of investigation, whenever and wherever materializing mediums give séances, 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 fraud whenever 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, Spiritualism 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. FLETCHER.**

Lowell, Mass.

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

"The exposure of Mrs. Criddle-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 impostor, making merchandise of Spiritualism and the most sacred feelings of our nature, and should hereafter be shunned by all true Spiritualists.

Our opinion of another so-called materializing medium in Brooklyn—Mrs. Hull—is equally unfavorable, and should she continue her imposture, 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 tricksters from our ranks. It will be a happy day for Spiritualism when such attempts to palm off fraudulent manifestations as genuine shall meet with the universal condemnation 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, \$3.75; 50 copies by express, \$1.50, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies 25 cents; single copies, 10 cents.

For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Salle St., Chicago.

**ATTENTION!**  
Mediums, 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 reasonable request will be dropped from the list.

**Business Notices.**

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

HOODSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-2311

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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 country, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment and are in need of money, 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 our readers of this paper who will write them at once, and who can give good references.

**CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.**—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its cause, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address **R. F. BUTTERFIELD, M. D., SYRACUSE, N. Y.** CURES EVERY CASE OF FILLS. 32-17

**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 A. M. and 7:30 P. M.

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

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

Meetings are held each Sunday at 7:30 P. M., at 944 Milwaukee Avenue. G. W. Brooks principalspeaker.

A Spiritual Meeting will be held every Sunday at 3 P. M., at 412 E. 13th Street. Mrs. M. M. LARKWOOD, President, and Psychometry. Mrs. E. S. Silverton, President.

**Spiritual Meetings in Brooklyn and New York.**  
**NEW YORK CITY.**—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:30 P. M. in Stock Exchange Hall, No. 11 West 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 Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Taylor Square, every Sunday from 2:30 to 5 P. M. The public invited.

**THE FIRST SOCIETY OF SPIRITUALISTS** holds services at Republican Hall, West 11th Street, every Sunday at half past ten, A. M., and half past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

**Brooklyn, N. Y., Spiritual Fraternity.**  
Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Seven blocks from Fulton Ferry. Lecturers: March, Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse.

**The Northern Wisconsin Spiritual Conference.**  
The Northern Wisconsin Spiritual Conference will hold a three day Meeting in Spirit Hall, Omro, March 30, 31st and 1st April. Friends, we intend making this one of the most social and interesting meetings ever held in this place. To carry this object into effect, it will be necessary for each one to bring their best thought and a kindly feeling for every one. Frank T. Ripley, J. O. Barrett, and other speakers will be present. Mr. Ripley will give tests from the rostrum. It is universally conceded that at our last meeting he gave the best ones ever given in this place. J. H. Tallmadge has been invited to sing for us. Usual courtesies to all. Address all orders to Lyman C. Howe, Secretary.

**Passed to Spirit-Life.**  
Henry Pierce passed to spirit-life at his residence in Stratton, Ohio, Feb. 11th 1882, after a short and painful illness of five days, aged 70 years.

He died as he lived, a firm believer in the harmonical philosophy. The twenty-sixth of this month would have seen Mrs. and Mrs. Pierce at their wedding day. He numbered his three score and ten years and went down as he came like a leaf in autumn. He was a great sufferer all his life, but now he is at rest.

**Health! Comfort! Elegance!**

**DR. SCOTT'S** **Electric Corset.**

**Positively Secured with this BEAUTIFUL INVENTION.**

By a happy thought Dr. Scott, of London, the Inventor of the celebrated Electric Brush, has adapted Electro-Magnetism to Ladies' Corsets, thus bringing this wonderful curative agency within the reach of every lady.

They should be adopted at once by those suffering from any bodily ailment, and who wish to

**ward off Disease.**

Preserve her good health, and retain and improve the elegance of her figure should give them an immediate trial. It has been found that magnetic treatment makes the muscles and ligaments pliant and yielding, and it is argued from this that ladies who wear these corsets will have no difficulty in assuming the figure in any desired form, without tight lacing. A tendency to extreme fatness or leanness is a disease which, in most cases, these articles will be found to cure. In appearance they do not differ from the usual corsets, being made of the same materials and having exactly the same form and fit the same, but give a more graceful figure.

**The Secretary of the Pall Mall Electric Association of London earnestly recommends all "Ladies suffering from any bodily ailment to adopt these corsets without delay."**

"They perform astonishing cures and invigorate every "part of the system."

In place of the ordinary steel laces in front, and a rib or two at the back. The secret consists in the Magnets which are exactly the same shape, length, breadth and thickness as the usual steel laces, but instead of being made of steel, they are made of the finest quality of magnet wire, and are in constant contact with all the vital organs, and yet produce sympathy and vitality in the tissues. They are all of the same quality, size, and fit, and are made of the same material, and are in constant contact with the body.

Dr. W. A. Hammond, of New York, writes: "I have used your Electric Corsets in a large number of cases, and I can say that they are a most valuable article, and I can recommend them to every lady who is suffering from any ailment."

We will send it on trial, postpaid, on receipt of \$3.00, which will be returned if not as represented.

Enclose 10 cents extra and we guarantee safe delivery. We will send it by express, C. O. D., at your expense, with evidence of examination—but express charges considerable to your cost. The nearest Dry Goods or Fancy Store to obtain one for you, is at 115 Broadway, New York. They can be made in Chicago, Buffalo, Port Office Orders, Currency Receipts, etc. Send for circular of Dr. Scott's Electric Hair Brush.



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Package sufficient for one adult case.....\$2.00  
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Full printed directions sent with every package. Also, table of symptoms of Small Pox; thus enabling you to diagnose your own case and apply the remedy without sending for a physician and running the risk of being sent to a Pest house away from family and friends.

Dr. S. J. DAWSON, Office and Sanitarium for the treatment of all chronic diseases, 87 M. trimack St. Direct all communications to Dr. S. J. Dawson, Box 144, Lowell, Mass. A book, "A Guide to Health," sent free. 31 22 22

**Electric Oxygen.**  
A new and remarkable remedy for  
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Not a drug, but a delightful inhalant. Needs but to be known to be a universal favorite. In Diphtheria, Croup, Whooping Cough, etc., it acts like magic. IT FILLS THE BLOOD, stays in the name, stimulates a healthy circulation and in-ivres the whole system with new life. THERE IS NOTHING LIKE IT IN THE DRUG STORES.

Treatment sent by express for \$5.00 per month, with inhalator and complete outfit, or four months treatment sent to one address for \$10.00. Address all orders to Lyman C. Howe (General Agent), Fredonia, Chautauque Co., N. Y. 31 25 32 7

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**Dr. Hunter's Practical Observations on Food and Diet,** and on the Proper Treatment of the Throat and Lungs.

This pamphlet is designed for the general public, and is a guide for all who are troubled with any ailment that tends to preserve the body in health, and what to do to regain health when it is lost. It is a practical, and useful work. It is the result of the author's own observations and experience in the treatment of the Throat and Lungs, and is a most valuable work. It is the only work of the kind published in America. It is the only work of the kind published in America. It is the only work of the kind published in America.

**SPIRITUALISM**  
AT THE  
**CHURCH CONGRESS.**

The Church Congress is an assembly of clergy and laity of the Established Church of England, held from time to time 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 1881 was held at Newcastle-upon-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, Vice-Chancellor of the University of London, on "The Duty of the Church in Respect of the Prevalence of Spiritualism." He was followed by Mr. W. R. Brown, Canon Basil Wilberforce, and Mr. John Fowler. Other speeches were delivered, and 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. (Oxon)" is his introduction to the English edition, says: "No apology, I hope, is needed for preserving in more permanent form the best thoughts elicited by that discussion, and 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 Basil 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 spiritual movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said; but they will agree, I think, in acknowledging that the claims of Spiritualism to serious notice were recognized, and that the old habit of exclusive bigotry and sneering incredulity—what Canon B. Wilberforce called the "ecclesiastical pool-pool, which is the modern substitute for the 'anathemization' of 'low tolerant days'—was conspicuously 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 show far more of the arguments employed will stand logical and firm."

In addition to these speeches "M. A. (Oxon)" contributes some valuable Notes thereon and adds: Advice to Inquirers; A brief list of prominent persons who situate some or all the phenomena of Spiritualism; Conclusions on Psychic Phenomena and Legions. 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 Epes 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 pamphlet at cost from the first and now offers it as low by the quantity as the English 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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100 copies by express, \$3.00, by mail, \$3.75; 50 copies by express, \$1.50, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies 25 cents; single copies, 10 cents.

For sale at the office of the Religio-Philosophical Journal, 92 La Salle Street, Chicago, and at the office of T. W. H. Howe, 180 Nassau Street, New York.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Literary Thieving.

When Britons crossed the ocean 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!

The Church Congress on Spiritualism.

The Daily Evening Mail, of Woodland, Cal., after reviewing a book by A. Wilford Hall, who showed that Tyndall, Huxley, Beecher and the other so-called scientists, who taught that there is nothing in the universe but matter and its outgrowths, 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 persistently hostile to all modern innovations as is the Church of England.

Wonderful Manifestations as Seen by Fisher Doherty.

In a short time after the incidents spoken of in the last Review report, there occurred many things of interest and also many things amusing and ludicrous. The spirits had been raising a great 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 terrible racket in the neighborhood.

From India—Is it Spirit-power or Magnetism?

A Calcutta correspondent of the Christian Register writes: During the past few weeks, the native population of Calcutta has been somewhat stirred 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.

Deity, etc.

To the Editor of the Religio-Philosophical Journal: The difference between men's opinions, is often much greater and often much less than their opposition, 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 the two is not as great as he makes it.

The Power of Will in Curing.

A remarkable instance of a physiological effect from mental 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 that it was a tonic for the system, selected a patient for experiment, and put it under the management of Davy.

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 restless, and men in all quarters are seeking for substantial truth. The hall of the First Society of Spiritualists is no longer silent, but holds its large numbers that gather there to hear the lectures of the various speakers.

Mrs. J. M. Conwell writes: In requesting a renewal of the RELIGIO-PHILOSOPHICAL JOURNAL, the act is an approval of the measures you have taken to suppress spurious Spiritualism.

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 8th it was voted to hold their camp meeting for the season of 1882, thirty days, commencing July 16th and closing August 16th, five Sundays.

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.

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 younger men and women, whose campaigns go on in cold or heat alike.

I read the good words of French, Tuttle, Lydia Pearlall, 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 flash 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.

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.

"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 falling 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.

[See Notice, 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, spitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. H. 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 hearing 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 painless remedy has been found. We refer to Lydia 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 falls in that which places him on a level with the gods?—Schiller.

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



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POEMS OF THE LIFE BEYOND AND WITHIN. Voices from many lands and centuries saying, "Man, thou shalt never die."

Continued from First Page.

cal conditions, and his very insanity is somewhat else than disease of the brain, which sensual reasoners prate about. Standing 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 subtle auras and emanations of other persons. The same logic 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 avoiding noxious aliment or excess. The nerves should not be contaminated from improper association, nor the blood poisoned from bad alimentation, breathing, or the infusing of foreign poisons. Sobriety, purity, freedom from anger, grief and worry, as well as from selfish and ungenerous sentiment, are essential to health of body and the receptivity of that higher principle of 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 reasonable, 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.—(Chap. xiv) "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 filleteth not up his days; for he that dieth at a hundred years shall die a child; and the sinner that dieth 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.

- The exceptional longevity of individuals 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.
- 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.
- 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 a 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 desirable beforehand, conditions which do not now exist in our social not to say, physical world. I mean freedom, virtue, probity, unselfishness—in a word, wholeness.

**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 condition of our lunar satellite. She avers that those statements were somewhat incorrectly 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 metalloid 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 unquestioningly, the crude and empirical visions of clairvoyance, or some other assumed "superior condition," or otherwise to test such revelations, 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 worshippers to their dictums, however harmful and absurd.

The remarks of Mrs. Maria M. King in your Journal, of the 28th, are exceedingly appropriate and reasonable to the consideration of these matters. "To suppose," she says, "that philosophy or science, the facts of nature or 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 "correction" 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 little boy six or seven years old—a child of

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 metalloid 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, "metalloid and salt" are the most vague and indefinite. Their name is legion. Sulphur is a metalloid and should Davis's exudation next time he goes into the "superior condition" 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 hoping his early ejectionment from the old establishment.

Should part of this mighty exudation prove, upon further examination, to be phosphorus, another "metalloid," that same venerable gentleman to the knowledge of whose existence we are indebted to the impressions of old time seerishness, (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" (salt 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 substratum 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 example of an approach to it. Were exudations of such magnitude either probable or possible, our other 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-eighth 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 atmosphere 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 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 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 are considered 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 modification. We point to the sciences of geometry and algebraic 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.

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 1890, 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 11½ 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 were found to give both more and better milk than the younger ones.

THE EXPOSURE OF A MEDIUM.

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

There was an excited meeting of Brooklyn Spiritualists in Everett Hall, in Fulton street, last evening, at which the topic discussed was the exposure of Mrs. Crindle-Reynolds, a materializing medium, in the residence of Mr. Beard in Bryerson street, on Friday evening. Mrs. Crindle-Reynolds's materializations have been astonishing to Spiritualists in this city and in Brooklyn. Much confidence has been reposed in her since she gave a test séance in this city, at which Prof. Kiddle was chairman of a committee 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 Spiritualists. 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 seraphic. 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, willow motion, the other seemed firm and stalwart. The spirit that seemed less held what appeared to be an outstretched arm to the other, and moved with it when it moved, like a Siamese twin.

Suddenly Mr. Beard, a nervous and suspicious believer, turned up the gas, and Mrs. Crindle-Reynolds, half dazed, stood with a mask over her face, clad in illusion, holding at the end of her outstretched bare arm another mask. From her hand daped folds of fimsy 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. Beard, who was one of the committee that attended the test séance, 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 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 fool of. The day before he was ready to light anybody who would call Mrs. Crindle-Reynolds a fraud; now he was ready to offer a resolution contemplating her as one. Mr. Beard said that the medium was offered \$100 to produce any materialization which was not fraudulent, and she was unable to do so.

Ex-Surrogate A. H. Dalley said that he was prepared to say that Mrs. Crindle-Reynolds was a successful materializing medium, and also that she was a fraud. He admitted that she could produce materialized 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 frequently. But her cupidly 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.*

**Scientific Items.**

The leaves of the sundew, which entangle and consume flies, 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 fibers, 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 moulage 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 silk 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.

The cork flourishes best in arid, sandy soil, and, under favorable conditions reaches a height of 40 to 50 feet, with a circumference of 10 to 15 feet. The trunk, from its base up to where the first branches begin, is 9 to 15 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 impossible. Their strength should be properly 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 Orefeld, 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 magnet temporarily loses its power. They place a cup of bell metal under a suspended horse-shoe magnet which has a weight attached to its armature. On the magnet becoming 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 principles 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 injurious 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 incandescent 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 prove exceedingly and especially useful.

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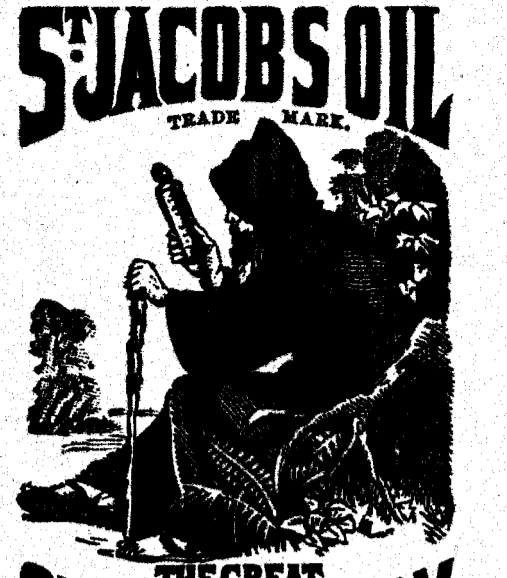
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